



INTEGRATING PEACE EDUCATION IN TEACHER EDUCATION: A Teaching Guide



INTEGRATING PEACE EDUCATION IN TEACHER EDUCATION: A Teaching Guide

Lorenzo Balili, Jr., Venus Betita,
Dr. Marlyn D. Biton, Dr. Maricar Casquejo,
Manuel Domes, Dr. Ofelia Durante,
Everindo Esver, Maribeth Q. Galindo,
Dr. Eddelyn D. Gupeteo, Nohman Khalil,
Rodelyn P/ Luceno, Aileen J. Sinang

Copyright © 2013 by forumZFD (Forum Ziviler Friedensdienst/Forum Civil Peace Service) and Commission on Higher Education - Regional Office XI

This publication can be reproduced by any process so long as it is used in line with peace education advocacy and campaign, activities and projects. However, the publishers shall be duly credited.

First edition, 2013

Integrating Peace Education in Teacher Education: A Teaching Guide

forumZFD (Forum Ziviler Friedensdienst/Forum Civil Peace Service)
Suite B301 Plaza de Luisa Complex
R. Magsaysay Avenue, 8000 Davao City
Mindanao/Philippines
Tel. +63 (0)82. 282.2762
Email: Philippines@forumZFD.de

Commission on Higher Education- Regional Office XI (CHED-RO XI)
Loyola Street, Bo. Obrero
University of Southeastern Philippines Compound
8000 Davao City
Mindanao/Philippines
Tel. +63 (0)82. 295.3418

Book design by FC Zamora and Manuel Domes

Printed in Davao City

With financial support of the German Federal Ministry for Economic Cooperation and Development (BMZ)

Contents

PREFACE	1
MESSAGES	2
INTRODUCTION	5
MODULE I: PEACE AND PEACE EDUCATION	13
MODULE II: SPIRITUALITY	23
Lesson 1: Personal Alienation and its Effects	24
Lesson 2: “Winning at All Costs”	29
MODULE III: SOCIAL JUSTICE	32
Lesson 1: Structural Violence	34
Lesson 2: Transnational Corporations	38
MODULE IV: SUPPORTING NONVIOLENCE	49
Lesson 1: Challenging Cyberviolence	50
Lesson 2: Let’s Talk	55
Lesson 3: Women in Peacebuilding	64
Lesson 4: Understanding the Mindanao Armed Conflict (1): The Struggle of the Revolutionary Armed Groups	73
MODULE V: STRENGTHENING HUMAN RIGHTS	77
Lesson 1: Upholding Women’s Rights	78
Lesson 2: Corporal Punishment	92
MODULE VI: SUSTAINABLE DEVELOPMENT	97
Lesson 1: Ecological Footprints	98
Lesson 2: Resource Exploitation	104
MODULE VII: SENSITIVITY	109
Lesson 1: Challenging Prejudice, Stereotyping and Discrimination	110
Lesson 2: Understanding the Mindanao Armed Conflict (2): The Bangsamoro Struggle for Self-Determination	116
Lesson 3: Indigenous Peoples of Davao Region: Cultural Survival	120
MODULE VIII: TEACHING PEACE	129
Lesson 1: Media Literacy	130
Lesson 2: Peace Education Pedagogical Principles And Teaching Strategies	134
Lesson 3: Qualities of a Peace Educator	140
REFERENCES	143

Preface

Supporting the people of Mindanao in their quest for a peaceful society was the overall goal when the Commission on Higher Education Regional Office XI (CHED-RO XI) and Forum Civil Peace Service (*forumZFD*) began their partnership in ‘Integrating Peace Education in Teacher Education’. This Teaching Guide is one of the results of the way we walked together.

This journey can only be described as a continuous mutual learning process which we jointly needed to undergo to establish a contextualized peace education approach for Region XI. We would like to highlight the aspect of ‘contextualization’ because we believe that students need to be able to connect their learnings to their distinct environments – from a personal level up to a societal level.

Therefore, this Teaching Guide seeks to raise awareness on the peace and conflict issues which people in the region are currently facing. It also equips students with conflict transformation methods and tools on how to address social and interpersonal conflicts in non-violent ways.

One of the major steps towards the integration of Peace Education in Teachers Education was a piloting phase during the second semester of school year 2012-2013 where this teaching guide was utilized by our partner teachers from 15 pilot Teacher Education Institutions (TEI) in the region. Indeed, the pilot phase has been successful because of the support given to CHED-RO XI and *forumZFD* by the 15 pilot TEIs and their enthusiastic teachers. Their expertise on the local issues as well as pedagogical needs and their never-ending commitment made this contextualized Peace Education Guide possible.

It was heartening to see how the pilot teachers were engaged in the process. We felt grateful that they saw a benefit of this process not just for their work, but also for their personal lives. It was truly inspiring to work together with them and to witness their transformation as peace educators, which is how the pilot partner teachers came to call themselves.

Having made this meaningful journey, we are very optimistic that the existing pool of peace educators will be able to share their experiences and knowledge to a constantly increasing number of peace educators in Region XI, enabling all Teacher Education Institutions to fully integrate Peace Education as one of the mandated Special Topics Courses as stated in the Regional Memorandum No. 044, Series of 2013 issued by CHEDRO XI.

This Teaching Guide shall support this process of integration. At the same time we know that contextualized peace education is not a static approach and that change is the only constant in life.

To maintain a high quality standard in peace education, we encourage all Teacher Education Institutions to support their (future) peace educators in constant learning and reflection processes, e.g. through the maintenance of a peace education knowledge base and trainers’ pool, or through a peace educators support network in the region.

We are very grateful for the trust, optimism, and commitment that CHED-RO XI brought into this partnership, which has demonstrated how civil society organizations and government agencies can support each other in planting the seeds for a peaceful change in Mindanao. Let peace grow!




Daniel Jaeger
Program Manager
forumZFD – Philippines




Manuel Domes
Project Manager
forumZFD – Philippines

Message from the CHED Regional Office XI

This Teaching Manual on Integrating Peace Education in Teacher Education is the product of a joint project of the Commission on Higher Education XI and the Forum Civil Peace Service (*forumZFD*), a German non-government organization promoting peaceful coexistence in civil society through non-violent conflict transformation. The project was born based on the contextualized implementation of the Executive Order 570 which is the “Institutionalization of Peace Education in Basic Education and Teacher Education”.

By providing an activity-based learning environment for students to understand relevant peace and conflict issues on different levels of society, this Teaching Manual empowers students to address conflicts nonviolently. The *forumZFD* has facilitated, funded and developed this Teaching Manual together with the CHED XI and the Peace Educators of the 15 Pilot Teacher Education Institutions such that the lessons therein are contextualized according to the peace and conflict situation of Region XI.

Applying this Peace Education Manual among Teacher Education Institutions in Region XI through a one-unit, 18-hour, component of the three-unit Special Topics course is just a beginning. The CHED XI and the Forum Civil Service (*forumZFD*) planned this to be integrated in all disciplines and make it a three-unit course in the near future.

As such, I am urging all Teacher Education Institutions in this Region, through the issuance of Regional Memorandum No. 044, Series of 2013, to formally integrate Peace Education in the Special Topic Courses of the Teacher Education Curriculum, effective School Year 2013-2014.

Let us all use this Teaching Manual to the maximum, and together we can be instruments in setting the foundation of building peaceful societies – a must for progress and development.



A handwritten signature in black ink, appearing to read 'RAUL C. ALVAREZ, JR.' with a long horizontal flourish extending to the right.

RAUL C. ALVAREZ, JR., EdD, CESE
Acting Director IV

Message from Jasmin Nario-Galace, Center for Peace Education, Miriam College

Every day in the world, approximately three thousand people die from armed violence both in armed conflict and non-armed conflict situations. Every day throughout the world, thousands of people die from hunger and other poverty-related causes. Every day in the world, people are either physically or emotionally attacked as they differ from the rest in ethnicity, religion, sex or gender. Every day, natural resources are depleted without regard for the needs of future generations.

What are we to do in the face of these various forms of violence? A former Catholic Pope summarized what we can do in a few words: to reach peace, teach peace.

Peace education is, indeed, central to the task of conflict prevention and peace building. Peace education aims to transform mindsets, values and behaviours that produce and exacerbate conflicts.

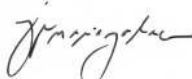
Academic institutions and civil society organizations in various parts of the country have long been educating for peace. These initiatives were bolstered by the adoption of Executive Order 570 calling for the institutionalization of peace education in basic education and teacher education.

It is in this light that I commend *forumZFD* and the Commission on Higher Education of Region XI for producing this Teaching Guide that will support teachers in their efforts to integrate peace education in their teaching for the teacher education curriculum.

What is most laudable about this Guide is that it attempts to be both comprehensive and context-specific. Educating for peace is most meaningful when students can relate to the concepts as these are very much part of their lives. For example, the Guide contains a discussion on the historical roots of the Bangsamoro ancestral domain claim. The Guide also gives a good focus on initiatives to build peace. For example, it includes a discussion on UN Security Council Resolution 1325 and the role of women in conflict prevention, conflict resolution and peacebuilding. Indeed, there are commendable examples of women's initiatives in conflict prevention and peacebuilding in this part of the country.

Our country and the world can no longer afford the consequences that armed and structural violence create. Building a culture of peace is an urgent task. And educating for peace is a concrete pathway to get there.




Jasmin Nario-Galace
Executive Director
Center for Peace Education
Miriam College

Message from Ofelia L. Durante

It has been a great pleasure to be a part of this initiative, the joint CHED XI - *forumZFD* project on the implementation of Executive Order 570, institutionalizing peace education in teacher education. Indeed, this collaborative effort of government and international nongovernment organizations helped us concretize our dream of building a culture of peace among administrators and teachers in Teacher Education institutions in Region XI.

In Mindanao, with communities characterized by physical and structural violence, the challenge to build a culture of peace is greater. This challenge is increasingly recognized by the Mindanaons who take every opportunity to contribute to building a culture of peace. But this effort needs to be sustained and cultivated, especially among the children and youth.

The school is the primary venue for developing a culture of peace. We recognize that the teacher is the driving force to lead this path toward the culture of peace. This teaching manual was thus developed to help teachers guide their students to understand the root causes of conflicts, violence, and peacelessness, and to cultivate values and attitudes that will encourage individual and social action for building more peaceful world.

For more than a year, I journeyed with CHED XI officers, *forumZFD* staff, and deans and faculty of teacher education institutions to develop a peace education program contextualized to the realities of Region XI. The sleepless nights spent to conceptualizing this manual and developing practical lessons with the lesson writers made the project meaningful and unforgettable.

This is one episode in our story of 25 years of peace education in multicultural and interfaith areas which continue to experience conflict. We continue to plant the seed of peace in Mindanao, inspired by small successes and strongly believing that if each of us will light one little candle, as the song goes, we will reach our dream of peace in Mindanao. The light that will come from the heart of each Mindanaon will hopefully be kindled by a commitment to peace developed with the use of this manual.

I congratulate and thank *forumZFD* and CHED Region XI for taking the lead in this timely and significant endeavor. I pray for their continued support to peace education so that the seeds of a culture of peace will be planted in every part of Mindanao. And with God's grace, these will grow and bear fruit.



A handwritten signature in black ink, which appears to read 'Ofelia L. Durante'. The signature is fluid and cursive.

Dr. Ofelia L. Durante
Peace Education Consultant



Introduction

.....

This Teaching Guide is the final product of the series of peace education workshops participated by administrators and teachers of selected Teacher Education Institutions (TEI) in Region XI. The workshops were co-organized by the Commission of Higher Education (CHED) – Region XI and the Forum Civil Peace Service (*forumZFD*), a German non-governmental organization promoting peaceful coexistence in civil society through non-violent conflict transformation. Based on the contextualized implementation of the Executive Order 570 which is the “Institutionalization of Peace Education in Basic Education and Teacher Education”, CHED XI and the Forum Civil Peace Service embarked on a collaborative project of integrating peace education in Teacher Education Institutions in Region XI.

The project is guided by the idea of peace education as an integral part in setting the foundation of building peaceful societies through developing schools as learning environment for students to understand how to approach and address conflicts nonviolently. The project focuses on teacher education as an entry point, considering teachers as natural multipliers of society. The Special Topics Course was identified by CHED XI as the most suitable entry point for the integration of peace education in teacher education.

The main objective of this guide is to provide teachers of teacher training institutions with a guide and resource materials to teach a minimum of a one-unit/18-hour course on peace education as a component of the three-unit Special Topics course.

How to use the Guide

This guide is designed to be facilitator-friendly. The guide has eight modules with a minimum of two lessons per module. Each lesson is developed for a one and one-half hour class period unless otherwise specified. While at least two lessons need to be taught for Modules I and VIII (the Media Literacy Lesson in Module VIII is optional), the teacher and the class have to agree which lesson(s) to complete for modules II to VII. The teacher should agree with the class on which modules to give emphasis to by teaching more than one lesson, considering students’ interests and the peace and conflict situation of the particular TEI.

The lessons are contextualized according to the peace and conflict situation of Region XI. Each lesson contains all the components of a standard lesson plan. **However, the lesson plans are not rigid formats to be followed by the teacher, but a guide for teachers to use in developing their own lessons. The lessons are examples which can be adapted, expanded or enriched according to specific area situations and teachers’ experience.** The same way, the indicative time suggestions for the activities vis-à-vis the other elements of each lesson (discussion, synthesis, commitment to action) may be adjusted by the teacher in relation to classroom size, school context, the level of knowledge of the students etc. The overview provided at the start of each lesson can only contain a limited input on the topic, hence teachers are asked to enrich their understanding of the topic through their own research. In preparation for teaching the overall course, teachers should also familiarize themselves with the framework of peace education (Module I) and the pedagogical principles for teaching peace (Module XIII).

Module	Lesson Title	Values	Objectives	Activities
Module I: Introduction	Peace and Peace Education		<ul style="list-style-type: none"> • Discuss the basic concepts of peace and violence • Identify conflict and violence issues in local and global societies • Discuss a framework of peace education 	Mood setting, imaging, scanning, group sharing and visioning, interpretative reading
Module II: Spirituality	Lesson 1: Personal Alienation and Its Effects	Sense of self-worth, dignity and positive relationships	<ul style="list-style-type: none"> • Describe personal alienation and its cycle. • Discuss the manifestations of personal alienation. • Identify and explain the root causes of alienation. 	Group sharing: Revealing ourselves to others
	Lesson 2: Winning at all cost	Compassion, forgiveness, reconciliation, respect	<ul style="list-style-type: none"> • Discuss cases in which sports promoted excessive competition • Recognize the impacts of excessive competition • Analyze how these affect one's personality and inner peace • Suggest ways on how schools could lessen competition on extra and co-curricular activities 	Small group discussion
Module III: Social Justice	Lesson 1: Structural Violence	Compassion, Justice and Empathy	<ul style="list-style-type: none"> • Distinguish and explain situations that depicts structural violence • Identify and analyze the root causes of structural violence • Suggest ways to address problems that lead to structural violence 	Video analysis "Crowded Healing"; Situational analysis and Song writing
	Lesson 2: Transnational Corporations	Social Justice & Compassion	<ul style="list-style-type: none"> • Describe the transnational corporations (TNC) in the Philippines • Determine effects of TNC's on environment, people's health and the economy • List some actions/ measures undertaken by the government, church and other organizations regarding TNCs • Propose personal actions to be done to regulate the undesirable effects of TNCs 	Group discussion based on news articles
Module IV: Supporting Nonviolence	Lesson 1: Challenging cyberviolence	Responsible use of the internet and social media, nonviolence	<ul style="list-style-type: none"> • Identify negative and positive effects of social media • Analyze the root cause of negative effects of social media • List possible solutions in addressing the negative effects of social media 	Personal reflection and sharing on cyberviolence experiences
	Lesson 2: Let's Talk	forgiveness, nonviolence	<ul style="list-style-type: none"> • Characterize the different conflict situations • State the importance of communication in resolving conflict • Describe the peace table as a tool to foster communication • Apply acquired skills in resolving conflict using the peace table • State the importance of communication skills in the non-violent resolution of conflict 	Active Listening and Role Playing

	Lesson 3: Women in Peacebuilding	Respect, Solidarity Nonviolence, Gender Sensitivity	<ul style="list-style-type: none"> • Point out the impact of armed conflict on women and young girls • Emphasize the role of women and young girls in peace-building as articulated in the UN Security Council Resolution 1325 on Women, Peace and Security and Philippine National Action Plan • Describe specifically the contribution of Mindanao women peace advocates 	Case study analysis
	Lesson 4: Understanding the Mindanao Armed Conflict (1): The Struggle of the Revolutionary Armed Groups	Non-violence, critical analysis, compassion	<ul style="list-style-type: none"> • Discuss critically on revolutionary armed conflicts • Identify the root causes of the armed conflicts • Describe how the government responds to issues on armed conflicts • Cite examples of steps organized by both sides towards the peaceful resolution of the conflict 	Research and video analysis
Module V: Strengthening Human Rights	Lesson 1: Upholding Women's Rights	Respect for human rights, gender equality, nonviolence	<ul style="list-style-type: none"> • Cite violations of Women's Rights as stipulated in CEDAW, RA 9262 (Anti-VAWC Act of 2004), Women Code of Davao • State the implications of the effects of these human rights violations • Analyze the causes of such violations • Recommend concrete actions to protect women from direct violence 	Group discussion on women's rights violations based on news articles
	Lesson 2: Corporal Punishment	Nonviolence, patience, respect	<ul style="list-style-type: none"> • Recognize concerns and issues regarding corporal punishment • Analyze the causes and effects of corporal punishment • Develop possible ways to inculcate discipline nonviolently in lieu of corporal punishment 	Mural making
Module VI: Sustainable Development	Lesson 1: Ecological Footprints	Equitable sharing of resources, environmental concern, simplicity	<ul style="list-style-type: none"> • Discuss the concept of ecological footprints • Analyze how consumption patterns define individual ecological footprints • Calculate one's ecological footprint size and compare it with others • Propose ways to be taken to reduce ecological footprints 	Ecological Footprint Quiz and Small Group Discussion
	Lesson 2: Resource Exploitation	Care for the Earth, respect for nature	<ul style="list-style-type: none"> • Describe resource exploitation in the environment • Discuss conflict issues on resource exploitation • Assess the impacts of resource exploitation • Propose actions to address problems on resource exploitation 	Poster/slogan making

Module VII: Sensitivity	Lesson 1: Challenging prejudice, stereotyping and discrimination	Appreciation for diversity, inclusivity	<ul style="list-style-type: none"> • Relate personal stories or situations in which bias, prejudice and discrimination were experienced • Identify sectors that were affected by worst discrimination through institutional policies and programs • Enumerate ways of handling biases and prejudices in one's daily life 	Small group discussion
	Lesson 2: Understanding the Mindanao Armed Conflict (2): The Bangsamoro Struggle for Self-Determination	Respect and solidarity	<ul style="list-style-type: none"> • Trace the historical roots of the Bangsamoro ancestral domain claim in Mindanao • Describe the struggle of the Bangsamoro for self-determination • Synthesize the dynamics of the Mindanao armed conflict 	Paper dance and analysis of video documentary
	Lesson 3: Indigenous Peoples of Davao Region: Cultural Survival	Intercultural respect and solidarity	<ul style="list-style-type: none"> • Discuss learnings derived from the simulation of the way of life of the indigenous peoples (IPs) • Discuss the experiences of marginalization and injustices suffered by the indigenous peoples of the region • Present current alternative actions/ measures taken in solidarity with the IPs of Region 11 • Manifest empathy for the IPs through action projects 	Simulation exercise
Module VIII: Teaching Peace	Lesson 1: Media Literacy	Responsible consumerism, empathy	<ul style="list-style-type: none"> • Identify the purpose of media literacy • Explain the nature of media literacy • Analyze critically the message of a particular advertisement • Create advertisements or public service announcements (advocacy messages) that convey ethical responsibility and will help develop values 	Analysis of video clips and creation of media messages
	Lesson 2: Peace Education Pedagogical Principles and Teaching Strategies	Holistic Understanding, Dialogue, Values Formation and Critical Empowerment	<ul style="list-style-type: none"> • Explain the four pedagogical principles of peace education • Discuss the appropriate teaching strategies to illustrate each of the pedagogical principles • Give the importance of using the various teaching strategies to attain the goals of peace education 	Illustration of principles
	Lesson 3: Qualities of a Peace Educator			Role play

Objectives

The guide was prepared to meet the following objectives:

1. To provide teacher-facilitators and student teachers with a conceptual understanding of peace education;
2. To showcase lesson guides with practical teaching and learning activities; and
3. To make available guides to train future teachers to teach peace education.

Contents of the Manual

The lessons in the eight modules cover themes adapted from the holistic framework of peace education conceptualized for almost two decades by Dr. Toh Swee-Hin and Dr. Virginia Cawagas of the University for Peace in Costa Rica.

Having been adapted to the peace and conflict context of Region XI, the guide stipulates a “Six S” Framework of peace education, with the different modules being the following:

Module I	Peace and Peace Education
Module II	Spirituality
Module III	Social Justice
Module IV	Supporting Nonviolence
Modules V	Strengthening Human Rights Education
Module VI	Sustainable Development
Module VII	Sensitivity
Module VIII	Teaching Peace

For Modules II – VII, the themes were carefully selected based on the emerging and recurring conflict issues in Region XI. Modules I and VIII are essential to provide the student teacher with an understanding of the peace education framework (Module I) as well as to equip them with the knowledge and skills necessary to become future peace educators themselves (Module VIII).

Lesson Format

Each lesson in this manual is written in the following format:

- Values:*
Each theme tries to inculcate foundational values which can be developed or learned by students as they participate in the activities and discussions.
- Objectives of the lesson:*
Behavioral objectives are set at the beginning of the lesson. The teacher should make a conscious effort to achieve this as the lesson is developed.
- Time:*
Unless otherwise specified, the duration of each lesson is 1.5 hours.

.....

Materials:
The lessons are experiential and participatory. As such additional materials such as Kraft/Manila paper should be used to maximize class participation. The teacher may request some students to donate some of the materials.

Overview:
Background information is provided for each lesson. This may be used by the teacher to understand the lesson and prepare for the activities and discussion. However, the teacher is encouraged to do more research on the topic to aid in expanding on the topic during the discussion and to help in the preparation of the synthesis.

Lesson Proper

Activity(ies). The lessons are provided with participatory activities which the teacher may use in the conduct of the class. Specific and detailed instructions are provided for each lesson. Teachers may use the activities as provided or can simplify, modify or enriched depending upon the class size, class composition, and time available. The activities are varied to make the course more interesting while discussing complex issues.

Discussion. The discussion allows processing of the output of the activities by exploring various viewpoints of the students and engaging them in critical analysis of the issues raised. Ample time should be given to allow maximum participation.

Synthesis. Each lesson is provided with sample synthesis of the key concepts, definitions, ideas, and values covered by the lesson. The teacher may use these for a start but is encouraged to be sensitive to the issues surfaced in the activity and discussion. The synthesis should be an organic summary of the discussion. This space is provided for the teacher to explain the viewpoints based on the theories, principles and values of peace education, as well as to highlight key aspects which have not been raised during the discussion.

Commitment to Action. Every lesson ends with a challenge to be made by the teacher for the students to take steps to apply their learning into real life situations. Some suggestions are offered at the end of each lesson. The teacher may use these to inspire students to explore constructive activities for nonviolent action for personal and social transformation. However, it is encouraged that the students engage in a process of coming up with their own commitments to action, facilitated by the teacher.

References. Reading materials and websites used in the development of the lesson are listed here. Teachers may refer to these resources to deepen their understanding of the topic.

Assessment of students' learning

In addition to the regular student evaluation criteria of the school required for the said course, students' learning will be evaluated based on the submitted and presented course requirement, a STUDENT PORTFOLIO ON PEACE EDUCATION, either individually or group output.

The assessment method of this course is guided by the pedagogical principles in peace education (see Module 8). One of them is holism, which lets students realize the interconnectedness of conflict and violence issues in their communities by looking at the root causes and effects. This also means that assessment methods will observe how students' understanding are linked to concrete realities and issues they are facing in their communities.

Since peace education also aims at the development of values in learning, the assessment method should encourage students to surface values which shaped their learnings from the lesson and how they linked it to their understanding of current issues and realities.

.....

The assessment method should be able to promote critical empowerment which means focusing not only the cognitive, but also the affective and behavioral learning of the students. Assessment should also observe how students put their learning into action and the transformation of the conflict issues.

Mechanics of the Student Portfolio

Prior to the wrap-up session of the course, the students are expected to submit and present their PORTFOLIO ON PEACE EDUCATION. Its content is a compilation of requirement for each module and at the same time a collection of materials (write ups, drawings, other forms) depicting their reflections; understanding; internalization; depth of analysis; idea creation; application of learning which include application of the agreed commitments to action; among other learning areas in peace education.

Specifically, the said portfolio may contain the personal reflections and insights for each of the module; personal illustrations depicting students' learning before and after the course on peace education; collage, newspaper clippings, self-assessments, picture analysis, situational and conflict analyses, case studies, among others.

The students will be encouraged to show creativity, resourcefulness in the presentation of their materials. However, apart from visual effects, evaluation would primarily focus on the students' organization of their understanding and depth of analysis on the issues being discussed in each of the modules.

Students will be asked to present their portfolio in the class to give them chance to share their ideas and reflections to others and encourage learning from each other. The method of presentation would be based on the preference of both the teacher and the students.

Suggested criteria for the evaluation of portfolio are as follows:

Content (depth of analysis and application of learning):	60%
Creativity and resourcefulness:	30%
Presentation:	10%
<hr/>	
Total :	100%



MODULE I: Peace and Peace Education

Objectives:

At the end of the lesson, the students should be able to:

- Discuss the basic concepts of peace and violence
- Identify conflict and violence issues in local and global societies
- Discuss a framework of peace education

Materials:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape, etc.)

Time: 3 hours (suggested to be conducted in one session with a short break)

Overview

It is truly sad and unfortunate that violence and peacelessness are two realities that we, Filipinos, have to contend in our everyday lives. This is especially true in Mindanao where small and big wars continue to rage in our midst. War has become so common that it is now considered a game played by state and non-state actors and poverty has been continuously increasing in many areas.

The Philippines, Mindanao in particular, has become a sort of “killing field” as evidenced by the armed confrontations with the CPP-NPA, the MNLF and MILF, the Abu Sayaf, the numerous clan conflicts commonly known as ‘rido’, and the disturbances perpetrated by criminal elements and private armies of politicians. At the root of this violence are the contest for natural resources and poverty brought about by the denial and absence of justice to a large segment of the populace.

As violence increases, our people plunges deeper into the abyss of deprivation and misery, the nation projects a panorama of escalating human rights violations, innocent civilians falling helpless victims of senseless killings, indigenous people’s ancestral lands being sacrificed in the name of modernization, ecological degradation resulting to flash floods, gender discrimination and a host of other problems of increasing magnitude and gravity. These onslaughts on the dignity and rights of the human person and the integrity of the environment create the impression of a country heading towards self-destruction.

Thus, the most pressing problems that should preoccupy us, today, is how to liberate ourselves from this deplorable situation and set the nation on the path of peace. This is a major challenge for all Filipinos.

We have to be genuinely committed and actively involved in endeavors to ensure our existence as a people and the future of our children and children’s children. Simply stated, we are all called upon to help promote a culture of peace. It is important to note, however, that a culture of peace is not equivalent to the absence of conflict. It is understood that conflicts are a natural part of our lives and can be a motor of positive social change. For this, however, people must be able to handle conflicts constructively and nonviolently. Peace education is one way to achieve this kind of empowerment.

In this framework, the term peace education incorporates an education toward a culture of peace. In the UNESCO definition of a culture of peace, this means education towards the formation of values of peace, conflict resolution and support of human rights. A Culture of Peace ‘ is a growing body of shared values, attitudes, behaviors and ways of life based on : respect for fundamental rights and freedoms; understanding, tolerance and solidarity; sharing and free flow o communication; and full participation and empowerment of women non-violent resolution of conflicts and the transformation of violent competition into cooperation for shared goals.’

Educating toward a culture of peace cultivates and promotes values, understanding , action and practices for building individuals, families, communities, societies, world committed to: (Toh, 2003)

- cultivating inner peace;
- living with compassion and justice;
- dismantling the culture of war;
- promoting human rights and responsibilities;
- living in harmony with the earth;
- intercultural respect, reconciliation and solidarity

.....

To operationalize this framework for Region XI, the following themes have been related to the above mentioned values. In short, these are the “6 S” of peace education in Region XI.

► **SPIRITUALITY (Cultivating Inner Peace)**

Peoples all over the world, including Filipinos are losing peace of mind on account of the materialistic values predominating in our society. The schools continue to foster independence and excessive competition. Success is measured using such standards as wealth, power and fame. Failure to come up to these criteria often lead to neuroses, mental illness, drug addiction, violence and suicide. The need to develop the core values and root principles of diverse cultures and/or faiths to provide guidance and inspiration is the goal in this theme.

► **SOCIAL JUSTICE (Living with Compassion and Justice)**

Widespread poverty and hunger are global phenomena posing major challenges to economic development and social justice. It is important to relate the principle of justice with the ethics of compassion. Philippine society is likened to a pyramid where at the top is a small group enjoying a monopoly of wealth, power and opportunities, while at the base is a large group languishing in poverty and misery. Education is needed for learners to understand this and develop the values of justice and compassion.

► **SUPPORTING NONVIOLENCE (Dismantling the Culture of War)**

An important pathway toward educating for a culture of peace lies on nonviolent resolution of armed conflict and disputes. While the participation of governments and official bodies is crucial in dismantling the culture of war, the role of citizen peacemakers in the peaceful resolution and transformation of conflicts needs to be acknowledged. Critical education and empowerment of ordinary citizens to be active in peace building processes in schools, communities and diverse institutions is a vital step towards building nonviolent societies.

► **STRENGTHENING HUMAN RIGHTS (Promoting Human Rights and Responsibilities)**

Peace is not just the absence of war but includes issues of justice, poverty, and freedom. The foundational principle enshrined in the Universal Declaration of Human Rights is that “...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world.” Conflicts arise when human dignity is not respected, and when rights are not recognized and fulfilled. Violence, whether physical, political, and structural, is an assault to human dignity. Strengthening human rights education is therefore essential to come up with rights-based options and actions to counter different forms of violence.

► **SUSTAINABLE DEVELOPMENT (Living In Harmony with the Earth)**

A deepening ecological crisis reflects the violence that humanity is inflicting on the earth. Citizens and communities in virtually all regions and countries have organized to act as ‘stewards’ to save their local communities. Unless human beings relate to the natural environment according to the ethics of intergenerational responsibility, future generations will not be able to survive.

► **SENSITIVITY (Intercultural Respect, Reconciliation and Solidarity)**

This requires the promotion of values and attitudes as well as policies based on mutual respect, understanding and non-discrimination on the basis of ethnicity, faith and other cultural characteristics. Disunity among Filipinos, especially in Mindanao remains fueled by prejudices, biases and discrimination. It is crucial to develop solidarity and active dialogue of peoples within and across societies, without glossing over differences and diversity.

Activity 1 (max. 70 minutes)

This activity invites the learners to create images and visions of a peaceful world that is within the reach and within their lifetime. As they dream of a preferred future, they will also look at the present realities. This activity will introduce the students to peace and peace building.

A. Mood setting

The learners are invited to relax and listen to the song played.

B. Imaging

When the music stops, the imaging activity begins. Ask the following questions:

- What does peace mean to you?
- What is your vision of a peaceful world?
- What conditions /situations make up your peaceful world?

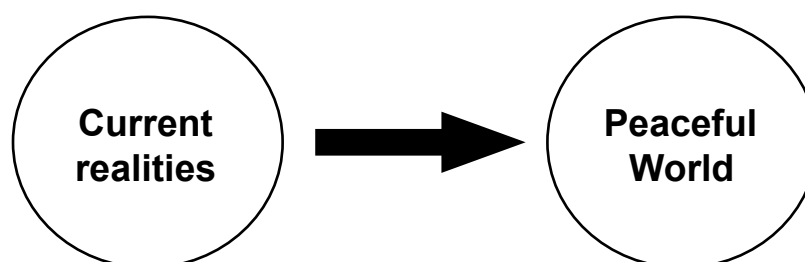
C. Scanning

Wait for some minutes for the images to emerge in their consciousness then proceed:

- Now that you have created your vision of a peaceful world, try to snap back to the present world. Look around you with your mind and heart what is the real world we live in today?
- What conflict situations do you see?
- What conditions/situations do you find disturbing? At home? In school? In your community? In Mindanao? In the Philippines?

D. Individual Activity

Learners are given time to translate the images into creative illustrations using the following format:



E. Group Sharing and visioning

- Form up to 4 groups (depending on class size)
- Allow sharing of personal visions and creative illustrations in the group.
- Ask the group to come up with a consensus on their visions and make a single illustration.

F. Presentation

The group illustrations will be presented by one of the members. (5 minutes per group)

Discussion

After all illustrations have been presented, conduct a class discussion by asking the following questions:

- Was there a common or predominant theme(s) in the vision? What are these?
- Can we classify the visions as political, economic, social, cultural? Are they purely personal?
- What conflict situations were presented?
- What are the common situations/ conditions projected in the realities?
- How violent are the realities pictured?

(NOTE: If a 3 hours timeslot to complete the entire lesson is not available, the teacher may break here and continue the lesson during the next session after a short recap. It is however strongly suggested to complete the entire lesson in one session.)

The need to emphasize the importance of understanding the underlying principles of peace education is the goal of this activity.

1. The Learners are given a handout with this parable (the teacher has prepared printouts/Xerox copies of the next page)
2. Five groups will be formed for interpretative reading.
 - Group 1 will read stanza no. 1
 - Group 2 will read stanza no. 2
 - Group 3 will read stanza no. 3
 - Group 4 will read stanza no. 4
 - Group 5 will read stanza no. 5

A Parable

Once upon a time there was a class,
And the students expressed disapproval of their teacher.
Why should they be concerned with
interdependency, local and global problems,
And what others were thinking, feeling and doing?

And the teacher said:
She had a dream in which she saw
one of her students fifty years from today.
The student was angry and said,
“Why did I learn so much detail about the past
and about science and technology
but so little about interpersonal and global relationships

He was angry because no one told him
that as an adult he would be faced
almost daily with problems of global interdependent nature,
be they problems of peace, security, quality of life,
food, inflation, or scarcity of natural resources.

The angry student found he was the victim
as well as the beneficiary.
“Why was I not warned?”
Why was I not better educated?

Why did my teachers not tell me about
the problems and help me understand
I was a member of an interdependent human race?

With even greater anger the student, shouted
“You helped me extend my hands with incredible machines,
my eyes with telescopes and microscopes
my ears with telephone, radios and sonar
my brain with computers,
but you did not help me extend my heart,
love, concern, to the entire human family.
You, teacher, gave me half a loaf.”

Adopted from Rye Kingdom, Manual for Promoters of Peace Justice and Integrity of Creation

Discussion

After reading the parable ask the following questions:

- What images were formed in your mind while listening to the parable?
- What lessons can we derive from this parable?
- How does peace education respond to the concerns shown in the parable?

Activity 3 (max. 30 minutes)

Leveling off of understanding of the six themes in the peace education framework is the goal of this activity.

The teacher has hung up 6 manila papers in different corners of the classroom, each with one theme of peace education written on it:

- Spirituality.
- Social Justice.
- Supporting Nonviolence.
- Strengthening Human Rights.
- Sustainable Development.
- Sensitivity.

Divide the class into 6 groups

Each group is assigned to one theme/manila paper and is given pentel pens and crayons

The groups are asked to write their associations with the theme

After 10 minutes, everyone should start going around in the classroom to visit the other themes/manila papers and add their thoughts to the associations which have already been written down. This silent discussion goes on for about 15 minutes.

Discussion

Facilitate a brief discussion using the following guiding questions

- What did the words mean to you? How are they relevant to you?
- Do you think the goals of these themes are fulfilled in society? If yes, how? If no, why not?
- What is the relation of the themes to peace, conflict, and violence?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- For a long, long time peace was popularly defined as the absence of war. This was reinforced when the peace movements focused on the issues of World War II, the nuclear arms, the cold war, etc. became the subject of many discourse.
- It is important that we continue to recognize the problems resulting from wars and militarization leading to a large numbers of deaths and displacement. This continues to happen to this day in Mindanao, the Philippines and many parts of the world.

-
- But violence is not confined to wars. It has multiple manifestations. Aside from physical, we observe economic, social, political, cultural, psychological and environmental violence. Cyber bullying is getting to be a fad; we suffer extreme weather conditions resulting from environmental destructions; loss of ancestral domain is widespread among the indigenous communities; the growing number of people not being able to eat three times a day; children not being able to go to school.
 - However, we can observe the many signs of hope such as: citizens building zones of peace amidst armed conflict and war; Peace talks and peace accords to end wars and armed violence; environmental groups taking steps to save the forests, rivers, etc.; schools advocating conflict resolution, violence prevention, and mediation in schools;
 - Diverse agencies, organizations and individuals have been promoting peace education in various parts of the world. One leading agency is UNESCO, which institutionalized the concept of the culture of peace in 1995.
 - In the Philippines, the Ramos administration (E.O. no. 3) made a pronouncement stressing the need to strengthen the institutionalized approach to the promotion of the peace. This is further strengthened by Executive Order 570, Series of 2006, issued by President Gloria Arroyo, institutionalizing the teaching of peace in basic education and teacher education.
 - In all these documents, a holistic perspective of peace, namely: a. negative peace referring to the absence of war; and b. positive peace, the state where basic needs such as food, clothing, shelter, health and education are met and human rights respected, is promoted.
 - Peace education basically asks two questions:
 - How can education contribute to a better awareness of the root causes of conflicts, violence and peacelessness at the personal, interpersonal, community, national, regional and global levels?
 - How can education cultivate skills, values and attitudes that will capacitate individuals to engage in nonviolent conflict transformation and lead to social action for building more peaceful selves, families, communities, societies and ultimately a more peaceful world?
 - Peace education cultivates and promotes values, understanding, action, skills and practices for building individuals, families, communities, societies, and the world. It is important to emphasize that peace education requires that both knowledge and values should be translated into action, which is why every peace education lesson contains a commitment to action.
 - Peace Education upholds a holistic understanding encompassing the following (distribute handouts, reiterate the key findings of activity 3 and supplement with the complete information on the framework).
 - Spirituality. Understood as whatever makes a person feel peaceful, joyful and content.
 - Social Justice. Benefits of growth are equitably distributed.
 - Supporting Nonviolence. Refers to a way of life of people to employ non-violent action in any conflict.
 - Strengthening Human Rights. Develops an understanding of everyone's common responsibility to make human rights a reality in each community.
 - Sustainable Development. Living within the means of nature.
 - Sensitivity. Recognizing that we are a multi-cultural society, peace education promotes respect and solidarity.

Annex: Handout (see next page)

The “Six S” Peace Education Framework

SPIRITUALITY (*Cultivating Inner Peace*)

Peoples all over the world, including Filipinos are losing peace of mind on account of the materialistic values predominating in our society. The schools continue to foster independence and excessive competition. Success is measured using such standards as wealth, power and fame. Failure to come up to these criteria often lead to neuroses, mental illness, drug addiction, violence and suicide. The need to develop the core values and root principles of diverse cultures and/or faiths to provide guidance and inspiration is the goal in this theme.

SOCIAL JUSTICE (*Living with Compassion and Justice*)

Widespread poverty and hunger are global phenomena posing major challenges to economic development and social justice. It is important to relate the principle of justice with the ethics of compassion. Philippine society is likened to a pyramid where at the top is a small group enjoying a monopoly of wealth, power and opportunities, while at the base is a large group languishing in poverty and misery. Education is needed for learners to understand this and develop the values of justice and compassion.

SUPPORTING NONVIOLENCE (*Dismantling the Culture of War*)

An important pathway toward educating for a culture of peace lies on nonviolent resolution of armed conflict and disputes. While the participation of governments and official bodies is crucial in dismantling the culture of war, the role of citizen peacemakers in the peaceful resolution and transformation of conflicts needs to be acknowledged. Critical education and empowerment of ordinary citizens to be active in peace building processes in schools, communities and diverse institutions is a vital step towards building nonviolent societies.

STRENGTHENING HUMAN RIGHTS (*Promoting Human Rights and Responsibilities*)

Peace is not just the absence of war but includes issues of justice, poverty, and freedom. The foundational principle enshrined in the Universal Declaration of Human Rights is that “...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world.” Conflicts arise when human dignity is not respected, and when rights are not recognized and fulfilled. Violence, whether physical, political, and structural, is an assault to human dignity. Strengthening human rights education is therefore essential to come up with rights-based options and actions to counter different forms of violence.

SUSTAINABLE DEVELOPMENT (*Living In Harmony with the Earth*)

A deepening ecological crisis reflects the violence that humanity is inflicting on the earth. Citizens and communities in virtually all regions and countries have organized to act as ‘stewards’ to save their local communities. Unless human beings relate to the natural environment according to the ethics of intergenerational responsibility, future generations will not be able to survive.

SENSITIVITY (*Intercultural Respect, Reconciliation and Solidarity*)

This requires the promotion of values and attitudes as well as policies based on mutual respect, understanding and non-discrimination on the basis of ethnicity, faith and other cultural characteristics. Disunity among Filipinos, especially in Mindanao remains fueled by prejudices, biases and discrimination. It is crucial to develop solidarity and active dialogue of peoples within and across societies, without glossing over differences and diversity.

.....



MODULE II: Spirituality

This module will guide the learners understand the importance of cultivating inner peace and spirituality in preparing for their roles as future peace educators. Inculcating nonviolence in schools calls for the development of inner peace and spirituality among individuals. There is a need for learners to assess their physical, emotional, and spiritual states as well as the interplay between personal and societal conflicts. Nurturing inner peace through peaceful values and practices is essential in being prepared emotionally and spiritually to work for societal issues.

Cultivating spirituality and inner peace in the context of holistic peace education framework does not only encourage individuals to be contented in the attainment of personal peace but also in being able to contribute to the transformation of structures of injustice and in addressing societal issues.

Lesson 1 will engage the learners to understand about personal alienation as a manifestation of a troubled inner self. The manifestations of alienation through disruptive behaviors will also be discussed, such as addictions, excessive smoking, alcoholism, gambling and the like. As peace educators, the learners will also be encouraged to understand the cycle of alienation, and how it might be broken in order to strengthen good relationships with others. They will also be challenged to examine the causes of personal alienation and reveal themselves to their classmates through the activity and in discussions. Through this lesson, it is hoped that students will enhance their sense of self-worth and dignity and will encourage them to engage or nurture positive relationships.

Lesson 2 provides the learning environment where students will understand how excessive competition (through sports and other contests) in school contexts can be divisive and develop sources of conflicts and marginalization among the students. As future peace educators, the lesson will also help learners understand that schools should provide a positive learning environment by celebrating diversity, developing critical thinking, creativity, and cooperative learning among students, rather than fueling excessive competition. Learners will also be encouraged to suggest ways how to transform such contests from being excessively competitive to promoting fairness, excellence, and peace. Thus, through the activities and discussion, the lesson will also enhance students' developed universal values such as compassion, forgiveness, reconciliation, and respect.

Lesson 1: Personal Alienation and its Effects

Values: Sense of self-worth, dignity and positive relationships

Objectives:

At the end of the lesson, the students should be able to:

- Describe personal alienation and its cycle
- Discuss the manifestations of personal alienation
- Identify and explain the root causes of alienation

Materials:

- Reproduced lyrics of the songs “Reflection”
- CD player or laptop computer
- Recording of the song “Reflection”
- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

Our daily lives don't pass by without challenges or obstacles. These actually make living meaningful because they add the spices to the dish of our life, and enable us to appreciate our lives all the more. But accumulating an excess of anxieties, worries or fears can take its toll on our bodies, minds and emotions. Unknowingly, we develop a sense of dilemma and conflict within us and may experience sleeplessness, nightmares and fatigue. And because bodily state is linked with the soundness of one's spirit, any trouble in the spirit affects one's bodily metabolism.

Man by nature is a gregarious being. Relating and communicating well with others are among humans' key traits. But when discontented and troubled, people send negative impulses around them and fail to be at peace with others. This failure then is manifested through withdrawn or disruptive behaviors of people that may harm themselves or her or even others.

It is now common knowledge that in Region XI and other places in the Philippines, many adults and youths are showing behaviors that are deemed to defy certain norms. On the contrary, these may just be their way of expressing themselves because of their inner disturbances.

Generally, individuals who are troubled by complex situations and inner turmoil are confused and engage in activities with lesser person to person contact and addictive behaviors such as excessive smoking, alcoholism, drugs, or excessive on-line gaming. This is supported by Mische's (2000) belief that there is an intimate connection between our inner state and what we do in our outer spheres. People who lack inner peace more easily succumb to addictions, psychological illnesses, suicides, neuroses and family violence (Toh and Cawagas, 1987).

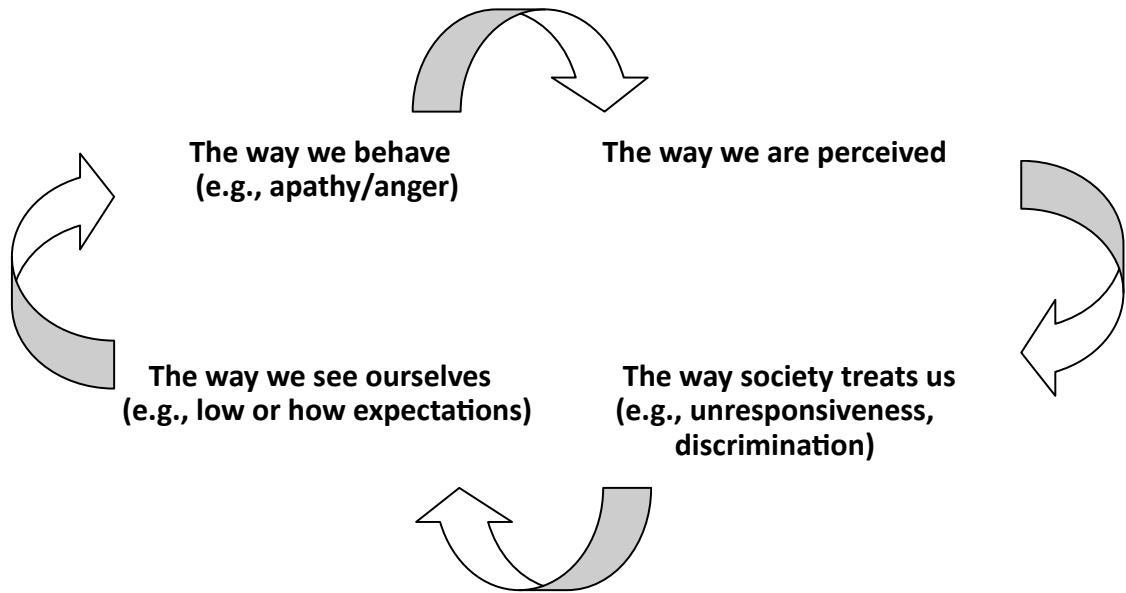
A research in Indiana University pointed that if a person continues to engage in such behaviors to achieve a sense of wellbeing and euphoria, he/she may get into an addictive cycle. In today's world, cultivating inner peace is everyone's pursuit. It is becoming a very important issue in developing frameworks that give value to harmony within an individual, which relates to other people and nature (Toh and Cawagas, 1987). Cultivating inner peace is essential because it can address many problems like personal alienation, which may lead to disruptive behaviors such as rampant drug addictions, increasing rates of suicides and even violence and homicide.

Alienation is best explained through Karl Marx's Theory of Alienation, which is described as the separation of things that naturally belong together; and the placement of antagonism between things that are properly in harmony. Further, this theoretic basis describes that in this condition, the person invariably loses the ability to determine his or her life and destiny, when deprived of the right to think (conceive) of himself as the director of his actions; to determine the character of said actions; and to define his relationship with other people.

.....

In this lesson, personal alienation is discussed in terms of its manifestations through disruptive behaviors in the current milieu such as addictions, smoking, alcoholism, gambling and the like. The cycle of personal alienation and the development of strong self-discipline to prevent the said behaviors can be considered as shown in the figure below:

The Cycle of Personal Alienation (Source: Bennett, 1999)



The cycle of personal alienation actually emphasizes how people go through the process of socializing or getting along with others. An examination of socialization processes, meaning how people become who they are and learn to perceive and behave as they do, appears to be a valuable means explaining perceptual and communication barriers between different people. It is important to consider the impact of past behaviors and experiences on attitudes (including self-image) and future behavior. If we are to become agents of peaceful change, we must understand the cycle of alienation, how it might operate in our own lives, and how it might be broken in order to strengthen good relationships with others.

Activity: Revealing Our Selves to Others (max. 40 minutes)

The activity seeks to provide students the chance to share or reveal to others about their perception of themselves. This will give students the chance to examine their responses on how others react to their own description of themselves. Teachers may opt for a different song to conduct this activity.

- Give a copy of the lyrics of the song “Reflection” and one meta card each to the students.
- Play the song “Reflection” on a stereo system or laptop and ask students to read the lyrics while the song is playing.
- Ask everyone to sing the song together while feeling the meaning of the song. After the song, ask them to highlight and rephrase the questions that are within the lyrics.
- Ask some students to share their answers to the questions according or relating to their own personal experiences.
- Ask each student to write an honest description of his/her own self in the meta card.
- Tell students to make an inner and an outer circle, with each student facing one another (in case of an uneven number of students, the teacher may join the circle so that everyone has a partner to face).
- While playing the song “Reflection” one more time, everyone in the outer circle will move slowly in a clockwise manner and pause in front of their new partners until everyone in both circles has seen the others’ descriptions. During this activity, it is important that the students do not talk, and communicate only nonverbally. Then after, they will go back to their seats.

Discussion

When students are settled in their seats, ask the following questions to facilitate a plenary discussion:

- How did you feel about the activity? Why do you think the Reflection song gave meaning to you?
- Did the activity give you a chance to reveal yourself to others? Why and why not?
- Do you feel that your classmates accepted your description of yourself? Why and why not?
- Can you relate this activity to your experiences at home, in school or in the community where you stay? What is your specific experience?
- If you feel that you are not accepted in any place like in your own homes, classrooms or any other place what will you do? Why?
- Why do you think other people personally alienate themselves away from others if they feel unaccepted?
- Why do others resort to disruptive behaviors? What are alternatives to such behaviors which can lead to inner peace?

Synthesis (10 minutes)

Synthesize the activity and discussion emphasizing the following points:

- Explain the cycle of alienation by drawing it on a whiteboard and relate the different points in the cycle to the issues raised by the students during the discussion.
- Alienating one’s self from others is not a constructive action when one is disturbed or having problems. A person should learn to achieve inner peace so he can face challenges with an inner equilibrium despite adversities.
- Meaningful connections or relationships with others are important elements to achieve inner peace because there is an intimate connection between the inner and outer state of any person. A troubled person sends a negative feeling to all that surrounds him or her.
- Inner peace cannot be achieved while ignoring violent realities, so there is a need to nurture aspirations and efforts to contribute to societal peace.

-
- As people pursue the goal of inner peace, this will contribute to a more peaceful community. A peaceful person is a “peace spot”. His or her positive view of the world will give a positive effect to the social environment.

Assignment and Commitment to Action

Once again, play the song Reflection and pose the following questions for the students to reflect on:

- “What do you think is blocking your path to inner peace now?”
- “What will you do to achieve inner peace in your daily life?”

Then give the following assignments to the students:

- At home, find your answers to these two questions and in a bond paper, write a letter to yourself in which you promise which actions to do that will bring you inner peace in your daily life.
- Seal the letter, and write your own name and address. Do this in a creative way.
- Return the sealed letters to the teacher during the next lesson.
- The letters will be kept confidentially by the teacher and will be returned to and opened by the students at the end of the Peace Education course, to see if the promises have been acted upon.

Annex: Lyrics of the Song “Reflection”

Reflection

Look at me, you may think you see who I really am
But you'll never know me.
Everyday, it's as if I play a part
Now I see if I wear a mask, I can fool the world
But I cannot fool my heart.

(Chorus)

Who is that (man) I see
Staring straight back at me?
When will my reflection show
Who I am inside?

I am now in a world where I have to hide my heart
And what I believe in.
But somehow I will show the world
What's inside my heart and be loved for who I am.

Who is that (man) I see
Staring straight back at me?

Why is my reflection

Someone I don't know?

Must I pretend that I'm someone else for all time?
When will my reflection show who I am Inside?
There's a heart that must be free to fly
That burns with a need to know the reason why

Why must we all conceal what we think, how we feel?
Must there be a secret me I'm forced to hide?
I won't pretend that I'm someone else for all time
When will my reflection show who I am inside?

(Lyrics by David Zippel, Music by Matthew Wilder)

Lesson 2: “Winning at All Costs”

Values: Compassion, forgiveness, reconciliation, respect

Objectives

At the end of the lesson, the students should be able to:

- Discuss cases in which sports promoted excessive competition
- Recognize the impacts of excessive competition
- Analyze how these affect one’s personality and inner peace
- Suggest ways on how schools could lessen competition on extra and co-curricular activities

Materials:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

Alfie Kohn (1986/1992) defines “competition as any situation where one person’s success is dependent upon another’s failure. We, as humans are born with a desire to have power and we compete for things that imply power (i.e. land, money, fame etc)”. Hobbes also states that “even when we have power, we want more power. This is because we can’t be completely secure with our current lives without more power.”

In universities, it is a common practice to conduct competitive activities such as sports competitions, musical and literary contests as a way of students to show their talents, skills and potentials in non-academic field. It also aims to develop camaraderie among students, especially those belonging to different departments or courses.

The main goal of conducting these competitive activities and contests is for the students to be united in a ‘level playing field’ as these activities are neutral grounds for them, irrespective of their age, year levels, and their academic courses and the power dynamics that comes with the year levels and courses. However, in practice, such contests and sports activities have become very competitive and personal. They become breeding grounds of ‘factions’ and sources of conflicts. Moreover, such contests, especially academic contests, focus on the recalling of facts (what), rather than fostering a deeper understanding of the underlying issues (how and why).

Rather than building on each other’s strengths to achieve success and develop values of perseverance among students, intolerance and conflicts may set in because students perceive themselves as superior to other groups or individuals must do everything to be able to win. In the long perspective, this may even foster the culture of violence and impunity which permeates parts of our society. This kind of culture in school competition can also be attributed to how the media and mass communication have turned sports into an excessively competitive – and lucrative – business.

But beyond excessive competition in sports, other examples of such a mentality of “winning at all costs” abound in the Philippines. In the school contexts, these are particularly the competition for grades, academic contests, and beauty contests. While the aim of fostering academic and non-academic excellence is valuable, such contests tread the fine line between being constructive promoters of excellence and becoming excessively competitive. In the case of beauty contests, the gender concepts and values underlying such competitions can also questionable.

Peace education supports Kohn when he argues that “rather than building character, competition sabotages self-esteem and ruins relationships. It even warps recreation by turning the playing field into a battlefield” which is often seen in many sports competition in schools and universities. Activities which develop creativity and critical thinking and where students can learn more effectively by working cooperatively in the classroom instead of struggling to be Number One should be used with preference.

.....

As future peace educators, there is a need for students to prepare themselves in facing the challenges of providing positive learning environment in schools by discouraging unhealthy competition and dominance/superiority over others and encouraging interconnectedness and celebrating differences in culture, personalities and learning styles. They say that the school is the students' second home, hence it is essential that they perceive the school as a nurturing environment where they can fully achieve their potentials.

Activity: Small Group Discussion (max. 45 minutes)

This activity aims to let the students share cases or examples of excessive competition in their own schools and communities and examine how they become divisive and developed into sources of conflicts. This also seeks to encourage students to think how to transform such contests from being excessively competitive to promoting fairness, excellence, and peacefulness.

Divide the students into 4 small groups.

Assign one example of excessive competition in the school context to each group.

- Excessive competition in sports
- Excessive competition for grades
- Excessive competition during academic contests
- Excessive competition in beauty contests

Ask them to share some cases in their school, in their communities or on TV, where these activities have become divisive and developed into sources of conflicts.

Discuss the nature of excessive competition in the respective contexts. What feelings/emotions do they experience or observe during these competitions? How do these feelings affect them? How do they affect other people?

What would be ways to transform such contests from being excessively competitive to promoting fairness, excellence, and peacefulness?

The results of the discussion (15 minutes) will be written or illustrated on a manila paper (10 minutes) and presented to the class by one member of the group. (5 minutes per group).

In case there would be more time, ask other groups to give feedback or share their own ideas related to other groups' presentations or the other contexts different from the one assigned to them.

Discussion

After the sharing, discuss the students' reflections through the following guide questions.

- What are the common conflict issues in the experiences shared by the groups?
- What are the common feelings and emotions presented?
- How does excessive competition affect a person's inner self and relationships among groups?
- What are the common feelings and emotions presented? Do you agree?
- Were there instances of conflict and violence? Why?
- What should be done to avoid excessive competition or even violence in such contests?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- One of the barriers to achieve inner peace is excessive competition between and among people.
- One example of excessive competition are sports contests, which have affected the perceptions of people about successes and failures in political, economic and even the spiritual aspects.
- Other examples in the university context include academic contests, competition for grades, and beauty contests.
- For peace education, schools, colleges and universities, rather than fueling the already prevailing consciousness developed by competition, should promote critical thinking, creativity and the practice cooperative learning.
- A spiritual way of life requires rethinking of centuries-old attachment to materialism, power and fame, which ultimately may lead to alienation and despair.
- Peace education, therefore, needs to develop the values of compassion, respect and hope especially in this age of unlimited consumerism and excessive competition.

Commitment to Action

- Encourage students to reflect how they can personally counter excessive competitive behavior in themselves and others. The following are some of the possible answers.
- Each student in the classroom will write his/her favorite sport and describe how it would be played without harmful competition.
- Encourage students to continue their conversations with other students, sportsmen, teachers, parents, and the community on the impact of excessive competition.
- When there is an opportunity, students should role model the values of compassion, respect and hope in their participation in any kind of contests.

.....



MODULE III: Social Justice

This module will help learners understand the concept of social justice as one of the core learning areas in peace education. It focuses on the question how people can live in a manner where fair and just institutions ensure that access to resources, services, welfare, labor and education are distributed in a way that meets the basic needs of all.

Peace is not being objectively studied and understood because one of the fundamental aspects of educating for peace is the need for students to actualize their learnings. In this module, this actualization is highly encouraged since social justice recognizes the critical role of communities and institutions in forging a more equitable society. It challenges students to be aware of local, national and global issues of inequality (such as unequal access to education, poverty, unemployment, etc) and be provides them with opportunities to reflect on how they could contribute in addressing these inequalities.

Lesson 1 deals with structural violence as one of the forms of violence brought about by the unequal and unfair distribution of resources which restrains human potential caused by economic, social, and political structures. Students will be guided to analyze situations of structural violence in Mindanao, focusing on why it remains marginalized politically, socially and economically. Learners will also be encouraged to contribute ideas on how issues of social injustices among the marginalized groups in Mindanao be addressed. As students analyze situations of structural violence in Mindanao, it is hoped that they can enhance their values of empathy and compassion among marginalized sectors, and develop passion to pursue justice for them.

Lesson 2 will guide learners to understand how the transnational corporations (TNC) in the Philippines are perpetuating injustices because of exploitative working conditions and the extractive nature of their operation. Learners will also be engaged to analyze the effects of TNCs on the environment, on health, and on the economy. They will also be guided to examine current efforts of institutions (government, church, NGOs) to address the issues caused by the presence of TNCs. Finally, learners will be encouraged to reflect on the challenges posed by TNCs and what their own role can be in addressing these challenges. Through this lesson, it is important that students will be able to understand social justice and relate it to the ethics of compassion.

Lesson 1: Structural Violence

Values: Compassion, Justice and Empathy

Objectives

At the end of the lesson, the students should be able to:

- Distinguish and explain situations that depicts structural violence
- Identify and analyze the root causes of structural violence
- Suggest ways to address problems that lead to structural violence

Materials:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)
- LCD projector, computer, and copy of “Crowded Healing” on supplementary DVD or via <https://vimeo.com/65404491>

Overview

The term “Structural Violence” was originally coined by Johan Galtung to refer to any constraint on human potential due to economic and political structures (1969). Unequal access to resources, to political power, to education, to health care, or to legal standing, are forms of structural violence. In short, people suffering from structural violence are not being able to meet their basic needs and experience violations of basic human rights.

Structural violence is distinct from the traditional concept of direct, personal violence (e.g. a violent confrontation between armies or a wife killing her husband). However, structural violence may very well be the underlying reason behind these outbursts of direct and physical violence. An insurgent movement may, for example, gather its strength and ideology from the deprivation and denial of equal opportunities experienced by its constituency. A woman might be unable to handle the continued social discrimination and culturally condoned abuse by her husband in a nonviolent way. These, in turn, are forms of structural violence.

Galtung’s wide definition of violence is that it is an “avoidable impairment of fundamental human needs or, to put it in more general terms, the impairment of human life, which lowers the actual degree to which someone is able to meet their needs below that which would otherwise be possible”. His example to explain the key terms “avoidable” and “impairment” is that of a patient dying from tuberculosis in the 18th century (which may not have been avoidable at that time) and someone dying from tuberculosis today. In today’s world of medical advances, the tuberculosis fatality would indeed be a victim of structural violence, since his death would have been avoidable and constitutes an impairment of his fundamental human needs (adequate access to health care).

Unfortunately, even those who are victims of structural violence often do not see the systematic ways in which their plight is choreographed by unequal and unfair distribution of society’s resources. Because they are longstanding, structural inequities usually seem ordinary, the way things are and always have been.

But structural violence is also problematic in and of itself because it frequently leads to direct violence. Those who are chronically deprived are often, for logical reasons, those who resort to direct violence. It is not uncommon to see how widespread criminality is in slum areas, or insurgencies rising in rural poor areas.

The people of Mindanao are confronted by issues on structural violence. Mindanao remains marginalized politically, socially and economically. The inability of government to address social justice issues and concerns is one of the harsh realities that the people of Mindanao contend with. Inequality, marginalization, and corruption continue. For fisherfolks, fishing and environmental laws are poorly implemented. Land and natural resources, as well as capital and business, are

owned and controlled by a few, such as the landed elite, multinational and transnational corporations. This continued structural violence in Mindanao is exemplified by the island's poverty statistics. While being a resource rich island, six out of the 10 poorest provinces in the country are also found in Mindanao (Tawi-Tawi, Zamboanga del Norte, Maguindanao, Surigao del Norte, Lanao del Sur and Misamis Occidental). The population of these provinces largely lives below poverty line and suffers from a limited basic services. (NSCB Poverty Statistics, 2006). As in the rest of the country, problems of lack of employment opportunities, unemployment and underemployment beset the labor sector in Mindanao.

Examples of structural violence include the institutionalized marginalization suffered by indigenous peoples or visible minorities, the gender inequities endured by many women who are not given equal pay for equal work and whose work is systematically undervalued; social class biases that are reflected in social and educational policies that protect privilege and do nothing to redress economic imbalances. People who suffer these forms of structural violence are not empowered to control the conditions that have caused their suffering. For this reason, structural violence often leads to feelings of hopelessness.

The rapid economic changes brought about by globalization and the earlier development policies introduced resulted to massive dislocations and pauperization of the peasantry, farmworkers, industrial laborers, service workers, fisherfolks, and the indigenous people of Mindanao. These ended in the swelling of the urban poor population, increasing number of street children, dislocation of the indigenous people, destruction of the remaining forest cover, pollution of the rivers and the seas, and depletion of mineral, forest, and marine resources.

Some of the actions to counter structural violence include the work of nongovernment organizations in countering the negative effects of globalization and strengthening social justice through actions such as advocacy for the full implementation of land reform laws, laws protecting the rights of the indigenous peoples, the farmers, fisherfolks, urban poor and other marginalized groups

Activity: Video documentary “Crowded Healing” (max. 40 minutes)

Let the students view the documentary “Crowded Healing” (10 minutes), which traces the struggle of urban poor communities in Manila to stay healthy under conditions of overpopulation and lack of affordable health care

Then let the students form groups of four to five students in each group. Ask them to share their reflections on the documentary that they have viewed through the following guide questions:

- What hardships and problems facing the urban poor could you observe in the video?
- What structural causes do you think are behind these issues?
- What coping mechanisms did you see in response to these issues?
- Do you think the characters in the video experience a form of violence? If yes, why and how is this manifested?

Then let one of the members of the group share to the plenary their reflections (maximum 5 minutes per group)

Discussion (Crowded Healing)

Process their reflections through the following guide questions, going beyond the sharing of the groups and including the teacher's knowledge on the topic.

- Revisit the students' answers to the last question and introduce the concept of structural violence. Then discuss if they can relate the issues in the video to structural violence and if they have similar experiences or examples of structural violence which they would like to share?

-
- Ask the students what are the issues related to structural violence in the rural areas and how are they different or similar to the issues seen in the film?
 - Challenge the students to discuss how such conditions of structural violence could be overcome, provide examples if necessary.

Optional or additional activity: Song writing

(suggested timing: 15 minutes analysis, 20 minutes song writing and rehearsal, 15 minutes rehearsal)

This activity will be conducted for the students to internalize the structural violence faced by our marginalized communities.

Instructions:

1. Divide the class into groups of 6-7.

The groups will be asked to make an analysis on the lives of any of the following sectors:

- tenant farmers in coconut plantations in Davao Oriental
- commercial farmworkers in banana plantations in Davao del Norte,
- subsistence fisherfolks in Davao del Sur and Davao Oriental
- informal settlers in Davao City
- street children in Davao City
- seasonal farmworkers in Davao del Sur
- child laborers in mining areas in Compostela Valley
- multiple burden of women (fulltime mothers and working mothers)
- indigenous communities facing the encroachment of settlers, mining, and logging companies on their ancestral lands
- any other local marginalized group or sector in the context of the respective area

2. Questions to consider in the analysis:

- a. What are the factual daily realities of poverty and suffering of the assigned group?
- b. What do they think are the causes of their marginalization?
- c. What suggestions to inspire hope for improving the life of the assigned group?

3. After making the analysis, the group will compose a song in three verses:

Verse 1: the realities

Verse 2: the causes

Verse 3: the suggested solutions

(The group may adopt the melody of any popular song)

4. Each group will be asked to write their song on a manila/kraft paper and sing this in class. Choreographed singing is suggested.

5. After all presentations have been made the following discussion will be facilitated by the teacher.

Discussion (Song writing)

- What are the major aspects of poverty and marginalization presented in the songs?
- Are there other aspects of poverty and marginalization not mentioned by the groups? What are these?
- What are the causes of poverty and marginalization seen by the groups?
- Are there other causes of poverty and marginalization not mentioned by the groups? What are these?
- Were the roles of international and local institutions clarified where they are relevant? What are these roles?
- In what ways would the learners be willing and able to contribute to strategies to attain social justice?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- Structural violence is the existence of social, political and economic structures and relationships where vast majorities of human beings only have access to disproportionately less than they need based on criteria of basic needs, basic human rights and social justice.
- In a holistic framework of peace education, it is important to relate the principle of justice with the ethics of compassion. In many civilizations and faiths, compassion is an ethical principle for guiding all inter-relationships from micro to macro levels of life. Compassion means being able to express authentic feelings for the suffering of others and then being moved by one's conscience and spirituality to help transform the conditions that lead to such suffering, such as unjust relationships and structures.
- Compassion therefore cannot be equated with pity, since in pity; the dignity of those being helped out is not upheld. Also, in acting on the basis of pity, the "giver" avoids looking self-critically at him/her and asking if he/she may be directly or indirectly responsible for the suffering of the recipients. In contrast, compassion requires the willingness to acknowledge responsibility for conditions of structural violence (e.g., corporate and state policies of one's nation) and to express solidarity with the marginalized through personal and social actions for local/global justice.
- We are also reminded to revisit the importance of refusing consumerism for us to achieve equality in the resources around us. In peace education, a "good life" does not necessarily mean consuming more or acquiring more material goods. The cliché "live simply so that others may live" apply here and that we must always show respect and care for our fellow human beings.

Commitment to Action

Encourage students to reflect how they can concretely challenge structural violence. The following are some of the possible answers.

- In their own little way, be catalysts for change on the observed situations where structural violence is evident (at home, in school and in the society). Be a role model the cliché "live simply so that others may live."
- Conduct a symposium on "Awareness to structural Violence" as a way to disseminate information.
- Make a personal commitment or a concrete action to promote welfare of our marginalized communities it could be in a form of reach -out or immersion.

Lesson 2: Transnational Corporations

Values: Social justice, empathy, environmental concern, compassion

Objectives

At the end of the lesson, the students should be able to:

- Describe the transnational corporations (TNC) in the Philippines
- Determine effects of TNC's on environment, people's health and the economy
- List some actions/ measures undertaken by the government, church and other organizations regarding TNCs
- Propose personal actions to be done to regulate the undesirable effects of TNCs

Materials:

- Printed newspaper clippings on TNC-related issues in the Philippines and in Davao Region
- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

Most countries in the world today have economies in which foreign investment play some role in the production of commodities for export and/or local consumption. In large parts of the Third World, investments by foreign firms, especially Transnational Corporations (TNCs), are common features in the modern economic landscape.

Transnational corporations (TNC) or multinational corporations (MNC) are companies which, while having their headquarters in a specific country, operate globally. They frequently do this through the setting up of subsidiary or daughter companies in their countries of operation which are partly owned and wholly controlled by the TNC. The sales volumes of the largest TNCs sometimes surpass even the gross domestic products (GDPs) of entire nations, particularly those in the developing world.

TNCs can provide work and enrich a country's economy - or some say they can exploit the workers with low pay and destroy the environment. Some examples of TNCs include Nestlé, Unilever, Johnson and Johnson, Del Monte, Marsman Estate Plantation. Inc., Dole Food Company, Cadbury-Schweppes, and BP-Amoco.

TNCs usually locate plantations or production sites in regions which exhibit appropriate characteristics for achieving their goal: land and labor force at minimal prices, a desire for foreign currency, and legal and environmental conditions that guarantee maximum yield. Many developing countries fulfill these conditions, thus becoming potential host states for TNCs.

Transnational corporations are among the largest economic entities in the world. Comparing corporate revenues and countries' GDPs, companies comprised roughly two-thirds of the world's largest 150 economic entities. Exxon Mobil, Wal-Mart, Royal Dutch Shell and BP were part of the top in 2007, having larger revenues than the GDPs of countries such as Vietnam, Hong Kong, Norway, or Denmark (Source: news.mongabay.com/2007/0220-roundtable.html).

Transnational corporations hold ninety per cent of all technology and product patents worldwide, and are involved in 70% of world trade. More than thirty per cent of this trade is "intra- firm"; in other words, it occurs between units of the same corporation. According to the United Nations Conference on Trade and Development, the global number of transnational corporations has by now surpassed 60,000.

.....

The role of foreign investment in the development of the Third World societies remains a contentious topic. From the perspective of the host governments, some of the benefits of foreign investment are as follows:

- provides resources and opportunities namely capital, technology, employment, and access to global market
- income level of the host country through tax revenues increases due to the operation of TNC's
- domestic industries can make use of Research & Development outcomes of TNC's

Hence, Third World governments should attract as much investments as possible through various incentives (e.g., tax holidays, subsidies, infrastructure facilities, low wage labor, political and industrial 'stability', etc.)

There are, however, some divergent voices in both the rich and poor countries have been critical of these benefits of foreign investments. They contend that evidence show that more capital leaves the Third World host countries in the form of profits, technology payments, and loans. There are other negative consequences, namely:

- The use of inappropriate or environmentally dangerous technologies that severely affect the workers, consumers and local residents is one of the complaints commonly heard.
- Creation of enclaves within the Third World that lack dynamic linkages with other sectors;
- Rapid depletion of natural resources accompanied by environmental degradation, thereby undermining prospects of long-term sustainable basic needs;
- Exploitation of cheap, unorganized labor to boost profit

From the perspective of peace education, it is essential that teachers and students basically understand these alternative viewpoints in response to the question whether TNCs contribute to "development" which is based on justice, sharing and self-reliance. This critical awareness will help teachers and students to contribute to the formulation of policies on foreign investments which will ultimately be for the common good of Filipinos.

In the Philippines, TNCs particularly invest in electronics, drug and food manufacturing, mining, information technology and agribusiness. Being an import-dependent, export oriented economy, the Philippine government relies heavily on foreign investment to implement its economic policies and build its so-called "strong republic".

While the Philippine Constitution explicitly prohibits foreign corporations from owning lands and having a 100% corporate ownership, TNCs were able to bypass this legislation. In the case of Dole Philippines, it availed of the government's "Land Lease Agreement", which entitled it to operate vast tracts of lands through leasehold agreement with the National Development Corp. (NDC) and private landowners.

The Philippines is one of the world's largest banana exporters. Significant tracts of land are devoted to banana production in the regions of Southern Mindanao, Southern Tagalog, the CARAGA, and Western Visayas. Large contiguous areas are devoted for commercial production in four provinces in Mindanao, namely Davao del Norte, Davao del Sur, South Cotabato, and Misamis Oriental. Japan has consistently been the largest importer of Philippine bananas, accounting for more than 60% of the country's total fresh banana export and about 15% of banana chips export.

Banana is considered as the most important fruit crop in the country in terms of volume of production and export earnings. Banana production contributes significantly not only to the national income in terms of export earnings but also to employment. But banana production, aside from the benefits, has said to have negative effects not only to the health of its workers who apply the pesticides during banana production, but also to the environment.

The relevance of TNCs for peace education is evident. Not only is the continued practice of minimal wages in combination with exploitative working conditions a social justice and a form of structural violence (see previous lesson). Moreover, there are very concrete manifestations of conflict around TNCs. An example in the context of Mindanao is the armed opposition of the New People's Army (NPA) against the presence of large scale mining companies, themselves TNCs, in the country. In northeast Mindanao, this has escalated in late 2011 in simultaneous attacked of the NPA against three mining companies in Surigao del Norte and Surigao del Sur, destroying some 11.5M \$ of equipment (Zenn, 2012).

.....

To deal with the presence of TNCs peacefully and bring about constructive social and economic change, therefore, a sound understanding of the causes and consequences of TNC's presence in Mindanao is essential. The following activity contributes to this understanding.

Activity (max. 50 minutes)

This will help students be aware of various issues on areas in Mindanao involving TNCs and share their thoughts and feelings on what they have read.

- Students will be divided into 4-5 groups, depending on the number of students. Each group will be handed out 1-2 of the newspaper clips contained in the annex (reading time: 15 minutes)
- Each group will be given 25 minutes to discuss about the articles. Each member in the group will share his/ her thoughts on the clippings and write them on meta cards.
- After each member have shared his insights, they are to post their meta cards on the manila paper and as a group come up with a concluding remark to be written in the manila paper regarding their thoughts on the clippings. (10 minutes)

Discussion

After the activity, the teacher will facilitate in the discussion, guided by the following questions:

- What came into your mind when you first read or seen the clippings?
- What issues were raised in the given article/clipping?
- What are your views on the existence of TNC's in the Philippines and in Davao Region?
- In the clippings, where there effects on the environment pointed out, e.g., health and economy due to the presence of TNC's?
- Were you able to relate with the victims on the effects of the TNCs? Share with us your experience.
- With the existing effects, have you noticed any actions or measures taken by the government and other organizations to address the issue.
- In your own simple way, can you do something to contribute to ways or strategies for overcoming the injustices caused by the existence of the TNC's?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- TNCs are globally operating companies whose sales volumes sometimes surpass the gross domestic product of entire nations.
- By being headquartered in a foreign country, they can frequently circumvent regulation in the host country, where TNCs are active through subsidiary companies which are controlled from outside.
- TNCs are being criticized for paying minimum wages and exploiting their labor force (especially in developing countries like the Philippines) despite huge profit margins.
- The social conflicts around TNCs activities can erupt into violence, as in the case of the New People's Army's attacks against mining firms in Mindanao.
- A peaceful way to deal with the presence of TNCs is the advocacy for their effective regulation by the Philippine government in terms of environmental and labor standards, revenue sharing, and land use regulation.
- TNCs can fuel economic growth of a locality because they can be a source of jobs, income, and taxes however, they could also be a source of exploitation and structural violence due to their desire for profits which oftentimes does not benefit the host country.

Commitment to Action

Encourage students to reflect on the challenges posed by transnational corporations and what their own role can be in addressing these challenges. The following are some of the possible answers.

- Students can come up with a position paper on transnational corporations (TNCs) which will be addressed to local policy makers.
- Students can inform themselves about TNC's activities in their vicinity/province/city and share the information to their friends, families, and at their schools
- Students can peacefully advocate fair labor and environmental standards to regulate TNCs

Annex: Newspaper clippings on TNCs in the Philippines and Region XI (see next pages)

Article #1

Bishops ask banana growers to stop aerial spraying

By Jeffrey M. Tupas

Inquirer Mindanao

First Posted 14:39:00 11/04/2009

DAVAO CITY, Philippines. Four members of the Catholic Bishops Conference of the Philippines (CBCP) have challenged the Pilipino Banana Growers and Exporters Association (PBGEA) to exercise corporate responsibility by stopping the aerial spraying of chemicals in banana plantations in Mindanao.

In its letter addressed to PBGEA executive director Stephen Antig, the bishops, led by Manila Archbishop Gaudencio Cardinal Rosales, described the aerial spraying of chemicals by the country's leading banana exporter as an "immoral" act "that infringes upon human health and dignity."

Joining Rosales in this call are Auxiliary Bishops of Manila Broderick Pabillo and Bernardino Cortez and Caloocan Bishop Deogracias Iñiguez. The same well-placed officials of the CBCP have commissioned the Archdiocese of Manila Ministry of Ecology to assist the Mamamayan Ayaw sa Aerial Spraying (MAAS, Citizens against Aerial Spraying) while they are in Metro Manila.

MAAS has been campaigning for a permanent ban on aerial spraying in banana plantations.

We appeal to the goodness and wisdom of your hearts to value the dignity of life and the integrity of creation over and above corporate gains and profit targets. Your professed corporate social responsibility is being challenged now, said Rosales in the letter dated October 26, a copy of which was obtained by the Philippine Daily Inquirer.

The MAAS is a group of farmers, people's organizations, environmentalists, and nongovernment organizations who are opposed to the aerial spraying of chemicals in banana plantations. The group was first organized in Davao where it successfully lobbied for the city government to pass an ordinance banning aerial spraying in the city.

The movement grew and the call to ban aerial spraying snowballed across the Davao Region where many banana plantations rely on aerial spraying of chemicals to protect their crops from pest.

The group has been asking Malacañang to issue an executive order banning the use of aerial spraying as an agricultural practice.

The United States-Environmental Protection Agency said that the drift caused by the aerial spraying of

pesticides could reach up to 3.2 kilometers. There are about 200,000 people in the provinces of Davao del Sur, Davao del Norte, Compostela Valley and Davao City affected by the potential hazardous effects of aerial spraying.

A study conducted by the Department of Health (DOH) in Barangay the village of Camocaan in Hagonoy, Davao del Sur, showed that 80 percent of the village residents were routinely exposed to pesticide drift. Pesticide residue has been found in the villagers' blood, and in the air and soil samples. We cannot allow their suffering to go on any longer for anything that offends people, especially the least of our brothers and sisters, is an offense to God, the bishops letter said.

The bishops in the letter noted that families living inside and close to the banana plantations have been complaining of getting sick from aerial spraying, apart from seeing dying crops and having contaminated water.

The chemicals sprayed from the airplanes that you use for your bananas indiscriminately expose the people and the environment to poison. International and local studies point to the hazards of aerial spraying of pesticides on humans and the ecosystems, the letter said.

In 2007, the city government of Davao passed an ordinance banning aerial spraying. The decision was questioned by PBGEA but a local court upheld the constitutionality of the ordinance and the power of local government of Davao to protect the people and the environment from harm.

The PBGEA contested the decision before the Court of Appeals in Cagayan de Oro. The appellate court overturned the decision of the local court upholding the constitutionality of the ban. MAAS has gone to the Supreme Court to seek a ruling upholding the Davao City ordinance banning aerial spraying.

Copyright 2012 Inquirer Mindanao. All rights reserved. This material may not be published, broadcast, rewritten or redistributed.

(Source: <http://newsinfo.inquirer.net/breakingnews/nation/view/20091104-234074/Bishops-ask-banana-growers-to-stop-aerial-spraying> (Accessed June 14, 2012))

Working Conditions in the Pineapple Industry

Since the 1960's, pineapple production has quadrupled and export has tripled worldwide. While profits for some have tremendously expanded under such development, this report demonstrates how pineapple workers, their families and communities, and the environment in the largest pineapple producing nations have not enjoyed the benefits of this growth.

Dole and Del Monte, through their subsidiaries, compete as the largest global suppliers of both fresh and processed pineapple as both operate plantations, distribution centers, and processing facilities all over the world. The pineapple industry is characterized by the following:

Pineapple plantation and processing workers, like most agricultural workers, labor for long hours and earn poverty wages. On average they work 10-12 hours a day, six days a week, often in the hot sun. Both in Costa Rica and the Philippines, unrealistically high production quotas and low piece rate wages have led to long workdays. Work without overtime pay compels workers to work longer in order to make a meager living. The instability and seasonal nature of the work forces workers to maximize their income when the work is available, thus putting their safety at risk. Pineapple workers have not seen their incomes rise as living costs rise.

Freedom of association and right to collective bargaining have been blatantly violated in both Costa Rica and the Philippines according to ILO reports. Union leaders have been systematically fired and laid off to obliterate any union presence in pineapple production. This is particularly true in Costa Rica, where companies install "Permanent Committees," or company selected worker representatives to replace union leaders. Less than 2% of workers in Costa Rica are currently unionized and as a result major anti-union actions have been carried out by companies while governments remain complicit. Dole Philippines has also allowed the Philippine military to harrass and intimidate Dole workers, undermining the local union. Union representation has also been significantly reduced in the Philippines, due to a widespread increase in contract labor. Read ILRF's "Freedom at Work" toolkit for more examples.

Dole Philippines has been able to evade its responsibilities to its workers by replacing the majority

of its regular workforce with contract labor from "labor cooperatives." Approximately 77% of workers producing pineapple supplied to Dole are contract laborers and cannot be in the union representing regular workers. Contract workers systematically earn less than directly employed, regular workers as a result of production quota systems or piece-rate based remuneration and the lack of ability to engage in collective bargaining.

Workers are frequently exposed to toxic chemicals through pesticides and fertilizers. Companies do not always provide proper protective gear and family members or workers are frequently exposed to the chemicals when laundry is done at home. Numerous reports have shown that chemical application in the pineapple fields is more harmful and bothersome to workers than in other agricultural sectors. Side effects range from allergies, nausea and skin rashes to more serious, long term conditions. On average, pineapple plantation workers only have a work life of four years.

Pineapple industry expansion has threatened communities and the natural environment in areas of cultivation and processing. Agrochemicals have contaminated the water supplies in pineapple growing regions of Costa Rica and the Philippines. Community groups in Costa Rica claim that small farmers have lost many of their cattle to pests attracted to the pineapple crop. Deforestation and monoculture have altered the biodiversity of the region.

The labor and environmental issues associated with the industry stem from a number of factors. Rapid expansion of the industry has been met with an inability and unwillingness of producing countries to impose regulations, partly as a result of corporate pressure. Trade agreements such as Central America Free Trade Agreement (CAFTA) have not sufficiently encouraged the enforcement of labor and environmental standards. The abuses can also be attributed to more systematic factors surrounding the international agricultural supply chains. Multinational companies that buy and distribute pineapples are pressured into reducing costs to be able to compete for a place on the supermarket shelf.

(Source: www.laborrights.org/creating-a-sweatfree-world/sweatships-in-the-fields/working-conditions-in-the-pineapple-industry . Accessed 4 July 2012)

Article #3:

Food prices up by 75% since 2000 - IBON

Globalization, profiteering and a lack of genuine agrarian reform are to blame for jacking up food prices by 75 percent since 2000, militant think tank IBON Foundation said Thursday.

In a statement, the group denounced globalization policies and corporate profiteering, which it said have made food a commodity for trade and speculation that worsened global hunger.

"Global food prices have risen by 75% since 2000, according to the World Bank, while prices of rice, corn, wheat, and soybean have hit all-time highs. Prices of meat, poultry, eggs and dairy products naturally follow the upward trends of grains prices. Amid the global financial crisis, increased speculation in food and fuel prices is seen as a possible consequence that will further push food prices up and worsen the poor's access to food," it said.

The group said the world is now facing its worst food crisis, aggravated by trade liberalization policies imposed by international finance institutions (IFIs).

Such policies have allowed intensified profiteering by food transnational corporations (TNCs), it said.

"While more and more people go hungry everyday, TNCs such as Cargill and grain traders such as Archer Daniels Midland reported increased profits as of the first quarter of 2008," it lamented.

On the other hand, it said TNCs in their desire for more profits have continued to lobby IFIs and Third World governments to implement globalization policies in food and agriculture.

These include liberalization of trade and investment in agriculture, privatization of public organs in agricultural extension services such as irrigation, trading and the like, and deregulation of government roles in pricing,

marketing and even land reforms.

"These globalization policies compound the deep crisis of agriculture and food production in underdeveloped countries due to decades-old landlessness of farmers, backwardness of their tools and production, monopoly of land, tools and inputs, TNC control in production and trade, and government neglect. Thus, ironically, hunger is at its worst in rural communities in the Third World where most food and agricultural production take place," it said.

"Globalization has not only resulted in the increasing bankruptcy and worsening poverty and hunger of farmers and consumers, but also in continuously eroding local production and self-sufficiency of Third World countries," it added.

IBON said civil society, peasant groups, and people's organizations around the world consider World Food Day an opportune time to send a strong message that farmers and people of the Third World reject globalization, trade liberalization, and TNC profiteering of agriculture.

The occasion is also a time to recognize the successful efforts of broad alliances of farmers and people's organizations for strengthened protests against globalization, struggle against genuine agrarian reform, and relentlessly demand for social accountability, it added. - GMANews.TV

Source: GMANews. TV. 2008. Food prices up by 75% since 2000 – IBON. October 28. <http://www.gmanetwork.com/news/story/127559/news/nation/food-prices-up-by-75-since-2000-ibon>. (Accessed 3 July 2012)

Moratorium on mining activities sought to avoid food shortage

Foreign environmentalists asked the government Tuesday to impose a moratorium on mining to avoid food problems, specifically rice shortage, in the long term, echoing the sentiment earlier raised by the Catholic Bishops Conference of the Philippines (CBCP).

The London Working Group on Mining in the Philippines unveiled here results of their study conducted across six mining sites in the country, which was attended by multisectoral stakeholders including the local Catholic Church, academe, nongovernmental organizations, farmers and local government officials.

The study was conducted at mining sites in Midsalip, Zamboanga del Sur; Libay, Zamboanga del Norte, Tampakan, South Cotabato; Pujada Bay, Davao Oriental; Victoria, Mindoro and Sibuyan Island, Romblon.

"Mining in these locations would cause massive environment problems jeopardizing food security and supplies by damaging agriculture and fisheries," the book *Philippines: Mining or Food*, authored by Clive Wicks and Robert Goodland, said. The book will be launched on Feb. 4 in Manila.

Mr. Goodland, a former World Bank environment scientist for 25 years, particularly noted that mining will adversely affect rice production in the country in the long-term if the government continues its pro-mining stance.

"[To avert this rice crisis] the government should promote rice production and demote mining in its economic agenda," he told the plenary.

He noted that the Philippines was once self-sufficient in rice "but is now the world's biggest importer," which was rooted in the failure of the government to maintain the health of its agricultural sector.

In an interview with *BusinessWorld* at the sidelines, Mr. Goodland particularly cited threats posed by the venture of Sagittarius Mines, Inc. to food security in the area.

"Open-pit mining is terrifying, especially that the mining area sits in an earthquake fault. The oceans surrounding the mining area will be in danger contamination [once the project pushes through]," he said.

Sagittarius, which is owned by global mining player Xstrata Copper and Australian firm Indophil Resources NL, is currently in an exploration stage.

Sagittarius officials have repeatedly assured that environment protection is one of the company's key thrusts once they go into commercial production.

Mr. Goodland noted the mines development site straddles vital watershed area that also flows towards Lake Buluan, an important source of livelihood for the Moro-dominated town of Buluan in Maguindanao province.

"Forget Lake Buluan [in the long-term] once the mining goes into production," Dave E. de Vera, executive director of nongovernment group Philippine Association of Inter-Cultural Development, said in a separate interview.

Mr. de Vera presented a map showing the watershed areas within and outside the mines development site of Sagittarius and other prospective mining investors.

The map showed Lake Buluan that serves as catchment of water coming down from the mountains of Tampakan, in which 70% of its land area is a prospective mines site, he said.

Last month, the CBCP, through its president, Jaro Archbishop Angel Lagdameo, has asked the government to impose a moratorium on mining nationwide for the sake of the environment, livelihood and food security in the country.

"No material gain can equate the value of life. Every Filipino depends on the environment. Because of the threats against these fragile resources, our lives and livelihood are likewise threatened," Mr. Lagdameo said in the pastoral letter entitled "Upholding the Sanctity of Life."

The Chamber of Mines of the Philippines has said the CBCP was "out of touch" with the million who rely on the "responsible" segment of the industry.

Mining has been one of the investment sectors expected to withstand the impact of the global financial crisis.

But investments in the sector have been slow due to issues on ancestral land ownership claims of tribal groups and volatile security in mine sites. —

Source: Sarmiento, Romer S. 2009. Moratorium on mining activities sought to avoid food shortage. BusinessWorld. http://www.gmanetwork.com/news/story/146225/news/regions/moratorium-on-mining-activities-sought-to-avoid-food-shortage?ref=related_stories. (Accessed 3 July 2012.)

Article #5:

Militants to Aquino: Don't give Filipinos false hopes about jobs

A militant group cautioned President Benigno Simeon "Noynoy" Aquino III against giving people "false hopes" after the president said 43,000 jobs will be generated within the next three years.

Upon his arrival on Tuesday morning from a one-week working visit to the United States (US), Aquino announced that more than 43,000 new jobs will be generated in the Philippines in the next three years. However, Migrante Middle East likened Aquino's promise of jobs to counting eggs that have not yet been hatched.

"Mr. Aquino is already counting eggs that haven't yet hatched... It's still intangible. Mr. President, please, don't give your kababayans false hopes," Migrante-ME coordinator John Leonard Monterona said in an article posted on the Catholic Bishops' Conference of the Philippines (CBCP) news site.

Earlier, Aquino said he urged California-based companies to invest in the country, creating some 10,000 jobs.

On the other hand, Monterona doubted that these 10,000 jobs promised by multinational and transnational companies were permanent.

"It's in our long business history that most of the TNCs and MNCs that had had their business operations back there in the Philippines, never created permanent and high-paying jobs," he said.

"Most of the time, especially those companies inside the business enclaves or hubs in key cities and municipalities in the Philippines, offer contractual jobs. Even in the business process outsourcing business, or call center companies, we all know that the regularization rate there is relatively too low," he added. He said the government can create good-paying and permanent jobs in the Philippines by pushing for industrialization.

"All we need to do, in order to create good paying

and permanent jobs in the Philippines is to push for an industrialization by empowering the agriculture sector, but minus the dependency to these companies that if they find it hard to extract super-profits in the Philippines, they will relocate to our neighboring underdeveloped countries to continue their business," Monterona said.

He said that if MNCs and TNCs "find it hard to extract super-profits in the Philippines, they will relocate to our neighboring underdeveloped countries to continue their business." He said real economic development would only happen if there is a just and well-planned economic system, wherein the distribution of the country's wealth is even and not hoarded by a privileged few.

Earlier, the militant umbrella group Bagong Alyansang Makabayan (Bayan) criticized Aquino for missing an opportunity to take up the Visiting Forces Agreement with US President Barack Obama II.

"It was a missed opportunity to assert our national interest on such a crucial issue like the VFA. Between the issue of the World War 2 American ammunition dump in Corregidor and the permanent and continuing presence of US soldiers in Mindanao, surely the latter has more far-reaching implications on our Constitution and our sovereignty. The VFA is a long-festering problem in RP-US relations yet the ammo dump in Corregidor seemed the more important topic for the President," said Bayan secretary general Renato Reyes Jr. "Whatever happened to Mr. Aquino's campaign promise of having the VFA reviewed?" he asked.

Source: GMA News.TV. 2010. Militants to Aquino: Don't give Filipinos false hopes about jobs. 28 September. <http://www.gmanetwork.com/news/story/202118/news/nation/militants-to-aquino-don-t-give-filipinos-false-hopes-about-jobs> (Accessed 4 July 2012)

Agro-chemical TNCs and plantations accountable for chemical disasters in the Philippines: Campaign for World No Pesticides Day kicks off

Pesticide Action Network Philippines today joined the world in commemorating No Pesticides Day by and launched an internationally-coordinated campaign to hold agro-chemical companies and plantations accountable for chemical disasters in the Philippines.

The campaign kicked off in Mindanao, wherein villagers victimized by pesticide use in nearby banana plantations in Mindanao attended two forums hosted by local farmer organizations and Pesticide Action Network Asia and the Pacific (PAN AP), entitled "Pesticide Poisoning and Corporate Accountability: Remembering the Bhopal Tragedy*."

Dr. Romeo Quijano, president of PAN Philippines and a professor in the University of the Philippines, talked on the adverse effects of pesticides on health and the environment. Dr. Quijano is currently battling in court a damage suit filed by Lapanday Agricultural Development Corporation owned by former Agriculture secretary Luis Lorenzo Jr., for an expose on the banana plantation's harmful pesticide use affecting a nearby village in Digos, Davao del Sur called Kamukhaan. The Kamukhaan case has gained wide public support since it was first published in 2000, yet until now the villagers continue to fall sick, having no respite from the plantation's pesticide use.

Hundreds of villagers who attended PAN AP's forums in Digos and Nabunturan, Davao del Norte, related well to the yearly commemoration of the Bhopal tragedy, since they find it similar to their situation living near or working in banana plantations using highly toxic pesticides.

For example, paraquat, produced by Syngenta Corporation, is used or have been used by plantations such as AMS Farming Corporation, Davao Agricultural Ventures Corp, Del Monte Fresh Produce Phils., Dole Philippines Inc, FS Dizon & Sons Inc., Kenram (Phils.), Inc., Lapanday Foods Corporation, Marsman-Drysdale Agribusiness Group, Oribanex Trading Corp, Stanfilco, Tadeco, Tri Star Group of Companies and Tropifresh, most of which are found in Mindanao.

Paraquat is part of the "Dirty Dozen" list of pesticides that have been proven to cause severe health and environmental damage. It is already banned in Malaysia and other European countries. Unfortunately, the Fertilizer and Pesticide Authority revoked a previous order restricting its use due to intense lobbying by Syngenta. Right now, there is an international effort led by environmental NGOs such as PAN, Berne Declaration, and the Swedish Society for Nature Conservation to stop its production, importation, and use, particularly in Third World countries like the Philippines.

"Agro-chemical transnationals and big plantations

must be made accountable for the country's worst chemical disasters in far-flung areas such as Kamukhaan. At the same time, the government must resist the influence of these corporations in order to stop the terrible waste of human life and the environment caused by pesticides," said Dr. Quijano.

Meanwhile, elsewhere in Manila, Nueva Ecija, Laguna, Bicol, Cordillera, and Cagayan Valley, the RESIST alliance (Resistance and Solidarity Against Agrochemical TNCs) will be holding a series of forums and photo-exhibit entitled "The Politics of Pesticides: Changing the World's Agriculture and People's Resistance" starting December 8 to commemorate No Pesticides Day. Such awareness-raising efforts among students and farmers will focus on the historical background of the pesticides; health, environment and socio-economic effects brought about by pesticides; and the people's resistance and alternatives to pesticides.

The NGO Magsasaka at Siyentipiko Para sa Pag-Unlad ng Agrikultura (MASIPAG) will also hold a forum in North Cotabato on December 6-7 about genetically-modified organisms. The forum will focus on how GMO crops actually increase pesticide use. Producers of GMOs, such as Monsanto, are the same agro-chemical transnationals who introduced pesticides in agriculture.

December 3, dubbed as World No Pesticides Day, is the 20th anniversary of the Bhopal tragedy in India wherein the chemical spill of the pesticides company Union Carbide (now Dow Chemicals) in 1984 caused the instant death of 8,000 people and injured more than 500,000.

The International Campaign for Justice in Bhopal reports that today, more than 150,000 people are still reeling from the health effects of the world's worst chemical disaster two decades ago. These include children born to parents who survived the disaster, who are suffering from cancer, neurological damage, nausea, breathlessness, numb limbs, headaches, body aches, fevers, anxiety attacks, chaotic menstrual cycles, depression and mental illness.

This year, the International Campaign for Justice in Bhopal, has also called this year's two-decade commemoration as the International Day of Action Against Corporate Crime, in order to pressure Dow Chemicals to face criminal charges filed against them in the Bhopal District Court.

Source: Pesticide Action Network Philippines. n. d. Agro-chemical TNCs and plantations accountable for chemical disasters in the Philippines. http://www.healthtoxics.org/4news_hm/news54.htm (Accessed 4 July 2012)

CHR to investigate 'abuses' by mining firms in Surigao

By Franklin A. Caliguind, Inquirer Mindanao, Philippine Daily Inquirer

BUTUAN CITY—The Commission on Human Rights (CHR) has formed a team to look into reported abuses committed by multinational mining companies operating in the twin provinces of Surigao.

Human Rights chair Loretta Ann Rosalessaid among the alleged abuses the team will look into are irregularities in the acquisition of mine permits, displacements of the "lumad" and environmental destruction.

"The CHR will form a comprehensive monitoring team and investigate these claims of abuses by mining firms," Rosales told the Inquirer during a visit here on Thursday.

She vowed that the investigation would not be futile and that the lumad communities' rights would be upheld and their grievances addressed.

"I guarantee them that the CHR will look after them," Rosales said.

On Monday, the Tribal Coalition of Mindanao Inc. (Tricom) asked the Supreme Court to cancel all mining permits, licenses and agreements granted to five Chinese mining companies operating in Surigao del Sur and Surigao del Norte.

Spurious documents

Tricom claimed that Taganito Mining Corp., Platinum Group Metals Corp., Oriental Synergy Mining Corp., Shenzhou Mining Group Corp. and Marcventures Mining and Development Corp. used spurious tribal consent documents to secure licenses and permits.

Tribal communities were also uprooted and dislocated as a result of the mining activities, Tricom said.

Tricom also alleged that the said mining companies threaten the environment and the health of the lumad communities by operating open-pit mines in Claver, Surigao del Norte, and the towns of Carascal and Cantilan in Surigao del Sur.

Mamanwa tribal chieftain Alfredo Olorico also said President Aquino should fulfill his campaign promise of a transparent and accountable government by cancelling anomalous mine agreements, permits, licenses and agreements in the province.

"The President must intervene now because we were defrauded through clear machinations, deceit and manipulations by government officials and mining interests," he said.

Sought for comment, the newly appointed head of the National Commission on Indigenous Peoples (NCIP) in Caraga region said the CHR investigation was timely, and could ferret out the truth.

Start from central office

"I'm very much open to any investigation, but the CHR must start its probe at our central office because the problem started there," Dominador Gomez said.

He admitted that the process of acquiring consent from tribal communities in connection to mining permits "has been marred with irregularities and rampant violations of the Indigenous People's Rights Act of 1997."

"There were really huge controversies related to the proper enforcement of this consent mechanism during the term of my predecessor. Our lumad brothers were abused and placed at a disadvantage," Gomez told the Inquirer.

Under the law, mining companies seeking to operate within ancestral lands were mandated to secure free, prior and informed consent (FPIC) from lumad communities.

"This consent mechanism supposedly empowers tribal minorities whether to accept or reject mining in their lands," he said.

But Gomez said that in Caraga, at least 20 mining companies had questionable FPICs and their licenses were now being reviewed.

He said the NCIP even started a crackdown on erring NCIP personnel, who have reportedly colluded with mining companies to produce spurious FPICs.

Source: <http://newsinfo.inquirer.net/12335/chr-to-investigate-%E2%80%98abuses%E2%80%99-by-mining-firms-in-surigao> . (Accessed 4 July 2012)



MODULE IV: Supporting Nonviolence

This module seeks to encourage learners to understand and to commit to nonviolent transformation of conflicts as one of the key pathways towards developing a culture of peace. It also aims to let students distinguish the concept of conflict from violence; know the roots of these conflicts and learn ways to transform these conflicts nonviolently. As future peace educators, learners should have developed competence in handling conflicts constructively in their own contexts.

Through this module, learners are also guided to recognize the prevailing culture of war and examine the symbols of violence being faced in their daily lives through the media and internet.

Lesson 1 will focus on the culture of violence perpetuated through the social media. As learners will affirm benefits provided by social media in nurturing relationships because of increased communication, they will also assess the negative effects of these social networking sites among the youth, women, in relationships and in workplaces. In this lesson, learners will be encouraged to analyze the root causes of these negative effects and to suggest solutions to address cyberviolence in their own contexts. Through the lesson, it is hoped that students will learn to be more responsible in using the internet and the social media and refrain from utilizing these to sow violence in their personal relationships, schools and communities.

Lesson 2 will provide the learning environment where students discuss conflict issues in their own context and learn how to deal with these conflicts nonviolently. Through the activities, learners will be exposed to various strategies in resolving conflicts such as active listening, dialogue, negotiation, and mediation, and communication (at a peace table). As future teachers, it is important that they would develop competence and techniques in resolving conflict issues in classrooms in a nonviolent, constructive fashion.

Lesson 1: Challenging Cyberviolence

Values: Responsible use of the internet and social media, nonviolence

Objectives

At the end of the lesson, the students should be able to:

- Identify negative and positive effects of social media
- Analyze the root cause of negative effects of social media
- List possible solutions in addressing the negative effects of social media

Materials:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

The popularity of social networking sites (SNS) such as Facebook, MySpace, Twitter, LinkedIn, etc. is rapidly increasing. These sites allow users to develop public or semi-public profiles about their backgrounds and interests, articulate a list of other users with whom they share a connection, view and traverse their list of connections and those made by others within the system and communicate with friends, strangers, and share thoughts, photos, Internet links, music, and more. On many of these large SNSs, participants are not necessarily “networking” or looking to meet new people; instead, they are primarily communicating with people who are already a part of their extended social network. Many users say that the interaction and interactivity fostered by these the sites is good for our society, but others contend that the dangers of social networking outweigh their benefits.

Reports show that the Philippines is now the social networking capital of the world (Global Affairs, 2011). Social Networking sites are used by people from all walks of life with a broad range of users in terms of age, occupation, and social status. Proponents of social networking sites argue that these online communities promote increased communication with friends and family, familiarize people with valuable computer skills, and allow contact with people from around the world. But opponents argue that social networking sites expose children and adults to cyber criminality, increase vulnerability to computer viruses, lower work productivity, and promote vanity and short attention spans among their users.

As early as 2009, cyber crimes have been recognized as a serious problem in the Philippines. Senator Miriam Santiago introduced in 2009 a bill directing an inquiry on the alleged illicit activities of cyber criminals, to wit:

- Social networking sites are increasingly being targeted for the hijacking of accounts to send messages containing malware, a malicious software often designed to steal credit card information;
- Popular quizzes, horoscopes, and games made popular for free are sometimes used to hide links to hostile sites;
- It is important, therefore as pointed out by the Senator that the public is aware of the negative aspects of social networking sites, especially the children and youth.

Some of these cybercrimes are:

- Cyber or mobile harassment- The sending of unwanted and unwelcome messages or images through SMS or email that is often sexual in nature; the uploading of intimate photos or videos to blackmail or humiliate someone else through a local network or the Internet in general; and the sending of threatening messages to cast fear or show power and control over the the other person.
- Cyber or mobile stalking or surveillance– Tracking the location of someone through mobile phones, or accessing online activities, information, and data accessed by third parties for the purposes of blackmailing the person, using data to file counter-chargers, or harassing and abusing the person online or offline.

-
- Cyber hacking where people intentionally destroy the websites of other entities so that owners could no longer use their own accounts and websites. Other forms of hacking include unauthorized access to other sites where hackers post nude pictures. During the height of the tension between The Phillipines and China on the Scarborough rift, Philippine Websites were hacked by reportedly Chinese Hackers and in retaliation, the Filipino Hackers also hacked famous Chinese websites.
 - Cyberbullying is any harassment that occurs via the Internet. Vicious forum posts, name calling in chat rooms, posting fake profiles on web sites, and mean or cruel email messages are all ways of cyberbullying.
 - Drug Trafficking - using of internet as a medium for trading illegal substances by sending out enciphered e-mails and other internet technology. Most of the drug traffickers can be found arranging their illegal deals at internet cafes, using courier websites for the delivery of illegal package containing drugs and sharing formulas for amphetamines in restricted-access chat rooms.
 - Cyber Sex Trade - This is now the popular activity of the cyberspace that frequently uses minors, especially young girls to engage explicit sex in exchange of online money via credit card. This often happens in the guise of private apartments and boarding houses.

Cybercrimes are committed for personal and technical reasons. First, crimes are committed for the sake of money. Humans tend to engage in criminal activities when the rate of return on investment is high and the risk of loss is low. Second, for personal objectives such as to take revenge, or for the sake of recognition. Technical reasons are the ease of access resulting from negligence and human errors when a person accidentally gives out his/her password. The absence of a law protecting the social network user can also be pinpointed as a cause for cyber criminality being so widespread.

The Cybercrime Prevention Act

On September 12, 2012 the Senate Bill No. 2796; House Bill No. 5808 was approved and officially recorded as Republic Act No. 10175, the “Cybercrime Prevention Act of 2012.” This Act aims to primarily “protect and safe guard the integrity of computer, computer and communications systems, networks, and databases and it penalizes any offenses against confidentiality, integrity, and availability of information and data stored therein, from all forms of misuse, abuse, including the access to a computer system without permission; the interception without right of any non-public transmission of computer data; the deletion, deterioration or alteration of computer data; hindering the functioning of a computer system by inputting, transmitting, deleting or altering computer data or program; the acquisition of a domain name over the Internet in bad faith to profit, mislead, destroy reputation and deprive others from registering the same; and the use, production, sale, procurement, importation, distribution of a device, including a computer program designed for the purpose of committing cybercrime.”

After the approval of the said Cybercrime Prevention Act, several reactions from different sectors emerged. Some expressed their support while some strongly opposed and protested against it. Questions have been raised about the constitutionality of certain provisions of the act. It became the headline of news, printed or online, for several weeks. To stop the act, anonymous activists have hacked into government websites, journalists have held rallies and many Facebook users have replaced their profile picture with a blank screen. Protesters say the legislation could be used to target government critics and crack down on freedom of speech. “The cybercrime law needs to be repealed or replaced,” said Human Rights Watch’s Asia director, Brad Adams. “It violates Filipinos’ rights to free expression and it is wholly incompatible with the Philippine government’s obligations under international law.” (ABS-CBN News. 2012).

In the wake of massive protests and public outrage, the Supreme Court of the Philippines has suspended the law. The court has enacted a temporary restraining order preventing the Cybercrime Prevention Act from going into effect in the wake of 15 different petitions being filed against it. (GMA News Network, 2013).

.....

While Social Networking connects people, brings people together and make the world within reach by everyone, it can also create conflict and violence if it is used in malign ways. To prevent this, people must be aware and be educated about it. Students especially, need to be encouraged to analyze the positive and negative effect of social networking and the internet as a whole.

Activity 1: Personal and Group Stories on cyber violence (max. 50 minutes)

This activity will be facilitated to provide opportunity for students to discuss and understand cyber violence based on their own experiences and knowledge on the issue.

Sharing in Small Groups (20 minutes): Participants will be divided at random into small groups of about 5-6 members each (maximum of 8). Each group will be asked to reflect on the following guide questions and share among the group members:

- What is your understanding of cyber violence? What makes such behavior an act of violence?
- Have you experienced cyber violence or have heard of friends who experienced this? Share your stories with the group.
- Why do you think cyber violence happens? What do you think are the causes?
- What actions do you take to prevent it?
- What actions are taken by various institutions to prevent it?

Presentation (30 minutes): Each group will then be asked to present their reflections, first, in the form of storytelling.

The group may choose between telling a story which was:

- personally experienced; or
- a story heard from friends

Second, another member will report on causes and steps taken. (5 minutes per group)

Discussion

- What information is new to you?
- What is the effect of this exercise on you?
- What can we conclude from the group's presentation?

Activity 2: Pro & contra (max. 20 minutes)

- Divide the group into two groups (Pro and Contra). Make 4 groups if the learners are more than 30)
- Present the Point of Discussion “What is your stand on the Cybercrime Prevention Act of 2012”
- Choose one representative each group and let them play “rock-paper-scissors gam/bato-bato-pik”, the one who will win will be given a chance to choose if pro or contra to the statement
- The groups discuss their arguments separately and note them on cards (5 minutes).

Then the groups come together (facing each other) and express their contradictory views. Simultaneously they pin their notes on boards as the discussion continues (15 minutes). Each group has to respond to the arguments presented by the other group.

Discussion

- How did you come up with those ideas?
- What information is new to you?
- What is the effect of this exercise on you?
- What can we conclude from the group’s presentation?
- Ask if the individual position on a particular issue has shifted during discussion. If so, what made you change — the content of the argument, the way it was communicated, the whole attitude)?

Activity 3: Cyberdiscussion (max. 60 minutes)

An additional activity may be conducted for this lesson to broaden the students experience on the negative aspects of social networking. The teacher will set a separate day, preferably during a weekend to do an interactive discussion on the topic presented. Facebook will be best advised as medium of cyber discussion. Depending on the location of the students, the class must decide to access an internet cafe or those who have their PC’s and laptops may stay where they might be comfortable.

- Make sure that everyone has its active facebook account (In case of students having no account at all , they can either create one, or, with the assistance of others, may join them with the consent of the original owner of the FB account.
- The time to log in must be uniform, meaning a specified time where in all together, including the teacher should log in.
- The teacher shall create an FB group intended for this particular activity which is strictly exclusive for this class only. The students should be informed of the FB group name and instruct them to hit “JOIN” in order to participate in the activity.
- The students will comment on the guide question: Is Facebook a peril in their life as a student, as a person and as friend?
- The student shall be informed that they may hit the “LIKE” button to any comments made by their classmates (the teacher in this situation will be given the idea of whose comments are well rated by the numbers of likes).
- The teacher will only make a side comment to facilitate healthy debate in case there are adverse opinions.
- After 45 minutes, the teacher will summarize the discussion, highlighting negative but also positive aspects of social networking sites. He will supplement the discussion with the synthesis below (as needed).

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- A social networking site is an online platform or site that focuses on facilitating the building of social networks or social relations among people who, for example, share interests, activities, or real life connections.
- Social networking sites make the world within reach by everyone around the world. It bridges the distance that separates people from their loved ones. It serve as the common avenue for all people and today Social media is no longer a status symbol but a necessity and right that should be accorded to everyone.
- But social networking is as well over used and abused. It has now become a tool to ruin or destroy one's reputation, and the worst of all, this has become the weapon to create violence in the society and in the world today.
- The causes of the perils in social networking can be attributed to lapses in judgment in the part of the user, in the part of those who entertain the dirty tactics of the senseless people and on the motives of the cyber criminals.
- The best way to prevent cyber violence is through awareness, education, and vigilance.

Commitment to Action

Some commitments to actions in line with the issues presented during the lesson are the following:

- To let students conduct a personal assessment if they are among the "netizens" or Facebook users who participate, instigate, or are being nonchalant about the cybercrimes happening in the world today.
- That after the personal assessment, the students will revisit their timeline in facebook and re-assess their shout-outs if those are offensive, asserting good relationship, foster friendship, expression of hate, expression of happiness, a crack of jokes, a statement of obscenity, promoting Godliness and others.
- That the students will be able to establish personal commitment by posting pictures, events, thoughts in any social network sites to help foster responsible use and avoiding violence in cyberspace.

Annex 1 (may be used as handout during class): 10 scary things about the Cybercrime Prevention Act of 2012

Annex 2: Republic Act No. 10175 (see supplementary DVD)

10 scary things about the Cybercrime Prevention Act of 2012

1. It only wants to hear nice things . If you're a law-abiding citizen who happens to use blogs, Facebook, and Twitter to let the world know about your beef against, say, certain elected officials who are far from being geniuses—then you've been living a lie. Under the Cybercrime Prevention Act, you're just like any other cybercriminal. Your tweet about the barangay captain who loves San Miguel more than his job? That could be classified as libel, which is defined in the Revised Penal Code as “the public and malicious imputation of a crime, or of a vice or defect, real or imaginary, or any act, omission, condition, status, or circumstance tending to cause the dishonor, discredit, or contempt of a natural or juridical person...” Take note of the part where it says “real or imaginary.” You're damned if you're lying and you're damned if you're telling the truth.
2. It champions the dead by asking the living to shut up. Under the Cybercrime Prevention Act, you would also be committing a crime if you “blacken the memory of one who is dead.” So, what happens if the person who died was a criminal who molested kids, backed a law that resulted in thousands of people being tortured, or killed journalists—and you're documenting his or her evil deeds for a history book? Out of being nice, do you erase the “bad parts” of his or her life? The law says, if you can't say anything good, then you better not say anything at all. That's great for petty issues but not when we're talking about people who use their position to take advantage of defenseless individuals.
3. It's so “special” that it hurts. In an InterAksyon.com article, News5 resource person Atty. Mel Sta. Maria—who teaches at the Ateneo de Manila University School of Law—pointed out that the Cybercrime Prevention Act is tagged as a mala prohibita law. Sta. Maria explained: “It is an accepted legal rule that offenses under special laws are considered mala prohibita as distinguished from mala in se. [For mala in se], there must be a criminal mind to be convicted. In murder, theft, robbery and other offenses punished by our Revised Penal Code, for example, intention to do wrong is an essential element. [For mala prohibita], there need not be a criminal mind. The mere perpetuation of the prohibited act is enough.” So, even if you're kidding around by using somebody's name as a verb or noun to signify not-too-admirable acts (Noynoying, Sottomy, etc), you could get arrested.
4. It's a time traveler. In an InterAksyon.com article written by Patrick Villavicencio, University of the Philippines College of Law Professor Atty. JJ Disini said that under the Cybercrime Prevention Act of 2012 the so-called “victims” and their lawyers “could argue in court that old libelous posts [that are] still live today can be charged with online libel.” The report further quoted Disini, who explained, “Kasi pwede nilang sabihin na (Because it could mean) by keeping it there today, you're still publishing it now. So if you're still publishing it after the law took effect, then you're liable for its publication today.” So, that scathing post about your ex that you put up way back in 2004? You could end up going to jail for that. It's an I Know What You Posted Several Summers Ago scenario.
5. It's outdated. An InterAksyon.com article, citing Human Rights Watch (HRW) Asia, noted: “The Philippines' libel law, enacted during the American colonial period and intended mainly to stifle dissent, continues to consider the offense a criminal act. Media organizations contend the law on libel has most often been used by people in power to harass journalists and muzzle critical reportage.”
6. It won't like you liking what it doesn't like. Those who play a part in unwittingly or willfully encouraging the spread of libelous content shall be charged for abetting libel. That means the act of clicking the “Like” button of Facebook or retweeting posts on Twitter may be tagged as unlawful as well. Time to “unlike” those anti-establishment Facebook pages and unfollow those fake Twitter accounts spoofing persons in power.
7. It's prudish. Under the Cybercrime Prevention Act, cybersex is a crime. We agree that it is so—when it's a profit-oriented venture taking advantage of hapless individuals such as minors or those who have been directly or indirectly coerced into the seedy industry. The law defines cybersex thus: “The willful engagement, maintenance, control, or operation, directly or indirectly, of any lascivious exhibition of sexual organs or



sexual activity, with the aid of a computer system, for favor or consideration.” However, what if cybersex is done by two consenting adults? If a woman sends a picture of herself eating ice cream in a suggestive manner to her boyfriend, will she be sent to jail if someone rats her out?

8. It shits on wit. In his InterAksyon opinion piece, Ramil Digal Gulle explained: “Interestingly, the Supreme Court of the Philippines has also ruled that even ironic, suggestive, or metaphorical language could be considered libelous. You don’t have to directly call someone a liar and a thief to get sued for libel. It’s enough to suggest it or state it sarcastically—as long as you do so in a public manner like posting on the Internet.” (We’re taking this opportunity to ask our followers, to please visit us in jail if they have the time or if they’re not already in jail with us.)

9. It won’t play fair. In an InterAksyon.com article, Atty. Mel Sta. Maria pointed out: “Section 1 of Article III of the Bill of Rights of the 1987 Constitution provides that ‘no person shall be deprived of life, liberty or property without due process of law, nor shall any person be denied the equal protection of the laws.’ However, under Section 19 of the Cybercrime Prevention Act, ‘when a computer data is prima facie found to be in violation of the provisions of this Act, the Department of Justice (DOJ) shall issue an order to restrict or block access to such computer.’” No court intervention is needed, the DOJ can go right ahead and compel you to stop publishing your posts.

10. It’s got killer penalties. If you get nabbed for online libel, you may spend a maximum of 12 years in prison and be fined a maximum of ₱1,000,000. It’s like a trick question: Would you rather shell out the hefty amount that would kill you or would you rather waste 12 years of your life behind bars, where, at some point, you’d wish you were dead?

Source: <http://www.gmanetwork.com/news/story/276434/scitech/socialmedia/digital-martial-law-10-scary-things-about-the-cybercrime-prevention-act-of-2012> . (Accessed June 5 2013)

Lesson 2: Let's Talk

Values: Forgiveness, nonviolence

Objectives

At the end of the lesson, the students should be able to:

- Characterize the different conflict situations
- State the importance of communication in resolving conflict
- Describe the peace table as a tool to foster communication
- Apply acquired skills in resolving conflict using the peace table
- State the importance of communication skills in the non-violent resolution of conflict

Materials:

- Peace Table
- Handouts

Overview

Conflict is natural and necessary part of our lives. Conflict occurs when one's actions or beliefs are unacceptable to- and hence resisted by the others, when people lack complete information; or when people focus into their own interests, values and needs (Reardon and Cabezudo, 2002). While the complexity of conflicts makes it impossible to find a "right" definition for conflict, the following definition is suggested for the purpose of this lesson and the peace education framework:

"A conflict is a struggle between two or more parties with perceived incompatible goals."

This definition highlights the importance of communication for transforming conflicts nonviolently, since good communication can make the parties realize that they only perceive their goals to be incompatible, while in fact their underlying needs or interests can in fact be compatible.

Conflict is rooted from diverse beliefs, attitudes, and interests due to unique experiences and contexts of individuals and groups. In our selves, homes, workplaces, and institutions, conflict pervades is a day-to-day reality. If it is not properly handled, especially on the social and political levels conflicts can escalate into direct violence leading to losses of lives, destruction of properties, disruption of socio-economic and cultural activities, and civilian suffering. It is therefore important to distinguish conflict from violence, which can be defined as follows:

"Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage and/or prevent people from reaching their full human potential" (compare lesson plan on structural violence).

In summary, the paradox of conflict is that it is both the force that can tear relationships apart and the force that can bind them together and strengthen them. Conflicts can be managed and resolved constructively. They can be seen by parties as opportunities to improve their relationships. Moreover, they are motors of social change and addressing injustices. Social movements advancing social justice issues are surfacing social conflicts in a nonviolent way, ultimately contributing to social progress and addressing social injustice and structural violence.

Transforming conflict constructively is a skill that can be taught and learned. If a person is trained how to handle interpersonal conflicts positively, such skills may be carried to higher levels of human interaction. (Castro and Galace, 2010). The challenge faced by the educators is not the elimination of conflict, but rather, how to effectively address

.....

conflict when it arises. As teachers, it is essential to have the competence and techniques in tackling conflict issues in a constructive fashion.

For the purpose of this lesson, the following four essential skills and approaches of nonviolent conflict transformation are emphasized: active listening, dialogue, negotiation, and mediation.

Active listening is a skill where the listener focuses entirely and completely on what the other person is saying and confirms the understanding of both the message's contents as well as the feelings and emotions underlying the message to ensure that the understanding is accurate. Understanding does not automatically imply agreeing with the message! A technique used in active listening is the occasional paraphrasing (not repeating) of the speaker's message to ensure that understanding is mutual and complete.

Dialogue. Allows people to reach out to each other and understand each other better. It is a process of sharing and learning about others' beliefs, feelings, interests and needs in a non-adversarial and open way. The goal of dialogue is not yet to reach a resolution or settlement of a conflict, but to improve interpersonal relations and build trust. Three elements are conducive to dialogue, namely: respect for the other side and esteem (valuing another person despite differences), and empathy (the capacity to know emotionally what another is experiencing)..

Negotiation is a process of discussion, bargaining, and give-and-take between two or more parties who are trying to find a solution to a shared problem. Negotiation is omni-present (in families, schools, among friends, in politics and between nations). Conflict transformation strives for cooperative negotiation focusing on solutions that are mutually beneficial and lead to win-win situations, rather than adversarial (win-lose) bargaining. For cooperative negotiation, it is essential that the parties focus on their interests and underlying needs they have in a specific situation, and not on their public positions. While positions may seem incompatible, interests and needs frequently are compatible.

Mediation can be described as "assisted negotiation". It is conducted by an intermediary who helps conflicting parties to reach an agreement that is mutually beneficial and workable, particularly in situations where positions differ too much for non-assisted negotiation to yield results. A mediator should be impartial about the issue, oriented on maintaining the process rather than suggesting solutions, non-judgmental, flexible, and creative. A mediator helps the disputants to design a solution themselves by helping them to focus on their underlying needs and interests and finding room for agreement. He does not preconceive the solution for the conflict.

Peace table

In basic education schools adopting peace education, the Peace Table is becoming popular as a mechanism to resolve conflict using any or all of the four approaches. It is an avenue where conflict is discussed and solutions are being worked out. It also helps classrooms develop positive relationships. One of the best examples who successfully utilized the peace table is a preschool in Cotabato City. The Peace Table is one tool used by the school where the learners are encouraged to resolve their conflict by talking. A table is set up in a special area of the classroom, away from the busy work areas. It is usually one small table with two chairs all child-sized. A child who wishes to resolve a conflict may invite the other child to the peace table.



These discussions provide opportunities for everyone involved in a conflict to become empowered and to participate in generating solutions to the problem. This process is effective with many types of problems and conflicts that may arise daily in a basic education classroom. As time goes on and children gain more experiences with the problem-solving process, they are able to become more and more independent in clarifying misunderstandings and solving their problems nonviolently at the Peace Table.

Setting up the Peace Table

To set up the Peace Table in the classroom, find a location that is easily monitored by adults, yet is away from the hubbub of the working areas. Use a child-sized table and two chairs that are strictly designated only for use as the Peace Table. Two large, comfortable cushions and a floor table can also be used. (Burnett, 2012)

Demonstration of Procedure

For the children to understand the purpose of the Peace Table, the teacher must demonstrate its proper use as a part of their peace education. She can do this by role-playing a situation familiar to the children, using her assistant teacher or other adult. Consistency in the execution of the Peace Table, will develop better communication skills and a greater respect for each other.

One suggestion is to use the talk-it-out together method. This includes the following steps:

- Step One: Encourage conflicting parties to gather in the peace table.
- Step Two: Providing opportunity for each party to talk about their stand in the conflict issue. Encourage other parties to listen. .
- Step Three: What will help? Encourage each party to take responsibility rather than blame.
- Step Four: Brainstorm in coming up with solutions and choose a plan.
- Step Five: Do It! Affirm and forgive.

Activity 1: Active Listening (max. 15 minutes)

This activity aims to let the students experience active listening as one of the skills which they need to enhance or develop to address conflicts in a nonviolent way.

- The teacher briefly explains the relevance of communication for transforming conflict nonviolently
- The teacher introduces the concept and technique of active listening and distributes the handout
- The teacher asks students to form pairs (in case of an uneven class size, the teacher may join one student so that everyone has a partner)
- Each pair has 10 minutes to conduct an active listening exercise. Everyone is asked to think of a problem, issue, or conflict that they would like to talk about to the other person. These can be personal issues or conflicts in the immediate social environments of the students. The listener uses the active listening technique. After 5 minutes, the roles are reversed

Activity 2: Role Playing Conflict Transformation (max. 45 minutes)

This activity will be conducted to let students understand other skills in conflict transformation such as dialogue, negotiation and mediation through experiencing peace table as a mechanism in resolving conflicts which they can apply later on.

- Introduce the concept of the peace table at schools and explain that, in the setting of this class, the peace table (which has been set up in front of the classroom before) will be used to train some basic conflict transformation approaches.
- The teacher explains the concepts of dialogue, negotiation, and mediation and distributes the respective handout.
- The teacher calls on 7 volunteers and forms two groups of two and one group of three students.
- Explain that group 1 (two students) will play a dialogue, group 2 (two students) will play a negotiation, and group 3 (three students) will play a mediation, with one of them acting as the mediator.
- Each group has 5 minutes to think of a conflict situation (personal or social) that they would like to play out using their assigned technique. Meanwhile, the teacher will brief the rest of the class to observe the upcoming role plays and to take note of what they will be seeing and hearing.
- Each group has 5 minutes for their role play in the above-mentioned order. There should be no discussion between the different plays.

Discussion

The teacher processes the exercise using the following questions:

- What are your observations during the role plays in terms of the three groups?
 - a. conflict issue;
 - b. process;
 - c. solution
- What differences could you see between different plays and which difference did the chosen approach (dialogue, negotiation, mediation) make?
- To the actors/actresses: how did you find the process? What difficulties did you encounter?
- How could you apply the peace table in an actual school setting?

Synthesis

The teacher distributes the handouts and synthesizes the lesson emphasizing the following points:

- Conflicts can be both the force that can tear relationships apart and the force that binds them together. Conflicts can be managed and resolved constructively.
- From peace education perspective, a nonviolent resolution of a conflict aims at a win-win-solution. As teachers, it is a requirement that they should have the competence and techniques in tackling the issues in a constructive fashion.
- Some basic techniques are active listening, dialogue, negotiation, and mediation.
- Successful conflict transformation is being achieved if two parties in conflict sit in dialogue, discuss the issue, and work on the resolution of the conflict together. In the school setting, the peace table technique may be used as a means to handle conflicts in the classroom

Commitment to Action

- Students will be asked to show their commitment to nonviolence and transforming conflicts peacefully. The following are some possible answers:
- Students commit to apply the peace table technique in their own way.
- Students deepen their understanding of the conflict transformation techniques discussed in class and will write a logbook with their experiences in settling conflicts.
- Put up a peace table at home.

Annexes: Handouts (see next pages)

Basic conflict transformation techniques and approaches

Active listening is a skill where the listener focuses entirely and completely on what the other person is saying and confirms the understanding of both the message's contents as well as the feelings and emotions underlying the message to ensure that the understanding is accurate. Understanding does not automatically imply agreeing with the message! A technique used in active listening is the occasional paraphrasing (not repeating) of the speaker's message to ensure that understanding is mutual and complete.

Active Listening Exercise:

- Active listening is a way of helping people feel they are heard when they are speaking.
- When people feel heard, they are less likely to repeat themselves, yell or shout, or be angry.
- Active Listening Includes the following skills:
 - Paraphrasing or summarizing the emotion and content of the speaker's message.
 - Asking people to say more about their experiences or feelings in a way that shows interest.
 - Affirming a person when you agree with what they are saying.

Paraphrasing is a way of acknowledging that you hear what someone said and checking to make sure you and others understand the message by giving them a short summary of what they have said. Do not judge or evaluate what the other has said!

Dialogue. Allows people to reach out to each other and understand each other better. It is a process of sharing and learning about others' beliefs, feelings, interests and needs in a non-adversarial and open way. The goal of dialogue is not yet to reach a resolution or settlement of a conflict, but to improve interpersonal relations and build trust. Three elements are conducive to dialogue, namely: respect for the other side and esteem (valuing another person despite differences), and empathy (the capacity to know emotionally what another is experiencing).

Negotiation is a process of discussion, bargaining, and give-and-take between two or more parties who are trying to find a solution to a shared problem. Negotiation is omni-present (in families, schools, among friends, in politics and between nations). Conflict transformation strives for cooperative negotiation focusing on solutions that are mutually beneficial and lead to win-win situations, rather than adversarial (win-lose) bargaining. For cooperative negotiation, it is essential that the parties focus on their interests and underlying needs they have in a specific situation, and not on their public positions. While positions may seem incompatible, interests and needs frequently are compatible.

Mediation can be described as "assisted negotiation". It is conducted by an intermediary who helps conflicting parties to reach an agreement that is mutually beneficial and workable, particularly in situations where positions differ too much for non-assisted negotiation to yield results. A mediator should be impartial about the issue, oriented on maintaining the process rather than suggesting solutions, non-judgmental, flexible, and creative. A mediator helps the disputants to design a solution themselves by helping them to focus on their underlying needs and interests and finding room for agreement. He does not preconceive the solution for the conflict.



Peace Table

Setting up the Peace Table

To set up the Peace Table in the classroom, find a location that is easily monitored by adults, yet is away from the hubbub of the working areas. Use a child-sized table and two chairs that are strictly designated only for use as the Peace Table. Two large, comfortable cushions and a floor table can also be used. (Burnett, 2012)

Demonstration of Procedure

For the children to understand the purpose of the Peace Table, the teacher must demonstrate its proper use as a part of their peace education. She can do this by role-playing a situation familiar to the children, using her assistant teacher or other adult. Consistency in the execution of the Peace Table will develop better communication skills and a greater respect for each other.

One suggestion is to use the talk-it-out together method. This includes the following steps:

- Step One: Encourage conflicting parties to gather in the peace table.
- Step Two: Providing opportunity for each party to talk about their stand in the conflict issue. Encourage other parties to listen. .
- Step Three: What will help? Encourage each party to take responsibility rather than blame .
- Step Four: Brainstorm in coming up with solutions and choose a plan.
- Step Five: Do It! Affirm and forgive.

Lesson 3: Women in Peacebuilding

Values: Respect, solidarity, nonviolence, gender sensitivity

Objectives

At the end of the lesson, the students should be able to:

- Point out the impact of armed conflict on women and young girls
- Emphasize the role of women and young girls in peace-building as articulated in the UN Security Council Resolution 1325 on Women, Peace and Security and Philippine National Action Plan
- Describe specifically the contribution of Mindanao women peace advocates

Materials:

- LCD projector, computer, video of MEME NA MINDANAW via <http://www.youtube.com/watch?v=DQQRukAFcl8>
- Copies of the Case Studies (adapted from the documentation of the 'Dialogue Forum on Communicating Women's Role in Peacebuilding')

Overview

Since the early 1970s armed conflicts between the government and the Communist Party of the Philippines as well as with the Moro armed movements have brought about a death toll of more than 160,000 and the displacement of millions of people, particularly in Mindanao (GNWP and CPE, 2011). Though most of the direct fatalities of armed conflicts were men, women, young girls and children are highly vulnerable to any forms of atrocities, though their impacts are differential between men and women.

During armed conflicts, according to Baicon Cayongcat-Macaraya during a dialogue-forum organized by the forumZFD and WEAct 1325 (Women Engaged in Action on 1325), "the men would have to hide (even if they were not directly involved) and the women are forced to take on the leadership role to take care and provide for their family, as head of the household." But it must be taken into consideration that this role is not sustained because the leadership of the women, according to her, "is only during the emergency situation."

When everything is back to normal and a threat ceases to exist, the leadership role that was formed will be reverted back to the father (or any other legitimate male) as the legitimate head of the household. The burden of the provision of care for their families is further exacerbated by women's limited access to various social services and justice systems.

Though women continue to be the primary vulnerable group of armed conflict in the Philippines they are still able to create spaces for dialogue and build peace, through roles such as mediation, peacebuilding and community organizing. Also in the formal peace processes, there is a growing number of women involved directly as part of the negotiating panels and as members of technical working groups (GNWP and CPE, 2011).

However, before the year 2000, most of the initiatives of women in armed-conflict situations were not acknowledged, Macaraya stressed. She said, "many women and young girls have been participating in various forms of peace processes in Mindanao but their efforts and contributions were not recognized... and their lack of recognition as leaders is also their challenge to being recognized as peacebuilders."

This scenario in the Philippines and other countries paved the way for the United Nations to put in place legal frameworks and bases and possible laws to protect women and young girls who have been marginalized in societies experiencing armed conflicts and whose significant role and contribution in peacebuilding has not been recognized in time.

The UN Security Council Resolution 1325 and the Philippine National Action Plan (NAP)

Aside from being the remarkable milestone of the new millennium, the year 2000 was also a significant landmark for peace advocates as the United Nations Security Council approved the Resolution 1325 on women, peace and security. The Resolution reaffirmed the important role of women in the prevention and resolution of conflicts, peace negotiations, peacebuilding, peacekeeping, humanitarian response and in post-conflict reconstruction and stressed the importance of their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security.

As a member-state, the Philippine's compliance to this Resolution was expressed through the Philippine NAP which began as an initiative of NGOs like Sulong CARHRIHL and the International Women's Tribune Center (IWTC) as lead. On the side of the government, the NGOs asked the support of the Philippine Commission on Women, the National Commission on the Role of Filipino Women, and the Office of the Presidential Adviser on the Peace Process (OPAPP) to take the lead in implementing UNSCRs 1325 and 1820 through the NAP (OPAPP, 2011).

Thus, after a series of consultations, the NAP was drafted through a collaborative process between the government agencies and civil society organizations. It provides as a reference for assessing the government's compliance with its commitment to implement UNSCRs 1325, 1380 and 1820. It could serve as a practical tool for women directly affected by armed conflict in holding the government and the parties to armed conflict accountable for their actions. It also affirms the government's commitment to and accountability in ensuring the security of women and girls during armed conflict, and in enhancing their active and direct participation in conflict prevention, post-conflict rehabilitation and other peacebuilding efforts (OPAPP, 2011).

The Philippine policy environment is strongly supportive of the Philippine NAP. Chapter 9 of the Philippine Development Plan for 2010 to 2016 affirms the Philippine Government's commitment to UNSCR 1325, and other resolutions on women, peace and security such as 1820, 1888, and 1889. A section of the Plan states about the commitment to "support the implementation of UNSCR 1325, which entails close collaboration with the CSOs to fully comply with the government's commitment to increase participation of women in peace process and address sexual violence against women in armed conflict situations" (OPAPP, 2011).

For academic institutions, Action Point Number 11 of the Philippine NAP encourages them to integrate peace, human rights, international humanitarian law, non-violence, gender education in all levels of formal and non-formal education through the development of curriculum on peace, nonviolence and gender education; coordination among educators, women, and peace groups; and most importantly sharing on good practices and success stories on peace education.

Activity 1. Video Showing: Meme na Mindanaw (5 minutes)

Discussion

After showing the video to the class, process the video by discussing the following guide questions:

- What is the mother doing in the video?
- From what factors does the mother prevent the baby from waking up?
- What do the mother and the baby named Mindanaw stand for?
- How does the role of the woman shown in the video stand in relation to peace and peacebuilding?
- Personally, how do you see now your own concept of the role of a woman in peacebuilding?

Activity 2. Case Study Analysis (max. 50 minutes)

(Output of the Seminar-Workshop on Communicating Women's Role in Peacebuilding: A Dialogue Forum, organized by forumZFD and WEAct 1325 in Davao City on November 13-15, 2012. See annexes for the copy of the following cases)

Case No. 1: Baicon Cayongcat-Macaraya: The Bangsamoro Context

Case No. 2: Beatriz Colmo of COMIPPA: The Indigenous Peoples Context

Case No. 3: Darwisa Jakiram: Women's Role in Conflict Transformation and
Peacebuilding

Divide the class into 3 groups and assign one case to each group. A group assigned to a specific case should extract key features of the woman specified in the case and present their output to the group through a creative performance of any form. The group's output should center on how women play a specific role in peacebuilding and conflict resolution, specifically answering these questions:

- What are the potential roles of women as leaders, peacebuilders, mediators and negotiators?
- What are the challenges that women face as leaders, peacebuilders, mediators and negotiators?
- What are the pathways to overcome those challenges? What are the steps forward?

Case Analysis: 20 minutes

Output Presentation: 5 minutes per group

Synthesis

If women had rights equal to those enjoyed by men, would there still be war? Actually no one knows. But then again, to acknowledge and recognize the uncompromising role of women in peacebuilding, let's consider the following important points:

- Wars are dominated by men but wars or armed conflicts affect men and women differently.
- During wars, women often take the full responsibility of taking care of the family as well as ensuring income, though after ceasefire, the role has automatically reverted without due recognition of the role of women.
- Many believe that the Islamic religion has played a role in disempowering the Bangsamoro women. But according to women peace leaders this is not true. It is not religion that disempowers women but the realities of structural violence.

-
- For years, many of us have tried to show the world that women are not just victims of war; they are agents of peace. All over the globe, women could take different roles in peace processes - leaders, peacebuilders, mediators, negotiators, peacekeepers, and the like.
 - The role of women in peacebuilding is now acknowledged and stipulated in the United Nations Security Council Resolution 1325 (UN SCR 1325) on women, peace and security. Generally, Resolution 1325 stresses two important issues: 1) it acknowledges the specific gender impact of armed conflicts on women and young girls; and 2) it alludes to the role that women and young girls can play in peacebuilding.
 - More specifically, Resolution 1325 calls upon the Security Council, UN Secretary-General, Member States and all other parties (i.e. non-state actors, militias, humanitarian agencies, civil society) to take actions on four inter-related areas:
 1. Participation of women in decision-making and peace processes
 2. Gender perspectives and training in peacekeeping
 3. Protection of women
 4. Gender mainstreaming in UN reporting systems & implementation mechanisms
 - The Philippine National Action Plan on UNSCR 1325 and 1820 include:
 1. Protection and prevention
 2. Empowerment and participation
 3. Promotion and mainstreaming
 4. Capacity development, monitoring & reporting
 - For academic institutions, Action Point Number 11 of the Philippine NAP encourages them to integrate peace, human rights, international humanitarian law, non-violence, gender education in all levels of formal and non-formal education through the development of curriculum on peace, nonviolence and gender education; coordination among educators, women, and peace groups; and most importantly sharing on good practices and success stories on peace education.
 - “Only if women play a full and equal part can we build the foundations for enduring peace, development, good governance, human rights and justice” – Kofi Annan

Commitment to Action

- Encourage students to reflect how they can personally promote the role of women in peacebuilding. The teacher can provide the following actions as examples. Let students reflect and promote women’s role in peacebuilding through their creative talents such as poetry making, song composition, choreography, mural painting, making scrapbooks, taking photos and organizing forums or events featuring women peacebuilders.
- Popularize the UNSCR 1325 and the corresponding Philippine National Action Plan in their schools through organizing school-wide activities or producing materials, emphasizing the role of higher education institutions in the implementation of the plan.

Annexes. Cases of Women Empowerment in Peacebuilding

Case No. 1: The Bangsamoro Context

Sittie A'isha Baicon Cayongat-Macarayais the National Programme Officer and Head of United Nations-World Food Programme Sub-Office in Iligan City. As a women and peace advocate, she is associated with organizations working for the empowerment and meaningful participation of women in peace processes. She is the Commissioner-at-large and Vice Chair for Special Projects of the Mindanao Commission on Women and core trainer of the Women Political Leadership, National Democratic Institute.



“Even before UNSCR 1325, the Bangsamoro women and girls have already been participating in whatever forms of peace processes in Mindanao but their efforts and contributions were not recognized. As the most affected sectors of society, they have been forced to face hardships and more often than not, their needs were not met and addressed.” This was the sentiment of Baicon Cayongat-Macaraya during the dialogue-forum organized by the founZFD and the WE Act 1325.

In the context of an emergency situation, she stressed, “the men would have to hide (even if they were not directly involved) and the women are forced to take on the leadership role to take care and provide for their family, as head of the household.” But it must be taken into consideration that this role is not sustained because the leadership of the women according to her “is only during the emergency situation.” In this case, the challenge is that when everything is back to normal and a threat ceases to exist, the leadership role that was formed will be reverted back to the father (or any other legitimate male) as the legitimate head of the household. This is the reality of the Bangsamoro women and this remains to be the challenge. Their lack of recognition as leaders is also their challenge to being recognized as peacebuilders.

To date, Bangsamoro women continuously face economic deprivation, prejudice and discrimination and other levels of conflict brought about by structural violence. For many outsiders they would say that the Islamic religion has played a role in disempowering the Bangsamoro women. But this is not true. It is not religion that disempowers women but the realities of structural violence.

What it really means when we talk about participation. What is meaningful participation? There are many powerful Bangsamoro women, but many of them are powerful because of their husbands. Many of them become politicians because of their father, husband and other male family members who have encouraged them to run while they - the male, are waiting for another term to serve. This kind of participation is not meaningful participation. This in fact prevents the Bangsamoro women from being able to meaningfully participate in decision-making and to help in holistic peacebuilding. The problem here is that there is lack of political will to fully implement electoral reforms in the ARMM.

The reality that we face is that you cannot win the elections without the 3Gs - goons, guns, and gold. For many years it has been the same people running and winning the positions. For many years, many people have been suffering from the effects of corruption and bad governance. It is like a never-ending cycle of structural violence that has contributed greatly to the hardships of the Bangsamoro people.

For many years, the GPH and MILF could not find a solution to the Mindanao conflict. And for the first time in a very long time, the Framework Agreement on Bangsamoro (FAB) is seen as a gleam of hope. For the Bangsamoro men, they look at this as the framework to lasting peace. But for the Bangsamoro women, they look at this as the framework to peace and women's empowerment.

That's why this Dialogue Forum is so important for the Bangsamoro women. Through this activity the Bangsamoro women can make their voices heard and collectively be recognized for the peacebuilding work that

...please, next page.

they do. Through this activity they can also work together to find ways to be able to participate meaningfully and strategically, especially in the formulation of the Basic Law.

She hoped that with the forum, issues and concerns regarding the lack of basic social services will be unearthed; issues related to the lack of opportunities for girls to go to school, are taken up. This remains to be the case because of uncertainty about safety, thus minimizing the girls' opportunities for capacity development and hinders them from achieving their full potentials as important individuals in society.

Moreover, issues related to electoral challenges for women should also be talked about. Baicon reiterated that if we want more women to participate in government and in all levels of decision-making, we must then talk about the issues that hinder women from achieving full participation. Electoral reforms must be made to ensure that women can participate. There is a need to push for mechanisms that will create an environment conducive to the full inclusion of women.

The peacebuilder exclaimed, "The Bangsamoro women can make a difference - if we recognize the fact that they can, if we can help them build their capacity to improve their public speaking capabilities and if we help them campaign to ensure their participation." She stressed, "no one (GPH-MILF) can assure our meaningful participation but us - women ourselves, and we must be there to support them."

Case No. 2: The Indigenous Peoples' Context



Beatriz Colmo is a Manobo woman who works for the protection of the Indigenous Peoples' rights, especially women. She is the coordinator of Coalition of Mindanao Indigenous Peoples for Peace and Advocacy, working with other indigenous groups in Mindanao, and advocating for their issues at the national level. For many years, she has been assisting IP groups in Mindanao in their struggle against interest groups encroaching into their ancestral domain areas (including her own IP tribe in the Mount Apo area). Recently, she has been documenting human rights violations against tribal leaders and communities in the course of their struggle to protect their ancestral domain areas. She's one of the nominees as Role Model for Peace by an international body, the Asia-based N-Peace Network.

"It is ironic how the elders are still talking about the Japanese war that only lasted 4 ½ years and yet seldom talk about the conflict that is happening now. The reason behind this is because the culture of violence has been accepted." This was what Beatriz Colmo of the Coalition of Mindanao Indigenous Peoples for Peace Advocacy (COMIPPA) disclosed during the forum. Colmo said, "The ongoing conflict is seen as something normal and part of everyday life. People have accepted this as part of reality." They have developed skills to survive the protracted wars and call it the "art of survival", she emphasized.

The Indigenous Peoples have experienced trauma - threat to life, hopelessness, IP killings, issues of right to land, displacements, conflicts - that have created very complex effects to people's lives. The issues mentioned in connection with the National Action Plan on UNSCR 1325 is very relevant to the issues of the IPs but the question is "what can really be done for us and by us to ensure protection, empowerment and participation?"

The word protection to the IP women means protection from physical and psychological harms. This also means protection from the disintegration of the IPs' culture. Moreover, the word empowerment of women means not being forced to go in the front line as combatants; being able to freely perform their role as cultural bearers of peace and harmony and share this with their children—the next generation -- this love for peace and harmony. And for tribal women, empowerment means being good peace negotiators and not combatants. Historically, the men were in charge of resolving the small conflicts while the women were in charge of the big conflicts. For many years women peace negotiators have solved many conflicts and have reconciled many parties. Many women peace negotiators have saved and spared the lives of many tribes because of their gift in resolving conflict that has also prevented bloodshed. These facts of oral traditions and history should serve as a beacon of hope for the IP women.

At present COMIPA has developed a quick response team (QRT) to address pressing issues and concerns of IPs. They have successfully organized female tribal leaders leading the way in the signing of an agreement between the NPA, LGU and military for peace in a community in Midsayap. In addition these women tribal leaders have also used their skills to settle land disputes by approaching and negotiating with parties involved calling on the decision makers to stay neutral and for the sake of peace to return the land to the IPs. The days of negotiations and dialogue finally paid off as the military forces left the area with their arms and helicopters and the land was returned to the IPs. These stories of bravery and women's leadership should be highlighted and shared so that others may know that women are taking on an active role in building peace. There are so many things that are being done on the ground which reflect effort for protection, for the prevention and along the way women are really empowered. Under these circumstances men and women need to play a role by organizing themselves together to address the challenges of the communities, to address the protracted war and to address all underlying issues that challenge peace.

“There are many stories on the ground on the suffering of the IPs because of the protracted war but many stories are undocumented and hence unheard,” she pointed out.

Aside from the land issues, the protracted war has also brought about many killings related to mistaken identity and affiliation. Some of them have been accused of being informants of non-state-armed group and have been killed by the military and vice-versa. A mother witnessed the killing of her two sons in front of her resulting to forced and premature giving of birth due to stress and trauma.

Sadly, the people responsible for the killings are denying what they did, and their leaders have not taken direct action to address the issue to make their people accountable. In connection with this, the group that has been submitted to the panel of the CPP-NPA-NDF a long list of names of Indigenous Peoples who have been killed in Mindanao since the 1990s dismissed the list and it was not acted upon because of lack of documents and evidences. Given this experience, the challenge that COMIPPA is trying to take on, is to document these stories, to substantiate the facts and to give weight to testimonies and evidences so that people who are responsible can be held liable and accountable for the injustices they have caused. Moreover, COMIPPA wants the IPs to be able to prove their stories through these documents and reports to show other people what is really happening so people would be able to know and understand better what is really happening in Mindanao, especially in the IP communities. Through these documentation and reports, we hope that this would aid to hasten the justice system of our country and to give justice to those who have been violated.

The peace advocate and leader acknowledged, “Having the full support of different stakeholders is very important to sustain the implementation of initiatives on the grounds. Everyone, most especially those who have experiences to share and those who have witnessed the conflict should speak up and share their stories. Stay united and organized so that much more can be done for peace. The more organized and united the women are, the more can be done toward achieving our vision for peace.”

Case No. 3: Women's Role in Conflict Transformation and Peacebuilding



Darwisa Jakiram is a midwife by profession and a Barangay Captain from Sulu who is also a member of Tumikang Sama-sama (TSS), a group of 18 mediators composed of both men and women coming from the MNLF and other barangay leaders situated in areas highly affected by resource-based and ideological conflict and rido.

Who are the women? Women are the mothers, sisters, aunts, bearers of life and culture; and are seen as sacred. They are highly respected and culture and religion states that it is a great sin to touch or harm women.

Given the statement above, Jakiram claimed "women are strategically better mediators because they can penetrate through conflict areas without being harmed." In addition, she raised, "women mediators are soft spoken and gentle in their approach especially during times of confession and sharing of testimonies of the victims and perpetrators." Though both males and females can be good mediators, she reiterated, "but women have a very special gift of being able to talk to both parties, without either feeling threatened or intimidated." Moreover, she pointed out, "women mediators are more persevering in finding facts and details about the conflict that would help solve the case... really going to both parties and ask them what they want to happen by remaining objective and keen."

"Why mediate?," she asked. As a mediator, you have to keep in mind that it is a very difficult task. The responsibilities are not at all simple and you constantly put your life on the line," the negotiator brought out.

Jakiram, as a mediator would really go in between conflicting parties during the height of the conflict to try to stop it and prevent escalation. She had even experienced going in between a particular conflict trying to convince both parties to put their guns down for the sake of the nearby children and for peace in their community "with bullets flying over my head."

Many say that women cannot be placed in the frontline of battle but Jakiram proved them wrong. For her, "women can take up arms to protect themselves and to protect their family and community."

As a politician in her community, Jakiram explained that it is essential for her to have a gun even when she is just around her municipality, and even inside her home for protection and self defense. "Carrying this responsibility as a leader and as a human rights defender I need to be prepared to do whatever I can to protect myself and the people around me," she pointed out.

Even before she was a barangay leader she had already gained the respect of the people in her community. They didn't only see her as a woman but also someone they could count on. For her, "the power of the woman is just inside her, it just needs to be developed and cultivated."

"Biologically we are different but we must not let our biological differences and society dictate to us what we can and cannot do," she stressed.

As a Tausug, she values their culture. She explained that she appreciates the Tausug's strong principles rooted in respect for people, respect for their religion and respect for nature. These values that have been cultivated in her have helped her as a woman mediator. Aside from being self-reliant and strong, she believes that her religious beliefs and faith have also helped her get through the challenges she faces as a mediator and as a leader.

The peace negotiator explained, "As a mediator, there will be times when the people involved will try to provoke you to anger and even doubt your strategies and objectives. But the most important thing is to know your values and principles as a person and as a mediator, to get you through the challenge. Giving into being provoked will only make matters worse and won't allow you to help the parties find the solution to the problem. It may perhaps even affect the trust and respect of the people around you. "

Lesson 4: Understanding the Mindanao Armed Conflict (1): The Struggle of the Revolutionary Armed Groups

Values: Non-violence, critical analysis, compassion

Objectives

At the end of the lesson, the students should be able to:

- Discuss critically on revolutionary armed conflicts
- Identify the root causes of the armed conflicts
- Describe how the government responds to issues on armed conflicts
- Cite examples of steps organized by both sides towards the peaceful resolution of the conflict

Materials:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)
- LCD projector and computer
- Al Jazeera short documentary “Inside the Philippines New People’s Army” via http://www.youtube.com/watch?v=vOnm0tTz_m8
- Al Jazeera short documentary “Filipino rebels ‘plant seeds for new regime” via <http://www.youtube.com/watch?v=CEuLcFKY1IM>

Overview

When people think about the armed conflict in Mindanao, most usually refer to the conflict on the Moro fronts (between the Moro liberation fronts and the government, see also lesson under Sensitivity module). Though these armed hostilities are concentrated in Muslim Mindanao, other parts of Mindanao are also affected socially and economically.

However, one cannot deny that Mindanao is also plagued with conflicts between the government forces and the communist fronts mainly represented by the Communist Party of the Philippines (CPP) and New Peoples’ Army (NPA), and also with other breakaway factions operating in the island. In the past decades, they have organized mass bases in rural areas. And which in 2008, AFP assessed that Mindanao has been hosts to the highest number of CPP-NPA guerrilla fronts in the country, compared to Luzon and Visayas (Santos, 2009).

The armed conflict between the government armed forces and the CPP-NPA which took thousands of lives has lasted for more than 40 years since their founding in 1968-1969 (Santos, 2005). It is the longest-running Maoist insurgency in the world. It aimed to overthrow the government and replace it with a socialist oriented ‘national democratic’ system. The NPA is the armed wing of the CPP while the National Democratic Front (NDF) is its political wing and also the umbrella organization of all the national democratic mass organizations (Santos, 2009).

If Jabidah Massacre in 1968 triggered the Moro struggle, the First Quarter Storm in 1970 which led the student demonstrations in Manila against the Marcos administration was believed to be the signal event of the communist front. However, its roots could be traced from the Hukbalahap revolutionaries during World War II which grew during the Marcos administration (HDN, 2005 and OPAPP, 2011).

In the National Unification Report in 1993 during the Ramos administration, it was identified that the primary root causes of the internal armed conflicts in the country are massive and abject poverty and economic inequity; poor governance; injustice; structural inequities in the political system; exploitation and marginalization of indigenous cultural communities. However, it was also reported that the other causes of the conflicts were ideological differences between conflicting parties which include the belief in armed struggle as the means to achieve political goals, among others. The said report

.....

also expressed about the conduct of counterinsurgency and the continuing hardships experienced by communities caught between crossfires as pressing issues (HDN, 2005).

The identified root causes of armed conflict reiterated the issues which the CPP-NPA-NDF expressed as reasons in leading the armed struggle. However, looking at armed struggle as a means to address these issues needs to be reflected at. The complex experiences of communities in Mindanao as battleground of armed conflict in all revolutionary fronts has long declared that violence dehumanizes all involved, both the conflicting parties and the victims.

These experiences would draw anyone to think how the Mindanao armed conflict be addressed nonviolently with its complexities and dynamics, when the means to resolve the conflict has exacerbated it, when the perceived roots of the conflict have also compounded into more complex issues.

One mechanism in which both parties have tried to come together to address the issue is the formal peace negotiations. The formal talks started in 1987 during the time of President Cory Aquino but it did not last long because of disagreements on the framework to address socio-economic and political issues. So since the start, the horizon doesn't look too good because of both parties' incoherent frameworks or approaches to the peace negotiations. The relationship of the two parties could be characterized as 'talking while fighting' though it is much more 'fighting than talking' with the arrests, captures and killings ongoing in the field (HDN, 2005).

Even with these bleak scenarios, the peace negotiations have still produced the CARHRIHL in 1998 and continue to hold the promise of socioeconomic, political and constitutional reforms next on the agenda. Implementation of the CARHRIHL or the framework of human rights and IHL, might be one of the most promising windows to look at (HDN, 2005).

In August 2004, NDF withdrew from the negotiating table because of the renewed inclusion of Jose Maria Sison and the CPP/NPA in the US terrorist list. And even with the continuing impasse in the formal talks, the GPH under the Aquino administration remained open to the resumption of the talks. In February 2011, after a 6-year impasse, the GPH-NDF formal peace talks resumed in Oslo, Norway and agreed to issue an 18-month timeframe to complete the negotiations, which include completing the draft comprehensive agreements on the remaining items of the agenda, such as the socio-economic reforms, political-constitutional reforms, and end of hostilities and disposition of forces (OPAPP, 2011).

Recently, the Office of the Presidential Adviser on the Peace Process (OPAPP) Secretary Teresita Deles stressed the need to pursue a process that the people can relate to and where results can be readily seen on the ground. The government sensed a disconnect between the peace table and the situation on the ground. She expressed that the earlier mode of the talks which is 'talking while shooting' is no longer viable since it did not gain public support, a very important factor in ensuring a viable and doable process. Thus, the Aquino administration is considering a "new approach" that will bridge the gap between the realities of the lives of the grassroots and the formal peace table (OPAPP, 2013).

Indeed, this shift could be similar to the approach in other peace tables (i. e, GPH-RPM-M peace process). This process will allow communities to win small victories and build peace by themselves. The final political settlement is important but the communities need not to wait for this stage. It is a community-level process being pursued independently from the formal talks. Thus, there is a need to reflect on the potential for developing an effective combination of public consultations and peace negotiations towards the path of addressing the root causes of the armed conflicts (Santos, 2009).

A. Pre-assigned Activity

Before the actual conduct of the class, invite the students to form groups of 6 students and let them research, discuss, and reflect on the following questions. Let them bring their group outputs in the class.

- What are the root causes of the armed conflict between the government and revolutionary armed groups?
- What are the impacts on the civilian population?
- What are other socio-economic effects of such conflict?
- What are the steps/mechanisms/attempts undertaken by both sides towards the peaceful resolution of the conflict?
- What do you think are the hindrances to a negotiated settlement?
- What are the steps taken by other stakeholders to contribute in the resolution of the conflict such as NGOs, peoples organizations, communities.

Classroom Activity

Lead the class in watching the two video documentaries 'Inside the New Peoples' Army' and 'Filipino rebels plant seeds for new regime' on the revolutionary movements in the Philippines.

- Encourage the students to meet with their group mates (in the pre-assigned activity) and reflect on their feelings after watching the videos.
- Then let each group go back to their outputs (assignment) and discuss how to improve it through adding their reflections on the videos.
- Let each group share their outputs to the whole group.

Discussion guide in processing the short video documentaries

Process the activity through the following guide questions

- What feelings were evoked when you were discussing the root causes and effects of the armed conflict?
- Do you agree with the government in their steps to resolve the conflict peacefully? Why or why not?
- How about the revolutionary groups? Do you agree with their means of resolving the conflict?

Synthesis

After the students have given their inputs on the discussion session, draw from these and highlight important points. If there are gaps, be prepared to fill in the said gaps. A list of important points that need to be made follows:

- Armed conflict dehumanizes all those who are involved in it, both the aggressors and the victims. It destroys homes, infrastructures, crops, and relationships.
- It sets people into “enemy thinking” (culture of war). Our differences with the “enemies” are exaggerated and we allow prejudice to escalate. Real or make believe threats make us willing to sacrifice everything in war, even to the extent of losing our lives.
- Armed conflict siphons scarce resources towards more military and arms spending taking away resources for food, education, housing and environmental protection.
- In the whole scenario of the Mindanao armed conflict, there is a need to reflect on how women and children and other vulnerable groups could be spared from the effects of violence. Children are not able to live normally and get education and worst some are recruited as child soldiers.
- Formal peace process is just one important step in addressing the protracted armed conflict. Other nonviolent ways of resolving the conflict such as those that were done in the grassroots level are considered important in building peace constituency that would support the formal peace processes. One concrete action taken by the communities to allow them to live peacefully is the establishment of peace zones where community residents themselves declare to be off-limits to armed conflict.

Commitment to Action

Ask the students to reflect on the lesson and ask ways how they would help educate the public to participate in processes that would address armed conflicts in Mindanao. (Some of the actions might include the following).

- To participate in the discourses and read books that provide wider perspective on the armed conflicts happening in Mindanao.
- To follow the development of the GPH-NPA-CPP-NDF peace negotiations or advocate for the resumption of the talks.



MODULE V: Strengthening Human Rights

This module aims to develop students' understanding of human rights education as an approach in educating for peace, in transforming conflicts and in developing just and peaceful communities. The definition that peace is not just the absence of war but includes the issues of justice, poverty, and freedom, which was the foundational principle enshrined in the Universal Declaration of Human Rights stating that "...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world."

As peace educators, students need to understand that conflicts arise when human dignity is not respected, and when rights are not recognized and fulfilled. Violence, whether physical, political, and structural, is an assault to human dignity. Strengthening human rights education is essential as all forms of violence are comprehensible within the human rights framework, which in turn suggests rights-based options and actions to counter different forms of violence.

Lesson 1 will provide opportunity for students to assess human rights violations inflicted against women. Through the case studies and articles, students will understand the effects of human rights violations among women and their children and how and if the human rights instruments and legislations were able to protect them. Students will be asked suggestions to contribute to the elimination of violence and discrimination against women. Through this lesson, it is hoped that students would deepen their value for human rights, promote gender equality and nonviolence.

Lesson 2 will guide the students in discussing how corporal punishment as a disciplinary practice violates the rights of children to develop holistically and in a way which respects their dignity. It will also help students understand how corporal punishment affects children's learning process and how it creates the impression that violence is the right way to resolve conflicts. This lesson will help future teachers to prepare themselves in dealing with the challenge of inculcating learning among students with varied personalities. Future teachers need to be able to handle difficult situations nonviolently instead of resorting to corporal punishment. As future teachers, they need to develop patience to aid them in handling difficult situations nonviolently instead of resorting to corporal punishment. It is also integral that these future teachers develop understanding of the fundamental rights of children vis-a-vis pursuit to inculcate positive discipline and positive learning environment among their future students.

Lesson 1: Upholding Women's Rights

Values: Respect for human rights, gender equality, nonviolence

Objectives

At the end of the lesson, the students should be able to:

- Cite violations of Women's Rights as stipulated in CEDAW, RA 9262 (Anti-VAWC Act of 2004), Women Code of Davao
- State the implications of the effects of these human rights violations
- Analyze the causes of such violations
- Recommend concrete actions to protect women from direct violence

Materials:

News articles documenting cases of violations against women in the context of Mindanao (with information how local and national policies were enforced to protect women from violence and marginalization)

Overview

Strengthening human rights education plays a crucial role in the process of peace education, considering the fact that peace can be attained if the basic rights of citizens from all walks of life will be respected. Unfortunately, violations of women's and children's right are observed worldwide. Indeed, Human Rights watch (2003) revealed that millions of women are still excluded from political participation and public life, become victims of human trafficking, domestic abuse, rape, and forced labor, are being denied equal marriage, divorce or inheritance rights, and are assaulted for not conforming to gender norms. Unfair treatment of women is aggravated culturally in patriarchal societies. As a result, many women are treated as second class citizens, inferior beings, and possessions of men useable only for mere reproduction.

Workplace violence is also becoming an increasing concern. In some instances, violence in the home has spilled over into the workplace resulting in women becoming subject to violence in the workplace committed by co-workers or employers. This is vividly seen particularly among overseas Filipino workers.

In the context of Region XI, a notable case has been reported by the Philippine Daily Inquirer on June 1, 2012, reporting the arrest of the former police chief of Davao Del Sur who had gone into hiding after he was charged with rape and sexual harassment by six women, four of whom being police officers. In a context where women in uniforms are raped and sexually harassed, one can only begin to imagine the number of unreported cases of domestic violence, discrimination and sexual harassment against women who are marginalized and not empowered to speak out for their rights.

In 2011, the Department of Social Welfare and Development (DSWD) Region X1 reported that it has documented some 41 cases of trafficking, mostly involving adult women who were victims of illegal recruitment, in that year. The majority of the victims were adult women aged 20-40 years old, with the youngest victim being a 16-year old child.

There are some notable international policies against the continued violence and discrimination against women. The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) is also referred to as the international Bill of Rights for women. It features women's rights in the political, civil, economic, social and cultural spheres. In 1993, the United Nations passed the Declaration on the Elimination of Violence against women. Article 3 of the declaration stipulates the following. (UN General Assembly, 1993):

“Women are entitled to the equal enjoyment and protection of all human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. These rights include, inter alia:

- (a) The right to life;

-
- (b) The right to equality;
 - (c) The right to liberty and security of person;
 - (d) The right to equal protection under the law;
 - (e) The right to be free from all forms of discrimination;
 - (f) The right to the highest standard attainable of physical and mental health;
 - (g) The right to just and favourable conditions of work;
 - (h) The right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment.”

In the Philippines, the Anti-Violence Against Women and Their Children Act of 2004 (RA 9262) “defines violence against women as any act or series of acts committed against wives, former wives, or women in any form of intimate relationship with the perpetrator, which result in or is likely to result in physical, sexual, psychological harm or suffering, or economic abuse. It considers these acts of violence a public offense, and provides for protective measures and other necessary relief for the survivor victims. The Republic Act also recognizes “battered woman syndrome” as a defense, and those found to be suffering from it do not incur any civil and criminal liability, notwithstanding the absence of any of the elements for justifying circumstances of self-defense. Furthermore, the Act establishes an Inter-Agency Council on Violence Against Women and their Children, tasked to formulate programs to eliminate such acts of violence, as well as to develop capability programs for their employees to become more sensitive to their clients’ needs.” (Nera, no date)

Please see annex 1 for a printable version of these frameworks to be used as a handout during class.

Activity (max. 60 minutes)

This activity is designed to raise awareness among students about the situation of women from the peace education perspective. The activity will let the students understand the injustices confronting women in Mindanao and how institutions through policies respond to these violations. How can peace education contribute to the improvement of the situation of women?

Students will be divided into 3-5 groups, depending on the number of students and the number of articles previously identified and printed by the teacher. They will be given newspaper articles (at least one per group) documenting cases of women’s rights violations and related developments. (reading time: 15 minutes). Each group will then be given 20 minutes to discuss about the articles.

They will share and discuss their feelings based on the following guiding questions:

- Who are the victims? Who are the perpetrators?
- What rights were violated?
- What are the effects of such violations?
- Which causes (individual, social, cultural, legal) can be identified?
- Are any positive developments reported and if yes, which?
- What actions are taken by government? Nongovernment organizations? Civil society? Church? Schools?
- What additional actions would the group recommend?

After the small group discussion, a representative from the group who will report to the class. Each reporter is given a maximum of 5 minutes to report the key findings of the group only.

Discussion

After the reports, a plenary discussion will be facilitated by the teacher along the following guide questions.

- Do you agree with the groups' analyses about the victims and perpetrators?
- Did you have difficulties in the discussion of the root causes? Why?
- How about the analyses of the effects? What other effects are you aware of?
- Why do you think violence against women continues in our society? If you were the victim, what could you do? If you were the family of the victims, what could you do?
- As a peace education student and future teacher, what concrete actions can you do in order to help prevent violations of women's rights?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- The basic human right "all people are equal regardless of their race, economic and political status, gender, color, religion, positions, and educational attainment" is embodied in the International Declaration of Human Rights (1948).
- Sexual harassment, domestic violence, rape, and human trafficking are all occurring in Mindanao. We should be aware of this and should support actions taken to prevent such crimes.
- One way to support such efforts is to raise social awareness about such violations and possible remedies, both as private persons and as peace educators
- For this purpose, it is important to be aware of the international, national, and regional frameworks addressing violence against women (distribute handout containing excerpts from CEDAW, RA 9262, and the Women Code of Davao City)

Commitment Action

Encourage students to reflect how they can challenge violence against women. The following are some of the possible answers.

- Students write a reflection paper regarding their feelings when reading about those violations and suggesting individual actions to be taken
- Each group will be asked to write a slogan on human rights and particularly women's violations. The slogans may be posted around the campus to raise awareness.

Annexes (see next pages)

Annex 1: Handout: Relevant international, national, and regional frameworks on violence against women Annex 2: 7 sample Articles to be used for small group discussion (research for further articles is encouraged)

.....

Handout: Relevant international, national, and local frameworks on violence against women

United Nations Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) (1993)

Article 3

“Women are entitled to the equal enjoyment and protection of all human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. These rights include, inter alia:

- (a) The right to life;
- (b) The right to equality;
- (c) The right to liberty and security of person;
- (d) The right to equal protection under the law;
- (e) The right to be free from all forms of discrimination;
- (f) The right to the highest standard attainable of physical and mental health;
- (g) The right to just and favorable conditions of work;
- (h) The right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment.”

(<http://www.un.org/documents/ga/res/48/a48r104.htm>)

Republic Act No. 9262, Anti-Violence Against Women and Their Children Act of 2004 (Synopsis)

RA 9262 “defines violence against women as any act or series of acts committed against wives, former wives, or women in any form of intimate relationship with the perpetrator, which result in or is likely to result in physical, sexual, psychological harm or suffering, or economic abuse. It considers these acts of violence a public offense, and provides for protective measures and other necessary relief for the survivor victims. The Republic Act also recognizes “battered woman syndrome” as a defense, and those found to be suffering from it do not incur any civil and criminal liability, notwithstanding the absence of any of the elements for justifying circumstances of self-defense. Furthermore, the Act establishes an Inter-Agency Council on Violence Against Women and their Children, tasked to formulate programs to eliminate such acts of violence, as well as to develop capability programs for their employees to become more sensitive to their clients’ needs.”

(Source: Jack Victor M. Nera for Filipinana.net, <http://www.filipiniana.net/publication/republic-act-no-9262-an-act-defining-violence-against-women-and-their-children-providing-for-protective-measures-for-victims-prescribing-penalties-therefor-and-for-other-purposes/12791881632353> . Accessed on June 28, 2012)

Women Development Code of Davao City (City Ordinance No. 5004)

SECTION 2. Declaration of Policy and Principles of the Local Government of Davao City.

It shall be the policy of the Local Government of Davao City to uphold the rights of women and the belief in their worth and dignity as human beings. Women shall be recognized as full and equal partners of men in development and nation building and men shall share equally with all forms of productive and reproductive activities.

The Local Government of Davao city shall actively contribute to the establishment of a national and international economic order based on sustained, equitable growth and balanced ecology. And that any development efforts it undertakes should enhance women's full potentials, uplift their status and lead to the improvement of their quality of lives, their families and that of their communities.

Towards this end, the Local Government of Davao City shall pursue and implement vigorously gender responsive development support systems, taking into consideration women's immediate economic survival with support for their efforts of empowerment and self-determination, and to adopt and implement measures to protect and promote their rights.

TO ATTAIN THE FOREGOING POLICY:

1. Thirty percent of the Official Development Assistance funds received from foreign governments and multilateral agencies and organizations shall be set aside and utilized in accordance with the provision of RA 7192 otherwise known as Women in Development and Nation Building Act, by the Local Government departments and agencies of Davao City concerned to support programs and activities for women.
2. All Local Government departments and agencies of Davao City shall ensure that Women benefit equally and participate directly in the development programs and projects of said departments and agencies, specifically those funded under official foreign development assistance, to ensure the full participation and involvement of women in the development process, pursuant to RA 7192.
3. All government project proposals shall ascertain the inclusion of gender responsive indicators and guidelines while not be remiss in locating the root of women's oppression, pursuant to the United Nations Declaration of which the Philippine government is a signatory.
4. All Local Government Departments and agencies of Davao City upon effectivity of this Code shall review and revise all their regulations, circulars, issuances and procedures to remove gender bias therein, and shall complete the same within two years.
5. The Council for Women of Davao City, as provided for under Section 30 Article II, Chapter II, Book I of this Code shall be actively consulted in matters dealing with official development assistance or foreign aid so as to determine gender biases and implications on women.

Karen's vindication

FOURTEEN YEARS ago, on March 29, 1996, Karen Vertido boarded the car of a prominent Davao businessman who had offered to take her home after a meeting. Since the businessman was a leading figure in the Davao Chamber of Commerce, where Karen served as executive director, she felt no reason to distrust the man, especially since another businessman was accompanying them.

Soon after the other man got off the car, the businessman made a detour and drove to a motel where he subsequently raped Karen.

Immediately after the rape and upon reaching home, Karen told her husband about the incident and within 24 hours Karen went to a medical examiner to have herself examined. Within 48 hours, she reported the case to the police and filed a complaint against the businessman on April 1. In the 14 years since, Karen has endured a trial that lasted eight years, due to frequent changes in judges and delays in the procedure (including the flight of the accused and the ensuing manhunt as well as his frequent hospitalizations). She also lost her job (a man was hired in her stead at double her salary, so that there will be no repeat of the incident, she was told).

She and her two children had to move to Manila because they had become publicly recognizable in Davao, resented by the community for accusing a prominent citizen of rape. But because her husband's job required that he stay in Davao, they had to endure a commuter marriage. Her children, parents and siblings had to undergo therapy, as did she and her husband. She also found that she could no longer hold down a job, due to the many flashbacks she experienced which would render her virtually catatonic.

But Karen never gave up, even after the acquittal of the businessman in 2005. Under Philippine law, Karen and her lawyer, Evalyn Ursua, could no longer appeal the verdict, since the businessman was protected against double jeopardy. But if Karen could not find justice under our legal system, she was determined to seek other ways to vindicate herself and her struggle.

THAT vindication came Karen's way last July 16, during a meeting of the United Nations Committee on the Elimination of All Forms of Discrimination against Women (Cedaw), which considered the 'communication' submitted by Karen and Evalyn under the Cedaw

'Optional Protocol'. Under the Optional Protocol, a woman may bring before Cedaw a complaint of gender-based discrimination, provided she can prove she has exhausted all legal means possible to obtain justice in her home country.

In her submission, Karen, among other points, argued that the Philippine government had failed to protect her rights and discriminated against her because the government had failed to sufficiently orient the judiciary on the nature of rape, and tolerated the existence of insufficient and confusing laws on rape. For instance, the judge trying her case based her decision 'on myths' that govern rape (including how a rape victim 'should' react, despite expert testimony by psychologists on post-traumatic stress disorder).

In its decision, more properly termed 'Views', the Cedaw Committee found that the Philippines violated Karen's rights under the convention. It recommended that the government provide Karen appropriate compensation commensurate with the gravity of the violations of her rights and to undertake a list of specific measures to address problems in legislation, rape prosecution and court practices that discriminate against rape victims.

(The decision is referred to as CEDAW/C/46/D/18/2008 and may be accessed at the website of the UN Office of the High Commissioner for Human Rights at <http://www2.ohchr.org/english/law/jurisprudence.htm>.)

Source: David, Rina Jimenez. 2010. Karen's vindication. Philippine Daily Inquirer. Opinion/Columns. September 23. <http://opinion.inquirer.net/inquireropinion/columns/view/20100923-293977/Karens-vindication>. Accessed September 24 2012.

The Many Faces of Corazon as a Woman

50 year-old Corazon (not her real name) is a mother of six. Three of them are already married while the three others are still under Corazon's care. She has been married for 30 years now to a jeepney driver. Sadly, her marriage has been on the rocks as her husband fails to support the family economically.

Corazon worked for Superstar Coconut Products Co., Inc. (popularly known as Superstar) for 16 years . Superstar is an export company of desiccated coconuts and is considered one of the top 2000 corporations in the country.

Corazon's life story exemplifies the multiple layers of oppression most Filipino women face in their everyday lives. She is forced to work hard for the family notwithstanding the unfavorable conditions in her workplace. At home, she is a victim of domestic violence.

Corazon as a Worker

Corazon's employment with Superstar started in 1996 when she was assigned as a "parer". Her job was to scalp off, with a knife, the thin and brownish coating from pieces of de-shelled coconut flesh. Eventually, the company started using a paring machine to double its production. However, the use of the machine resulted to numerous injuries that claimed the lives of some workers and so the company resorted back to manual operations. Corazon shared that, "Daghan ang nadisgrasya sama sa maputol ang kamot. Gastos pud kuni sa kuryente. Naa sa una, gikaon sa machine ang taas na buhok sa babae, namatay gyud sya. Paspasan man kay naga-apas sa quota" (there were a lot of workers who were injured such as hands that were cut-off. It was also energy extensive. There was one instance where a woman worker died after her hair was caught by the machine. We need to work faster as we must reach the quota).

As a regular employee, Corazon is earning P288.00 per day. However, this only happens if she can reach a quota of 1000 pieces of coconuts (clean coconut kernel) in eight (8) hours. In order to reach the quota and earn the minimum wage, Corazon was forced to bring along her children and help with the work. The "pakyawan" system requires them to finish 2,400

pieces of clean coconut. Her net income per week ranged from P200.00 to P900.00.

Corazon was very vocal against the anti-worker actions of the management such as its failure to supply the necessary equipment and gears to protect the workers from work related accidents. The employees are the ones buying them on personal expense unless they will opt to have it deducted from their salary. Corazon reacted when the new administration issued a policy of not providing the workers with the chairs needed for the work. The administration had instead required the workers to buy the chairs on basis of salary deduction.

Corazon lamented that, "Gipang- kwartahan sa bag-ong operations manager na si Joey ang bangko imbes nga sila ang nagaprovide niini. Wala ko nanarbaho diri para mopalit og bangko. Para ni sa akong mga anak". (Joey, the new operations manager has made a business out of the chairs which were supposed to be supplied by them. We were not there to buy chairs. I work for my children). What is worse is that the company only allows the workers to use the chairs when they have visitors.

Corazon's vocal opposition earned the ire of Mina – a company production inspector, which ended to a physical fight. Corazon was suspended while Mina filed a complaint against her in the barangay. Though the case was settled, Corazon refused to go back to her work as she will be transferred to another area that was not sure of having an available position. For several years of working with Superstar, Corazon was a good employee as can be shown in the record of the company and in the reputation she has in her barangay.

Aside from the difficult working conditions, they were not provided with appropriate benefits. They were not entitled to have vacation leaves, while those who retired were not accorded with retirement pay and other benefits. They were receiving a measly P3,000 as 13-month pay. These scenarios also happen with majority of the workers of Superstar.



Corazon as a Woman

For 16 years, Corazon endured her work since it is her only way to feed her children. She shared that her income was never enough for her family. “Kulang gyud ang kita labi na kay dili manghatag ang akong bana sa galastuhan sa balay” (My income was always not enough as my husband never helps in my family’s daily expenses).

The dire condition of Corazon in the workplace is worsened by domestic violence. She was accused by her husband of having an affair with another man. Corazon had to leave their home for a while but she eventually went back because of her children.

Corazon as a Fighter

The case of Corazon exemplifies the multiple layers of oppression experienced by majority of Filipino women. Just like Corazon, most Filipino women are being denied of their rights to stable and decent job.

Women rights are not only violated in the workplace but also within the confines of their homes. Most cases

of violence committed against women as recorded by the Integrated Gender and Development Division (IGDD) is economic abuse (71 percent) and followed by physical abuse (10 percent). The need to provide for their families, forces women to work even in companies which policies are oppressive and the nature of work is difficult and dangerous.

On the positive note, Corazon’s case is a manifestation of the women’s courage to resist oppressive work policies. Inevitably, workers will end-up reacting against situations that degrade their existence as humans. The women workers and the rests of the workers of Superstar will inevitably stand united against the company’s management and further push humane and pro-worker policies.

Source: Women Studies and Resource Center-Southern Mindanao Region. 2011. The Many Faces of Corazon. <http://womenstudiesandresourcecentersmri.wordpress.com/2011/12/06/the-many-faces-of-corazon-as-a-woman/> . Accessed June 6, 2013

Article #3:

Women continue to carry double burden, NGO says

As the world celebrates International Women's Day (IWD), the Alternate Forum for Research in Mindanao (AFRIM), a research and advocacy organization, raises the continuing concerns of Mindanao women particularly those residing in disaster-prone and conflict areas.

Mostly located in rural communities, Mindanao women carry double burden during conflicts and disasters. During the 2008 armed conflict in ARMM, various studies reveal that women's vulnerability are heightened in terms of emotional, physical and sexual violence. Mothers suffer most, especially those who lost their husbands, since they are left alone raising their children at the same time earning a living to sustain their family's basic needs.

At evacuation camps, women have no choice but to sleep in an open space. This situation increases their vulnerability to sexual violence, including rape and their risks to exposure to HIV/AIDS. Widowed women lament that they are confronted with the absence of water and health facilities upon returning to their homes.

Government data indicate that high incidence of poor women may be found in the Autonomous Region of Muslim Mindanao (ARMM) and Caraga Region. Coincidentally, conflict areas are within these regions where the Moro Islamic Liberation Front and the New Peoples Army (NPA) respectively operate. Portions of these two regions are also flood-, landslide- or earthquake prone or in so-called geohazard areas.

Heavy burden also fall unto women in communities where mining operates. In a paper presented by the Indigenous Peoples' International Center for Policy Research and Education or Tebtebba Foundation during an International Conference on Women and Mining, the use of toxic chemicals in mineral processing exposes women, including those who are not directly working in mining, to health hazards and could possibly result to problems in reproductive health such as abortion and malformed babies.

An ongoing commissioned study of AFRIM looks into women's role in small-scale mining. Initial results show that women are engaged in washing gold ores outside tunnels for three days a week to support their husband-miners. They jointly earn PhP60.00 per sack

with the total daily income of each woman reaching to PhP75.00.

These women admitted that this extra work, while providing additional income, also bring further burden to their household chores. Still, they continue to grab this employment opportunity to augment their husbands' income and also afford them personal necessities and luxuries like undergarments and lipsticks

Recognizing the important role of women in community development and in building peace, women and peace advocates highlight these issues and challenge the government to address the concerns of women through reviewing and revising its policies on conflict rehabilitation and mining.

AFRIM, for one, recognizes women's crucial role in securing peace and social progress. Across the globe, women individuals/groups are in the frontline towards struggle for justice and peace.

This year's IWD theme is "Empower rural women: End hunger and poverty." The IWD was first celebrated on 28 February 1909 in New York, USA, to honor the garment workers who staged protests against their working conditions in 1908. This was followed by a yearly celebration in other countries highlighting various issues such as advancing suffrage for women (in countries where women were not allowed to vote), protests against war, express solidarity, women's right to hold public office, to work and to vocational training.

Source: AFRIM (2012). <http://www.afrim.org.ph/news-page.php?nid=102> . Accessed June 6, 2013

Unspeakable tales of abuse and horror haunt prostituted women

DAVAOCITY (MindaNews/03 October) — Unspeakable tales of abuse and horror haunt women in prostitution, their conditions made worse by society that puts the blame on the victims and tolerate the perpetrators, a group working with prostituted women, said.

Jeanette Ampog, executive director of the women's group Talikala, recounted the 2008 story of John-John, a Dabawenya whose man "customer" tried to strangle her inside the room of a first class resort hotel in Cebu.

Just to save her life, John-John barged out of the hotel room, naked and ran down the hotel lobby to ask for help. The man later accused her of stealing money and told the police about it.

"But how could she steal anything?" Ampog asked. "She was totally naked when she came out of the room."

John-John, she said, was only forced into that kind of "work" because she needed the money for her son.

In Davao City, a prostituted woman was discovered killed inside the room in Treasure Inn in 2007. But stories of abuses like these hardly cause public uproar because of the tacit belief among most people that the victims were to blame.

"Prostitution is a 'paid rape' that opens women to all abuses by men," Ampog said. "What's worse, men usually think that because they're paying the women for sex, they already think they own the women's body as well."

Most prostituted women who want to use condoms to protect themselves, for instance, usually end up being raped or abused, she said. "Their insistence on condom is at the heart of most tales of abuses by men," said Ampog.

She pointed out that while women get the blame for the spread of sexually-transmitted diseases, there's hardly a word spoken against men who are not even subjected to medical check-ups. "Is that because they have the money and they're the one paying for the women's 'services?'" she asked.

In Davao City alone, Talikala estimates some 6,000 women forced into prostitution. Of this number, only 2,811 were issued "occupational permit" by the government in 2009; which means, a greater number of them work as "freelance" in establishments without

permits from the government.

Although prostitution is illegal, the local business bureau issues "occupational permits" to guest relations officers, taxi dancers and massage attendants each year. Ampog pointed out that these so-called jobs are "legal" names for women and children engaged in prostitution.

She said the government must have known the "hidden and unspoken" nature of the job because twice a month, the government requires the holders of this permit to submit themselves to smear tests to see to it they're not infected with sexually-transmitted diseases.

Ampog said her group used to ask the government to look closely into this kind of jobs, if they really wanted to put a stop to prostitution. But she said nothing was done about it.

"They used to tell us that much as they wanted to, they could not provide jobs to all people in the city," she said she was told by top city officials.

The Tax Code of the Philippines also requires GROs, taxi dancers and massage attendants to pay taxes of P75 to P100 a year. "The fact that they're being taxed means that the government is tolerating the practice," Ampog said. "They know the hazards of the job that's why they require the women to submit to the smear test and health checkups twice a month to keep their pink cards. When women get sick of sexually-transmitted disease, the government sometimes provides for the medications."

Belen Antoque, secretary-general of the women's group Lawig Bubai, said that as poverty worsens in the country, more women will be forced into a life of prostitution. "We call on the government to prioritize basic services, give land to the tillers, ensure job security to our workers and give our women dignity and justice," Antoque said. "The state of our women and children only reflects the real state of the nation," she added.

The 2006 report of the Family Income and Expenditure Survey (FIES) showed a 16 per cent rise in the number of poor households in the country compared to 2003 when a similar study was conducted. (Germelina Lacorte/MindaNews)

Source: <http://www.mindanews.com/top-stories/2010/10/03/unspeakable-tales-of-abuse-and-horror-haunt-prostituted-women/>. Accessed June 6,

Article #5:

Women more affected, more vulnerable to calamities

By INA ALLECO R. SILVERIO, Bulatlat.com

2013

“In addition to the general effects of natural disasters and lack of health care, women are vulnerable to reproductive and sexual health problems, and increased rates of sexual and domestic violence.”

The Center for Women’s Research has released its findings that the recent calamities that hit Northern Mindanao has hit women and children the hardest.

In a report, the CWR cited data from the National Disaster Risk Reduction and Management Council (NDRRMC) that tropical storm Sendong (internationally known as Washi) left a trail of destruction leaving 1,268 dead, majority of whom were women and children. There were still undetermined number of missing persons. More than 6,071 were injured and 125, 256 families were affected.

The NDRRMC estimates the damage in infrastructure and agriculture to reach more than P1.7 billion. Thousands of houses were also ruined. “Even without a strong typhoon like Sendong, many Filipinos are still being devastated by floods and landslides caused only by heavy monsoon rains. Based on NDRRMC reports, not a single typhoon has entered the country yet for this year, but many areas particularly in Visayas and Mindanao have already experienced floods and landslides. NDRRMC report showed 52 casualties, including the 42 from the landslide in Pantukan, Compostela Valley. Thousands of families are affected and many were brought to evacuation centers,” the CWR said.

According to the research center, calamities take the greatest toll on children and women, especially on pregnant, old-aged and women with disabilities. “There is also high vulnerability of sexual abuse and harassment especially in evacuation centers,” it said.

A previous study made by the CWR revealed that women victims of calamities have to contend with at least four issues that are the result of falling victim to natural calamities. In the study, the group discovered that women are forced to take extra jobs. “During calamities, the regular sources of income of husbands are disrupted. Women are expected to find alternative sources of living. Women take on various jobs such as house helpers, launderers, vending, sewing, etc. This is

an added burden to women since they are still the ones expected to do the housework for their own homes,” the group said.

The CWR also said that in the immediate wake of calamities, the number of women contracting diseases such as urinary tract infection, diarrhea and lung complications rise. After Typhoon Sendong, there were 377 recorded cases of leptospirosis among women and 24 have died.

In the meantime, women also become more vulnerable to sexual abuse. “There is higher prevalence of violence against women. In evacuation centers, due to food shortage, there are cases of “isang gabi, isang salop” (sexual favors in exchange for a ganta of rice). There have also been cases of physical abuse by husbands who get drunk in order to escape the reality of suffering in the evacuation centers,” the CWR reported. Finally, the research institution said many women also experience psychological stress or trauma after the calamity. “It worsens everyday as they bear the burden of securing food for their families,” it said.

Flashfloods, landslides in January and February

Since January 5, several provinces have been severely hit by flooding and landslides. Last January 5, a landslide happened in Pantukan, Compostela Valley, killing 42. There were also similar landslides and flooding in Regions 6, 8, 9 and Caraga. Four people were killed, while 18,570 families were affected with a total of 88,722 members. Forced to take shelter in evacuation centers were 87, 1,813 families.

On February 9, there was a flashflood that resulted in a landslide, a rockslide, and river overflows in Camarines Sur, Cebu, Negros Oriental, Leyte, Misamis Oriental, South Cotabato, Saranggani, Davao Oriental, and Surigao del Norte. There were 4 casualties, and 1,492 affected families who were all taken to evacuation centers. These families had a total of 7,517 members. That same day, Zamboanga del Norte was flooded, causing devastation to 3,263 families and a total of 13,052 persons from 12 barangays. A flashflood hit Misamis Oriental also on February 9, affecting 702 families and their 3,771 members from 21 barangays.

Finally, from February 14 to 16, flooding, flashfloods, and a landslide befell Regions 8, 10 and the Caraga



2 Region. Two were killed, and 6,000 families were affected with 29,589 members from 96 barangays. A total of 709 families were forced to seek refuge in evacuation centers.

Disasters affect women differently

According to the United Nations, disasters affect women and men differently. The United Nations Handbook for Estimating the Socioeconomic and Environmental Effects of Disaster (2003) emphasizes that one consequence of disaster “is the decapitalization of women and the reduction of their share of productive activities in the formal and informal sectors.”

According to the UN, women are disadvantaged in two ways: “Not only do they sustain direct damages or production losses (housing and means of production), but they also lose income when they have to apply themselves temporarily to unpaid emergency tasks and an increased amount of unpaid reproductive work, such as caring for their children when schools are closed. Such reproductive work is usually granted a lower status than paid work. It is also a continuous job which limits women’s mobility and can sometimes even prevent them from exercising their rights as citizens.” In the meantime, research by the World Health Organization

revealed that women and children account for more than 75 percent of displaced persons in the aftermath of calamities.

“In addition to the general effects of natural disasters and lack of health care, women are vulnerable to reproductive and sexual health problems, and increased rates of sexual and domestic violence. Moreover, gender roles dictate that women become the primary caretakers for those affected by disasters – including children, the injured and sick, and the elderly – substantially increasing their emotional and material work load. Women’s vulnerability is further increased by the loss of men and/or livelihoods, especially when a male head of household has died and the women must provide for their families. Post disaster stress symptoms are often but not universally reported more frequently by women than men,” it said. The UN Environment Programme (UNEP) in its own study said that from 1999 to 2008, floods affected almost one billion people in Asia, 28 million in the Americas, 22 million in Africa and four million in Europe.

Source: <http://bulatlat.com/main/2012/02/27/women-more-affected-more-vulnerable-to-calamities->

Women IDPs who became migrant workers

%E2%80%93cwr/ . Accessed June 6, 2013

Melan Tumbi, was born on August 2, 1972 and has resided in Sitio Pagatin, a poblacion barangay in Datu Salibo town in Maguindanao, and got married there at 22 years old. She reached college, taking up Bachelor of Science in Forestry at Mindanao State University Maguindanao. She stopped though, with one more year to complete the course due to financial constrain. When the battles erupted sporadically in the year 2000 and onward, evacuation has become the way of life for many residents of Pagatin.

Her two brothers had been supportive financially, sending P1,500 every month “because they were the ones who finished school”. Both of them lived and worked in Cotabato City.

Life turned more difficult at the evacuation center in Sitio Gadong where they moved, and her mother transferred to Cotabato City. They closed their sari-sari, or retail, store. Their four cows in the farm were all gone, “shot by soldiers”. Their goats were also gone. Her house was also burned by soldiers.

Her husband had no job and they only gather firewood in the mountain to sell at the evacuation center. They had two children that time, the eldest was 15 and the youngest was 5, when her cousin in Manila called her up to file an application for work abroad. Her cousin worked at Shanlyn Manpower, a job placement agency based in Quezon City.

“I went there when she sent me money, and I found out that I already had a passport made when I left my place,” Tumbi told an interview. She said the passport entries were all in order. She stayed for three months in Manila before she left on September 9, 2006 for Damam, Jordan.

The agreement with the agency was for her to pay the placement agency three months worth of her salary, the one month of it going to recruiter, her cousin. When she arrived in Jordan, the wife of her employer had only delivered a baby, the couple’s only child “and about one month and 10 days later, the baby died in the hospital”.

“I was the only one in the hospital that time, and when they knew that the baby died, my employer hit me in the head, accusing me that I killed the baby,” she narrated. She heard that baby died due to a weak pulse. Since then she was repeatedly mauled by the wife, usually hit in the head, and she would throw hard objects on her.

The husband would just look at her wife.

One time, she fell unconscious and was brought to the hospital by the father of the wife. When she woke up, she protested that she was innocent and could not do such thing because she also had children back home. After five days, she was taken home by the father of her employer. After about two months, her employer would visit the father’s house and she would seek her out to hit again and again. It was then that the father sent her back home to the Philippines, paying for her transportation and four months salary. She was being paid \$200. The father also paid the Philippine placement agency.

“I felt happy, at the same time, I felt sad,” she said, “because I was supposed to work there so that I can send my children to school. I never expected it to be cut short. I was dreaming of a bright future for my children, only to go back home penniless.”

Tumbi used the four months of her salary to put up a sari-sari store inside the evacuation center where her family still sought temporary shelter. But it was also used up, including the capital money, after one year because it was used to sustain their stay in the evacuation center, some borrowed by relatives and were not paid anymore. But she was still willing to go out again as a migrant worker, “just to let my children finish school”.

“My girl is already 3rd year high school in Cotabato City.” She would prefer to work in Kuwait “because I have many relatives working there also”.

Source: Mindanao Migrants Center for Empowering Actions (MMCEAI). (2011). Women and Conflict: Trafficking in Persons in Internally Displaced People Camps in Mindanao

Article #7 :

Returning women migrant workers who became displaced

Warda Antao, 24 or Makir, Sinsuat, Maguindanao, had worked as domestic help in Dubai, United Arab Emirates for two years since 2005, and in Jordan for a second two-year contract.

In Dubai, she worked in a household with an extended family and would also shuttle from one house to another relative of her employer, which she said would usually demand that she also did some household chores. She described it as very tiresome, taking her time away for the needed rest. She was able to finish the contract though. While she had to take care of only an elderly woman in her second job in Jordan, she eventually gave up “because I could not take a rest, almost every moment she would wake up”. She later called up her agency to call it quits, but she was eventually returned to her employer. The daughter of the elderly women conceded however, and passed Antao on to another employer.

Getting her salary was not an easy affair too. “When I tried to ask for my salary during the previous four months, my employer became angry and slapped me. I was hurt several times because I also kept asking for my salary and I told her that I have to send it to my family in evacuation center,” she said. She asked help from her agency who also facilitated her request.

They had lived with them since they evacuated in the town center of Datu Saudi, Maguindanao. The family transferred to another evacuation center in Makir, Sinsuat town, while she was in Jordan. Antao finished only 2nd year high school.

She would recall that she was passed on to different

employers, but it was in Dubai that she had work even for the relatives of her employer. She was paid the equivalent of \$200 a month.

In Jordan, she work first as caregiver to an old woman and said she had to wake up at wee hours the night “because she would wake up every now and then”. She abandoned the house after six weeks.

The partner job placement agency in Jordan, the Al Masa, called her up and turned her over to the daughter of the old woman. The daughter however turned her over to another employer and worked there for the next ten months.

“I also quit because I was not given my salary anymore during the last three months,” she said.

She stayed in the embassy for almost one year, or for the entire duration of her second contract, the embassy sent her home later. She said, some of the runaway and standed migrant workers were brought back to Philippines through the hlp of Sen. Manuel Villar. She arrived in Manila on March 15, 2009 and got her plane ticket from her husband for her trip back to Maguindanao.

The recruitment agency in the Philippines did not deduct anymore from her salary when she was in Jordan because it already deducted six months worth of her salary when she was in Dubai. She was back in the evacuation center in Makir.

Source: Mindanao Migrants Center for Empowering Actions (MMCEAI). (2011). Women and Conflict: Trafficking in Persons in Internally Displaced People Camps in Mindanao

Lesson 2: Corporal Punishment

Values: Nonviolence, patience, respect

Objectives

At the end of the lesson, the students should be able to:

- Recognize concerns and issues regarding corporal punishment
- Analyze the causes and effects of corporal punishment
- Develop possible ways to inculcate discipline nonviolently in lieu of corporal punishment

Materials:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

Corporal punishment is a form of violence against children, hence a human rights violation. These are acts which interfere with fundamental freedoms and human dignity. This may be gleaned in Article 5 of the Universal Declaration of Human Rights which provides for freedom from cruel, inhuman or degrading treatment or punishment and Article 19 of the UN Convention on the Rights of the Child which states that “parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation”, corporal punishment in the home and school should be seriously considered. (United Nations, no date) The UNICEF defines as one of the provisions in the document on the Rights of Every Filipino Child that children should be protected against abuse, exploitation, neglect, violence and danger.

Corporal punishment is defined as acts employing physical force with the intent of inflicting bodily pain for the purpose of correction or control. It takes the form of beating, whipping, punching, slapping or hitting. In the Philippines parents discipline and punish their children through the use of corporal punishment in the forms of spanking with hand; pinching; hitting with an object; twisting the child’s ear; slapping the face; confinement in a cabinet; or shaking. Children also experience verbal abuse and other forms of psychological punishment.

In the school system, there are many instances where teachers have used corporal punishment as a technique in disciplining pupils or students deemed to behave inappropriately. Examples of such situations are teachers throwing an eraser at noisy students; letting pupils carry heavy materials; placing pupils inside the cabinet; putting papers inside pupils’ mouths; or beating them in any part of their body.

Nowadays, these practices in schools are criticized due to a growing awareness of children’s rights to be protected from cruel acts or exploitation.

Various researches show that corporal punishment is still being used in disciplining children of all ages and often leads to anger, resentment, and low self-esteem on children. A study conducted by Save the Children (2008), showed that 85% of Filipino children surveyed said that they experienced corporal punishment at home. In countries covered by UNICEF, their country programme showed that 60 % women reported that they used at least one form of Physical punishment to discipline their children. Another survey conducted among Filipino students revealed that Filipino children have experienced physical and verbal forms of punishments. (House of Representatives, 2010)

Schools continue to use corporal punishment. There are reports of where teachers have used corporal punishment as a technique in disciplining pupils or students deemed to behave inappropriately. Examples of such situations are teachers throwing an eraser at noisy students; letting pupils carry heavy materials; placing pupils inside the cabinet; putting papers inside pupils’ mouths; or beating them in any part of their body. The most recent involved a teacher putting mud on the

.....

faces two college students for not complying with a class requirement (TV Patrol, June 26, 2012).

In the Philippines, many parents and teachers still believe that they have to exercise power or authority over their children through fear and intimidation else they will not grow up to be good persons. They believe that by inflicting pain, they are teaching the children what not to do and what to avoid. There is also a view held by many teachers and parents that corporal punishment is necessary to teach good behavior and that it encourages children to learn. In a number of countries, hitting children with sticks, belts and canes and deliberately humiliating them in other ways, remains a part of the school disciplinary system.

Corporal punishment as a practice in the Philippines is said to be cultural. In a 2005 research done by Save the Children UK in the Philippines, many of the parents admitted to the use corporal punishment saying that it is what their own parents and grandparents practiced to discipline them. They thought it to be effective, hence continued the practice. (Save the Children, 2008)

Dr. Stella Guerrero-Manalo, a developmental pediatrician and director of the UP-Philippine General Hospital Child Protection Unit (UP-PGH CPU), explains that corporal punishment is used o by parents who view their children not as humans as themselves but as properties, hence it is alright to inflict pain on them. But research shows that physical punishment can adversely affect a child. According to the World health organization (WHO), in its 2002 Report on Violence and Health, children who are disciplined with spanking or other physical punishment are likely to be anxious and aggressive.

As to the child's school performance, fear of punishment makes it difficult for children to learn, with many dropping out of school. In a 1996 study, the researchers reported that children who experience corporal punishment are more likely to become angry as adults, and also use spanking as a form of disciplining their own children. They have more tendency to strike their spouses, and experience marital discord. In another study, it was also similarly reported that children who receive corporal punishment may resort to more physical aggression, substance abuse, crime and violence later on in their lives. (Castillo, 2011)

Nowadays, these practices in schools are criticized due to a growing awareness of children's rights to be protected from cruel acts.

A House Bill providing that erring parents to counseling on children's rights and positive and non-violent discipline of children and anger management has been passed by Congress. Parents found guilty of severe corporal punishment on a child will be penalized under the provisions of Republic Act No. 7610 or Child Abuse. Persons entrusted with the child, particularly teachers, guardians, nannies and relatives, face maximum penalties provided for under existing laws. (Sunstar, 2011)

Dr. Manalo advocates against corporal punishment but believes that penalizing parents for employing corporal punishment on their children is not necessary at the moment. She fears that with the approval of House Bill 4455, we might just end up with thousands of children without parents as they have already been imprisoned. She emphasized that what we need instead are "programs that would educate parents how to be parents." She suggests that parenting classes could be added to the prerequisites before being able to get marriage license. Considering that one reason corporal punishment is still being used is the perceived lack of alternatives, Dr. Manalo therefore thinks it imperative to institute ways to make alternatives be known and accessible to them through parental education. (Castillo, 2011)

As teachers, who will be exposed with the challenges of dealing with varied personalities and behaviors of students, there is a need to be aware of the causes and effects of corporal punishment. This helps them to prepare themselves how to both inculcate learning and handle difficult situations in the classrooms nonviolently.

Activity: Mural making (max. 60 minutes)

The activity is facilitated to help students be aware of various manifestations of corporal punishment through sharing of their experiences and observations on the issue. They will also be asked to reflect on the causes and effects of these manifestations and discuss ways to address them.

Group Discussion (20 minutes)

Students will be randomly divided into 4 groups:

- Group 1 & 2 –Corporal Punishment in the home
- Group 3 & 4- Corporal Punishments in schools

The groups will discuss their observations, experiences (if any) of corporal punishment in their setting. They will further identify why the phenomenon still exist and what do they observe as the effects. They will also discuss some suggestions on steps that can be taken in order to prevent this from happening.

Mural Drawing Guide Questions

1. What are forms of corporal punishments do you observe in your setting?
2. What are the causes and effects?
3. What are the steps that can be taken to prevent corporal punishment?

Mural Drawing (20 minutes)

At the end of the sharing, each group will present their outputs through on-the-spot mural/drawing and declaration of human rights for the specific sectors. (5 minutes per group)

Gallery Walk (20 minutes):

Everybody will be asked to go around and look at the murals.

Participants are also encouraged to share their reflection on each mural or pose questions for clarification. At the end of the viewing session, the teacher will facilitate a discussion session.

Discussion

After the gallery walk, facilitate a plenary discussion along the following guiding questions:

- What forms of corporal punishment were presented? Are there other forms not mentioned?
- What do you think are the causes of these corporal punishments? Why does it happens?
- Are you amenable with the thought that corporal punishment is an effective means of disciplining? Why?
- What ways can you suggest to prevent/ minimize/lessen corporal punishment at home and in schools?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- Corporal punishment is a human rights violation. Human Rights are universal legal guarantees protecting individuals and groups against actions which interfere with fundamental freedoms and human dignity. Article 19 of the UN Convention on the Rights of the Child states that “parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect

.....

or negligent treatment, maltreatment or exploitation.”

- Corporal punishment in the form of beating, caning, paddling, slapping and spanking continue to be manifested as a form of discipline practiced at home and schools. Parents and teachers still believe that they have to exercise power or authority over their children through fear for them to grow up to be good persons. Filipino adolescents also experience verbal abuse and other forms of psychological punishment.
- These physical and psychological punishments result to low self-esteem, depression, displaced anger and aggression among the youth. Corporal punishments should be discouraged as a method of discipline in the schools, and at home.
- House Bill 4455 titled “Promoting Positive Discipline of Children and Prohibiting Corporal Punishment Act” has been passed in the Congress. There is a need to lobby for the passage of this into law.
- Teachers and parents should be educated on the harmful effects of corporal punishment.

Commitment to Action

Encourage students to reflect how they can challenge the practice of corporal punishment. The following are some of the possible answers.

- Encourage students to write a reflection paper indicating their commitment to eliminate corporal punishment.
- Initiate a symposium against corporal punishment and invite parents to attend.

.....



MODULE VI: Sustainable Development

This module seeks to develop students' understanding and enhance their skills in promoting sustainable development and environmental education as part of the key components of peace education. This means that peace education includes the challenges of not only resolving conflicts nonviolently but also in sharing limited resources equitably and to live within the limits of sustainability. The values needed to be developed by students in this lesson are important in this era of globalization, mass consumption, urbanization and with an increasing human population striving for a better life. The inclusion of sustainable development as part of the goals of peace education are influenced by the current phenomenon where environmental changes now pose direct impact to human's living conditions, food accessibility and food security and where environmental degradation and competition over resources are causing unrest and conflicts among and within communities.

Lesson 1 will help learners understand ecological footprints as a method to assess individual's consumption patterns or resource use. The lesson will also encourage them to reflect how their lifestyles contribute to the gradual diminishing of Earth's resources. This lesson's activity will also illicit learners' ideas on how to reduce their ecological footprints at the personal level and to address looming impacts of scarcity and environmental degradation on a societal level.

Lesson 2 will invite learners to focus on the conflict issues caused by the exploitation of Mindanao's resources. The lesson also provides understanding how structural and economic policies and development strategies implemented in Mindanao (as shown by the influx of export-oriented and large-scale extractive industries) have contributed to the exploitative and unsustainable nature of resource use in the island.

Lesson 1: Ecological Footprints

Values: Equitable sharing of resources, environmental concern, simple lifestyle

Objectives

At the end of the lesson, the students should be able to:

- Discuss the concept of ecological footprints
- Analyze how consumption patterns define individual ecological footprints
- Calculate one's ecological footprint size and compare it with others
- Propose ways to be taken to reduce ecological footprints

Materials:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)
- Photocopied questionnaires

Overview

People all over the world are increasingly alarmed over the rapid deterioration of our natural environment. Climate change, known to many people by the more popular phrase “global warming”, resulting from the accumulation of greenhouse gases in the atmosphere, both natural and human-induced, is one of the major challenges. Human activity is the major culprit. How can we all live well within the limits of what the Earth can offer? Is this planet big enough for all of us? These are some of the questions that confront us when we think about the sustainable use of natural resources in an era of globalization, mass consumption, urbanization and increased population growth.

The Philippines is at the forefront of the countries that will suffer from the climate change. Natural disasters -- from stronger storms, more rainfall, more intense droughts, etc. are now commonly experienced. Occurrence of public health epidemics, such as dengue is increasing. Agriculture and food security are threatened. Risks to human habitations in coastal areas and in geologically sensitive places are increasing. Reports show that in 2012, the Philippines was considered to be the most disaster-affected country in the world in terms of mortality rate. (Citizens' Disaster Response Center, 2013)

Carbon dioxide is undoubtedly, the most important greenhouse gas in the atmosphere. Transportation with cars or planes, deforestation, land clearing, agriculture, and other activities have all led to a rise in the emission of carbon dioxide. Methane is another important greenhouse gas in the atmosphere. About $\frac{1}{4}$ of all methane emissions are said to come from domesticated animals such as dairy cows.

All of us in our daily lives contribute our bit to this change in the climate, as the following points illustrate.

- Electricity is the main source of power in urban areas. All our gadgets run on electricity generated mainly from thermal power plants. These thermal power plants are run on fossil fuels (mostly coal) and are responsible for the emission of huge amounts of greenhouse gases and other pollutants.
- Cars, buses, and trucks are the principal ways by which goods and people are transported in most of our cities. These are run mainly on petrol or diesel, both fossil fuels.
- We generate large quantities of waste in the form of plastics that remain in the environment for many years and cause damage.
- We use a huge quantity of paper in our work at schools and in offices. Have we ever thought about the number of trees that we use in a day?
- Timber is used in large quantities for construction of houses, which means that large areas of forest have to be cut down.

-
- A growing population has meant more and more mouths to feed. Because the land area available for agriculture is limited (and in fact, is actually shrinking as a result of ecological degradation!), high-yielding varieties of crop are being grown to increase the agricultural output from a given area of land. However, such high-yielding varieties of crops require large quantities of fertilizers which contribute to soil and sea pollution.

With a growing awareness of the effects of our global, industrial, and information society, there is now a growing trend to scientifically calculate how much food, water, and energy a country, a village or a person consumes each day. The concept of “Ecological Footprint” was developed as a measurement of humanity’s demand on nature. It is a measurement that estimates the area of Earth’s productive land and water required to supply the resources that an individual or group demands, as well as to absorb the wastes that the individual or group produces (APCEIU, 2012). Simply, the ecological footprint measures how fast we consume resources and generate waste, comparing it to how fast the nature can absorb our waste and regenerate its resources (Global Footprint Network, no date)

Since the 1970s, we have achieved an ecological overshoot with annual demand on resources exceeding what Earth can regenerate each year. The Earth now needs one year and 6 months to regenerate what humanity uses in a year (Global Footprint Network, no date). This ecological deficit means we are now borrowing from our next generations and have them pay back our debts from nature. This is a clear violation of the principle of sustainable development, which has been famously defined by the United Nations (1987) as “meeting the needs of the present without compromising the ability of future generations to meet their own needs”. This worrying trend of unsustainability is even accelerating. By 2030, even two Earths might not be enough anymore, meaning that our global ecological footprint will be twice as big as it should be (WWF, 2012). One contributing factor to this is the rising global population - 7 billion in 2011 and is estimated to reach over 9 billion people by 2050. This growing population trend goes along with rising consumption and changing lifestyle patterns in developed and developing countries. For example, while it might be “just”, the ecological consequences of every Chinese or Indian driving his or her own car (like in many Western countries) would be enormous. This means that on the global scale, a just and equitable solution needs to be found which does not simply replicate Western patterns of unsustainable consumption at the expense of future generations. Ecological footprints have three components, which are food footprint, wood products footprint, and degraded land footprint (Facing the future, no date).

Food footprint means that what we choose to eat every day has effects on the ecological footprint of our globe. Diets that are high in meat and dairy have the largest ecological footprint, because it takes more land to have animals graze than to grow crops. While a single hectare of land produces enough potatoes for 22 people to eat, that same hectare can support only one person to eat beef. In addition to this, animals like cows produce methane, a greenhouse gas contributing to global warming.

Wood products footprints include printing paper, newspaper, magazines, mail, wrapping paper, and cereal boxes, as well as any other wood products. The average US American uses seven trees a year in paper, wood, and other products made from trees, amounting to about 2,000,000,000 trees per year.

Degraded land footprint points to land degradation that involves the decline in productive potential of land, including its major uses (rain-fed, arable, irrigated, rangeland, forest), its farming systems, and its value as an economic resource. Major causes of land degradation are: land clearing and deforestation, mining of soil nutrients, urbanization , irrigation, and pollution.

If we continue to demand and use more than the Earth can support, diverse ecosystems will continue to lose species, which will negatively impact our world. In addition, conflicts will occur more frequently as resources become scarce. It should everyone’s responsibility then to equitably share the Earth’s resources.. As Mahatma Gandhi said, “there is enough for everyone’s need but not for everyone’s greed”. It is imperative to educate people on the need to reflect on individual lifestyles and consumption patterns and their contributions to the gradual diminishing of the resources that sustain our existence. There is also a need to advocate related policy changes to address the impacts of scarcity, such as rational and sustainable and resource management policies.

Activity 1: Quiz

PLEASE NOTE: The quiz needed for this activity needs to be handed out during the class BEFORE this session so that students can complete the quiz in preparation for the ecological footprints lesson.

Determining ecological footprint quiz given as homework. Students will be asked to complete the quiz found in annex 1. They are required to bring their answer sheets to this class.

Activity 2: Small group discussion (max. 50 minutes)

1. Forms groups of 5-6 members and discuss the following using the answers to the quiz:

Food

- How much meat do we eat?
- How much food is wasted in your household?
- Where does are food come from (e.g., produced locally)?

Travel:

- How and what means of travel do we usually take?

Housing:

- How big is our house?
- How much electricity does your home use?
- How much water do your household use?
- Do we take steps to conserve water and energy?
- Do your recycle? How?

Institutional policies:

- What are your local government policies affecting the environment?
- Are the policies implemented in your community?
- Do you follow the rules embodied in the policy?

2. The groups will write the results of their discussion in a manila paper.

3. Each group will be asked to present their output (5 minutes per group)

Discussion

- What patterns of ecological footprints do you observe in the presentations? How environment friendly are we?
- How do the actions (eating meat, water wastage, recycling, etc.) affect the environment? How do they influence the environmental phenomena (e.g., flashflood) we are experiencing now?
- Do you think the differences in your lifestyles affect your ecological footprints? Why and how?
- What steps should we take to reduce our ecological footprints?
- Do you believe that government actions are sufficient to conserve our environment? Why or why not?
- How can we practice and promote simple lifestyle?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- The “Ecological Footprint” is a measurement that estimates the area of Earth’s productive land and water required to supply the resources that an individual or group demands, as well as to absorb the wastes that the individual or group produces.
- Since the 1970s, our resource consumption has exceeded what the Earth can regenerate each year. The Earth now needs one and a half years to regenerate what humans use in a year. This ecological deficit means we are now borrowing from our next generations and have them pay back our debts from nature. This trend is accelerating.
- There are many reasons why eating vegetables is more sustainable than eating meat, foremost of which is cows and other animals require massive amounts of natural resources such as pasture land, water, grain, grass and produce a lot of solid waste.
- Transportation such as buses and other forms of public transportation that are more efficient and carry more people are most environmentally friendly.
- Recycling limits the amount of garbage and reduces the amount of natural resources required to produce bottles, paper, plastics and metals.
- Responsible consumption includes using efficient light bulbs, low flow toilets and showers, energy efficient transportation, and organic foods.
- Climate change and its disastrous consequences have serious effects on the lives of all Filipinos. It is imperative to educate people on the need to reflect on individual lifestyles and consumption patterns and its demands contributing to the gradual diminishing of the resources that sustain our existence. There is also a need to propose related policy changes in the structures to address looming impacts of scarcity and environmental degradation.

Commitment to Action

Encourage students to reflect how they can reduce their own ecological footprints. The following are some of the possible answers:

- Each student will write a pledge in which he/she commits to do to reduce his/her personal ecological footprint and points out how this can be achieved. This will be included in her portfolio.
- Students can organize themselves and plan how they could campaign in the school or in their community about measuring ecological footprint of families, their school, or nearby barangay, aimed at raising awareness of people how their consumption patterns affect sustainability of the Earth.
- Each student will get a bond paper. In it, they will write a Pledge of Support to the Environment, in which a local government program or civil society engagement for the environment will be cited. Below will be written the specific ways on how they will be able to help, share, or inform other people about the said initiative.
- In a bond paper, write a letter to your Barangay Chairman that you intend to help in a scheduled Clean-Up Drive or Waste Segregation in your barangay. The letter will be signed by the Barangay Chairman to really make sure that you have put your intentions into action.

Annexes: (see next pages)

Annex 1:

ECOLOGICAL FOOTPRINT QUIZ (adopted from Fien, 2004)

ECOLOGICAL FOOTPRINT QUIZ

How large is your footprint? Find out by answering the quiz below. Encircle the number that best fits your lifestyle.

Food:

How much meat do you eat?

- | | | |
|------------------------|-------|---|
| Vegetarian (no meat) | ----- | 1 |
| Meat (1-4 days a week) | ----- | 2 |
| Meat almost everyday | ----- | 3 |

How much food is wasted in your homes?

- | | | |
|---------------------------------------|-------|---|
| Most are eaten | ----- | 1 |
| Occasional wastage | ----- | 2 |
| Uneaten food thrown away almost daily | ----- | 3 |

Where does your food come from?

- | | | |
|---------------------------------------|-------|---|
| Grown at home or from local market | ----- | 1 |
| Local produce from supermarket | ----- | 2 |
| Mostly imported food from supermarket | ----- | 3 |

Travel:

How far does your family travel each week?

- | | | |
|---------------------------|-------|---|
| Less than 100 km per week | ----- | 1 |
| 100-300 km per week | ----- | 2 |
| Over 300km per week | ----- | 3 |

How do you travel to school

- | | | |
|------------------|-------|---|
| On foot | ----- | 1 |
| Public transport | ----- | 2 |
| Car | ----- | 3 |

Does your family have a car?

- | | | |
|-----------|-------|---|
| No | ----- | 1 |
| Small one | ----- | 2 |
| Large car | ----- | 3 |

Housing:

How big is your house?

- | | | |
|----------------------|-------|---|
| Small (1-2 rooms) | ----- | 1 |
| Medium (4-7 rooms) | ----- | 2 |
| Large (over 7 rooms) | ----- | 3 |

What power source does your house have?

- | | | |
|-----------------|-------|---|
| Solar/wind grid | ----- | 1 |
| Electricity | ----- | 2 |
| Wood/coal | ----- | 3 |

How much electricity does your household use?		
0-P3000 per month	-----	1
P3000-P6,000 per month	-----	2
Over P6,000 per month	-----	3
How much water does your household use?		
700 ltrs or less per day	-----	1
700 – 1200 litres per day	-----	2
Over 1200 ltrs [per day	-----	3
Do you recycle paper; tin cans; plastic; glass?		
All five of these	-----	1
Some of these	-----	2
None of these	-----	3
How big is your family?		
Small (less than 2 children)	-----	1
Medium (2-4 children)	-----	2
Large (more than 4 children)	-----	3

Now add up all your circled points to find the Grand Total =

Annex 2. What your grand total means:

Less than 16

You tread softly on our Earth and have a small footprint compared to others.
Wish there were more of you around!



17 to 30

You have a medium footprint and your passage on Earth is damaging the natural environment won't be able to support very many like you.



Over 30

Lighten up! If everyone had footprints like this, we would need several more Earths to have enough resources to meet all these demands!



Lesson 2: Resource Exploitation

Values: Care for the Earth, respect for nature

Objectives

At the end of the lesson, the students should be able to:

- Describe resource exploitation in the environment
- Discuss conflict issues on resource exploitation
- Assess the impacts of resource exploitation
- Propose actions to address problems on resource exploitation

Materials:

- Copies/youtube clips of the songs ‘Masdan mo ang Kapaligiran’ by Asin or ‘Magkaugnay’ by Joey Ayala
- CD player or laptop computer with speakers
- Printed handouts (one per student)
- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

The island of Mindanao is said to be a haven of natural resources in this country. Its vast and lush forests, lands, and waters are a natural wealth that invited migrants from Luzon and the Visayas. It has been a land of promise for the tribes who first inhabited it. Its wide productive base has contributed significantly to the national economy. In the late 1990s, Mindanao was popularly known as the ‘food basket’ of the country. Unfortunately, the discovery of these potentials also opened the doors to their destruction.

Migration policies since the 1950s have changed both the geographic landscape of Mindanao as well as its resource base. Succeeding development strategies targeted the integration of Mindanao’s economy into the national mainstream. It paved way for large-scale extractive development, luring investments in export-led and market-driven growth industries. This exacerbated the vulnerability of Mindanao’s natural resources to exploitation and extraction (Tadem, 2010).

Glaring examples of these indiscriminate actions against the environment are unsustainable mining, forest denudation or logging, water pollution and large scale plantations all around Mindanao.

In the Philippines, resource exploitation or exploitation of natural resources has long been documented. It has been and is still a source of conflict, for different reasons. For instance, forest covers have been plundered due to legal and illegal logging, without considering the adverse effects to other people and the environment. Even with government’s reforestation program, it has not helped sufficiently in recovering from denudation. (Basiga, 2004).

Similarly, mining is another activity that causes great concern and conflict among Filipinos. The extraction of valuable, but non-renewable minerals has become rampant in our resource-rich country. It is documented that mining has increased over the past decade to meet the rise in global demand for minerals such as coal, copper and others. Although it is a significant source of revenue and economic growth for many countries, development of the mining sector is accompanied by serious social and environmental impacts, especially the degradation of forests and mineral resources. Most mineral deposits also lie beneath forests and in watersheds that support livelihoods (Kobayashi, 2009). Often, these are the same areas that indigenous people consider as their ancestral domains. The encroachment of mining in these areas has led to displacements and the destruction of cultural heritage as an additional effect of excessive mining practices.

Despite the growing opposition from the indigenous peoples, local and national NGOs, Philippine administrations have remained resolute and pushed through with the enactment of the Philippine Mining Act of 1995. It paved the way for

.....

the full revitalization of the country's mining industry. Affected citizens strongly demanded to repeal the said act due to environmental, social, moral, and political-economic reasons (Vidal, 2005).

Moreover, wide lands are now extensively used for wide-scale plantations of mono-crops like bananas, pineapples and agrofuels. Studies have shown that mono-crop plantations affect not only the environment but also the peoples' health and food security. Converting agricultural lands into plantations for export-oriented cash crops greatly affects peoples' food sources. Commercial plantations are highly maintained through the use of synthetic chemicals from production to harvesting. There are cases where workers and residents near the plantations suffer illnesses because of the effects of the chemicals.

There are different driving factors behind the excessive resource exploitation that we can witness in Mindanao. During the 20th century, energy consumption rapidly increased. Today, about 80% of the world's energy consumption is sustained by the extraction of fossil fuels, which consists of oil, coal and gas. Subsoil minerals such as precious metals that are mainly used in the production of industrial commodities are also extracted from our lands. . As the world population rises and economic growth occurs, the degradation of natural resources caused by the unsustainable extraction of raw materials and intensive agriculture becomes an increasing concern. Throughout history, humans have used natural resources to produce the materials they needed to sustain growing human populations. With the onset of modernization and globalization, this resource use has become exploitative and unsustainable. But ironically, this non-sustainable exploitation of natural resource, driven by the demands and consumption of a growing world population, ultimately threatens the human existence.

Activity: Poster/Slogan Making (max. 50 minutes)

Students will be asked to form small groups with 4 or 5 members.

The teacher will assign a topic to each group in the following manner (if there are more than 4 groups, two groups can work on the same topic):

- Group 1 - Logging
- Group 2 - Mining
- Group 3 - Mono-crop plantations (Banana, Pineapple, etc.)
- Group 4 - Illegal fishing

- Each group will discuss among their own group the topic assigned, and then they will make a web map about the negative consequences of the activity to the environment. (20 minutes)
- Thereafter, each group will make a poster with the appropriate slogan that depicts or captures the topic assigned them. (20 minutes)
- Outputs will be posted and explained by a group representative. (5 minutes per group)

Discussion

The following guiding questions will be used for a discussion facilitated by the instructor:

- What are the common environmental problems or issues identified during the group work? What other problems not mentioned can you see?
- What are the causes of these problems?
- Which consequences and conflicts can you observe as a result of resource exploitation?
- What could be some long term effects of the excessive resource exploitation that we can see in Mindanao?
- In your own ways, what can you do to help resolve the problem on resource exploitation?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- Our natural resources are vital to sustain our lives here on Earth. Its exploitation results to conflicts that can be beyond our control.
- There are four laws of ecology (explain the four laws and pass around handout).
- The Philippines is a country with rich natural resources. Filipinos need to use their resources in a sustainable way if future generations are not to be deprived of their livelihoods.
- It is imperative to educate people on the need to reflect on individual lifestyles and consumption patterns and their contribution to the gradual diminishing of the resources that sustain our existence. There is also a need to propose related policy changes in the structures to address looming impacts of scarcity and environmental degradation.

Assignment

The teacher will select one song from the suggested songs “Masdan mo ang Kapaligiran” or “Magkaugnay” and ask students to listen attentively.

- Teacher will give the lyrics of the selected song to students.
- At home, the students will reflect about the song’s message.
- Reflections will be written in a short bond paper, with no more than 250 words.
- This reflection paper will be an enrichment work at home and be returned to the teacher during the next meeting.

Commitment to Action

Encourage students to reflect what they can do against excessive resource exploitation in their own ways. The following are some of the possible answers.

- Students will post the posters and slogans in conspicuous areas in the campus and even in the local community.
- Find a way to get a slot in a local radio program that informs the community about the importance of preserving/conserving our natural resources to sustain our lives in this planet.

The Four Laws of Ecology

Formulated by physicist and ecologist, Barry Commoner in “The Closing Circle” (1971)

1. Everything is connected to Everything Else. There is one ecosphere for all living organisms and what affects one, affects all.
2. Everything Must Go Somewhere. There is no “waste” in nature and there is no “away” to which things can be thrown.
3. Nature Knows Best. Humankind has fashioned technology to improve upon nature, but such change in a natural system is, says Commoner, “likely to be detrimental to that system.”
4. There Is No Such Thing as a Free Lunch. Exploitation of nature will inevitably involve the conversion of resources from useful to useless forms.

Handouts: Song Lyrics

Lyrics: “Magkaugnay” (Joey Ayala)

Lupa, laot, langit ay magkaugnay
Hayop, halaman, tao ay magkaugnay

CHORUS

Ang lahat ng bagay ay magkaugnay
Magkaugnay ang lahat

Tayo ay nakasakay sa mundong naglalakbay
Sa gitna ng kalawakan
Umiikot sa bituin na nagbibigay-buhay
Sa halaman, sa hayop at sa atin

[Repeat CHORUS]

lisang pinagmulan
lisang hantungan ng ating lahi
Kamag-anak at katribo ang lahat ng narito
Sa lupa, sa laot at sa langit

[Repeat CHORUS]

[Repeat 1st stanza]

[Repeat CHORUS]

Lyrics: “Masdan mo ang Kapaligiran” (Asin)

Wala ka bang napapansin sa iyong mga kapaligiran?
Kay dumi na ng hangin, pati na ang mga ilog natin.

Refrain 1:

Hindi na masama ang pagunlad at malayo-layo na rin
ang ating narating ngunit masdan mo ang tubig sa
dagat
Dati’y kulay asul ngayo’y naging itim
Ang mga duming ating ikinalat sa hangin
Sa langit huwag na nating paabutin upang kung tayo’y
pumanaw man,
sariwang hangin sa langit natin matitikman

Refrain 2:

Mayron lang akong hinihiling sa aking pagpanaw sana
ay tagulan
Gitara ko ay aking dadalhin upang sa ulap na lang tayo
magkantahan

Refrain 3:

Ang mga batang ngayon lang isinilang may hangin pa
kayang matitikman?
May mga puno pa kaya silang aakyat may mga ilog pa
kayang lalangyan?

Refrain 4:

Bakit di natin pagisipan ang nangyayari sa ating
kapaligiran
Hindi na masama ang pagunlad kung hindi nakakasira
ng kalikasan
Darating ang panahon mga ibong gala ay wala nang
madadapuan
Masdan mo ang mga punong dati ay kay tatag ngayo’y
namamatay dahil sa ‘ting kalokohan

Refrain 5:

Lahat ng bagay na narito sa lupa biyayang galing sa
Diyos
Kahit nong ika’y wala pa
Ingatan natin at ‘wag nang sirain pa
Pagkat pag kanyang binawi, tayo’y mawawala na

Repeat Refrain 2.

.....



MODULE VII: Sensitivity

This module will seek to develop the skills and attitudes of the students towards building peaceful communities through promoting and understanding the values of inter-cultural respect and solidarity and non-discrimination on the basis of ethnicity, beliefs and cultural backgrounds.

The development of these values is imperative especially in the context of Mindanao where a long history of conflict has been fueled by prejudices, biases and discrimination passed on from generation to generation since colonial times. Mindanao has been a melting pot of different cultures because of the influx of migration from Luzon and the Visayas to Mindanao. This has led to competition over resources and territories that resulting in changing political and geographical landscapes and the marginalization of the indigenous peoples of Mindanao. But differences in cultural background are only one side of the conflict. Rather, there is a need to look at historical injustices as the underlying causes of such conflicts.

Lesson 1 will provide learning environment for students to examine their personal experiences of prejudices, stereotyping and discrimination on the bases of ethnicity, culture, sexual preferences and learn how to handle them nonviolently. This will also help them to think critically how discrimination is being reinforced at institutional levels such as schools and government institutions.

Lesson 2 will guide the students' journey into the historical dynamics of the Mindanao armed conflict which led to the marginalization of the Bangsamoro people and non-Islamized indigenous peoples. It seeks to help students develop an understanding for the struggle of the Bangsamoro people who are asserting for their right to self-determination as a people with common identity and aspirations. Issues of discrimination against other social groups brought about by the Mindanao separatist conflict will also be examined.

Lesson 1: Challenging Prejudice, Stereotyping and Discrimination

Values: Appreciation for diversity; inclusivity

Objectives

At the end of the lesson, the students should be able to:

- Relate personal stories or situations in which bias, prejudice and discrimination were experienced
- Identify sectors that were affected by worst discrimination through institutional policies and programs
- Enumerate ways of handling biases and prejudices in one's daily life

Materials and Equipment:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

Individuals, groups, and sectors in our society are increasingly being confronted by prejudice, stereotyping and discrimination because they are looked on and perceived differently by other the “majority” on the bases of their ethnicity, culture, religion, sexual preferences, and socio-economic status. To distinguish between prejudice, stereotyping, and discrimination, the following definitions are suggested:

Prejudice is a frame of mind or an attitude which prejudges a person or group without basis. These prejudices become commonly held beliefs which are used to justify discriminatory behavior.

Stereotyping comes from the process of making metal plates for printing. When people are stereotyped, it means having a set image of that group of people which is then used to represent that particular group.

Discrimination is an action towards individuals or groups based on prejudices, usually not based on facts. This often lead to denial of certain rights of certain group of people (APCEIU, 2004).

Apart from prejudice and discrimination at the personal level, institutions also play a crucial role in reinforcing stereotypes and prejudices, particularly those which are already innate among individuals and embedded in the mainstream thinking in society.

In the context of Philippine academic institutions, the educational system in the previous decades has been biased with linguistic (written and oral) modes of instruction and assessment and equated excellence with good grades in written exams. This is seen to perpetuate biases among students whose learning styles differ from the linguistic learners. Now, there is growing trend of considering all multiple intelligences/learning styles in encouraging learning and development among the students. Schools are beginning to include both curricular and co-curricular aspects as areas of instruction and assessment of students' learning. This approach is associated with the 'holistic education' goals in peace education which promotes cognitive, affective and behavioral learning.

Regarding the political level, government policies and structures can be either supportive or discriminatory, and may either discourage or reinforce biases and prejudices among the marginalized sectors such as the indigenous peoples, women and children, and informal settlers.

To address discrimination in the political sphere and those embedded in the structures, mechanisms on fair and equal access to education, changes of laws, social and economic security, and reconciliation between opposing groups should be supported and initiated (University for Peace, 2009.)

.....

In the context of Region XI, it can be noted that policies and programs of the Local Government of Davao City to address exclusion of marginalized sectors such as women and children, indigenous peoples, and Muslims are in existence. Discrimination is to be alleviated through trying to provide these groups with equal access to services, education, and public service, among others. These include the following:

- Women Development Code of Davao City of 2007. This code was a comprehensive instrument of the Davao City LGU to mainstream gender and development (GAD) in program planning, implementation, budget allocation, monitoring and evaluation of the LGU of Davao City. This code seeks to adopt gender-responsive development policies in all the departments, including the review and revision of all existing regulations to remove gender biases. The code also has specified provisions to cater special women sectoral concerns such as that of the differently-able women, Moro women, elderly women, women in detention, and respect for women sexual preference. (The Women Development Code of Davao City, 2007)
- The Integrated Gender and Development Division (IGDD). The IGDD is a permanent division created in 2003 under the City Mayor's Office to oversee the implementation of the Women Development Code in Davao City. Among its objectives as a division is to develop clear concepts and strategies and "best practices" for gender equality and women empowerment that are relevant to Davao City's unique and diverse culture. (URL: <http://www.davaocity.gov.ph/igdd/>)
- Deputy Mayors. The LGU has unique governance setup of assigning tribal chieftain's as deputy mayor for each of the Moro and Lumad tribes being represented in the city such as Bagobo, Tagabawa, Kalagan, Clata, Maranao, Maguindanao, Tausug, among others. This is a way of the LGU to provide equal opportunity for indigenous tribes in designing programs for their own people.
- The proposed Anti-Discrimination Ordinance of Davao City. It is a bill aimed at protecting the 'minorities' from discrimination and in giving equal opportunity regardless of gender, race, color, descent or national or ethnic origin and religion. The proposed law cites six provisions from the 1987 Constitution, mainly on social justice, respect for human rights, promotion of the rights of indigenous cultural communities, equal access to opportunities for public service, access to protection through laws, and equality of employment. (Davao City Government, no date).
- Madrasah Comprehensive Development and Promotion Program. The program was created under the City Mayor which designs and implements programs for the mainstreaming of Madrasah in the basic education system.
- Kadayawan Festival. A celebration showcasing the various indigenous tribes' traditions through the parade of costumes, display of their traditional houses, performance of indigenous songs and dances.

Oftentimes, the perceived differences which these laws and initiatives seek to address may escalate into conflicts if left unchecked. Some of the conflicts fueled by discrimination may escalate into physical and armed conflicts which cost lives and properties. Thus, peace education as an approach to understand other cultural or ethnic groups and to appreciate diversity is imperative in a society where hatred for differences has been a way to justify violence. (Castro and Galace, 2008).

Through cooperative learning approaches, students can recognize the ill effects of discrimination, develop respect and appreciate cultural diversity, and promote inclusiveness.

Activity 1: Small Group Discussion (max. 50 minutes)

Divide the students into groups with 4-5 members in each group.

In their own groups, encourage the students to share their personal experiences of biases, prejudices and discrimination in whatever form, either as victim or as the perpetrator. Encourage them to share their feelings. Before the sharing, remind the students that in developing themselves as peace educators, part of the values that need to be cultivated through this activity is openness, which goes along with respecting the confidentiality of the shared personal experiences.

After the sharing of personal experiences, let each group discuss and reflect on cases of stereotyping and discrimination perpetuated by institutional policies and structures (business/private sector, schools, government).

Let each group pick a representative who will share their answers to the whole group (maximum 5 minutes).

Discussion

Process the activity through the following guide questions:

- How did you deal with situations where you were discriminated and judged without basis by other people?
- Who among these groups in your communities are the worst victims of discrimination in your own localities?
- What are the discriminatory acts and stereotyping that these group experience?
- Are there existing mechanisms by schools and government to address these prejudice, stereotyping, and discrimination? If yes, what are they? If none, what can you suggest?
- After processing, discuss the differences between prejudice, stereotyping, prejudice; the different forms of discrimination; the prejudice and discriminatory acts experienced by various indigenous peoples in the region.

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- Apart from prejudice and discrimination at the personal level, institutions also play crucial role in reinforcing stereotypes and prejudices which are already innate among individuals and embedded in all sections of the society.
- Government policies, programs and structures can be either supportive or discriminatory, may either discourage or reinforce bias and prejudices among the marginalized sectors such as the indigenous peoples, women and children, and informal settlers.
- Understand that prejudice, stereotyping, discrimination often underlie or exacerbate conflict; that exclusion often leads to conflict; and that we all have multiple layers of identity.
- Discriminatory behavior is acquired through socialization. The family, media, communities, and even schools are factors in the developing of these stereotypes, prejudices and discrimination against cultures, religion, gender, or sexual orientations that are different from us.
- Youth should learn to appreciate cultural diversity and to promote inclusivity.
- There are ways to handle prejudice and discrimination in daily life in a nonviolent way so as situations do not lead to conflict. You can also help halt prejudice and bias through providing accurate information; ask clarifying questions; paraphrase and reflect; sharing your perspective; and say what you actually need, rather than stating your position.

Commitment to Action

Encourage students to reflect how they can concretely challenge prejudice and discrimination. The following are some of the possible answers.

- To examine my own biases. Learn to diminish own prejudice against other persons or groups. For example, do they make friends only with those who are physically or socio-economically advantaged or on the same level of them? Etc.
- To use inclusive and non-discriminatory language (e.g., human instead of man, elderly instead of old, informal settler instead of squatter, use the correct IP tribe instead of calling all IP tribe in the city as “Badjao”)
- To understand that diversity is enriching. Differences should be celebrated as learning would spring from the life and experience of one another.
- Assert for the provision of mechanisms where all students can express, appreciate and practice different faiths or cultural backgrounds.
- Intervene when discriminatory remarks are made by other students against other groups such as “Lumads are dirty”; “Muslims are traitors”; “Women are weak”.

Annexes for handouts (see next pages)

Annex 1. Types of Prejudice

In the previous decades, racism has been the most popular form of prejudice especially in other countries. However, as societies evolved, a lot of forms of prejudice have been observed. Thus, the concept of prejudice has widened. The following types are highly observable also in the schools and communities:

- **Sexism** - a system of attitudes, actions and institutional structures that subordinates women on the basis of their sex (McGinnis & Oehlberg, 1991).
- **Heterosexism** - negative attitudes towards lesbians and gay men.
- **Classism** - distancing from and perceiving the poor as the “other” (Lott, 1995).
- **Linguicism** - negative attitudes members of dominant language groups hold against non-dominant language groups (Chen-Hayes, Chen and Athar, n.d)
- **Ageism** - negative attitudes held against the young or the elderly.
- **“Looksism”** - prejudice against those who do not measure up to the standards of beauty. The usual victims are the overweight, the undersized, and the dark-skinned (Nario-Galace, 2003)
- **Religious intolerance** - prejudice against those who are followers of religion other than one’s own

(Source: Castro and Galace, 2008)

Annex 2. The Anti-Discrimination Ordinance of Davao City (proposed bill)

The Anti-Discrimination Ordinance of Davao City,” aimed at protecting the “excluded sectors” from discrimination based on gender, race, color, descent, or national or ethnic origin and religious affiliation or beliefs.

The proposed ordinance stated that an act of discrimination is committed when a person withholds from or excludes or restricts another from the enjoyment of exercise of a right and/or freedom on the basis of the above mentioned predicates; or when a person treats another differently and/or worse than another even when both are similarly situated or circumstanced, in employment, education, shelter and delivery of basic goods and services on the basis of the same predicates.

Among the discriminatory acts specifically mentioned in the proposed ordinance are as follows:

1. Refusing employment to a job applicant or imposing onerous terms or conditions which are not imposed on another similarly situated or circumstanced; by denying or limiting access to an employee, opportunities for promotion, transfer, training, schooling or to any other benefit which are otherwise granted to other employees.
2. Refusing or failing to accept any person for admission as student in any public or private educational and/or vocational institution, or by subjecting said person to terms and conditions for his acceptance in the said institution which are not imposed on other applicants similarly situated.
3. Refusing to provide goods or services and/or imposing onerous terms or conditions as requisite for providing goods or services to a person which are not refused or subjected to others.
4. Refusing or failing to allow any person to avail of quarters or accommodations in a house, apartment, condominium, townhouse, flat, hotel, inn, dormitory or any other places of dwelling being rented out or offered to the public for a fee, rental or other forms of compensation.
5. Subjecting, either by verbal or written word or publication, to ridicule or insult or attributing despicable behavior and/or bad habits or associating with violence and criminal activities, any person or group of persons by reason of the above mentioned predicates.
6. Refusing entry into restaurants, bars, stores, movie houses, malls and other places of entertainment and businesses which are open to general public or refusing or failing to attend to or serve the orders for food, drinks, beverages and other goods, consumable and non-consumable, to any person by reason of the above predicates.
7. Doing any other analogous act which demeans the dignity and self-respect of a person or impairs, mars, reduces or nullifies the recognition, enjoyment or exercise of his human and legal rights and basic freedoms in the political, labor, economic, social, cultural and spheres on the basis of the same predicates

(Source: <http://www.davaocity.gov.ph/davao/vicemayor.aspx?id=programs> . Accessed June 6, 2013).

Postscript: This Anti-Discrimination Bill has been unanimously approved by the Davao City 16th City Council last 12 December 2012 as one of its landmark legislations, with the title ‘An Ordinance declaring unlawful, acts and conduct of discrimination based on sex, gender identity, sexual orientation, race color, descent, national or ethnic origin and religious affiliation or beliefs and penalizing the same’.

Lesson 2: Understanding the Mindanao Armed Conflict (2): The Bangsamoro Struggle for Self-Determination

Values: Respect and solidarity

Objectives

At the end of the lesson, the students should be able to:

- Trace the historical roots of the Bangsamoro ancestral domain claim in Mindanao
- Describe the struggle of the Bangsamoro for self-determination
- Synthesize the dynamics of the Mindanao armed conflict

Materials and Equipment:

- LCD projector and computer with speakers
- Audio recording of the song “Cotabato” by Asin via: <http://www.youtube.com/watch?v=Z9LgjbvDkc>
- Video of the “Mindanao: Voices for Peace” (on supplementary DVD or via: <http://www.youtube.com/watch?v=l6FSkXsxxW0>)
- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

Mindanao is said to be the home of the three distinct peoples: the Islamized Moro groups; the indigenous peoples; and the settlers. Their distinctness is reflected in their economic relations, political structures, cultural practices and in their ideals and struggles. Thus, most of the conflicts in Mindanao have been associated with the pursuit of these different groups’ expressions of interests and ideals. It is the struggle of the Lumads or indigenous peoples for the recognition of their ancestral domains. It is the Moros’ assertion of their right to self-determination or self-rule against colonial domination since Spanish rule. Finally, the settlers also claim their right for land ownership, for example through the government’s land reform program (de la Rosa, 1996).

This lesson will focus more on the struggle of the Bangsamoro for their right to self-determination. Their struggle could be better understood if the history how they fought against colonization were to be revisited.

Before the Spanish colonization, Mindanao was highly inhabited by indigenous peoples. But in the 13th or 14th century, Islam was introduced by Arab traders and Islamic missionaries and Islamized some of the populations of Mindanao. Islam heavily influenced their social, political, economic and cultural life. When the Spaniards colonized the Philippine archipelago from the 16th to the end of the 19th century and brought in Christianity, the Islamized populations fiercely fought against them through their centralized sultanates. The colonizers did not succeed in taking possession of the Islamized territories and failed to convert the people of Mindanao to Christianity (Kamlan, 2005).

However, despite the resistance of the Islamized populations and the fact that they had not been conquered, they were still included in the “package” when the Spanish government sold the Philippine archipelago to the United States through the Treaty of Paris in 1898. During the American regime, migration programs and promulgated laws on private land ownership contributed to the eventual loss of the Bangsamoro peoples’ ancestral domain. This turn of events led to the gradual marginalization, displacement and disempowerment of the Moros and non-Islamized indigenous peoples. Even after the Philippines was granted independence by the colonizers and the Bangsamoro territories were made part of the Philippine Republic, the Bangsamoro people asserted their sovereignty as a people of distinct identity (Kamlan, 2005; Durante, 2009).

Thus, a major factor why the Bangsamoro people have engaged in armed struggle and national liberation in the 1960s to oppose the annexation of the Bangsamoro territories in the Philippine Republic. Their resentment about the loss of their political sovereignty, ancestral lands and economic resources were expressed by Bangsamoro liberation movements. The most popular among them was the Moro National Liberation Front (MNLF).

.....

The Tripoli Agreement between the Philippine Government and the MNLF was signed in 1976 in which the negotiations revolved around the crafting an autonomous arrangement within the Philippine state as an expression of the Moro people's right to self-determination. In 1996, a Final Peace Agreement was signed between the MNLF and the Ramos Administration. Part of this is the ammdement of the autonomous region in Muslim Mindanao. However, both the MNLF and the break-away group MILF was not satisfied with the provisions and the implementation of the said agreement (OPAPP, 2011).

MILF believed that their aspirations for the Bangsamoro people were not fully reflected in the peace agreement. The MILF is in search for a territorial, political, cultural, and economic arrangement that would address the long-term marginalization of the Bangsamoro people (Kamlian, 2005). The MILF wants the highest form of autonomy while remaining an integral part of the Philippine state (OPAPP, 2011).

In the previous administrations, amidst the ups and downs of the peace process, the GPH-MILF peace panels have already agreed on the security and rehabilitation issues. The then Arroyo and now Aquino administration continuously dealt with the ancestral domain strand which is the most controversial and substantive issue. The failed MOA-AD agreement in 2008 has taught very painful lessons to both peace panels, resulting in the continuation of the peace process with more openness, transparency, and civil society participation.

In April 24, 2012, the GPH-MILF peace negotiating panels reached a major breakthrough when they signed the GPH-MILF Decision Points on Principles. These decision points included the recognition of the Bangsamoro identity and legitimate grievances and claims of the Bangsamoro people, the creation of a new autonomous political entity in place of the ARMM which shall have a ministerial form of government, the institution of transitional mechanisms to implement the agreement and the power- sharing and wealth-sharing between the National Government and the new political entity.

These decision points became the basis of the most celebrated successes of the GPH-MILF peace process under the Aquino administration, the signing of the Framework Agreement of the Bangsamoro (FAB), in October 15, 2012. The FAB serves as the roadmap for the creation of the Bangsamoro entity that will replace the Autonomous Region in Muslim Mindanao (OPAPP, 2012). This development was welcomed and appreciated by significant number of stakeholders following the peace process such as civil society groups, the international community, Bangsamoro groups, and the MILF itself.

The OPAPP Secretary Teresita Deles described the GPH-MILF peace process as inclusive and with whole-of-government approach. For instance, it can be observed that Moro women have substantially been involved in most levels -- in the negotiating panel (both the GPH and MILF), technical working groups, and in the Transition Commission (TC). In the FAB, it has even a very exclusive provision for women's political rights in the Bangsamoro (OPAPP, 2013b).

In February 25, 2013, the 15-member Transition Commission composed by representatives from both the GPH and MILF (headed by Chair Iqbal) was formed to draft the Bangsamoro Basic Law that will pave the way for the establishment of the new Bangsamoro region. The FAB, along with the four annexes, forms part of the Comprehensive Agreement. Both panels signed the annex on the transitional arrangements and modalities last February 2013 while the three other annexes (on normalization, power-sharing, and wealth-sharing) are still on the the process of completion. The GPH tried its best to involve various government agencies in the crafting of the annexes since it wants to ensure that those being committed in the annexes will be supported by all those in the government (OPAPP, 2013b)."

However, the formal peace process or a negotiated political settlement is just one of the important steps in addressing the protracted armed conflict in Mindanao. GPH peace panel Chairperson Miriam Coronel is even saying that it is just a short-term solution to the conflict as she is banking on the education of the youth as the long-term mechanism. She said, the government sees a combination of peace negotiations and the promotion of education as the way to build lasting peace in communities torn by years of armed conflict (OPAPP, 2013a).

Other nonviolent ways of resolving the conflict such as those initiated at the grassroots and intermediary levels of society are also considered important in building a peace constituency that would in turn contribute in the resolution of armed violence in the region.

Activity 1: Paper Dance (max. 10 minutes)

Engage the students in a paper dance game.

- Put a big kraft/manila paper at the center of the class.
- Let them surround the paper while dancing when the song “Cotabato” by Asin is being played. Pause the song, and let them all stand on the paper.
- Then fold some part of the paper. Let the song resume again and students will dance around the folded paper. When the song stops, students will again stand on the paper and fit themselves within.
- Then fold the paper into smaller part again and repeat same process. The goal here is how the students would still fit on the paper which is getting smaller and smaller without letting anyone out of the group.

Discussion

- What are the lessons or values you can derive from the game? (Reinforce the idea of inclusiveness as one of the values that can be learned. That even with scarce resources, Mindanao is a shared territory of all.)
- What does the paper symbolize? (Mindanao as an island with resources getting scarcely).
- How does this game differ from the other paper dance that you have experienced? (Other paper dance excludes the player who did not pass the challenge of standing on the paper).
- Can you relate the activity to the lyrics of the song?

Activity 2. Video documentary on the “Mindanao: Voices for Peace” (max. 50 minutes)

Let the students view the documentary on the Mindanao: Voices for Peace (20 minutes), which traced the historical roots of the conflict in Mindanao focusing on the struggle of the Bangsamoro people.

Then let the students group themselves into four members in each group. Ask them to share their reflections on the documentary that they have viewed through the following guide questions

- What are the roots of the struggle of the Bangsamoro?
- How other areas in Mindanao like Region XI are affected by the conflict in Central Mindanao (associated with the GPH-MILF conflict)?
- As a student from outside Central Mindanao, how would you express solidarity to the struggle of the Bangsamoro?
- Then let one of the members of the group share their reflections (max 5 minutes per group)

Discussion

Process their reflections through the following guide questions, going beyond the sharing of the groups and including the synthesis points below.

- What are the issues of discrimination experienced by the Bangsamoro as shown in the film?
- What are the conflict issues being faced by the indigenous peoples and settlers vis-à-vis the struggle of the Bangsamoro?
- In the film, whom you think are the most vulnerable groups?
- What are the initiatives done by different stakeholders to contribute in addressing the roots of conflict in Mindanao?
- How grassroots initiatives contributed in addressing the Mindanao conflict?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- Most of the conflicts in Mindanao have been associated with the pursuit of their own expression of ideals. It is the struggle of the Lumads or indigenous peoples for the recognition of their ancestral domain. It is the Moros' assertion of their right to self-determination or self-rule against colonial domination since Spanish rule. While the settlers also claim their right for land ownership through the government's land reform program. Thus, Mindanao now is shared territory.
- The Bangsamoro struggle can be seen as a legitimate struggle of a people with a common identity and aspiration. The right to self-determination is a right of peoples to freely determine their political status, pursue their economic, social, and cultural development.
- The key causes of conflicts are best discussed when one analyses the historical dynamics leading to deep-seated prejudices, politics of exclusion, among others.
- There are emerging sources of conflict in Mindanao aside from rebellion-related conflicts: inter-clan or intra-clan violence which results to horizontal arm challenges among families, tribes and clans.
- Formal peace process is just one important step in addressing the protracted armed conflict. Other nonviolent ways of resolving the conflict such as those that were done in the grassroots level are considered important in building peace constituency that would support the formal peace processes.
- In the whole scenario of the Mindanao armed conflict, there is a need to reflect on how women and children and other vulnerable groups could be spared from the effects of violence.

Commitment to Action

Ask the students to reflect on the lesson and ask ways how would they be able to express their solidarity to the struggle of the Bangsamoro people? (Some of the actions might include the following).

- To share the struggle of the Bangsamoro people to those that hold uninformed strong opinion against them.
- To participate in the discourses and read books that provides wider perspective on the Bangsamoro problem and the Mindanao conflict.
- To follow the development of the negotiations between the GPH-MILF peace process.

Lesson 3: Indigenous Peoples of Davao Region: Cultural Survival

Values: intercultural respect and solidarity

Objectives

At the end of the lesson, the students should be able to:

- Discuss learnings derived from the simulation of the way of life of the indigenous peoples (IPs)
- Discuss the experiences of marginalization and injustices suffered by the indigenous peoples of the region
- Present current alternative actions/ measures taken in solidarity with the IPs of Region 11
- Manifest empathy for the IPs through action projects

Materials:

- Reading materials on IPs attached to be distributed to the groups
- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)

Overview

Mindanao is home to three distinct multicultural groups of peoples (Muslims, Christians, and Indigenous peoples). This unique character of Mindanao has major implications in all aspects of the lives of the people. Its complexity gives rise to the many conflict confronting these groups of people.

The Indigenous Peoples (IPs) consisting of 18 different tribes continue to struggle for the pursuit of their collective rights and local autonomy particularly in the control, management and development of their ancestral domains and resources therein.

Although majority of Davao population are migrants dominated by Visayans, Chinese and Muslims, the province is publicized to have the most number of indigenous tribal communities living within its territory.

Among these are the Bagobos who live along the slopes of Mount Apo. Being the most colorfully dressed among the tribes, their hand-woven abaca garments are embroidered with geometric patterns and adorned with beads, shells and metal disks. The Bagobos are farmers who live in the hinterlands of Davao. The Guiangans, or Obos, like the Bagobos, are forest-dwellers. The Mandayas and the Mansakas, the more musically-inclined among the tribes, are skilled silversmiths.

They inhabit the eastern areas of Davao del Norte and the remote mountain clearings of Davao Oriental. West of Davao del Norte are the Atas while along the shores of Davao Gulf dwell the Kalangans. The Manobos, also known as the Manubas or Man-subas (suba, meaning river in the Visayan dialect), are river-dwellers who are closely related to the Atas. Samal Island is occupied by the Samals.

The Mandayas are the indigenous people of Davao Oriental. They are known for their distinctive dress and ornamentation. They inhabit in remote mountain clearings, hunting. Kaingin farming is still practiced with rice, corn and banana as staple food. Their society is composed of small groups of several families headed by a Bagani whose rule is considered law. With the development of the present political system, the structures of barangay now prevail over the traditional Mandaya form of government. Mining and logging are two of the threats faced by the Mandaya.

Like Davao, the majority of the population in Campostela Valley descended from Visayan migrants. As a result, Cebuano is the most widely spoken language. Among the indigenous ethnic groups in the province are the Ata talaingod, Dibabaonon, Manguwangan and with Mandaya and Mansaka as the dominant groups.

.....

As with most indigenous tribes anywhere else in the world, the Indigenous People of Region XI face the constant struggle of protecting their ancestral lands from being plundered by new settlers and other interest groups, and by trying hard to preserve their culture in the changing world of traditions.

This may be gleaned in the recent declaration of 80 tribal leaders, to wit (Indigenous Peoples Conference on the Peace Process in Mindanao, 2012):

- We continuously and strongly assert our distinct identity as Indigenous Peoples forged by our history and legacy. We therefore demand that our identity be recognized and respected and not to be subsumed by other identities.

- As ancestral domain is the seedbed of the Indigenous Peoples' existence and destiny, we reiterate the affirmation of our territorial rights based on traditional territorial agreements forged by our ancestors through sacred peace pacts known as "pakang", "sapa", "dyandi", and "tampuda hu balagon" and the Indigenous Peoples Rights Act (R.A.8371) and other international declarations. Further, we reiterate our rights to the management, development and control over our ancestral domains and the resources therein.

- Furthermore, we invoke the primacy of our customary laws (adat te kukuman, pooviyan woy gontangan, tena menuwa), guiding our traditional governance and justice systems. Thus, we demand the sole autonomy to oversee our peoples and territories. All issues and concerns pertaining to indigenous peoples should be addressed in accordance to our traditional processes.

- The IPs Mindanao most affected by the armed conflicts call on all parties concerned:
 - o To work for the full implementation of Indigenous Peoples' Rights Act (R.A. 8371);
 - o To fast track the processing of Certificate of Ancestral Domain Title (CADT) and the issuance of Certificate of Ancestral Domain/Land Title (CALT);
 - o To spare the ancestral domains of the Indigenous Peoples from becoming battlegrounds and to support its declaration as Zones of Peace;
 - o To stop the recruitment of Indigenous Peoples, women and children in the Armed Forces of the Philippines and the other armed groups.

Over the past few decades, concern and action for solidarity has been expressed in a number of forum. In schools and other educational institutions, understanding of and respect for indigenous cultures is increasingly fostered. For peace educators, such understanding and appreciation is an integral dimension for building a more humane, just and peaceful world.

Activity: Simulation Exercise

This activity is designed to develop in the students a compassionate sense of empathy and solidarity with the Indigenous peoples. It calls on students to share the Philippine earth with indigenous Filipinos through a journey on cultural solidarity.

- Six (6) groups of students will be formed and given the following assignment:
- Distribute the readings on the IPs in region XI in preparation for the simulation. The groups may also interview elders in the community.
- The following assignment will be made:
 - o Group 1 will simulate traditional survival (e.g., swidden farming; hunting; etc.)
 - o Group 2 will simulate social and political organization
 - o Group 3 will simulate the spiritual beliefs and practices of the tribal groups.
 - o Group 4 will center on the arts, musical instruments and dance forms of the IPs.
 - o Group 5 will simulate current problems confronting the IPs (e.g., mining, logging, plantation expansion, violence against tribal leaders, etc.)
 - o Group 6 will simulate actual and possible experience of cultural solidarity

-
- Each group will be given 5-7 minutes to present. A member of the group will act as the narrator.
 - The class will be asked to pay attention to the traits/actions/proposals presented by the groups.

Discussion

- What have you observed in the presentations? Do you agree with the presentations? Were there significant omissions?
- What did you learn from the presentations?
- What did you feel when you were preparing for the simulation and during the presentation? What did you feel during the presentation?

Synthesis

- We have to make a distinction between recognizing differences and being discriminatory. While a culture of peace affirms and respects diversity, discrimination occurs when differences are stereotyped and a group is regarded as superior to others.
- We need to face the challenge of how we can be critical but respectful of other cultures without generating distrust.
- The greatest need is to cultivate respect for diversity and become more inclusive by adopting “multicultural” policies that explicitly recognize cultural differences.
- Multiculturalism is an awareness that needs to go beyond superficial celebration of festivals and the 4Ds (diet, dress, dance, dialect). Racism and discrimination are real and need to be addressed through education and action. The legacies of colonization and displacement that has impacted, especially IPs and ethno-cultural minorities, require justice, healing, and reconciliation.

Commitment to Action

Encourage students to take action to better understand Indigenous people’s culture. The following may be suggested:

- Visit an IP community and talk to the people.
- Initiate with my classmates an exhibit for us and the community to be able to understand IP culture
- To visit and talk to members of Non-government organizations promoting IP rights.
- Ask a school organization to sponsor poster making contest on the plight of the IP in Mindanao.

Annexes: Readings for handouts (see next pages)

Reading 1.

Understanding the Lumad: A Closer Look at a Misunderstood Culture (an excerpt)

This book hopes to help readers gain better insight into the Lumad culture. It celebrates the Lumads' right to be different. It hopes to contribute to the effort of correcting the historical injustice done to the Lumads for centuries.

In the Philippines, laws like the Indigenous Peoples Rights Act (IPRA) define the indigenous peoples as those who have been living in the land since time "immemorial" and who have retained their customs and beliefs, including the economic, political and cultural system, practiced by their ancestors even before the years of colonization.

But the movement of settlers from Luzon and the Visayas, which started in the Spanish period and has continued up to this day, had driven the Lumad (collective name for the indigenous peoples of Mindanao) deeper into the last remaining forests. These days, there are 18 indigenous groups living in the most difficult areas in Mindanao.

But it is not just the bad roads, the ravines and the difficult terrain that have separated the Lumad from the people below. Through the years, the Lumad have managed to keep their customs and traditions intact but differences in worldviews with settlers and other newcomers have given rise to long standing biases and misunderstandings.

The United Nations Declaration on the Rights of Indigenous Peoples has set the minimum standards for the survival, dignity and well-being of the indigenous peoples around the world. It has also re-affirmed the Lumad right "to their distinct culture" and the right to their ancestral lands.

But up to this day, the Lumad are not only driven away from their lands. Derogatory attitude towards their culture also continues to take root in the consciousness of non-Lumad, making life even more difficult for the Lumad. Oftentimes, we hear statements that plainly reflect this attitude. "Ah, hugaw kaayo ka, mura man ka'g Manobo (You're so dirty, you look like a Manobo)" or "Guapu lagi ka? Mura ka'g di Mansaka (You look handsome. You don't look like a Mansaka at all)," are statements oftentimes spoken right to their faces.

Towards dusk, in a Mansaka village in Maragusan, we sat, knees on our chins, in the porch of one of

the houses, looking up at the looming shadow of Mt. Kandaraga, when Babo Felina Pacio, our Mansaka host, recounted the story told to her by her mother and her grandmother: how one day a long, long time ago, the ground around the daraga (maiden) crumbled, leaving untouched the place where she was seated. That was how the mountain "Kandaraga" came to be called. Babo Felina pointed to the portion of the mountain where a rock, shaped like a chair, stood. It was the rock where the maiden sat when everything else around her crumbled. "She must have been our great, great grandmother," Babo Felina said. "We (the Mansaka) must have all descended from her."

For SILDAP-SE, what is lacking even in the current attempts by groups to promote the culture of the Lumad is the understanding of the basic principle that gave rise to this culture. For a non-Lumad, a B'laan's tabih is just another cloth or a souvenir. But for the B'laan, a tabih is not just an item for sale. It is a part of life, linked to their relationship with the land and with each other. There is a whole system in the life of the B'laan that leads to the making of the tabih. And so, it is with the Mandaya's dagmay (woven abaca cloth).

In fact, there are lots of things in the culture of the Lumad that a non-Lumad needs to understand, says Allan DeliDeli, the executive director of SILDAP-SE. A Subanen timuay (traditional leader) we talked to during the validation workshop recounted with shock and horror how an academic researcher had "desecrated" their lake near the top of Mt. Malindang by catching the birds and butterflies the Subanen considered sacred and then, stripping the creatures of carcasses to bring them back to the city as stuffed animals.

Ironically, though, the places where the Lumad live are also considered as the country's last frontier in the battle for resources. A map showing areas with the highest mining potentials and the last remaining forests in Mindanao actually showing that these are also found in the ancestral lands of indigenous peoples.

Of the 23 top priority mining projects under then President Arroyo's mining revitalization program, 10 are in Mindanao, mostly within the ancestral lands



of indigenous communities. Aside from mining and logging, big plantations also encroach into these indigenous peoples' areas; and despite laws like the Indigenous Peoples Rights Act that supposedly protect the indigenous peoples' rights, big corporations still manage to enter their ancestral domain. Since everything about themselves—their culture, their political and economic system—is closely linked with the land, the Lumad find it hard to practice their own culture when they are driven away from the land.

In 2008, the plight of the Subanen struggling against the encroachment of a big Canadian mining company into their ancestral land caught the attention of the United Nations Committee on the Elimination of All Forms of Racial Discrimination (CERD). CERD sent the Philippine government a strongly-worded statement, calling to attention the government's international commitment and the need to respect the Subanen's right to their ancestral domain.

Sometimes, the struggle to defend the ancestral lands turned some Lumad into fugitives, as in the case of the Talaingod Manobo Datu Guibang Apoga of Salupungan ta Tanu Igkanogon. Datu Guibang waged a pangayao against Alcantara and Sons, Inc. whose Integrated Forest Management Agreement had encroached into their territory.

All the Lumad groups covered in this book consider the struggle for their ancestral domain and the right to self-determination as their most important concern. Without land, they could not practice their own economic and political system, their customs and their tradition. They are hopeful that this research will help the government understand them as a people.

Except for the Dibabawun, most of the groups feel that their identity has been imposed on them by outsiders without their consent. Although this did not bother some groups, like the Mandaya of Davao Oriental, it was a source of concern for the Manobo of Talos. Dibabawun leader Datu Biran Casigtuan observed how the difficult struggle for survival and the coming in of settlers have alienated the Lumad from their culture. "Sometimes, we don't know where we come from anymore," he said, "Especially when those who could tell us are no longer alive."

This book hopes to contribute to the effort of correcting the historical injustice done to the Lumad for centuries. We hope that it can generate increased genuine interest in the Lumad culture so that people will gain insights and a deeper understanding of their way of life, and hopefully, address the age-old bias against them as a people.

Source: <http://www.tebtebba.org/index.php/content/212-understanding-the-lumad>

Reading 2.

Traditional Ata Manobo House

The Ata Manobo is one of the three tribes living in the highlands Talaingod, Davao del Norte. They traditionally practice slash-and-burn cultivation, and they construct their houses on top of hills or ridges adjacent to swidden fields. Mindful of the pangayaw, Ata Manobo build their houses far apart from each other.

A traditional Ata Manobo house is raised high on sturdy round timber poles, or for better sanctuary, built on top of a tree stump. Access to the dwelling is through a single log ladder, which is drawn up at night. Inside is an open space that could accommodate the activities of a typically extended Ata Manobo family. The lantawan, or raised platforms are added along the sides for sitting and sleeping, while the abuhanor cooking area is usually built at the center. The space below the house is used for storage. Typically hung on the eaves of one corner in the house is a cage of a limakon bird whose song works as a pangitain, a signal of good or unpleasant presentiments.

A house with a low, rounded gable roof made of layers

of cogon is called a binotok. It is usually square in plan with half-walls made of a lawaan or langilanbark. The floor is made of bamboo laths lashed on round timber joists. In some cases, wooden rat guard discs are added on the posts of the binotok.

Since the Ata Manobo believe in the spirits that guard things in nature, no house is built without completing a ritual called panubag-tubag. The ceremony is performed by the baylan, a shaman who will ask permission from the spirits who guard the land. The answer, whether or not encouraging, usually comes in the form of a dream the baylan has while she sleeps on the prospective site.

The altar used for the panubad-tubad is transferred into the house once construction is completed. Another altar called the ankaw is also built. The ankaw serves as an outdoor altar usually placed beneath the house.

Source: <http://tribu.psdgroupph.com/index.php?sec=3&idpage=132&name=BINOTOK>

Reading 3.

Tribes from Mindanao, the Bagobo, the New People

The mountainous region between the upper Pulangi and Davao rivers is the homeland of the Upland Bagobo, the coastal Bagobo once lived in the hills south and east of Mount Apo, where according a legend, their supreme god and common ancestor Apo Sandawa ruled as God. Mount Apo is the Bagobo ancestral domain and their sacred place of worship.

The inhabitants in the early settlements feared the Anitos, spirits, which include deceased ancestors and nature-spirits or diwatas, who could grant their desire through offering of sacrifices. Their religion is an array of innumerable gimokods (spirits) who have to be shown respect. The Bagobo also believe in a supreme being who inhabits the sky world, as well as a deity, a supernatural immortal being who will brings sickness and death to incestuous couples. The principal Spirit is the great creator named Eugpamolak Manobo or Manama.

The knowledge of spirits and ancient legends resides in old tribal women, better known as mabalian, often they tell story of Tuwaang, a brave and strong warrior with different powers. One legend recalls the fight between Tuwaang and a giant from the land of Pinanggayungan. A maiden of the Buhong Sky who was fleeing from the giant of Pangumanon came across Tuwaang who was riding the sky on lightning. Tuwaang and the giant fought for the maiden, the giant used his magical powers and threw a flaming bar at Tuwaang. He was able to escape

this ordeal by using his own magical ability and call the wind to fan the fire and let the giant be engulfed by his own flames.

The mabalian are also the ritual practitioners which include healing, they are also skilled as weavers. The women weave abaca cloths with earthly tones, heavily embroidering it with beads and stitch work. They are known for their inlaid metal betel boxes, finished with bells and baskets that are trimmed with multi-colored beads, fibers and horses hair. The never ending jingling of the many tiny brass bells woven into the clothing became a Bagobo symbol. It is not rare that the heavily ornamented Bagobo are considered the most colourful people of the Philippines.

Some Bagobo people have abandoned their tribal roots and embraced modern life, but most of the tribe's members remain proud of their heritage, traditions and their native cultural identity. They still wear their colorful costumes and play their ritual music with gongs and kulintang, they dance their indigenous dances, stomping their feet on the ground and sing their harvest rituals in solemn chants. They will pass on their skills and knowledge to preserve their living, ethnic culture, a culture that is built to endure throughout generations to come.

Source: <http://www.aliawanenterprises.com/id66.html>

Reading 4.

Respecting Indigenous Peoples' Sacred Sites (an excerpt)

COMPOSTELA VALLEY, Philippines, 28 January (Tebtebba Indigenous Information Service)—Owing to his close affinity with the spirit world, his ancestors, his ancestral domain and Mother Nature, Datu Doming Tumaytay is adept in identifying medicinal and other important plants he has been familiar with since childhood. The tribal chief from Sto. Tomas, Davao del Norte in southern Philippines can identify certain herbs and trees, which, he says, can be tapped to treat certain ailments.

“There are plants or trees, which can treat diarrhea, nervousness, hypertension, and sexual impotency,” he said.

Conchita Tandica, a balyan or priestess and healer, is also as knowledgeable about what plants can help address various health problems. And her knowledge goes beyond her physical environment.

“Medicinal plants are revealed to me through dreams,” said the 75-year old healer from Madauo, Concepcion, Maco, Compostela Valley province.

Tumaytay and Tandica were among 66 participants of a workshop where they shared their experiences on traditional governance and how they have protected and conserved what they considered as sacred sites.

In a workshop held in October 2012, the participants shared their cosmology, spirituality and worldview, which recognize the interconnection between their lands and forests and the whole cosmos.

For example, indigenous elders believe that spirits are guiding people to know which herbs or plants can treat an ailment. And some people, like balyan Tandica, are specially gifted for this, according to Datu Ernesto Sarahan of Davao City, who belongs to the Matigsalog tribe.

“Without the spirit’s guidance, a certain herb or plant will have no medicinal effect,” he said.

Rituals and knowledge transfer

Since they have to relate or commune with the spirits, indigenous peoples have evolved worship rituals. “Traditional knowledge is transferred through these rituals,” said young Matigsalog elder Oscar Sarahan.

To ensure that worship rituals and accompanying belief systems are transmitted, every indigenous community has a balyan or traditional priest or priestess.

Through listening and participating in the rituals, young community members get to learn these rituals and appreciate their significance.

These rituals include prayers and chants. Interestingly, these prayers and chants contain epics, legends and stories, which embody a community’s whole belief and knowledge systems and history.

But for these rituals and belief and knowledge systems to continue to be transmitted, indigenous territories, according to elders, should remain under indigenous peoples’ full control.

Unfortunately, these belief and knowledge systems are under threat from various factors. “The whole Matigsalog ancestral domain (which covers Davao City, Bukidnon and Cotabato) is sacred,” said Sarahan. “But our ancestral domain has been and continues to be threatened by logging, mining and religion.”

Logging, both legal and illegal, continues up to now, according to indigenous leaders. “In many indigenous communities, some allow logging in their territories in exchange for a P50,000-(US\$980) motorcycle,” said Nestor Calig-onan Masinaring of the provincial environment regional office in Davao del Norte.

People of Mindanao acknowledge that unbridled mining and logging activities were behind serious disasters in recent years. They cite the 2011 pre-Christmas floods and landslides that killed scores of people and left hundreds missing in Cagayan de Oro during a strong typhoon.

Religion and indigenous peoples

On religion, the first Roman Catholic missionaries to Mindanao had discredited the indigenous peoples’ traditional worship rites and their balyan, said Sarahan.

But after the 1962 to 1965 Second Vatican Council known as Vatican II and as a result of the Catholic Bishops Second Plenary Council (PCP II), the Catholic leadership changed its evangelism approach, noted Justino Cabazares Jr, a board member of Sildap.

Vatican II addressed relations between the Catholic Church and the modern world. The January 17 to February 20, 1991 PCP II, among other things, stressed on “enculturation,” which Cabazares said was significant as the Catholic Church recognized the role of Filipino and indigenous values in helping enrich Christian or Gospel values.



In fact, Ponciano Tandica—an elder in Madauo, Concepcion in Maco town, Compostela Valley Province—acknowledged how some Catholic priests and bishops have helped unite and settle conflicts between and among Mindanao’s lumad or indigenous peoples in recent years.

But the proliferation of some “fundamentalist” Christians remains a threat to many indigenous peoples. “These fundamentalist Christians regard our local ways of worship and our balyan’s ways of healing as ‘works

of the devil,’” said Sarahan. “They also would persuade us to destroy all materials such as jars, drums and other musical instruments, which we use for our worship rites.”

Source: <http://www.tebtebba.org/index.php/content/246-respecting-indigenous-peoples-sacred-sites>

Reading 5.

Uphold Indigenous Peoples’ Rights, Stop Development Aggression (an excerpt)

While the world commemorates the 60th anniversary of the Universal Declaration of Human Rights, the Filipino people, especially the Indigenous Peoples and the rural poor have yet to realize their worth as humans as the Arroyo administration continues to trample on their fundamental rights.

Indigenous communities, despite the promises of the Indigenous Peoples Rights Act (IPRA) remain largely neglected, underserved and undeveloped. Worse, their communities continue to become an arena of conflict as they assert their legitimate rights to their ancestral domains against government-sanctioned encroachment by large-scale mining interests, agro-industrial plantations and other “development” projects. Worse still, their defense of their rights and life are costing them dearly in terms of lives lost and rights violated.

The mining revitalization campaign, which government views as a shield from the global financial crisis, the indigenous peoples and the rural poor can expect even less in the preservation of their communities, the environment and their culture. The indigenous communities of Bgy. Didipio, Kasibu, Nueva Viscaya and of Tagmamarkay, Tubay, Agusan Del Norte, forcibly evicted from their homes to make way for mining projects, are currently locked in an uphill struggle to reclaim their territory and dignity. The communities in Ned, Lake Sebu, South Cotabato continue to live in constant fear of impending dislocation in favor of the Daguma Coal Mining Project.

The government’s policy of aggressive promotion of agro-industrial plantations, which favors land-use conversions over distribution of ancestral domain titles would mean more indigenous peoples displaced and economically dislocated. The T’bolis of the communities in Bgy. Ned, Lake Sebu, South Cotabato remained fearful

that one day, they may lose what remains of their territory to the continuing encroachment of Dawang Coffee Plantation of the Consunjis.

With the growing opposition against development aggression from indigenous communities, the Arroyo government, in a characteristic show of bias for private business over community interests plan the immediate formation of the Investment Defense Force for the protection of foreign investments in the face of rising community resistance. It has also backed the creation of the Mindanao Indigenous Peoples Council for Peace and Development (MIPCPD) and its armed group Task Force Gantangan (TFG), seeking to drive a wedge among between indigenous groups and between the IPs and their support groups.

We reiterate our call for an immediate stop to development aggression – large scale mining, agro-plantations and other big business interests that have caused community division, strings of human rights abuses, harassment and killing, and irreparable damage to the environment.

We join the rest of human rights advocates and defenders of the world in commemorating this day, even as we pledge our faith in the genuine movement of peoples towards the realization of a just and humane society.

Source: <http://www.piplinks.org/uphold-indigenous-peoples%2526%2523039%3B-rights%2C-stop-development-aggression>



MODULE VIII: Teaching Peace

"If peace is both the destination and the journey then what we teach and how we teach must not be separated in our preparations for working with pupils."

---- Patrick Whitaker

This module will seek to develop understanding among the students of both the pedagogical frameworks and the emphasis on the teachers themselves as the heart of peace education. This module will introduce ideas and approaches (holistic and participatory approaches; critical thinking in consuming media messages/products) which may come in conflict with more traditional curricula and strict school standards. This module emphasizes that peace education is a dialogue and exploration where both teachers and the students are engaged in a journey of shared learning towards the development of values and behaviors conducive to peace.

Lesson 1 will seek to provide learning environment for students to understand how mass media work, how they produce meanings, and how they are organized. The lesson will also guide the students to understand media literacy as a framework to access, analyze, evaluate and create messages in various forms. This framework is essential to the development of students as peace educators in the context of an increasingly complex, interconnected, and faster-moving world.

Lesson 2 will revolve on the four pedagogical principles for educating towards a culture of peace namely: holistic understanding; dialogue; values formation and critical empowerment. In the discussion of these principles, the lesson will guide the student on the teaching-learning approaches and strategies (such as interactive, learner-centered methods) and the kind of environment that they should nurture to be able to effectively learn the themes of peace education.

Lesson 3 will delve into the qualities that make an effective peace educator which should be internalized by the students as future peace educators. The lesson emphasizes that the teacher is the key to the success of any peace education program, thus student-teachers should be prepared for their roles. They should be provided opportunities to broaden their knowledge of the content/issues, to access appropriate resources and strategies and most importantly, develop the right values and characteristics to be a good peace educator.

Lesson 1: Media Literacy

Values: Responsible consumerism, empathy

Objectives

At the end of the lesson, the students should be able to:

- Identify the purpose of media literacy
- Explain the nature of media literacy
- Analyze critically the message of a particular advertisement
- Create advertisements or public service announcements (advocacy messages) that convey ethical responsibility and will help develop values

Materials:

- LCD projector and computer with speakers
- UNICEF campaign video against child labor via http://www.youtube.com/watch?v=JQCo0_RvuZk
- Dove commercial “Real Beauty Sketches” via <http://www.youtube.com/watch?v=XpaOjMxyJGk>

Overview

Media bring the world into our homes. From them, we learn about war and peace, the environment, new scientific discoveries, and so on. We are dependent upon mass communication for knowing what is going on in our physical, social, economic, and political environments. In other words, almost everything we know about people, places, and events that we cannot visit first-hand, comes from the media. We also rely on media for entertainment and pleasure. Television and film have become the storytellers of our generation; these stories help us develop narratives about who we are, what we believe, and what we want to be.

Media literacy is the ability to understand how mass media work, how they produce meanings, how they are organized or developed, and how to use them wisely. A media literate person can describe the role media play in his or her life. He/she understands the basic conventions of various media, and enjoys their use in a deliberately conscious way. A media literate person understands the impact of music and special effects in heightening the drama of a television program or film. This recognition does not lessen the enjoyment of the action, but prevents the viewer from being unduly credulous, easily gullible, or becoming unnecessarily frightened or negatively affected. In short, a media literate person is in control of his or her media experiences.

What is Media Literacy in education?

Media Literacy is a 21st century approach to education. It provides a framework to access, analyze, evaluate and create messages in a variety of forms - from print to video to the Internet. Media literacy builds an understanding of the role of media in society as well as essential skills of inquiry and self-expression necessary for citizens of a democracy.

Media Awareness Education: Eighteen Basic Principles (Len Masterman, University of Nottingham, 1989)

1. Media Education is a serious and significant endeavor. At stake is the empowerment of individuals, especially minorities, and the strengthening of society’s democratic structures.
2. The central unifying concept of Media Education is that of representation. The media mediate. They do not reflect but re-present the world. The media, that is, are symbolic sign systems that must be decoded. Without this principle no media education is possible. From it, all else flows.
3. Media Education is a lifelong process. High student motivation, therefore, must become a primary objective.
4. Media Education aims to foster not simply critical intelligence, but critical autonomy.
5. Media Education is investigative. It does not seek to impose specific cultural or political values.

-
6. Media Education is topical and opportunistic. It seeks to illuminate the life-situations of learners. In doing so it may place the “here-and-now” in the context of wider historic and ideological issues.
 7. Content, in Media Education, is a means to an end. That end is the development of transferable analytical tools rather than an alternative content.
 8. The effectiveness of Media Education can be evaluated by just two criteria:
 - (a) the ability of students to apply their critical thinking to new situations, and
 - (b) the amount of commitment and motivation displayed by students.
 9. Ideally, evaluation in Media Education means student self-evaluation, both formative and summative.
 10. Indeed, Media Education attempts to change the relationship between teacher and taught by offering both objects for reflection and dialogue.
 11. Media Education carries out its investigations via dialogue rather than just discussion.
 12. Media Education is essentially active and participatory, fostering the development of more open and democratic pedagogies. It encourages students to take more responsibility for and control over their own learning, to engage in joint planning of the syllabus, and to take longer-term perspectives on their own learning.
 13. Media Education is much more about new ways of working in the classroom than it is about the introduction of a new subject area.
 14. Media Education involves collaborative learning. It is group focused. It assumes that individual learning is enhanced not through competition but through access to the insights and resources of the whole group.
 15. Media Education consists of both practical criticism and critical practice. It affirms the primacy of cultural criticism over cultural reproduction.
 16. Media Education is a holistic process. Ideally it means forging relationships with parents, media professionals and teacher-colleagues.
 17. Media Education is committed to the principle of continuous change. It must develop in tandem with a continuously changing reality.
 18. Underlying Media Education is a distinctive epistemology: Existing knowledge is not simply transmitted by teachers or “discovered” by students. It is not an end but a beginning. It is the subject of critical investigations and dialogue out of which new knowledge is actively created by students and teachers.

What Media Literacy is NOT:

The following is a list of ideas to help explore and understand how media literacy is different from other literacies and what are some of the basic elements of a more comprehensive media education.

- Media ‘bashing’ is NOT media literacy, however media literacy sometimes involves criticizing the media.
- Merely producing media is NOT media literacy, although media literacy should include media production.
- Just teaching with videos or news articles or other mediated content is NOT media literacy; one must also teach about media.
- Simply looking for political agendas, stereotypes or misrepresentations is NOT media literacy; there should also be an exploration of the systems making those representations appear “normal.”
- Looking at a media message or a mediated experience from just one perspective is NOT media literacy because media should be examined from multiple positions.
- Media Literacy does NOT mean “don’t watch;” it means “watch carefully, think critically.”

Activity 1: More Than a Price Tag

In this activity, students will be asked to watch a very short video for at least two times and give them time to reflect. We're so used to advertising, and it comes in so many forms, that we sometimes forget that all commercial messages are asking us to do something. Regardless of whether it's stated or not, all commercials leave us with the message "Buy this product now!" The messages in public service campaigns, by contrast, usually leave little to the imagination. We need to stop smoking, or take action to stop drunk driving. In this activity, your students will have the chance to discover how the „call to action“ in a public service announcement can be communicated in a variety of ways. Ask students to interpret the values, lifestyles and beliefs delivered in an unconventional format.

The initial frames of this video show what looks like a sneaker with a price tag attached. But the price tag is actually a small flip book. As the pages of the flip book are turned, the bar code transforms into an image of a child gluing the sole of a shoe. The final two pages read "The real price is paid by others," and "Stop Child Labor," followed by the UNICEF logo and website address. Play this video for students at least one more time, then ask for their reactions to the public service announcement. As discussion progresses, work with Key Question and ask, "From UNICEF's point of view, what do regular price tags leave out that potential buyers should know about?" You might need to briefly explain why child labor has become a cause for concern: in many countries outside the United States and Western Europe, young children work alongside adults in factories under poor working conditions, receive subsistence pay (or may receive no pay at all), while the shoes and other products they make are sold at a substantial profit.

Small Group Discussion (15 minutes)

Ask the students to discuss the following questions in small groups:

- What is the key message being conveyed by this advertisement?
- Why do you think UNICEF would use price tags to attract attention to their message?
- What actions are encouraged by UNICEF among potential buyers of these shoes in response to this message?
- Can you relate the video with the child labor issues in Mindanao or labor issues (in general) in the Philippines?
- What values you think the video is trying to convey to the viewers?

Then, ask one member of each group to present their key findings (max. 3-5 minutes per group). Briefly discuss and synthesize their findings.

Activity 2

Group work

In the same small groups, recall an advertisement or public service announcement which created an impact to you as a buyer or citizen. Share it with the group. The students will brainstorm about the shared advertisement and critically identify the message, the values and beliefs being presented.

Discussion

During the discussion of the groups' outputs, relate the results of the group work to some of the relevant principles of media literacy mentioned above.

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- The dangers of not thinking about media are greatest for young children, who are among our nation’s heaviest but least sophisticated media consumers. By failing to help them develop media literacy skills that will allow them to analyze critically what they see and later read, we allow their developing visions of themselves to be controlled by men and women remote from them and from us, whose values and visions we may not share.
- “The goal of the media literacy in education must be to develop a literate person who is able to read, analyze, evaluate, and produce communications in a variety of media (print, TV, computers, the arts, etc.)”
- Media literacy is now a pressing concern in the basic education sector because with the modern age, children are prone to the ill effects of the media and the violent and aggressive messages being transmitted through the media. On the average, children are now spending an average of 21 hours a week in watching television. It is estimated that when children reach the legal age, they have been a witness to an average of 18,000 simulated murders especially on television, equivalent to three scenes a day. With this, the basic education sector is concerned of the huge possibility that values that has been inculcated by parents and the school could be taken out from the consciousness of the young people because of their exposure to various media products (Quismondo, 2012).
- Most often, “the media” are lumped together as a single entity. But “the media” are actually many forms of communication...including newspapers, magazines, and billboards, radio, television, online media, video games, and compute games.
- The purpose of media literacy is to empower young people to understand the mass media and how it works so that they can be in control of this important aspect of their own lives.
- Ask the students to reflect on the following quote as a segue to the commitment to action:

To look is one thing,
To see what you look at is another,
To understand what you see is a third,
To learn from what you understand is still something else:
To act on what you learn is all that matters.
-- Taoist saying

Commitment to action

As a closing activity in preparation for the commitment to action, show the video of “Dove Real Beauty Sketches” and ask the students to critically reflect it based on the learnings from the lesson. Then, facilitate the commitment to action of the students.

Group Work

Each group will have to plan and come up with an advertisement, public service announcement or advocacy message, decide on what product or cause they will advertise and plan what values, beliefs and cultural differences should be embedded. They will have to video tape the advertisement and present it during the next class, or come up with another way of creative presentation in case a video recording is not possible. A maximum of one minute presentation each group, have the class critic and evaluate it particularly on the message of the advertisement, the values and beliefs being presented and the impact to the buyers.

Lesson 2: Peace Education Pedagogical Principles and Teaching Strategies

Objectives

At the end of the lesson, the students should be able to:

- Explain the four pedagogical principles of peace education
- Discuss the appropriate teaching strategies to illustrate each of the pedagogical principles
- Give the importance of using the various teaching strategies to attain the goals of peace education

Materials:

- Workshop materials (Manila/kraft papers, meta cards, marking pens, crayons, masking tape etc.)
- Printed handouts of the 4 principles and the teaching-learning strategies

Overview

There are four pedagogical principles for educating towards a culture of peace namely: holistic understanding; dialogue; values formation and critical empowerment.

Holism

A holistic framework always tries to clarify possible inter-relationships between and among different problems of peacelessness, conflict and violence in terms of root causes, effects and resolutions. For example, logging, which is basically seen by many as an environmental issue since our forests are lost resulting to soil erosion, flashflood, etc. But the forests are the home of many of our indigenous peoples, hence it means lost of their ancestral domain. To carry out the logging activities, the loggers employ civilian volunteer officers to secure their interests resulting to insecurities of local residents. This also relates to government policies protecting the privileges of political clans and other social and economic elites.

Holism also applies to the need for peace education to be taught in all level of education and to all sectors of society. All modes and levels are equitably valuable (e.g. formal, nonformal, children to adults, social, economic and cultural groups) and most importantly, complement, sustain and support each other. For instance, formal peace education is strengthened by linking students' understanding to concrete realities and practices of peacelessness and peace building in the community.

Values Formation

Values are critical as they guide us in the way we think and act. Values have roots in our cultures, civilizations, faiths and spiritual traditions. Recognizing that all knowledge is never free of values, the peace educator constantly encourages learners to surface innermost values that shape their understanding of realities and their actions in the world. Clearly, peace education needs to be very explicit about its preferred values, such as compassion, empathy, justice, equity, gender-fairness, caring for life, reconciliation, integrity, self respect and respect for others, hope, and active nonviolence.

Commitment to nonviolence needs to be active, not passive, so that we are indeed moved to transform a culture of violence. Hope is vital, otherwise we can begin to feel overwhelmed into a sense of helplessness or powerlessness as we confront the massive problems of peacelessness and violence. A strong indicator of peaceful pedagogy is that it stirs hopefulness, a faith that ordinary peoples can exercise patience, commitment and courage in transforming their realities. Care for the earth, respect for human dignity, should be made a part of way of life we are creating.

Dialogue

It would be a contradiction if educating for peace becomes an exercise in “banking” , as teachers assume the role of authoritarian “experts” and learners become passive imbibers of peace knowledge. A dialogical strategy however cultivates a more horizontal teacher-learner relationship in which both dialogically educate and learn from each other. The realities and voices of learners yield essential inputs into the learning process, and collaborative analysis between and among teachers and learners create opportunities for critical reflection leading to a self-reliant political position in relation to transformation. Also among peace educators, and peace builders, the processes of dialogue are crucial to build stronger consensual positions on the whys, whats and hows of transforming towards a culture of peace.

Critical Empowerment

Peace education seeks to move not just the mind but also the heart and the spirit. It encourages commitment to action and transformation both at the personal and social levels – to transform existing institutions so that they will consistently reflect the values and principles of peace. Peace education should also challenge learners towards transformation. In the Philippines, for example, schools and universities link formal curriculum in peace education to advocacy activities and projects, such as the “bury war toys” campaign; peace marches and vigils for a culture of peace and for a gunless society; lobbying Congress to pass peace-oriented legislation; declaring schools and neighboring communities as peace zones; peace fairs and public exhibitions of children’s paintings for peace; petitions to Government in solidarity of grassroots actions for justice and human rights etc.

Activity - Illustration of principles (max. 60 minutes including presentation)

In this activity, the students are asked to deepen their understanding of the pedagogical principles of peace education and their applications through small group discussions. The students are also given the opportunity to review peace education strategies.

1. Students will be formed in to 4 groups.
2. Distribute the printed out description of the principles to the groups assigned to discuss them.
 - Group1 - Holism
 - Group 2 – Values Formation
 - Group 3 - Dialogue
 - Group 4 - Critical Empowerment
2. Each group will be asked to discuss the principle including its application in their own school and society.
3. After the discussion, they will be asked to illustrate the results of their discussion through any of the following teaching-learning strategies:
 - Poster making
 - Role play
 - Poem/Song writing
 - Storytelling
 - Cooperative Game
 - Or any other strategy that they encountered during the previous lessons

Presentation

- Each group has 5 minutes to present their vision of the respective principle
- Allow students to raise questions after each presentation.

Discussion

- Were the illustrations, presentations, or messages clear to you?
- How did the different groups manifest their understanding of holism? Values formation? Dialogue? Critical empowerment?
- How helpful and relevant do you find the principles in terms of their applications in your future teaching?
- Do you see any difficulty in applying them? What are these difficulties? How can they be overcome?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- The four pedagogical principles should be at the heart of any peace education program.
- The global experiences of peace educators reveal that these pedagogical principles are more effectively fulfilled when creative and participatory teaching-learning strategies are used. Peace Education in UNICEF provides a clear rationale on the use of participatory learning methods in peace education. Interactive, learner-centered methods should be used deliberately to support learning aims that relate to the knowledge, skills, and attitudes of peace education. Research supports the idea that cooperative and interactive learning methods promote values and behaviours that are conducive to peace. (Fountain, 1999)
- This mode provides cooperative opportunities for learners to first voice their realities, experiences, understandings, biases, commitments, hopes, despairs and dreams, which are then facilitated by the teachers to critically engage with a range of alternative paradigms or perspectives on the issues under consideration. The learning processes thus simultaneously surface personal commitments and state of awareness, while offering possibilities for dialogue within a “learning community” and critical analysis leading to self-reliant choices about peaceful transformation. Examples of such participatory teaching-learning strategies include (distribute handouts):
 - ⌘ Small Group Work. Most activities in the module will employ small group discussion to provide space for maximum participation. Learners will work cooperatively to discuss, analyze, or come to consensus on an issue or problem.
 - ⌘ Role-play and Simulation. Learners act out parts as instructed in the module to achieve the objective.
 - ⌘ Guided Discussion. Learners discuss issues or concepts in a focused way directed by the instructor.
 - ⌘ Brainstorming. Learners offer ideas that are accepted uncritically in an effort to encourage creative thinking about issues or problems.
 - ⌘ Web Charting. There are four steps involved in this activity.
 - ✓ Teacher encourages learners to list their ideas on the topic.
 - ✓ After all ideas have been elicited, space is provided for clarification. Learners can ask which idea needs to be clarified. The question asked is what.
 - ✓ A space for challenging the ideas is provided by allowing the learners to ask why.
 - ✓ Connect or look for relationships among the ideas listed. This is done collaboratively
 - ⌘ Negotiation Exercises. Students practice cooperative problem solving, empathy, perspective-taking, and win/win negotiation techniques to solve problems.
 - ⌘ Case Study. Learners analyze scenarios based on interpersonal conflicts or community conflicts adapted from real situations based on the local culture. Success stories may also be used for analysis.

-
- ⌘ Opinion Poll. Students give their own opinions on a series of statements or principles that are neither “right” or “wrong” in order to explore peoples’ values and opinions on an issue.
 - ⌘ Song Writing. Learners in small groups may be asked analyze the conflict, the causes and effects and provide peaceful solutions to the problem and present these in a song. Songs will be sung by the group.
 - ⌘ Poster/mural making. After making an analysis of the conflict situation, learners may present the results in a poster or mural.
 - ⌘ Poem writing. Writing a poem either individually or in small groups may also be a powerful teaching strategy.
 - ⌘ Media and textual content analysis. Analysis of news from newspapers, TV/radio or other magazines may also be used.
 - ⌘ Cooperative games. Learners play the game as they analyze the conflict.
 - ⌘ Field exposures /immersion. If time allows, learners may be allowed to immerse or be exposed to the community conflict issue, e.g., slum area, or participate in a community a project to address a conflict issue, e.g., coastal clean-up campaign.
 - ⌘ Peace conferences and forums/ Opening classrooms to learn about peoples’ and policymakers’ perspectives.
 - ⌘ Story Telling. Stories may be used to help learners analyze the root causes of conflict and violence.

- It is important to stress that in order for learners to internalize the skills and attitudes presented in the module, there needs an adult modeling of peaceful and cooperative problem solving to create a school and community climate consistent with the skills being taught.

Commitment to Action

- Prepare a lesson plan for a peace-conflict topic of your choice for practice teaching using one of the participatory strategies of teaching
- Working as a group plan an activity, e.g., exhibit, symposium, field trip, to dialogue with the community on relevant peace issue.

Annex: Handouts (see next pages)

Pedagogical Principles of Peace Education

1. Holism

A holistic framework always tries to clarify possible inter-relationships between and among different problems of peacelessness, conflict and violence in terms of root causes, effects and resolutions. For example, logging, which is basically seen by many as an environmental issue since our forests are lost resulting to soil erosion, flashflood, etc. But the forests are the home of many of our indigenous peoples, hence it means loss of their ancestral domain. To carry out the logging activities, the loggers employ civilian volunteer officers to secure their interests resulting to insecurities of local residents. This also relates to government policies protecting the privileges of political clans and other social and economic elites. Holism also applies to the need for peace education to be taught in all levels of education and to all sectors of society. All modes and levels are equitably valuable (e.g. formal, nonformal, children to adults, social, economic and cultural groups) and most importantly, complement, sustain and support each other. For instance, formal peace education is strengthened by linking students' understanding to concrete realities and practices of peacelessness and peace building in the community.

2. Values Formation

Values are critical as they guide us in the way we think and act. Values have roots in our cultures, civilizations, faiths and spiritual traditions. Recognizing that all knowledge is never free of values, the peace educator constantly encourages learners to surface innermost values that shape their understanding of realities and their actions in the world. Clearly, peace education needs to be very explicit about its preferred values, such as compassion, empathy, justice, equity, gender-fairness, caring for life, reconciliation, integrity, self respect and respect for others, hope, and active nonviolence. Commitment to nonviolence needs to be active, not passive, so that we are indeed moved to transform a culture of violence. Hope is vital, otherwise we can begin to feel overwhelmed into a sense of helplessness or powerlessness as we confront the massive problems of peacelessness and violence. A strong indicator of peaceful pedagogy is that it stirs hopefulness, a faith that ordinary peoples can exercise patience, commitment and courage in transforming their realities. Care for the earth, respect for human dignity, should be made a part of way of life we are creating.

3. Dialogue

It would be a contradiction if educating for peace becomes an exercise in "banking", as teachers assume the role of authoritarian "experts" and learners become passive imbibers of peace knowledge. A dialogical strategy however cultivates a more horizontal teacher-learner relationship in which both dialogically educate and learn from each other. The realities and voices of learners yield essential inputs into the learning process, and collaborative analysis between and among teachers and learners create opportunities for critical reflection leading to a self-reliant political position in relation to transformation. Also among peace educators, and peace builders, the processes of dialogue are crucial to build stronger consensual positions on the whys, whats and hows of transforming towards a culture of peace.

4. Critical Empowerment

Peace education seeks to move not just the mind but also the heart and the spirit. It encourages commitment to action and transformation both at the personal and social levels – to transform existing institutions so that they will consistently reflect the values and principles of peace. Peace education should also challenge learners towards transformation. In the Philippines, for example, schools and universities link formal curriculum in peace education to advocacy activities and projects, such as the "bury war toys" campaign; peace marches and vigils for a culture of peace and for a gunless society; lobbying Congress to pass peace-oriented legislation; declaring schools and neighboring communities as peace zones; peace fairs and public exhibitions of children's paintings for peace; petitions to Government in solidarity of grassroots actions for justice and human rights etc.

Peace Education Teaching-Learning Strategies

Small Group Work. Most activities in the module will employ small group discussion to provide space for maximum participation. Learners will work cooperatively to discuss, analyze, or come to consensus on an issue or problem.

Role-play and Simulation. Learners act out parts as instructed in the module to achieve the objective.

Guided Discussion. Learners discuss issues or concepts in a focused way directed by the instructor.
Brainstorming. Learners offer ideas that are accepted uncritically in an effort to encourage creative thinking about issues or problems.

Web Charting. There are four steps involved in this activity.

1. Teacher encourages learners to list their ideas on the topic.
2. After all ideas have been elicited, space is provided for clarification. Learners can ask which idea needs to be clarified. The question asked is what.
3. A space for challenging the ideas is provided by allowing the learners to ask why.
4. Connect or look for relationships among the ideas listed. This is done collaboratively

Negotiation Exercises. Students practice cooperative problem solving, empathy, perspective-taking, and win/win negotiation techniques to solve problems.

Case Study. Learners analyze scenarios based on interpersonal conflicts or community conflicts adapted from real situations based on the local culture. Success stories may also be used for analysis.

Opinion Poll. Students give their own opinions on a series of statements or principles that are neither “right” or “wrong” in order to explore peoples’ values and opinions on an issue.

Song Writing. Learners in small groups may be asked analyze the conflict, the causes and effects and provide peaceful solutions to the problem and present these in a song. Songs will be sung by the group.

Poster/mural making. After making an analysis of the conflict situation, learners may present the results in a poster or mural.

Poem writing. Writing a poem either individually or in small groups may also be a powerful teaching strategy.

Media and textual content analysis. Analysis of news from newspapers, TV/radio or other magazines may also be used.

Cooperative games. Learners play the game as they analyze the conflict.

Field exposures /immersion. If time allows, learners may be allowed to immerse or be exposed to the community conflict issue, e.g., slum area, or participate in a community a project to address a conflict issue, e.g., coastal clean-up campaign.

Peace conferences and forums/open classrooms to learn about peoples’ and policymakers’ perspectives.

Story Telling. Stories may be used to help learners analyze the root causes of conflict and violence.

Lesson 3: Qualities of a Peace Educator

Materials needed:

- 12 Metacards/papers with the qualities listed below (one per card)
- Printed handout with all 12 qualities

Overview

If attributes of peace are instilled in children at an early age, it will remain part of them as they grow up and violence at the personal and social levels will be reduced.

Schools today make peace as a part of the vision-mission. To carry out this mission activities are conducted such as:

- pupils are being asked to share their indigenous culture and letting them participate actively in cultural activities especially festivals to promote peace, unity and harmony in the society;
- avenues where student are trained to resolve their conflict nonviolent are provided;
- pupils are encouraged to join peace clubs and get involved in peace building activities such as tree planting, advocacy for policies to save the environment and for people-centered development, campaigns for friendly conduct of sports, etc.

All these demand that teacher education institutions act proactively by preparing the student-teachers to be teachers of peace. The basic philosophy in this premise is that prospective members of teaching profession should be committed to the principles of peace internalizing the various qualities that make a peace educator. These qualities are:

1. (Vision) Sees things/events as wonderful as they can be and not as they are and strives to create change toward a peaceful future.
2. (Vocation) Believes that they are called to serve toward the formation of a citizenry committed to and capable of bringing about societal change.
3. (Compassion) Develops a deep sense of compassion. There is a need to put oneself into the 'shoes' of the poor and the marginalized. It is important that such empathy for the marginalized is not inspired by the feelings of pity, expressing itself in mere charitable acts coping with the symptoms of deprivation. Compassion that recognizes the injustices underpinning marginalization.
4. (Commitment) Professes willingness to patiently work for peace and developing this same characteristics among the learners.
5. (Tolerance) Professes understanding and acceptance of others, respecting differences amongst people in terms of their religions, cultures, personal values and belief systems.
6. (Openmindedness) Exhibits openness to new ideas.
7. (Perseverance) Never gives up. Believes that failures are not breakdowns but are stepping stones toward the achievement of goals.
8. (Transformative Skills) Proficient with skills needed for nonviolent conflict transformation, such as: active listening, negotiation, mediation, non-verbal communication, dialogue.
9. (Empowerment) Helps learners to go beyond merely describing the symptoms by cultivating critical understanding of the root causes and develop commitment to participate actively in nonviolent transformation of the conflict.
10. (Constructiveness) Demonstrate willingness and commitment to develop and try out creative alternative strategies for more peaceful and just world. Models of constructiveness are abundant as demonstrated by activists in the peace zone, strategies to provide education and training such as the program: classroom on wheels.
11. (Conciliation) Practices conciliation, that is, nonviolent resolution of conflict.
12. (Resourcefulness) Exerts effort to learn and be kept abreast of developments in the field.

Activity : Role Play Preparation (max. 60 minutes)

- The teacher has prepared metacards with each of the characteristics with the description listed above.
- Divide the class into 12 groups of at least 3 students (if the class has less than 36 students, less groups may be formed, but there should be at least 3 and not more than 4 students per group)
- Ask a member of each group to pick a metacard.
- The group then discusses the characteristic shown in the metacard and plan a situation showing the characteristic. They will only act out the characteristic but should not verbalize it.
- Presentation: Each group will be given 2-3 minutes to role play the characteristic. The rest of the class is asked to listen carefully and take note of the characteristic being presented.

Discussion

- Let us now list the characteristics of a teacher of peace identified by the groups. The other members of the class are asked to identify and teachers writes them on the board. Beside this, the group will post the metacard.
- Looking at this list, do you think that these are important for a peace educator?
- Can you think of other characteristics that are important for a peace educator? Name them.
- How can we teachers develop these characteristics in ourselves and in our students?

Synthesis

Synthesize the activity and discussion emphasizing the following points:

- Briefly revisit the 12 qualities and distribute handout
- The many issues and problems of peace, conflict and violence and creative nonviolent solutions proposed in each of the theme illustrate the complex tasks of a peace educator.
- Since the teacher is the key to the success of the implementation of any peace education program it is imperative that teachers are provided the opportunities to broaden and update their knowledge of the issues, explore appropriate resources and strategies and develop the right values and characteristics to be a good peace educator.
- Continuous trainings and exposures through immersion to realities of life and are needed.
- Books, resources such as newspapers and magazines, and other instructional materials on peace issues should be made available.
- Praxis, that is, continuous action-reflection should become a way of life of the teacher.
- Transformative skills needed for nonviolent conflict transformation, such as active listening, negotiation, mediation, non-verbal communication, and dialogue should be continuously practiced and strengthened by peace educators.

Commitment to Action

To be included in the final portfolio:

- Develop personal roadmap on how to implement peace education as future teacher.
- Write a reflection paper on how they can become an effective peace educator.

Annex: Handout with 12 qualities of a peace educator (see next page)

Qualities of a Peace Educator

(Vision) Sees things/events as wonderful as they can be and not as they are and strives to create change toward a peaceful future.

(Vocation) Believes that they are called to serve toward the formation of a citizenry committed to and capable of bringing about societal change.

(Compassion) Develops a deep sense of compassion. There is a need to put oneself into the 'shoes' of the poor and the marginalized. It is important that such empathy for the marginalized is not inspired by the feelings of pity, expressing itself in mere charitable acts coping with the symptoms of deprivation. Compassion that recognizes the injustices underpinning marginalization.

(Commitment) Professes willingness to patiently work for peace and developing this same characteristics among the learners.

(Tolerance) Professes understanding and acceptance of others, respecting differences amongst people in terms of their religions, cultures, personal values and belief systems.

(Openmindedness) Exhibits openness to new ideas.

(Perseverance) Never gives up. Believes that failures are not breakdowns but are stepping stones toward the achievement of goals.

(Transformative Skills) Proficient with skills needed for nonviolent conflict transformation, such as: active listening, negotiation, mediation, non-verbal communication, dialogue.

(Empowerment) Helps learners to go beyond merely describing the symptoms by cultivating critical understanding of the root causes and develop commitment to participate actively in nonviolent transformation of the conflict.

(Constructiveness) Demonstrate willingness and commitment to develop and try out creative alternative strategies for more peaceful and just world. Models of constructiveness are abundant as demonstrated by activists in the peace zone, strategies to provide education and training such as the program: classroom on wheels.

(Conciliation) Practices conciliation, that is, nonviolent resolution of conflict.

(Resourcefulness) Exerts effort to learn and be kept abreast of developments in the field.

References

Module I

Books and Print Publications

- Castro, L., & Galace, J. (2008). *Peace Education: A Pathway to a Culture of Peace*. Quezon City: Center for Peace Education-Miriam College.
- International Commission on Justice, Peace and Integrity of Creation (1998). *Manual for Promoters of Peace Justice and Integrity of Creation*.
- Toh, S. H. (2000). Flowing from the Roots: An Educational Journey toward a Culture of Peace. *International Journal of Curriculum and Instruction*, 1, 1.
- Toh, S. H. (2003). Uprooting Violence, Cultivating Peace: Education for an Engaged Spirituality. Lecture presented at Griffith University, Brisbane, Australia.
- Toh, S. H., & Cawagas, V. F. (1990). *Peaceful Theory and Practice in Peace Education*. Quezon City: Phoenix Publishing House.

Online Resources

- Dijkema, C. (2007). Negative versus Positive Peace. Accessed on 5 July 2012 from <http://www.irenees.net/en/fiches/notions/fiche-notions-186.html>.
- Toh, S. H., & Cawagas, V. F. (2003). A Training Module on the Culture of Peace, from the Walking the Path of Peace: Practicing the Culture of Peace & Peace and Conflict Impact Assessment. Accessed on 8 July 2012 from <http://lgrc.dilg10.org/v2/KP/SS/Peace/COPPCIA.PDF>

Module II, Lesson 1

Books and Print Publications

- Mische, P. (2000). *Vision for a New Civilization*. New York: Won Buddhism Publishing
- Toh, S. H., & Cawagas, V. F. (1987). *Personal Peace*. Quezon City: Phoenix Publishing House

Online Resources

- Bennett, C. (1999). Cycle of Personal Alienation. Accessed on 4 July 2012 from <http://www2.dir.state.tx.us/SiteCollectionDocuments/SponsoredSites/StateAgencyCoordinatingCommittee/TrainingandDevelopmentSubcommittee/Valuing%20Diversity%20The%20Cycle%20of%20Personal%20Alienation.pdf>

Module II, Lesson 2

Books and Print Publications

- Teasdale, W. (1999). *The mystic heart: Discovery and universal spirituality in the world's religions*. California: New World Library.
- Toh, S. H. & Cawagas, V. F. (1990). *Peaceful theory and practice in values education*. Quezon City: Phoenix Publishing House.
- Toh S. H., & Cawagas, V. F. (1987). *Peace education: A framework for the Philippines*. Quezon City: Phoenix Publishing House.

Online Resources

- Chen, G. (2008). Pros and Cons of Sports Competition at the High School Level, *Public School Review*. Accessed on 5 July 2012 from <http://www.publicschoolreview.com/articles/67>.
- Kohn, A., (1986/1992). *No Contest: The Case Against Competition*. Accessed on 5 July 2012 from <http://www.alfiekohn.org/books/nc.htm>.
- Metzl, J. M.D., & Shookhoff, C. Ph.D. (2012). *The Benefits of Youth Sports*. Accessed 5 July 2012 from <http://www.enotalone.com/article/5298.html>

Module III, Lesson 1

Books and Print Publications

- Alternate Forum for Research in Mindanao. (2009). Toward a Unifying Mindanao People's Agenda for Peace and Development. Mindanao Focus, 2.
- Mindanao Peaceweavers (2010). Towards a Mindanao People's Peace Agenda.
- Smith, D., & Carson, T. (n.d.). Educating for a Peaceful Future. Unpublished (class handout).
- Toh, S. H. (2000). Flowing from the Roots: An Educational Journey Towards a Culture of Peace. International Journal of Curriculum and Instructions, 2.

Online Resources

- Burtle, A. (n.d). Structural violence. Accessed on 10 July 2012 from <http://www.structuralviolence.org/structural-violence/>.
- Larsson, P. (n.d.). Structural violence. Accessed 10 July 2012 from <http://user.tninet.se/~yge389p/struct.htm>
- Suryanarayana, Dr. N., et. al (2010). Structural Violence. Accessed 9 July 2012 from <http://www.articlesbase.com/international-studies-articles/structural-violence-2773901.html>.
- National Statistical Coordination Board (NSCB) (2006). Table 14. Ten Poorest Provinces in 2000, 2003 and 2006. Accessed 10 July 2012 at http://www.nscb.gov.ph/poverty/2006_05mar08/table_14.asp.

Module III, Lesson 2

Online Resources

- Butler, R. (2006). Corporations agree to cut carbon emissions. Accessed on 15 July 2012 from <http://news.mongabay.com/2007/0220-roundtable.html>.
- Caliguid, F. (2011). CHR to investigate 'abuses' by mining firms in Surigao. Inquirer.net .5 June. Accessed on 4 July 2012 from <http://newsinfo.inquirer.net/12335/chr-to-investigate-%E2%80%98abuses%E2%80%99-by-mining-firms-in-surigao>.
- GMA News TV. (2008). Food prices up by 75% since 2000 – IBON. October 28. GMA News Online. Accessed on 3 July 2012 from <http://www.gmanetwork.com/news/story/127559/news/nation/food-prices-up-by-75-since-2000-ibon>.
- _____. (2010). Militants to Aquino: Don't give Filipinos false hopes about jobs. GMA News Online. 28 September. Accessed on 4 July 2012 from <http://www.gmanetwork.com/news/story/202118/news/nation/militants-to-aquino-don-t-give-filipinos-false-hopes-about-jobs>.
- International Labor Rights Forum. (n.d). The sour taste of pineapples: Working conditions in the pineapple industry. Accessed on 5 June 2012 from <http://www.laborrights.org/creating-a-sweatfree-world/sweatshops-in-the-fields/working-conditions-in-the-pineapple-industry>.
- Kwan Choi, E. (2012). Multinational corporations. Department of Economics. Iowa State University. April 2008. Accessed 5 June 2012 from <http://www2.econ.iastate.edu/classes/econ355/choi/mul.htm>
- Pesticide Action Network Philippines.(n. d.) Agro-chemical TNCs and plantations accountable for chemical disasters in the Philippines: Campaign for World No Pesticides Day kicks off. Accessed 4 July 2012 from http://www.healtoxics.org/4news_htm/news54.htm.
- Sarmiento, R. S. (2009). Moratorium on mining activities sought to avoid food shortage. BusinessWorld. GMA News Online. 29 January. Accessed on 3 July 2012 from http://www.gmanetwork.com/news/story/146225/news/regions/moratorium-on-mining-activities-sought-to-avoid-food-shortage?ref=related_stories.
- Teruel, J.(2005). Hazardous technologies, transnational Corporations (TNCs) and impact on the health of agriculture workers: The case of Dole Philippines, Inc. Coalition of Agricultural Workers International (CAWI). Accessed on 6 July 2012 from <http://www.agriworkers.org/en/post/resource-materials/39>.
- Tupas, J. (2009). Bishops ask banana growers to stop aerial spraying. Inquirer.net. Accessed on 14 June 2012 from <http://newsinfo.inquirer.net/breakingnews/nation/view/20091104-234074/Bishops-ask-banana-growers-to-stop-aerial-spraying>.

-
- Ward, D.S. (2003). Transnational corporations. Library of Halexandria. Accessed 5 July 2012 from www.halexandria.org/dward318.htm.
- Zenn, J. (2012). In Peru and the Philippines, Maoist insurgencies update their rhetoric. Accessed on 4 July 2012 from <http://www.worldpoliticsreview.com/articles/12110/in-peru-and-the-philippines-maoist-insurgencies-update-rhetoric>.

Module IV, Lesson 1

Books and Print Publications

- Kowalski, R. M., et. al. (2008). *Cyber bullying: Bullying in the digital age*. Malden, MA: Blackwell Publishing.

Online Resources

- ABS-CBN News (2012). Cybercrime law hit by int'l rights group. Accessed on 19 June 2013 from <http://www.abs-cbnnews.com/nation/09/28/12/cybercrime-law-hit-intl-rights-group>
- Alfredo, D. (n.d.). Causes of cybercrime. Accessed on 6 June 2012 from http://www.ehow.com/about_5286381_causes-cyber-crime.html#ixzz1zLh1lhDi.
- BBC News (2012). Philippine cybercrime law takes effect amid protests. Accessed 8 June 2012 from <http://www.bbc.co.uk/news/technology-19810474>.
- Blog Watch citizen media. 2012. Cybercrime Prevention Act of 2012 passed on final reading. Accessed on 15 July 2012 from <http://blogwatch.tv/2012/05/cybercrime-prevention-act-of-2012-passed-on-final-reading/>.
- Boyd, D. & Ellison, N. (2007). Social network sites: Definition, history, and scholarship. *Journal of Computer-Mediated Communication*, 13 (1), Article 11. Accessed on 10 July 2012 from <http://jcmc.indiana.edu/vol13/issue1/boyd.ellison.html>.
- Computer Professionals' Union. (2012). On the Cybercrime Prevention Act of 2012 (Republic Act No. 10175). Accessed on 9 July 2012 from <http://www.cp-union.com/article/2012/09/28/cybercrime-prevention-act-2012-republic-act-no-10175>.
- Duran, I. (2011). Dangers of Social Networking Sites; Businesses, Job Seekers, Children and Adults Beware! Accessed on 8 July 2012 from <http://www.optimum7.com/internet-marketing/social-media/dangers-of-social-networking-sites.html>.
- Global Affairs (2011). Philippines is the social networking capital in the world. Accessed on 10 July 2012 from <http://globalworldaffairs.blogspot.com/p/contact-me.html>.
- GMA News Network (2013). Supreme Court extends TRO on cybercrime law. Accessed on 19 June 2013 from <http://www.gmanetwork.com/news/story/293478/news/nation/supreme-court-extends-tro-on-cybercrime-law>
- Macaraig, A. (2012). Miriam proposes new anti-cybercrime law. *Rappler*. Accessed on 15 July 2012 from <http://www.rappler.com/nation/17045-miriam-proposes-new-anti-cybercrime-law>.
- Mashable. (n.d.) Social networking. Accessed on 18 July 2012 from <http://mashable.com/follow/topics/soc>.
- Sneha, S. (n. d.). Cybercrime powerpoint presentation. Accessed on 15 July 2012 from <http://www.authorstream.com/Presentation/sshetty-475452-cyber-crime/>.
- Tassi, P. (2012). Controversial Cybercrime Prevention Act Suspended by Philippines Court. Accessed 15 July 2012 from <http://www.forbes.com/sites/insertcoin/2012/10/09/controversial-cybercrime-prevention-act-suspended-by-philippines-court/>

Module IV, Lesson 2

Books and Print Publications

- Castro, L., & Galace J. (2010). *Peace Education: A Pathway to a Culture of Peace*. Quezon City Center for Peace Education, Miriam College.
- Durante, O. L. (2009). *Peace Education Curriculum Manual for South Asia and Southeast Asia*. University for Peace Asia and Pacific Programme
- Reardon, B., & Cabezudo, A. (2002). *Learning to abolish war: Teaching toward a culture of peace*. NY: Hague Appeal for Peace

Trinidad, A. et. al., (2003). Teaching Peace, Human Rights, and Conflict Resolution. Program on Psychosocial Trauma and Human Rights. Manila: UP Center for Integrative and Development Studies and British Embassy

Online Resources

- Burnett, S. (2012). Setting the Peace Table: Children & Conflict Resolution. I Heart Montessori. Accessed on 15 July 2012 from <http://iheartmontessori.wordpress.com/2012/11/27/setting-the-peace-table-children-conflict-resolution/>
- Conflict Research Consortium (1998). Glossary. International Online Training Program On Intractable Conflict. Accessed on 19 June 2012 from www.colorado.edu/conflict/peace/glossary.htm
- Cureton, L. & et., al. (n.d.) Talk it out together. Educator for Social Responsibility, Excerpted from Early Childhood Adventures in Peacemaking by William J. Kreidler and Sally Tsubokawa. Accessed on 15 June 2012 from <http://www.teachervision.fen.com/classroom-management/lesson-plan/2990.html#ixzz1xp04umOu>.
- Milofsky, A. et.al., (2011). Peacebuilding Toolkit for Educators: Middle School Edition. United States Institute of Peace Global Peacebuilding Center. Accessed on 10 July 2012 from http://www.buildingpeace.org/sites/usip.qorvisdev.com/files/GPC_EducatorToolkit-%28MiddleSchool%29_combined.pdf

Module IV, Lesson 3

Books and Print Publications

- GNWP and CPE (Global Network of Women Peacebuilders and the Center for Peace Education.) (2011). UNSCR 1325 in the Philippines
- forumZFD and WE Act 1325 (2012). Documentation of the 'Dialogue Forum on Communicating Women's Role in Peacebuilding'. Brokenshire Resort and Convention Center, Davao City. November 13-15, 2012..

Online Resources

- CBCP (Catholic Bishops Conference of the Philippines). (2011). Bishop cites women's role in peacebuilding. Accessed May 15 2013 at <http://www.cbcnews.com/cbcnews/?p=7587> .
- OPAPP (Office of the Presidential Adviser on the Peace Process) (2011). The Philippine National Action Plan on Women, Peace & Security. Accessed May 30 2013 at <http://www.opapp.gov.ph/features/philippine-national-action-plan-women-peace-security>
- United Nations Security Council. 2000. Resolution 1325 (2000). 31 October. Accessed on May 30 2013 at http://www.un.org/events/res_1325e.pdf

Module IV, Lesson 4

Books and Print Publications

- Human Development Network (HDN). 2005. Philippine Human Development Report 2005. Peace, Human Security and Human Development in the Philippines. 2nd Edition.
- Santos, Jr Atty. Soliman M. 2009. Interrelationship of the Mindanao Peace Process and the Communist Front of War and Peace: Initial Notes and Thoughts . KONSULT MINDANAW! Study Paper . Penang, Malaysia. 14 July 2009.

Online Resources

- Office of the Presidential Adviser on the Peace Process (OPAPP). 2011. The Progress. The Updates on the GPH-CPP/NPA/NDF Peace Negotiations. Accessed on 30 May 2013 at <http://opapp.gov.ph/cpp-npa-ndf/progress>.
- _____.2013. Peace process with CPP/NPA/NDF should bring an end to violence – Deles. Accessed on 31 May 2013 at <http://opapp.gov.ph/cpp-npa-ndf/news/peace-process-cppnpandf-should-bring-end-violence-%E2%80%93-deles>.

Module V, Lesson 1

Books and Print Publications

- Castro, L., & Galace, J. N. (2008). *Peace education. A pathway to a culture of peace*. Quezon City: Center for Peace Education, Miriam College
- Mindanao Migrants Center for Empowering Actions (MMCEAI) (2011). *Women and conflict: Trafficking in persons in internally displaced people camps in Mindanao*. Davao City: MMCEAI.

Online Resources

- AFRIM (2012). *Women continue to carry double burden, NGO says*. Accessed 10 July 2012 from <http://www.afrim.org.ph/news-page.php?nid=102>
- Cayon, C. (2011). *DSWD documents 41 human trafficking cases in Region 11*. Edge Davao. Accessed 15 July 2012 from http://www.edgedavao.net/index.php?option=com_content&view=article&id=5626:dswdndocuments41nhuman-traffickingncases-inn-region-11&catid=42:governance&Itemid=61.
- David, Rina Jimenez. 2010. *Karen's vindication*. *Philippine Daily Inquirer*. September 23. Accessed on 24 September 2012 from http://opinion.inquirer.net/inquireropinion/columns/view/20100923-293977/Karens_vindication.
- Human Rights Watch. (2003). *Women's Rights*. Accessed on 07 June 2012 from <http://www.hrw.org/women/index.php>.
- Lacorte, G. (2010). *Unspeakable tales of abuse and horror haunt prostituted women*. *Mindanews*. Accessed 7 June 2012 from <http://www.mindanews.com/top-stories/2010/10/03/unspeakable-tales-of-abuse-and-horror-haunt-prostituted-women/>.
- Nera, J. (n. d.). *Republic Act 9262*. Accessed on 28 June 2012 from <http://www.filipiniana.net/publication/republic-act-no-9262-an-act-defining-violence-against-women-and-their-children-providing-for-protective-measures-for-victims-prescribing-penalties-therefor-and-for-other-purposes/12791881632353>.
- Philippine Daily Inquirer* (2012) "Arrest of ex-cop chief Suezet for rape, abuse of women cops". Accessed on June 6, 2013 from http://services.inquirer.net/mobile/09/06/01/html_output/xmlhtml/20090415-199504-cml.html
- Silverio, I. (2012). *Women more affected, more vulnerable to calamities – CWR*. *Bulatlat.com*. Accessed 29 June 2012 from <http://bulatlat.com/main/2012/02/27/women-more-affected-more-vulnerable-to-calamities-%E2%80%93-cwr/>.
- UN General Assembly (1993). *Declaration on the Elimination of Violence against Women*. Accessed on 28 June 2012 from <http://www.un.org/documents/ga/res/48/a48r104.htm>
- Women Studies and Resource Center- Southern Mindanao Region. 2011. *The Many Faces of Corazon*. Accessed on 25 September 2012 from <http://womenstudiesandresourcecentersmri.wordpress.com/2011/12/06/the-many-faces-of-corazon-as-a-woman/>.

Module V, Lesson 2

Books and Print Publications

- Castillo, R. (2011). *Corporal punishment: discipline or abuse*. *Philippine Daily Inquirer*. August 19.

Online Resources

- House of Representatives. (2010). *House Bill 1082: Anti-Corporal Punishment Act of 2010*. Introduced by Rep. Bernadette Herrera-Dy. Accessed on 30 September 2012 from http://www.congress.gov.ph/download/comms_related_15/HB%201082.pdf.
- _____. (2011). *House Bill No. 4455: The Positive and Nonviolent Discipline of Children Act*. Accessed on 15 September 2012 from <http://www.scribd.com/doc/59608327/HB-4455-Positive-Discipline-in-Lieu-of-Corporal-Punishment-of-Children-Act-of-2011>.
- Save the Children (2008): *A Time For Change. Ending all Forms of Corporal Punishment of Children*. Accessed 20 September 2012 from www.pstccrc.org/docs/corp_Punishment_Book_2.pdf.
- Sunstar. (2011). *House approves anti-corporal punishment bill*. Accessed on 12 September 2012 from <http://www>.

sunstar.com.ph/manila/local-news/ 2011/08/05/ house-approves-anti-corporal-punishment-bill-171216.
UNESCO (2005). Against Corporal Punishment – Moving Toward Constructive Child Discipline. Accessed on 15 July 2012 at <http://www.nospank.net/unesco.htm>
United Nations. (n.d.) Universal Declaration of Human Rights. Accessed on 15 September 2012 from <http://www.un.org/en/documents/udhr/>.
World Health Organization (WHO) (2002). World Report on Violence and Health. Accessed on 15 July 2012 at http://www.who.int/violence_injury_prevention/violence/world_report/en/summary_en.pdf

Module VI, Lesson 1

Books and Print Publications

Asia-Pacific Center of Education and International Understanding (APCEIU). (2004). Learning to live together: Teachers resource book on education for international understanding. Seoul, South Korea: APCEIU.

Online Resources

Citizens' Disaster Response Center (2013). Philippines is most disaster-affected country in 2012. Accessed on 19 June 2013 from <http://www.cdrc-phil.com/philippines-is-most-disaster-affected-country-in-2012/>
Facing the future. (n.d.). Learn more about ecological footprint. Accessed on 18 June 2012 from <http://www.facingthefuture.org/EcologicalFootprint/tabid/509/Default.aspx>
Global Footprint Network. (n.d.). Footprint Basics – Overview. Accessed 25 June 2012 from http://www.footprintnetwork.org/en/index.php/GFN/page/footprint_basics_overview/.
WWF (2012). 2012 Living Planet Report. Accessed on 15 June 2012 from http://wwf.panda.org/about_our_earth/all_publications/living_planet_report/2012_lpr/

Module VI, Lesson 2

Books and Print Publications

Basiga, B. (2004). Living in Harmony with the Earth. In Learning to live together: Teachers resource book on education for international understanding. Seoul, South Korea: APCEIU.
Commoner, B. (1971). Nature, Man, and Technology (1971), New York: Knopf.
Vidal, A. (2005). Resource Kit on Mining Issues in Mindanao. Davao City: AFRIM, Inc.

Online Resources

Kobayashi, J. (2009). Making the Connections: Water, Forests, and Minerals Exploitation in South and Southeast Asia. In Cronin, R. & Pandya, A. (Eds.), Exploiting Natural Resources Growth, Instability, and Conflict in the Middle East and Asia (pages 4-62). The Henry L. Stimson Center.
Accessed on 15 September 2012 from http://www.stimson.org/images/uploads/research-pdfs/Exploiting_Natural_Resources-Chapter_4_Kobayashi.pdf.
Tadem, E. (2010). Development and Distress in Mindanao: A Political Economy Overview. Based on a presentation made at the UP Academic Congress, Malcolm Hall, University of the Philippines-Diliman, 2 February 2010. Accessed on 28 June 2012 from <http://www.moroherald.com/development-and-distress-in-mindanao-a-political-economy-overview/>.

Module VII, Lesson 1

Books and Print Publications

Ashai, Y. (2009). Peace Education: Curriculum Manual for South Asia and Southeast Asia. University of Peace, Asia and Pacific Programme.
Asia Pacific Centre of Education for International Understanding (APCEIU) (2004). Learning to live together: Teachers resource book on education for international understanding. Seoul, South Korea: APCEIU.
Castro, L. & Galace J. (2008). Peace Education: A Pathway to a Culture of Peace. Quezon City: Center for Peace Education. Miriam College, Quezon City.

Online Resources

Davao City Government (n.d.). The Integrated Gender and Development Division. Accessed on 8 June 2012 from <http://www.davaocity.gov.ph/igdd/>

_____ (n.d.). Vice Mayor Programs: The Anti-Discrimination Ordinance of Davao City. Accessed on 6 June 2012 from <http://www.davaocity.gov.ph/davao/vicemayor.aspx?id=programs>

Paloma, J. (2012). Council rushes anti-discrimination law. SunStar Davao. Accessed on 8 June 2012 from <http://www.sunstar.com.ph/davao/local-news/2012/06/16/council-rushes-anti-discrimination-law-227081>

Module VII, Lesson 2

Books and Print Publications

de la Rosa, R. (1996). Bringing reality closer to the dream. Bantaaw. Davao City: AFRIM, Inc.

Durante, O. (2009). In Peace Education: Curriculum Manual for South Asia and South East Asia. University of Peace.

Kamlan, J. (2005). Understanding the Historical Roots of the Bangsamoro Ancestral Domain Claims in Mindanao. Paper presented at the USIP International Workshop on Ancestral Domain at the Eden Nature Park, Davao City. May 24-27, 2005.

Lingga, A. (2007). The Voices from the Moro Land. Strategic Information and Research Development Centre. Petaling Jaya.

Online Resources

OPAPP (Office of the Presidential Adviser on the Peace Process). (2011). Brief Background on the Moro Struggle. June 6. Accessed on 4 May 2013 from <http://opapp.gov.ph/milf/brief-background-moro-struggle>.

_____. (2012). Framework Agreement on the Bangsamoro. Accessed on 15 May 2013 from <http://www.opapp.gov.ph/framework-agreement-on-the-bangsamoro>.

_____. (2013a). 'Education is the lasting solution to Mindanao war'. February 4. Accessed on 13 May 2013 from <http://opapp.gov.ph/milf/features/%E2%80%98education-lasting-solution-mindanao-war%E2%80%99>.

_____. (2013b). Inclusivity, whole-of-government approach among the positive features of GPH-MILF peace process, says Deles. April 12. Accessed on 14 May 2013 from <http://opapp.gov.ph/news/inclusivity-whole-government-approach-among-positive-features-gph-milf-peace-process-says-deles>.

Module VII, Lesson 3

Online Sources

Indigenous Peoples Conference on the Peace Process in Mindanao. 2012. Midsayap Declaration of Indigenous Peoples in Mindanao. Conference statement signed in the Southern Christian College (SCC) Peace and Development Training Center, Midsayap, Cotabato on November 5, 2012. Accessed on 15 March 2013 from <http://www.iidnet.org/midsayap-declaration-of-indigenous-peoples-in-mindanao/>

de Jong, R. (n. d.). Tribes from Mindanao, the Bagobo, the New People. Aliawan's Travel Tales & Images. Accessed on 15 March 2013 from <http://www.aliawanenterprises.com/id66.html>.

Lacorte, G. (Ed). Understanding the Lumad: A Closer Look at a Misunderstood Culture (an excerpt). Tebtebba Indigenous Peoples' International Centre for Policy Research and Education. Accessed on 18 March 2013 from <http://www.tebtebba.org/index.php/content/212-understanding-the-lumad>.

LRC-KsK/Friends of the Earth-Philippines. (2008). Philippines Mining – Uphold Indigenous Peoples' Rights, Stop Development Aggression!: Press Statement. Accessed on 20 March 2013 from <http://www.piplinks.org/uphold-indigenous-peoples%2526%2523039%3B-rights%2C-stop-development-aggression>

Tebtebba Indigenous Information Service (2013). Respecting Indigenous Peoples' Sacred Sites (an excerpt). Accessed 30 March 2013 from <http://www.tebtebba.org/index.php/content/246-respecting-indigenous-peoples-sacred-sites>.

Tribu K' Mindanawan. (2008). Binotok: Traditional Ata Manobo House. Accessed on 10 March 2013 from <http://tribu.psdgroupph.com/index.phpsec=3&idpage=132&name=BINOTOK>

Module VIII, Lesson 1

Online Resources

- Center for Media Literacy. (n.d.). What is media literacy? A definition...and more. In *Literacy in a Media Age: An Overview and Orientation Guide to Media Literacy Education*. Accessed on 12 April 2013 from <http://www.medialit.org/reading-room/what-media-literacy-definitionand-more>.
- Consortium for Media Literacy (n.d.). 21st century and media literacy. Accessed on 19 May 2013 from http://www.consortiumformedia literacy.org/index.php?option=com_content&view=article&id=3&Itemid=33.
- Quismondo, Tarra. 2012. DepEd releases rules for law shielding kids from TV violence. *Philippine Daily Inquirer*. Accessed on 27 May 2013 from <http://newsinfo.inquirer.net/230377/depd-releases-rules-for-law-shielding-kids-from-tv-violence>.
- Strategies for media literacy. (n.d.). *Media & You: An Elementary Curriculum*. Accessed on 25 April 2013 from http://www.cmp.ucr.edu/education/programs/digitalstudio/studio_programs/vidkids/medialit.html.

Module VIII, Lesson 1

Books and Print Publications

- Cawagas, V. (2006). Pedagogical Principles in Educating for a Culture of Peace. In S. H. Toh and V. Cawagas (Eds.), *Cultivating wisdom, harvesting peace* (299-306). Brisbane: Multi-Faith Centre, Griffith University.
- Toh, S. H., & Cawagas, V. (Eds). (2006). *Cultivating wisdom, harvesting peace*. Brisbane: Multi-Faith Center, Griffith University
- _____. (1990). *Peaceful theory and practice in Values Education*. Quezon City: Phoenix Publishing House

Online Resources

- Anderson, M. (n.d.). The pedagogy of peace: Transforming education for a more peaceful world. Accessed on 10 June 2012 from <http://pedagogyofpeace.net/>.
- Fountain, S. (1999). Peace education in UNICEF. UNICEF Staff Working Papers. United Nations Children's Fund Programme Publications. Accessed on 8 June 2012 from <http://www.unicef.org/education/files/PeaceEducation.pdf>

Module VIII, Lesson 3

Books and Print Publications

- Castro, L., & Galace, J. (2008). *Peace Education: A Pathway to a Culture of Peace*. Miriam College, Quezon City
- Reardon, B. (1999). *Educating the Educators: The Preparation of Teachers for a Culture of Peace*. Peace Education Miniprints No. 99
- Toh, S. H. & Cawagas, V. (1990). *Peaceful Theory and Practice in Values Education*. Quezon City: Phoenix Publishing House.

Online Resources

- Wilson, M., & Daniel, Y. (2007). The Preparation of Pre-Service Teachers for a Culture of Dignity and Peace. *Journal for peace education and Justice*. Vol1 No 2 (2007): 81-119. Accessed on June 6, 2013 at <http://www.infactispax.org/journal/>

The Six 'S' Peace Education Framework



SPIRITUALITY



SOCIAL JUSTICE



SUPPORTING NONVIOLENCE



STRENGTHENING HUMAN RIGHTS



SUSTAINABLE DEVELOPMENT



SENSITIVITY

