

CATHOLIC RELIEF SERVICES- Mindanao, Philippines

PEACE EDUCATION

Learning Guide for School Teachers



CONTENTS

<i>Introduction</i> -----	5
<i>Learning Guide Format</i> -----	6
<i>A Holistic Framework for Peace Education towards a Culture of Peace</i> ---	7

SUBJECT	PAGE
<i>Cultivating Inner Peace</i>	11
Lesson 1: "Peace Within Us, Peace Between Us"	12
Lesson 2: "Visioning"	14
Lesson 3: "Acknowledging Our Own Peace Process"	15
Lesson 4: "Perception and the Elephant"	17
Lesson5 : "Bag of Nails"	19
Lesson 6: "Smoking"	21
<i>Building Intercultural Respect, Reconciliation, and Solidarity</i>	23
Lesson 1: "Trust and Communication"	24
Lesson 2: "Reconciliation Fruit"	26
Lesson 3: "Storytelling and Perspective"	28
Lesson 4: "Hope"	30
Lesson 5: "Solidarity: Seeing the Other"	32
Lesson 6: "Walk Together"	34
Lesson 7: "Stereotyping"	35
<i>Dismantling the Culture of War</i>	38
Lesson 1: "Arms"	39
Lesson 2: "Identifying Levels of Conflict"	40
Lesson 3: "Fire"	42

Lesson 4: “Toy Guns”	43
Lesson 5: “The 3 Ps”	44
Lesson 6: “Traditional Conflict Resolution”	46
Lesson 7: “Bullying”	49
<i>Living with Compassion and Justice</i>	51
Lesson 1: “How and Why?”	52
Lesson 2: “The Prodigal Son”	54
Lesson 3: “Humble Thanks”	56
Lesson 4: “The Sound of Justice”	58
Lesson 5: “Needs vs. Wants”	61
Lesson 6: “Understanding Poverty”	63
<i>Living in Harmony with the Earth</i>	66
Lesson 1: “Tidy Up”	67
Lesson 2: “School Prayer”	69
Lesson 3: ““The Child and the Garden”	71
Lesson 4: “Household Wastes”	73
Lesson 5: “Climate Change”	75
Lesson 6: “Trees”	78
<i>Promoting Human Rights</i>	80
Lesson 1: “What Are My Rights?”	81
Lesson 2: “Gender”	84
Lesson 3: “Rights of the Child”	87
Lesson 4: “Children’s Rights”	89
Lesson 5: “Child Labor”	91
References	93

Introduction

This learning guide is the product of various processes involving teachers from the different areas in Mindanao. This is a work in progress as further learning sessions are planned to be organized to generate further feedback and inputs from the teachers who have committed to use the guides in their learning dynamics in the classrooms.

The lessons in the learning guide cover a holistic framework of a culture of peace. This framework was developed by Dr. Toh Swee-Hin and Virginia Floresca Cawagas. The six themes in this framework toward a culture of peace are:

- Dismantling a culture of war
- Living in justice and compassion
- Promoting human rights and responsibilities
- Intercultural respect, reconciliation and solidarity
- Living in harmony with the earth
- Cultivating inner peace

The framework puts emphasis also on the use of participatory approaches. The four pedagogical principles of peace education are:

- Holism
- Dialogue
- Centrality of values
- Critical empowerment

Learning Guide Format

Independent lessons have been developed under each theme. Each lesson is written in the following format:

Overview:

The overview gives a general summary of the lesson.

Objectives

The goals/objectives were written to guide the teacher-facilitator. These will guide the teacher facilitator in selecting the lessons to be used to achieve a particular goal. The lessons also include behavioral objectives which may be developed in undertaking the activities described.

Materials & equipment

Materials to be prepared by the teacher and/or students are listed here.

Lesson Proper

Activity(s). Each lesson is provided with one or two activities for students to participate in order to achieve the goal. The activities are usually done in small groups. Detailed instructions are provided. Instructions are included here to show what steps should be undertaken in each small group session.

Discussion & Synthesis. Each lesson provides space for interaction and to relate the activity with the key concepts of the lesson. The teacher-facilitator ends the lesson with a recap showing how the goals have been achieved.

Appendix. Reading materials as required by the lessons are provided here.

A Framework for Peace Education towards a Culture of Peace

(based on the peace education framework developed by
Dr. Toh Swee-Hin & Dr. Virginia Floresca-Cawagas)

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. Mindanao has also the biggest number of provinces with high incidence of poverty.

The Philippines, Mindanao in particular, has become a sort of “killing fields” as evidence by the armed confrontations with the CPP-NPA, the MNLF and MILF, the Abu Sayaf, the numerous clan conflict 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 pr problems that should preoccupy us, today, is how to extricate and 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.

In this framework the term peace education is used synonymously with 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.’*

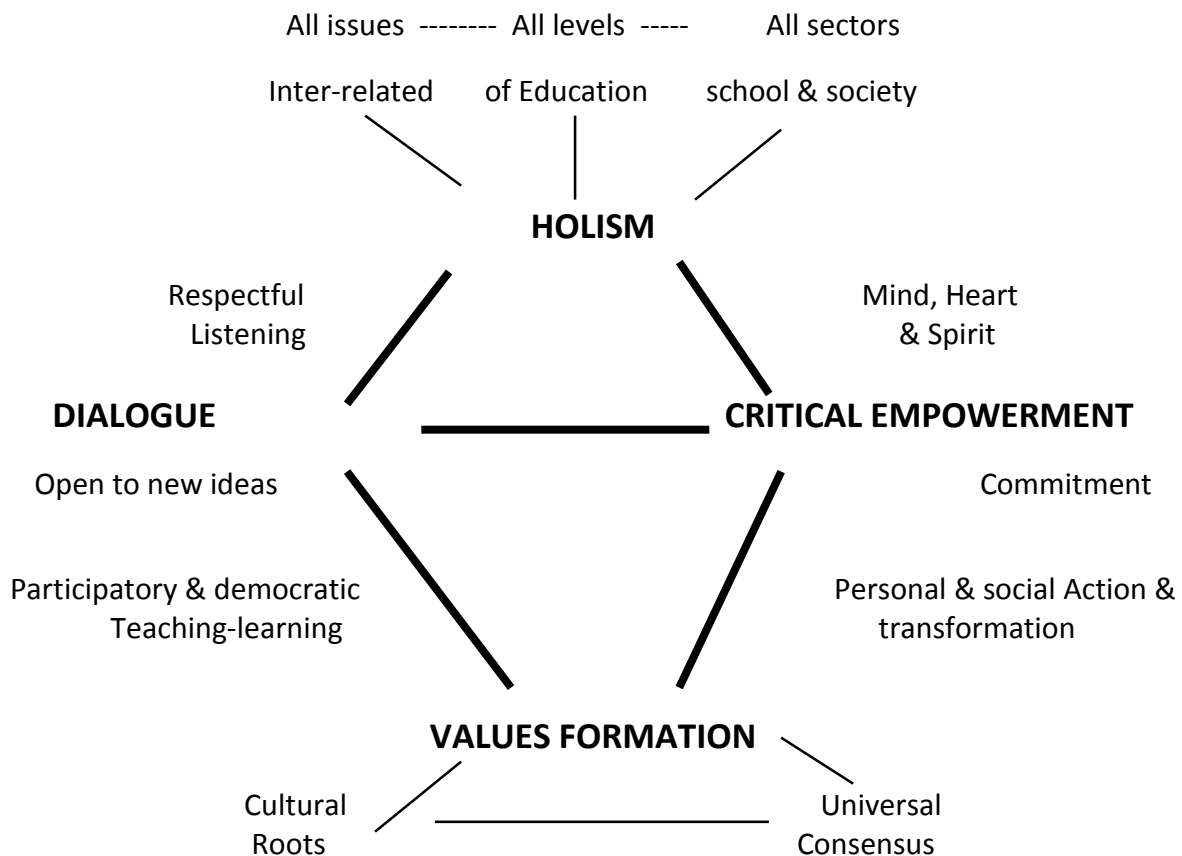
Educating toward a culture of peace *cultivates and promotes values, understanding , action and practices for building individuals, families, communities, societies, world committed to:*

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

Pedagogical Principles and Strategies (Toh, 1998)

In promoting a culture of peace, appropriateness of the approach and method to existing conditions is of prime importance. This includes methods of teaching peace education.

Peace education applies appropriate and effective methodologies and procedures, considering specific local and social or cultural conditions. 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 and resolutions. Holism also applies in not isolating various levels and modes of peace education as being more superior or inferior. 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 and nonformal sectors. Alternatively, nonformal peace education is facilitated if students in schools are empowered to show solidarity for societal transformation, while in the longer term, the present children and youth graduate from formal institutions to assume positions of influence in society with attitudes, knowledge and skills supportive of peace building.

Values Formation

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, justice, equity; gender-fairness, caring for life, sharing, reconciliation, integrity, 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.

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. Among even peace educators, and peacebuilders, 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

While the nonformal community sector is often seen as the "natural" sites for critical empowerment, the formal education institutions 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 painting for peace; petitions to Government in solidarity of grassroots actions for justice and human rights.

More generally, the global experiences of peace educators indicate that these pedagogical principles are more effectively fulfilled when creative and participatory teaching-learning strategies are used. This mode optimizes 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. Exemplars of such participatory teaching-learning strategies include:

- popular theatre and other role-playing or simulation techniques
- webcharting and brainstorming methods
 - song and dance compositions
- poetry and story writing
- imaging and other futures exercises
- poster drawing
 - mural painting
- participatory action research projects
- dialogical lectures
 - media and textual content analysis
- cooperative games
 - political and social advocacy projects (e.g. petitions, letter writing campaigns, rallies, vigils, caravans, nonviolent civil disobedience, peace zone declaration)
- field exposures
- peace museums
 - peace fairs and exhibits
 - peace conferences and forums
- opening classrooms to learn about peoples’ and policymakers’ perspectives .

Clearly, such participatory strategies in peace education needs to be relevant to specific social and cultural conditions, but increasingly the global evidence is that they work across many different regions and cultures.

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Module 1: Cultivating Inner Peace

Peace is achieved when there is harmony with oneself and with others. There are a number of ways by which this may be attained. Lessons in this module will provide some examples.

On the other hand, peoples all over the world 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.

Cultivating Inner Peace

Lesson 1: “Peace Within Us, Peace Between Us”

Overview: In order to think about peace between themselves and others, students must examine their own qualities, what they bring to each group and to those whom they encounter. Before students can affect the peace of a group, they need to reflect upon the peace within themselves and the qualities they bring to the group.

Objectives: Each student will:

1. Identify his or her positive attributes as seen in oneself
2. Identify his or her positive attributes as seen by others
3. Determine if these positive attributes contribute to the sense of peace between people in the classroom
4. Understand that one person’s contribution affects the entire group

Materials:

pen/pencil
5 strips of paper for each student
tape/stapler

Activity:

1. Teacher asks students to name the good qualities of a person. Teacher writes these on the board. (Ex.: kind, friendly, athletic, funny, smart, wise, etc.)
2. Allow students to think of five qualities they think they also possess.
3. Write one quality on each strip of paper and connect in a chain.
4. Connect all of the individual chains together and display in the classroom.

Discussion:

1. Discuss how our qualities are intertwined with one another.
2. How does one person’s good quality affect others in the chain? (It strengthens the chain.)
3. What if someone stops being kind or faith filled, etc. and the chain is broken? (It affects everyone in some way. The chain is broken.)
4. Can the chain be repaired? What does that require of the group and the individual?
5. When we recognize our own qualities and others, can we help each other maintain these qualities for the benefit of the group?

Synthesis: Peace in a community is like a strong chain. When a group or person allows their portion of the chain to break, we all have to work to reconnect that person or group's link in the chain. If we are mean or harsh or violent, more links are broken and the chain that is our community becomes weaker rather than stronger. We move farther from peace in our home, school, and community.

Cultivating Inner Peace

Lesson 2: “Visioning”

Overview: One challenge that students face is being motivated to learn about an idea they are not interested in learning. Students must be challenged to look outside their limited experience to imagine their own as well as their community’s greatest potential. They can do this when thinking about peace. They can consider what peace would look like in their communities by visioning themselves not as an active member but as someone encountering their community for the first time.

Objectives: Each student will:

1. Reflect on what peace looks like in his or her community
2. Consider what an outsider might think peace looks like
3. Write and/or draw an image of what peace appears to be on the most surface level, or what can be seen

Materials:

paper
pens/pencils
art materials (optional)

Activity: Guide the students to a journey

1. Imagine that you are in a peaceful community. What signs of peace, justice, and respect do you observe? What do you observe in this community?
2. Now let us go back to your own community. What do you see? Is your community similar to the peaceful community you just visited? What are the similarities? What are the differences?
3. Now on your drawing paper, draw two (2) circles.
 - In the first circle, draw what you see when you go outside everyday.
 - In the second circle, draw what the peaceful community.
4. How can you help make you community peaceful? What might you be able to change? How can you effect change to make peace in your community a reality? Is it possible?

Discussion:

1. List class ideas and strategies on the board.
2. What are the common features of a peaceful community? Of your community?
3. Are there unique features of a peaceful community? Of your community?
4. Display circles.

Synthesis: If you can envision a perfectly peaceful community then there is hope that you can create it with the help of others. Think of ways you can help your community to be more peaceful. This includes clean-up, relationships with others, violence prevention, etc.

Cultivating Inner Peace

Lesson 3: Recognizing Our Own Peace Process”

Overview: This lesson will allow students to consider their own strategies for creating peace as well as to identify the way that others would view them. By making each student identify him/herself with a specific group, it both limits the frame of reference and widens the gap between students. Cultural differences affect both conflict and communication.

Objectives: Each student will:

1. Identify a group to which he or she belongs and the peace building/ conflict resolution strategies that go along with that group
2. Consider how an outsider might view his or her group and what implications that has on the responses each person makes

Materials:

chart paper
markers

Activity:

1. Form small groups of 7-8 students. Each group will constitute one neighborhood community.
2. In group, take turns finishing each of these sentences:
 - A visitor in my community would see...
 - We welcome newcomers by..
 - We deal with conflict by...
 - You will know that you violated our expectations by...
3. Each group will record paper the responses and write on kraft paper.
4. The results will be shared in the class.

Discussion:

1. What was your reaction to this activity?
 - a. Did you feel comfortable or uncomfortable talking about your own group?
 - b. Did you learn anything new or surprising from a member of your group?
 - c. group?
 - d. What are some common stereotypes about various cultural groups that others hold?
2. How might stereotypes contribute to conflict?
3. How does conflict influence stereotypes?

Synthesis: End by restating that the influence of stereotypes and grouping affects both conflict and communication. We need to be aware of how these affect us.

Adapted from LeBaron in CARITAS

Cultivating Inner Peace

Lesson 4: “Perception and the Elephant”

Overview: Perception is important, but more important is understanding the whole picture rather than pieces of it. Sometimes people cannot figure out the whole picture on their own, but when others’ perspectives are taken into consideration the whole picture becomes clear.

Objectives: Each student will:

1. Manifest appreciation of the perceptions of others;
2. Identify the role of social self-perception at a neighborhood or community level

Materials:

“Elephant Parable” (India)

Activity:

1. Read the “Elephant Parable” out loud, putting the different perceptions of the elephant on the board for a reminder. Imagine what this creature would look like with these parts put together!
Leg – tree trunk
Stomach – wall
Trunk – snake
Tail – rope
Ears – banana tree leaf

Because none of these can be seen, there is no way for them to construct the larger view of what the elephant is. They could solve their conflict if just one person could help describe the larger picture, but if they remain steadfast in their single view they will argue.

Class discussion:

1. Who is right or are they all wrong? Why?
2. What is the biggest problem they have in their perceptions of an elephant?
3. Have you had a disagreement with someone when perception was the main reason for the disagreement?
4. Have you ever experienced a time similar to the Elephant Parable with your friends or family?
5. How is the conflict in Mindanao a matter of perspective?
6. How can you or peace leaders help others see the other perspectives within the framework of the Mindanao conflict?

Synthesis

Conflict and communication often change according to perceptions. How we see the world could be very different from how the person next to us sees it. Religion, gender, nationality, family, and education can all contribute to changes in perception and we cannot always avoid that. We can, however, push ourselves to try and see what others perceive to begin to widen our own picture of the situations we face.

Adapted from CARITAS

“The Parable of the Elephant”

A group of blind men approach an elephant. The first person latches onto the leg and says, “an elephant is a tree trunk; it is big, round, and rough.” The second hits the stomach and says, “A tree, no way! An elephant is like a wall; high, solid, and wide.” The third grabs the trunk and exclaims, “The elephant is like a snake, long and flexible.” The fourth person finds the tail and replies, “No, the elephant is like a rope with a wire brush on the end!” The fifth blind man catches hold of the ears and proclaims, “The elephant feels like a banana tree leaf!” The five stood arguing about their perceptions until they became angry and walked away.

Cultivating Inner Peace

Lesson 5: “Bag of Nails”

Overview: When people act on their anger or disrespect, the pain that they inflict takes a long time to heal, if it ever does. Living with prejudice, anger, and disrespect all contribute to the way that we treat others, even if we do not always mean to cause pain. We must be aware of how our actions affect others in the moment but also of how those actions will affect their emotional struggles in the future. All people deserve to be treated fairly, and it is hard work to make sure that we are acting in a way that demonstrates respect. If we do not have inner peace, we must continue to evaluate the reasons why we treat others the way we do and how to manage our own emotions and attitudes.

Objectives: Each student will:

1. Reflect on his or her personal shortcomings privately
2. Reflect on how allowing attitudes can become negative actions toward others
3. Discuss ways to work through attitudes to create positive actions and learning

Materials:

“Bag of Nails” (from CRS’ *Prayer Without Borders*, p. 41)

notebook

pen/pencil

Activity:

1. Motivation questions:
What do you do when you lose your patience?
How do the people around you feel when you lose your patience?
Are others affected when you lose your patience?
2. Read the story to the class.
3. Ask the students to answer the following questions. (Write their answers on a piece of paper.
 - What does the father mean when he tells the boy that the wood will never
 - What is an attitude, prejudice, or response that I have that may cause hurt to others?
 - How might I realistically help heal my own issue?
 - How might I help heal others whom I have hurt?

Discussion: Teacher poses each of the questions again, asking if there are any students who would be willing to share what they have written. Teacher will share his or her own answers to the questions as a role model to the students.

Synthesis: End by saying that all people have attitudes, prejudices, and responses that affect others. It is how we learn to manage these issues that allows us to be fair. If we can first understand how we respond to others and how it affects them then we can begin to heal ourselves and them in order to bring about inner peace and change for the better.

Appendix: “Bag of Nails”

This is a story of a little boy who had a bad temper. His father gave him a bag of nails and told him that every time that he lost his patience, he should hammer one nail on the back of the door.

The first day the boy hammered 37 nails. In the following days, in the measure that he learned to control his temper, he hammered even fewer nails. He discovered that it was easier to control himself than hammer nails on the back of the door.

The day arrived in which he could control his temper during the whole day. His father suggested to him that he take a nail out for every day that he was able to control himself.

The days passed and he was able to announce to his father that there were no more nails to remove. The man took him by the hand, led him to the door, and said to him, “You have worked hard, my son, but look at those holes in the wood. It will never be the same. Every time that you lose your patience, you leave wounds like the ones you see here.”

Cultivating Inner Peace

Lesson 6: Smoking

Overview: Smoking is one of the most common form of addiction. Promoting deeper understanding on the danger of smoking and demonstrating concrete actions on how to prevent it are discussed in this lesson.

Objectives:

1. Discuss the harmful effects of smoking to health of the smokers and the passive smokers;
2. Learn ways to prevent smoking.

Materials

Picture puzzle of a person smoking
Matches
Empty pack of cigarette
Cigarette
Plastic bottle

Activity

1. Group the class into 3. Give each group a picture puzzle to solve. Give the groups 5 minutes to do the activity.
2. Acknowledge the group who finish first through a clap.
3. Each group will report to the class by answering the following questions:
 - a. What do you feel about the picture in the puzzle?
 - b. Is this common in your home or community?
 - c. What can you say about these people?
4. After the group reports, teacher will perform a demonstration showing the effects of smoking to our body.

Show the materials to the class.

Procedure

- 1.) Drop a cotton ball into a plastic bottle.
- 2.) Create a ball of modelling clay
- 3.) Place modelling clay to block the mouth of the bottle.
- 4.) Use a pencil to poke a hole through the modelling clay until you see the pencil tip inside the bottle;
- 5.) Remove the pencil;
- 6.) Stick end of filtered cigarette into the hole created in the modelling clay;
- 7.) Light the cigarette;

- 8.) Gently squeeze the plastic bottle to stimulate breathing (squeezing the bottle draws cigarette smoke inside the bottle the way lungs draw smoke into the body. (You might let students take turns squeezing the bottle).
- 9.) After pumping the bottle a dozen times or so, extinguish the cigarette. Then remove the clay plug.
- 10.) Ask learners to observe the cotton balls in the bottom of the container.

Discussion

1. After the demonstration, the teacher leads a discussion with the following questions:
 - a. What happened?
 - b. How does the cotton ball look?
 - c. Why does it look that way?
 - d. How does this demonstration show the potential effects of smoking on the body?

Synthesis: Smoking is one of the most common forms of recreational drug use. Tobacco smoking is today by far the most popular form of smoking and is practiced by over one billion people in the majority of all human societies.

Smoking harms nearly every organ of the body. Smoking causes many diseases to the smokers as well as to passive smokers. Passive smokers are the people who do not smoke but are able to inhale the smoke of cigarettes. Smoking causes coronary heart disease, lung and bladder cancer, oral cavity cancer, leukemia,... Smoking among women may also cause infertility, stillbirth, low birth weight, and sudden infant death syndrome (SIDS).

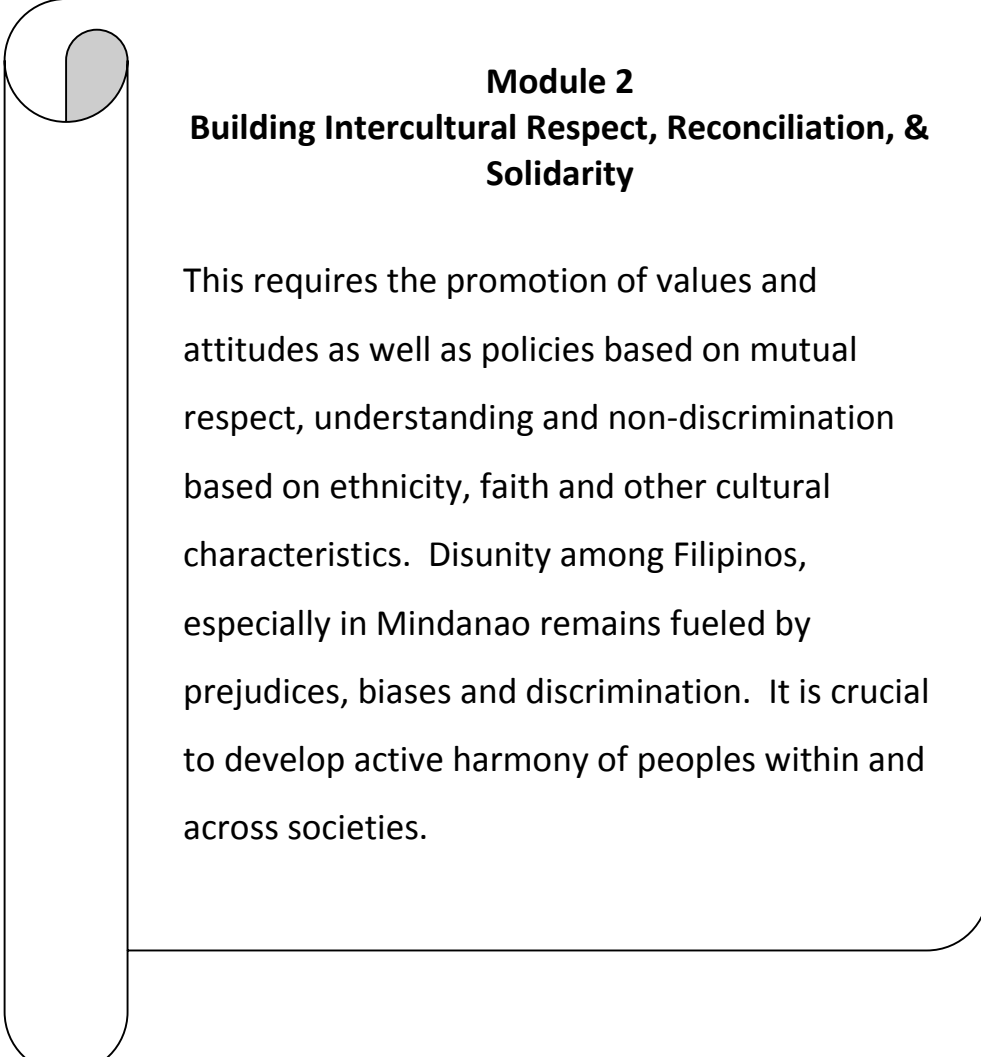
http://www.cdc.gov/tobacco/data_statistics/fact_sheets/health_effects/effects_cig_smoking

Teacher provides additional information about the harmful effects of smoking (supported with pictures).

1. Teacher will also explain about how non-smoker can become a “passive smoker”.
2. Teacher defines concept of passive smoking and cite examples on this.
3. Let learners suggest ways on how to prevent to become passive smoker.

Transformative action

End the session by encouraging the learners to make a slogan on No Smoking campaign. Let the learners decide where to put their slogan.

A decorative scroll graphic with a white background and a black outline. It has rounded corners and a vertical strip on the left side that looks like a scroll binding. There are three circular elements: one at the top right, one at the top left, and one at the bottom left, all with a grey fill and a white outline.

Module 2

Building Intercultural Respect, Reconciliation, & Solidarity

This requires the promotion of values and attitudes as well as policies based on mutual respect, understanding and non-discrimination based on ethnicity, faith and other cultural characteristics. Disunity among Filipinos, especially in Mindanao remains fueled by prejudices, biases and discrimination. It is crucial to develop active harmony of peoples within and across societies.

Building Intercultural Respect, Reconciliation, & Solidarity

Lesson 1: "Trust and Communication"

Overview: Peace requires trust between people who may not know much about each other. Just as we want others to trust us, so we must be open to the idea of trusting the goodness in another person.

Objectives: Each student will:

1. Name the effects of gossiping on their trust of others and others' trust in them
2. Recognize the need to be open to strangers and people who have different backgrounds, lifestyles, or religions
3. Understand the importance of trusting others for survival and safety

Materials:

blindfolds for $\frac{1}{2}$ or $\frac{1}{3}$ of the class
pen/pencil
paper

Activity: The Teacher

1. Asks the following questions writes the responses on the board:
 - a. Why do we trust friends?
 - b. What within ourselves allows us to openly do that?
2. Discuss the idea of strangers and their roles in daily life.
 - a. When do students encounter people they consider strangers?
 - b. How do they treat people they do not know well or at all?
 - c. Why do we trust some strangers and not others?
3. Put class in groups of 2 or 3, one blindfold for each group. Avoid putting close friends together in the same group.
4. From where they are in the classroom, one member will guide another blindfolded member of the group to the door using words only. This can be made more difficult by choosing a different location and/or spinning the blindfolded member to confuse his/her direction.
5. Repeat the activity so each member is allowed to be both guide and blindfolded.
6. Have groups decide what worked best and worst in guiding and listening to the guide.
7. Ask students to share groups' views with the class. Discuss why certain things worked better or worse.

Discussion:

2. What was involved in successful guiding words or directions?
3. Which was more difficult guiding or listening? Can you see why it is important to trust the other person no matter which role you are in? Why?
4. What did you learn about how you listen to another person?
5. What did you learn about how you instruct another person?
6. How would the activity be different if a total stranger guided you?

Synthesis: When we interact with people we know and those that we do not know, we need to be willing both to guide and to listen. If we can work on our skills as both fair and constructive leaders while we admit that sometimes we need to be quiet listeners, we can begin to work to make peace in our homes, schools, and communities. We need to be both leaders and followers in peacemaking. Without these qualities, however, we cannot hope for peace within us or among us.

Building Intercultural Respect, Reconciliation & Solidarity

Lesson 2: "Reconciliation Fruit"

Overview: Reconciliation has long been recognized as a key element of a just and lasting peace. Yet there are no specific formulas for reconciliation processes. The meaning given by individuals and groups to experiences of violence and the ways they deal with their impact are intrinsically linked to specific social and cultural contexts.

Objectives: Each student will:

1. Identify images of reconciliation
2. Highlight cultural and religious differences in reconciliation
3. Examine the role of forgiveness in reconciliation

Materials:

chart paper
markers

Activity:

1. Divide the class into small groups. Provide the groups with paper and markers.
2. Ask each group to draw a tree on their paper.
 - a. If reconciliation were a fruit, what does the tree need to produce the fruit?
 - b. What would be the earth, water, sunlight, etc., for the fruit's successful growing?
3. Groups should discuss and then draw those elements on their tree.
4. Each group will make a short presentation to the class.

Discussion:

1. What similarities and differences between trees do you observed?
2. Why did your group include certain elements (e.g., forgiveness, apologies, love, compassion,..)?
3. Did religion come into your discussion as one of the elements?
4. What is the role of forgiveness in reconciliation?
5. How does culture affect reconciliation?
6. Would your tree have different elements if you practiced a different religion? Why or why not? Would your tree have different elements if you were from a different country? Why or why not?
7. How can you foster those elements that you included to reconcile differences you have with other people or groups?
8. Consider the case of the tri-people on Mindanao.

9. Does each group have separate elements or are some shared?

10. Can you build on shared elements in order to work for peace together? How?

Adapted from CARITAS

Building Intercultural Respect, Reconciliation & Solidarity

Lesson 3: “Story-telling and Perspective”

Overview: Students will recognize the role of bias in a story. How a story is told or what the attitude of the story-teller reflects in how the story is told to the listener and reflects in how the listener interprets the details of the story.

Objectives: Each student will:

1. Model storytelling from two different guided perspectives
2. Note the effect of perspective has on a similar story

Materials:

cards with perspective roles written on them

Activity:

1. Divide students into pairs or groups of three.
2. One student will tell the story of what he or she did in the morning before coming to school, including details about eating, travel, and who he or she met.
3. The listener will retell the first person’s story, recalling as many details as possible. Also, the listener should comment on the way the first student told the story (excited, happy, bored, etc.)
4. Give each student a card with a perspective on it. Tell them not to let anyone see what is written on their card. The perspectives should be as follows:
 - a. The story is really funny.
 - b. You have to use the CR but first must finish the story.
 - c. You do not like the person you are talking about.
 - d. You are a security person describing the actions of a criminal.
 - e. You are lying about everything that happened.
 - f. You add some gossip to the details.
 - g. The story is very sad.
5. Now each student will retell the original story with his or her new perspective in mind. The stories should all sound different.
6. Students will discuss after each version without revealing the perspective:
 - a. What changed about the story in this version?
 - b. How did the student tell the story?
 - c. Was there any visible or audible difference in the way the student spoke?
7. Reveal the card and perspective
 - a. How could the student have done better to demonstrate the perspective?
 - b. What did the student do well?

Discussion:

1. How did you notice that information changed depending on the student's perspective?
2. Have you ever noticed a similar situation in the way you or your friends tell stories?
3. Do we often change stories as we pass them on? Why?
4. Can you share any times that you have done this?

Synthesis: Recap that it is important to recognize that we bring our perspectives and backgrounds to the stories we share, sometimes without even realizing that we are doing it. When we deal with others we must remember this. When we are addressing conflict it becomes even more important to understand our audience and the perspectives coming into the situation.

Adapted from CARITAS

Building Intercultural Respect, Reconciliation, and Solidarity

Lesson 4: “Hope”

Overview: This lesson illustrates the active-nature of hope. To have hope requires not only vision, but also the desire for action. To have hope demands also that we have courage to be doers, not only thinkers.

Objectives: Each student will:

1. Discuss their hopes for peace in their community and on Mindanao
2. Understand how hope for ourselves and for others is a symbol of the respect we have for the work we can each do to promote peace

Materials:

Hope Prayer (from CRS' *Prayer Without Borders*, p. 7)

2nd copy of Hope Prayer cut into stanzas, distribute throughout class

Activity:

1. Read prayer as a class. Write “hope” on the board.
2. Re-read prayer, student participants standing to read their parts. Remain standing once they have read so there are 9 students standing at the end of the prayer.
3. Ask each of the students standing for a one or two word definition of hope. They can take a cue from their portion of the prayer if they need to. Write their definitions on the board. Once the student shares his or her definition they can be seated.

Discussion:

1. Is there anyone who would like to add another definition of “hope”?
2. What one definition of hope do you connect with? Why?
3. How is hope described as action?
4. What hopes do you have for yourself?
5. How can you/we achieve those?
6. What hopes do you have for your community?
7. How can you/we work to achieve those?
8. What hopes do you have for the conflict in Mindanao?
9. How can you/we work to achieve those?

Synthesis: Once students have had adequate time to share, remind them that hope of young people must be translated into action. Hope is idealism, but it can become realism if motivated

people choose to work for the ideas that they believe in. Just as the prayer says, "To have hope is to live." We all want to live and to live well.

Hope Prayer

1. To have hope
Is to believe that history continues open
To the dream of God and to human creativity

2. To have hope
Is to continue affirming
That it is possible to dream a different world,
Without hunger, without injustice,
Without discrimination.

3. To have hope
Is to be a courier of God
And courier of men and women of good will,
Tearing down walls, destroying borders,
Building bridges.

4. To have hope
Is to believe in the revolutionary potential of faith,
Is to leave the door open so that
The Spirit can enter and make all things anew.

5. To have hope
Is to believe that life wins over death.

6. To have hope
Is to begin again as many times as necessary.

7. To have hope
Is to believe that hope is not
The last thing that dies.

8. To have hope
Is to believe that hope cannot die,
That hope no longer dies.

9. To have hope
Is to live.

-Missionary Sisters of St Charles Borromeo (Honduras)

Building Intercultural Respect, Reconciliation, and Solidarity

Lesson 5: “Solidarity: Seeing the Other”

Overview: Solidarity is more than simply understanding how other people live in our world, but it must begin there. In order to understand, first we must see the reality of the world around us and around others. We must try to understand by living and walking with people unlike ourselves in order to share the life of the world with them.

Objective: Each student will:

1. Understand the concept of solidarity
2. Discuss the story, ‘Needy People’ and show how it relates to their life

Materials:

“Needy People” story (from CRS *Prayer Without Borders*, p. 39)

Activity:

1. Begin by describing solidarity as the idea of living our lives aware of how other people live their lives, be it in poverty, in injustice, in wealth, in many different ways. When we live in solidarity with others, we begin to understand their perspective and our role in the whole world rather than our small part of it.
2. Read story to class, but do not read past the father’s question, “And what did you learn.” At that point, stop the story and ask the class:
 - a. What did the father expect the boy to say?
 - b. Why do you think the father has certain expectations?
3. Continue the rest of the story.
 - a. What do you think of the boy’s perspective?
 - b. What did the boy learn about his world?
 - c. What makes the boy’s perspective so different from his father’s?
 - d. How does this story illustrate the idea of solidarity?

Discussion

1. Talk about what the students would see if they entered another community nearby (one of a different faith or background).
2. How could what they see help them to better understand that other community?
3. If someone came into your community, what might they see that could best help them understand the way you live?

Synthesis: End by pointing out how important it is to understand not only our perspective on how others live, but understanding how they view their own lives and ways of living. Our lives

may look very similar to the lives of others, but the ways we view each other make us think we are very different. If we can grow to understand others we can be better peacemakers and citizens.

Appendix

“Needy People”

Once a rich father took his child on a journey to the countryside with the firm intent that the child see how poor certain people were and understand the value of things and how fortunate their family was. They spent a day and a night in the farmhouse of a very humble peasant family.

Upon concluding the trip, on the way home, the father asked the child, “What did you think of the trip?”

“Very pretty, Dad.”

“Did you see how poor and needy people can be?”

“Yes.”

“And what did you learn?”

“I saw that we have a dog at home; they have four. We have a twenty-meter pool; they have a creek without end. We have imported lamps in the patio; they have the stars. Our patio goes to the wall of the house; theirs goes to the horizon. Especially, Dad, I saw that they have time to converse and to live in family. You and mom have to work all of the time and I almost never see you.”

The father remained speechless and the child added, “Thank you, Dad, for showing me how rich we someday could be.”

Building Intercultural Respect, Reconciliation, and Solidarity

Lesson 6: "Walk Together"

Overview: No matter where we are or who we encounter, we must remember that there are many different perspectives for each interaction, for each conflict, and for each event. Even in the most routine moments, like walking down a familiar street, there are opportunities for us to be open to new ideas or to shut them out.

Objectives: Each student will:

1. Reflect on qualities they display to others
2. Understand that how they act and respond to others in their community should reflect their desire to build peace, justice, and understanding there

Materials:

"Walk Together" (prayer from CRS' *Prayers Without Borders*, p. 47)

paper

pen/pencils or markers

scissors

Activity:

1. Read the prayer aloud. Give a short time (10-20 seconds) of silence after the reading ends.
2. When completed form groups of 5-6 students and ask them to answer the following questions and write their answers on a kraft paper:
 - a. What did you think about during the silence? During the prayer?
 - b. Did it affect your perception of the prayer?
 - c. What impact did the prayer have on you?

Group reports will be made and teacher processes by asking:

- a. What are your observations on the reports made?
 - b. How useful is the prayer to the students of the class?
 - c. Will you recommend this prayer to other students? Why?
3. On a white bond paper ask the students to put their foot on the paper and trace the outline of your foot. Cut it out.
4. On the cutout, write one word that they would like people to think of when they walk past them on a busy street. Make sure it is a word about who they are, not how they look or where they are from.
5. Have students post their footprints on the wall and allow the class to view them.

Synthesis: As lesson ends, challenge the class to take steps in order to make evident through their actions the good qualities that they want others to see in them.

Appendix

“Walk Together”

As I walk down dusty roads or
Busy concrete boulevards
Help me, God to take the time to see in the eyes of the other
To recognize the other, in order to respect.

As I encounter many peoples, many races,
Help me to appreciate the hand of the other,
To recognize those hands that create and build, in order to work together.

As my path calls me to various places,
Help me to learn to walk together with others on paths that lead to peace,
Recognizing that by walking with others, in working together,
We learn to recognize ourselves in the other,
To recognize and appreciate our differences.

And begin to recognize what love is about.

-Jennifer Jag Jivan
Pakistan

Building Intercultural Respect, Reconciliation, and Solidarity

Lesson 7: “STEREOTYPING”

Overview: In order to develop intercultural respect and solidarity, it is important that we reexamine and be aware of our attitudes toward other tribes.

Objectives:

1. Define what is stereotyping
2. Gain a deep understanding of stereotyping
3. Reflect on the negative and positive effects of stereotyping
4. Suggest ways of changing our attitude of stereotyping

Materials:

- Pens, kraft paper

ACTIVITY:

The facilitator will do the following;

1. Divide the participants into three groups
2. Assign a leader to facilitate the discussion and presentation
3. Each one will share their negative perceptions and attitudes toward other tribes in their community
4. The leader will present their group work to the whole class

DISCUSSION:

1. What can you say about the list shared by the groups?
2. Are these attitudes prevalent in your group? In school? In your community?
3. How do you feel about these attitudes?
4. Why do people have these perceptions and attitudes towards other tribes?
5. How can you encourage change in perceptions and attitudes?

SYNTHESIS:

Stereotype is a popular belief about specific social groups or types of individuals. Stereotypes are standardized and simplified conceptions of groups based on some prior assumptions.

Stereotypes allow individuals to make evaluations of individuals about whom they possess little or no information. Over time, some victims of negative stereotypes display self-fulfilling prophecy behavior, in which they assume that the stereotype represents norms to emulate.

Negative effects may include forming inaccurate opinions of people, erroneously judgmental, preventing emotional identification, distress, and impaired performance.

Stereotyping often leads to discrimination and oppression of groups or individuals. Hence, being aware of this behavior should be one of the goals of peace education. Peace education should promote a change of this attitude so that respect of each other may be manifested.

Transformative Action:

Community exposure/Immersion: living with families belonging to other tribes will help us to understand deeper their own tribe and as well as the other tribes.



Module 3

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

Dismantling the Culture of War

Lesson 1: "ARMS"

(Adapted from "Living Values" 1997)

Overview: In order to change their perspective on war and violence, students can examine the meaning of a simple word like "arms". In this way, they can be made aware of their personal biases and how those thoughts lead them to view the world.

Objectives: Each student will:

1. Understand the meaning of the word arms
2. Recognize the way that words can be used to create very different images
3. Consider what perspective leads them to think and feel in the context of arms, violence, and action
4. Create a slogan and poster to display their view on the culture of peace

Materials:

paper
pencils
art supplies (crayons, pencils, paints, etc.)

Activity:

1. Teacher begins, "Today we will discuss dismantling the culture of war in our community. We will begin with arms. What are arms?"
2. Take note of responses on board then refocus to concentrate on human arms
 - a. What do people use their arms to do? (list on board)
Example: write, hold things, hug, paint, hit, etc.
3. Ask or discuss what it means when both our body part and weapons have the same name and can be thought of as extensions of people
(It brings the culture of war right onto us, can make it unavoidable.)
4. Share slogan, "Hugs not guns." Ask what other slogans they could use to get people to consider joyful or peaceful actions rather than violent ones.
5. Allow students to sketch and share ideas.
6. Students create peace posters with words and illustrations to demonstrate idea of peace and love within community.
7. Share posters with group and display in class or school.

Synthesis: People have various reasons for wanting to own a gun. Because some considers it as extensions of themselves, they look at guns as tools for protection. But experience tells us that guns lead to violent conflict, intensify armed conflict and result to many human rights violations. Guns create fear and trauma among victims. Hence, the need to campaign through posters the control of the proliferation of arms.

Dismantling Culture of War

Lesson 2: "IDENTIFYING LEVELS OF CONFLICT"

Overview: Students need to understand where their concept of conflict comes from and what influences their understanding. They must also hear what the word "conflict" means to others.

Objectives: Each student will:

1. Examine attitudes associated with conflict
2. Identify different levels of conflict as presented and encountered in society
3. Determine steps to be taken to dismantle a culture of war

Materials:

chart paper
markers
(or) chalkboard and chalk

Activity:

1. Either in small groups or with whole class, write the word "conflict" on the center of the paper or board and circle it.
2. Ask students to call out words or phrases that they associate with the word conflict. This might be emotions, situations, types of conflict, sources, or effects.
3. Accept all responses. Draw lines from each response to the word "conflict". As the number increases, teacher or group writer should try to group responses in some way. Connect responses that seem to support or equate with each other, slowly this will turn into a web.
4. Allow students to share for 7-10 minutes or until they have no more responses.

Discussion: When the web is completed or time is over, ask the following:

1. What does the class web show?
2. What are some main themes in the web? Why?
3. Identify some themes and ask the following questions:
 - a. Is there a specific type of conflict in mind in these responses?
 - b. Is the conflict local or personal? Why?
 - c. Is the conflict global or political? Why?
4. Does anyone have positive associations with the word "conflict"?
5. Why are most or all reactions to "conflict" negative?

Synthesis: End by making the point that in order to dismantle the culture of war, people need to recognize that it is a negative thing. Violence and conflict make students think of negative emotions, actions, and incidents. This suggests that if they desire peace they should not promote conflict in their actions or words.

Adapted from CARITAS

Dismantling the Culture of War

Lesson 3: "Fire"

Adapted from CARITAS

Overview: Students need to be aware of the presence of the mentality of conflict present in their community even when violence is not visibly present.

Objectives: Each student will:

1. Examine the stages of conflict
2. Consider the stages of conflict as seen within his or her community
3. Consider how stages can be addressed in order to create groundwork for peace building

Materials:

"Fire" handout for students
paper
pen/pencil

Activity:

1. Identify the conflict in Mindanao as the subject of this discussion.
2. Pass out handout to students. Write each of the five stages on the board.
3. Ask student to share examples from the Mindanao conflict that highlight each stage of the fire. These may be particular events, important dates, or changes that were noticeable in the conflict.
4. Write their comments under the appropriate state on the board.

Discussion

When students are finished sharing, allow them to comment on or discuss anything they noticed.

1. Where is the conflict now?
2. Has the conflict cycled back and forth between stages?
3. What short term and long term goals can we make to help end the cycle of conflict?
At school? In community? In Mindanao?

Synthesis: End with discussion, make sure focus stays on students' positive roles as peacemakers and does not move to politics or blame.

Dismantling the Culture of War

Lesson 4: Toy Guns

Overview: This lesson will show how toy guns may lead to a culture of violence.

Objectives:

1. Identify the harmful effects of toy/improvised guns;
2. Suggest ways on how to help prevent the proliferation of toy/improvised guns.

Activity 1:

1. Ask the class to answer this question: "What gift you wish to receive during special occasions like birthday, Christmas, graduation, etc. Answers should be written on metacards.
2. Ask the students to pose their outputs under the following categories: Clothes & shoes; Educational games (e.g., scrabble, snakes & ladder, other board games); computer games; toy guns; dolls; candies & chocolates; others.
3. Ask the following questions:
 - a. Who said they like toy guns for gifts?
 - b. Why do you choose this gift?

Activity 2:

1. Teacher will relate a story about a child who accidentally shot another child to death using a real gun.
2. Pose these questions:
 - a. What is the lesson of the story?
 - b. How do you relate the story to those children who like to play toy guns?
 - c. Do you think toy guns are good for the children? Why?
3. Teacher will provide additional information about the harmful effects of toy guns both psychological and health.

Synthesis: Do toy guns make a child immune to real guns? This is a common question heard everywhere. Many psychologists believe that children are in no real position to judge the difference between a plastic gun that looks like the real thing and an actual gun. It is also believed that toy guns contribute to a child's level of violence as much as TV, video games and movies.

Transformative Action

Encourage learners to write letters to concerned officials calling for the total ban of toy guns in the community.

Dismantling the Culture of War

Lesson 5: “THE 3 Ps”

Overview: Students will be introduced to conflict analysis through a well-known evaluation tool. This tool is the 3Ps, to wit:

- a. People (top) – refers to the relational and psychological elements of the conflict. This includes people’s feelings, emotions, individual and group perceptions of the problem.
- b. Process (top) - refers to the way decisions get made and how people feel about it. The process of decision-making in a conflict is often a key cause because individuals may resent the decisions that are made and they may feel like they were treated unfairly, both of which contribute to feelings of powerlessness. People who feel excluded or sense they cannot influence decisions affecting their lives will rarely cooperate with decision-makers or support these decisions. They may not directly object, but their behavior will disrupt the relationship in subtle ways.
- c. Problem (bottom) - refers to the specific issues involved in the conflict and the differences people have between them. This may involve different values, opposing views about how to make a decision, incompatible needs or interests, and concrete differences regarding use, distribution, or access to resources such as land. These are often referred to as the root causes of conflict.

Objectives: *Each student will*

1. Evaluate the conflict in Mindanao through the 3P Triangle conflict analysis tool
2. Understand the need to be aware of this process before action will be taken.

Materials:

Image of 3Ps Triangle on board or chart paper
chalk/board

Activity & Discussion :

1. Teacher draws the triangle figure on the board, explaining each corner as one of the 3 Ps.
2. Once the 3Ps are introduced, ask the students to consider the context of the conflict between the tri-peoples of Mindanao. Make notes on the board.

A. People:

1. Who is involved in the conflict?
2. Who is most involved in the conflict?
3. Who is only occasionally involved in the conflict?
4. How does each group perceive the situation?
5. How is the perspective of each of the tri-peoples different?

B. Process:

1. What methods are being used to resolve the conflict?
2. Are any groups using violence?
3. Is the conflict playing out in other ways? (demonstrations, Government, protests)
4. How have some of the actions affected or influenced the conflict?

C. Problem:

1. What are the issues of the conflict?
2. What are people fighting over?
3. What are some needs of the groups in the conflict?
4. What are some common values or interests between the groups in the conflict?

Synthesis: Once discussion has finished, point out the importance of evaluating all three elements within the conflict. Also, point out the importance of being aware of the tri-peoples perspectives and not only one or two of the three groups. It is first awareness and then action that will allow people to begin to solve the conflict on Mindanao.

Adapted from CARITAS

Dismantling the Culture of War

Lesson 6: “TRADITIONAL CONFLICT RESOLUTION”

Overview: The lesson presented here will introduce the learners on how to resolve conflict in community level that somehow continuously contribute to the increasing number of the culture of war in western Mindanao and the whole country as well.

Objectives:

1. Acquire knowledge and skills in traditional conflict resolution;
2. Describe and act out the traditional conflict resolution;
3. Have a deeper understanding of conflict resolution as an important pathway to peace;
4. Recognize the significant contribution of the traditional conflict resolution in peace education;
5. Show appreciation of the role of the traditional leaders in conflict resolution.

Activity: Role Playing on Land Dispute

1. The students are grouped into actors and the groups of elders.
2. The maximum number of actors is 6 and the rest of the members of the class are the council of elder.
3. The 6 actors are divided into two, three in each conflicting parties. One from each group members will be the lead actor and the two will be the sympathizers.
4. For a bigger class, the council of elders will have 5 members each.
5. The council of elders will set by groups inside the class.
6. The actors will present on the issue of land conflict – one group for the land owner and the other group for the tenant with their respective sympathizers.
7. After the actors’ presentation, the council of elders will discuss among themselves in each respective grouping their mechanism on how to resolve the conflict for 5-10 minutes.
8. Then, the council of elders presents their proposals by presenting it to the class.

Discussion:

1. How does it feel to be a member of the council of elders?
2. How important are the council of elders to the communities?
3. What conflict resolution strategies were shown in the proposals of the Councils? Which is the most common?
4. What conflict resolution strategy is common in your community? Have you observed any traditional mode of resolution? How was it done?

Synthesis

Conflict resolution refers to a wide range of processes that encourage non-violent ways to resolve conflicts outside of the traditional court system. Specifically conflict resolution is an approach that addresses the causes of conflict and seeks to build new relationships between parties in conflict. (Galace: 2006)

In the global context, Galace (2006) also pointed out that resolution of conflict was hindered by certain factors like to sit down and talk about the issue, ideological closedness, extreme nationalism or feeling of superiority. In other words, the attitudes and perception of man towards the other contributed to the situation of how man can or cannot resolve conflicts. The mere differences in ideology or even just how it would be define would hinder conflict resolution.

White (1990) cited in Galace (2006) posited theories as the foundation of the causes of war. One of these theories is the psychological. He maintained that the diabolical depiction of the enemy is the psychological causes on why there is war of conflict. The way people thought of his enemy as the bad guy would block the resolution of conflict. This mind set serves as an impediment to conflict resolution and widens the gap between parties.

Moreover, Toh (1999) cited in Galace (2006) explained the factors that hinders the creative resolution to a conflict. These hindrances are experience of strong emotion, indifference, helplessness, lack or no communication, provocation from sympathizers, personality focus lack of knowledge or mechanisms of handling conflict resolution and lack of time or the courage to negotiate.

Human as we are, conflict can be managed and resolved in a constructive and creative ways, like on how we created conflicts. Parties in conflicting groups can always find opportunities to improve their relationship and grow from experience. As what the famous line says "if there is a will, there is a way.

Traditionally, among the people in Sulu they have many ways in resolving conflict. They use this ways in marital conflict, that soon if not resolved will result into clan conflict. They also used this in land disputes, abduction of woman for marriage and other marriage or family related conflicts that ended in rido when not checked or corrected.

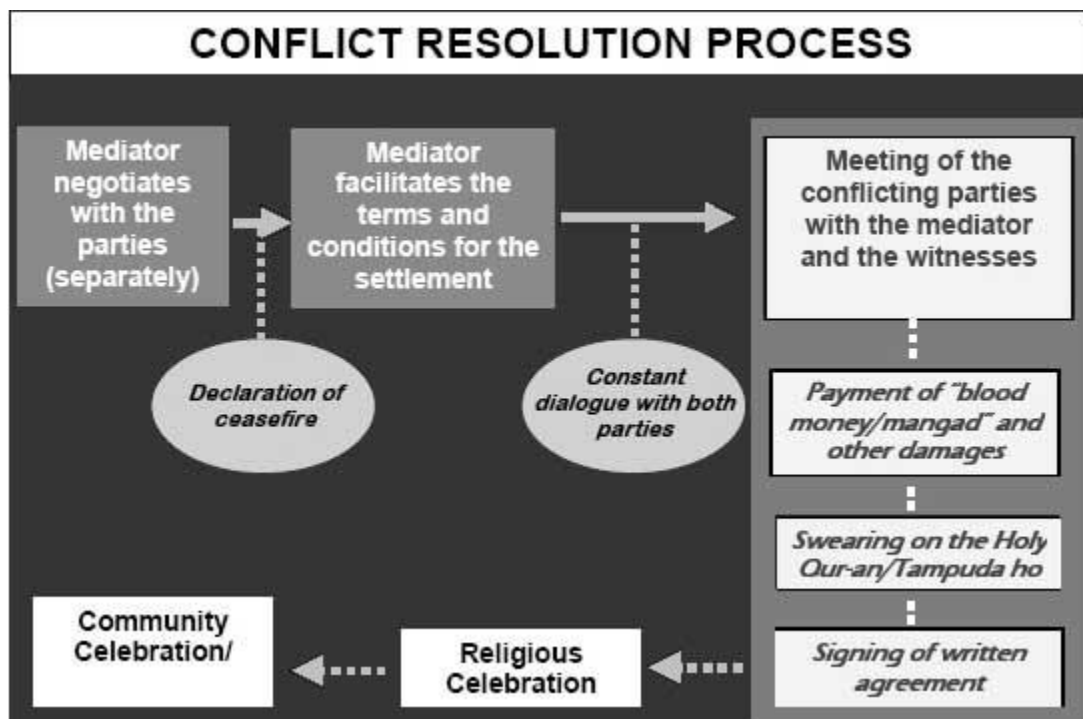
Among the Sulu ethnic communities, resolving conflict is such a huge responsibility. It is similar to what the non-government organizations that are advocating peace are doing. However, in such huge responsibility, it also great to have various ways to achieve a peaceful community.

The three ethnic groups in Sulu such as Badjao, Sama, and Tausug has what they call the **SARAH**. The **SARAH** could be an elder or the council of elder. The **SARAH** has a place or venue where the conflict are pacified and resolved. It is respected by the community and has no attachment to the families or clan in the community in terms of alliances.

However, in recent years, the **SARAH**, as a form of conflict resolution is diminishing. Most of them had gone ahead of us to the next life or at the twilight zone of their lives. The diminishing numbers of the sarah in Sulu community contributed to the increasing numbers of conflicts especially on the issue of land disputes and marital conflicts that had a domino effects of conflicts. It also contributed to the degradation of value formation among the people in the communities where no one holds and controls them in time of conflict. And even the proliferation of the lawless elements are somehow the result of the diminishing glory of the SARAH. The communities in Sulu lost its binding force that has a big contribution and significance to peace and development.

To resolve local conflicts resulting from land disputes, marriage –related issues, and other clan conflicts, the traditional mode is often still used.

From the peace education perspective, the ‘win–win’ characteristics observed in many traditional ways of resolving conflict should be highlighted. This is in contrast to the ‘win–lose’ traits of the so–called western model. The traditional way of resolving conflict is shown: <http://cpcbrisbane.org/Kasama/2005/V19n3/OfeliaDurante.htm>



Transformative Action

- Create one sector of the student body/student government a council of concerned students for conflict resolution using a sarah like format.
- Join peace advocacy

Dismantling the Culture of War

Lesson 7: “ Bullying”

Overview: Bullying is increasingly being reported in many schools. What is the role of young people and adults in preventing and responding to bullying?

Objectives:

1. To describe what is bullying and different forms of bullying;
2. To discuss the effects of bullying.
3. To suggest ways of responding and preventing bullying.

Materials:

Video clips showing the different forms of bullying or
Pictures of bullying
Kraft paper & markers

Introduction

Bullying comes in many forms- name calling, teasing, threats, shunning, social exclusion, spreading malicious gossip, withdrawal of friendship, etc. Bullying tends to peak in middle school and early high school, when peers become more and more important for the adolescents, who turn to peers to establish their identity, and for assurance and comfort.

It is defined in the dictionary as intimidation, mistreatment, oppression, harassment, victimization, or maltreatment. Before it was only confined to a classroom or school yard. Nowadays, bullying is worldwide, and has intensified in meanness and manipulation.

Activities:

1. Before the film viewing, the teacher will give the guide questions for the students to answer after they will watch the video presentation.
2. Guide questions like:
 - Are you familiar with the term “bullying”?
 - Do you know anybody who became a victim of bullying?
 - Have you experienced such kind of mistreatment from somebody?
 - If yes, what did you feel when you encounter such?
3. The teacher sets the class and prepare for the activity intended for the day – film showing/ picture viewing about different forms of bullying, its perpetrator, and the effects on the victim of such treatment. Instruct them to observe clearly what they are about to watch. (http://www.youtube.com/watch?v=PNO9dh5_ER4; / <http://www.youtube.com/watch?v=gcRAQZYDIdM>)

4. After the video presentation, the teacher will then group the students of 5 members each and brainstorm among members of the group following the guide questions presented by the teacher and other reflections which regards the presented video.
5. The teacher will provide one kraft paper where the group will write their responses on the guide questions. The group will choose/ assign one rapporteur who will present/ discuss the group's answers to the questions.

Discussion:

1. What do we get from bullying?
2. What will you do if you are being bullied?
3. How does bullying affects one's life?
4. How could you possibly avoid from being bullied?

Synthesis

Bullying can ruin one's life regardless of age, status, and gender. It is one problem that parents especially the school must look into consideration and take action to totally eradicate this kind of mistreatment that is happening not only in schools but in the community as well.

Transformative action

The students through the class officers will come up with a slogan campaign against bullying.

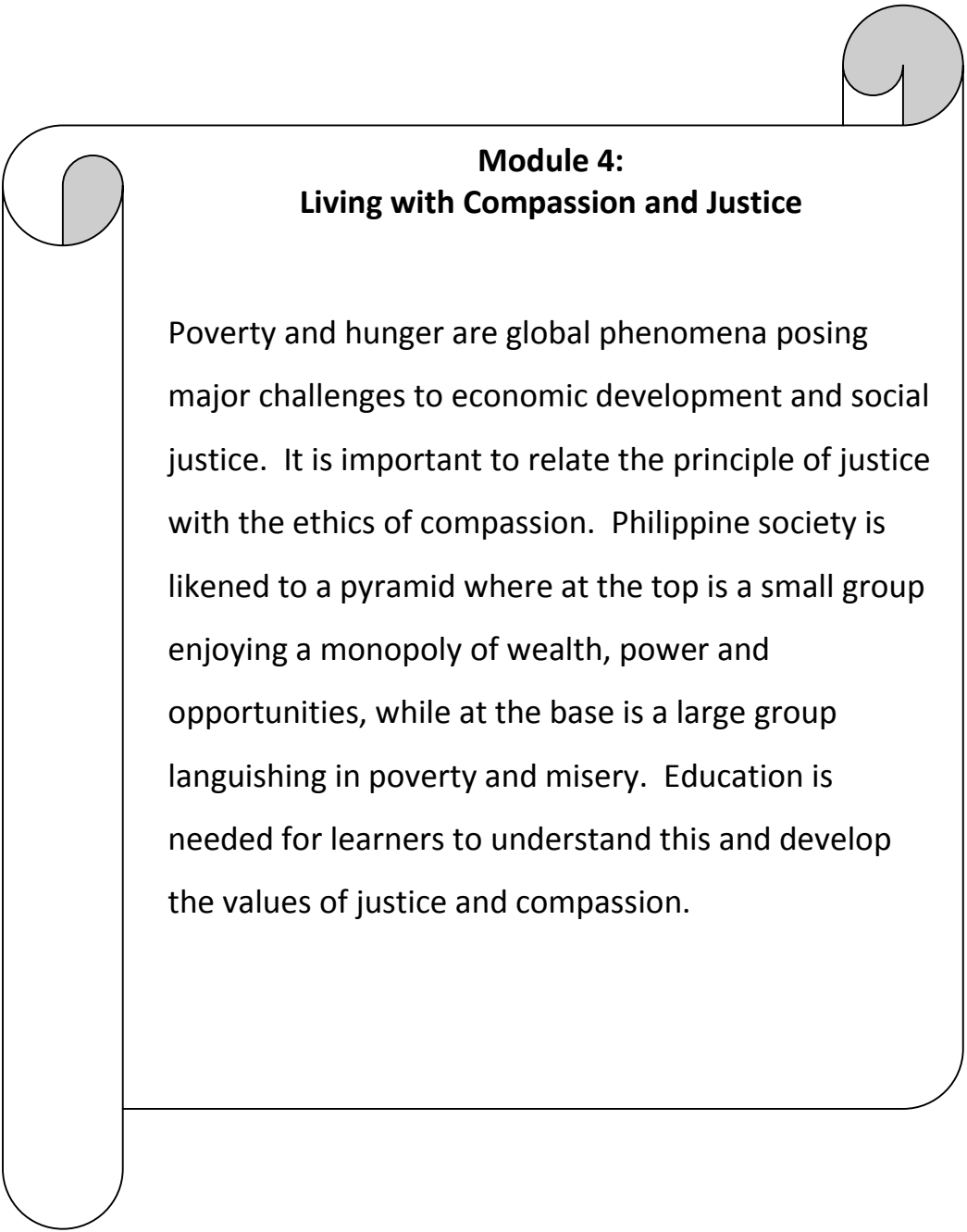
Appendix



childsafetyaustralia.com.au



totstoteensmagazine.com

A decorative graphic of a scroll with a grey circular element at the top right and a grey semi-circle at the top left. The text is contained within the scroll's frame.

Module 4: Living with Compassion and Justice

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.

Living with Compassion and Justice

Lesson 1: “How and Why?”

Overview: Compassion and justice in peace education seek to raise awareness of the reality and causes of poverty, hunger, oppression and injustice, and the interdependence of poverty and affluence. In order to really live with compassion and justice, students need to examine what compassion and justice mean to them in their communities, actions, and their relationships with others.

Objectives: Each student will:

1. Examine their understanding of the causes and effects of poverty
2. Manifest an understanding of and develop the values of compassion and justice

Materials:

Pictures of poverty
Metacards (2 colors: yellow & red)
paper
marking pencil/pen

Activity: Poverty tree

1. Teacher discuss the concept of poverty by showing pictures: children scavenging, slum area, beggars,
2. Ask them to reflect on the realities of their community and think of the causes and effects of poverty
3. Distribute yellow and red metacards. Each student should have a yellow and red metacards. On the yellow card write the causes of poverty in their community and on the red, the effects.
4. Draw a tree without roots and fruit on the board. Ask the students to read their cards then post the causes as roots and effects as fruits.
5. After all cards have been posted ask the students to review the tree and note their questions for clarification.
6. Allow students to ask questions for clarification. Spend time on this. Teacher may also ask questions.

Discussion:

1. Look at the tree. What are the most common effects of poverty? Most common roots?
2. What did you learn from this activity? What important messages did you get from the fruits? Roots?

3. What should be done to minimize poverty in our country?

Synthesis: Teachers summarize the causes and effects by themes(e.g., government neglect, laws and policies, .. and then lead a discussion to make concrete projects to show compassion for the poor in their community.

Living with Compassion and Justice

Lesson 2: “The Prodigal Son”

Overview: The prodigal son is a story of compassion, forgiveness and reconciliation. Using this story helps to illustrate the process of reconciliation through compassion. It also helps raise questions of justice and values in terms of reconciliation.

Objectives: Each student will:

1. Consider what character he or she connects most in the story
2. Discuss what place does compassion and justice have for reconciliation in the home
3. Consider how creating an environment of compassion and justice within family lines can be extended to include the outside community

Materials:

Story of “The Prodigal Son”

Activity:

1. The teacher reads “The Prodigal Son” aloud. As it is read, have three volunteers act out what is going on in the story. Each of these three volunteers needs to be portraying just their character and should be standing separated from each other in front of the class.
 - a. The father figure stays in the center with hands on hips throughout to imply power figure.
 - b. The son who leaves can move around and act wasteful and wild.
 - c. The son who stays at home must stay in the background, watching and visibly noting the injustices done to him.
2. After reading the story, actors should remain in place. Teacher points out that it is a story about family conflict. The purpose of this story is to explore questions about the nature of justice, peace, and compassion within the context of reconciliation. Note that although it is embedded within one religious tradition the messages are familiar through many cultures and faiths.

Discussion:

1. If you could say anything to the son who leaves, what would you say?
2. If you could say anything to the son who stays, what would you say?
3. What do you think is the main point of the story?
4. Who is the story really about-father, son who leaves, or son who stays?
5. What kind of father is this?
6. What does the story tell about justice?
7. What does the story tell about compassion and forgiveness?

8. What does the story tell about peace?
9. What does the story tell about truth for each character?
10. Is there any character missing from this story?
11. At what moment is the son forgiven?
12. Does reconciliation occur at the same moment?

Synthesis:

This story shows how compassion can easily leads to forgiveness and reconciliation. As soon as the father sees his son is returning safely, he forgives the errors of the son. The reconciliation comes after dialogue with the son who left, after the challenging of the son who stayed, and in the joy of their celebration.

Adapted from CARITAS

Living with Compassion and Justice

Lesson 3: “Humble Thanks”

Overview: We often see an event only by how it affects our own life. Sometimes when we hear stories of others’ misfortunes, we give thanks for all we have, but still that focuses on ourselves instead of others. Nevertheless, it is good to be humble and to give thanks because it helps us realize that what we have is never only our own.

Objectives: Each student will:

1. Recognize the humility involved in giving thanks for the gifts we have
2. Become more aware of the difference between being aware of the condition of others and the condition of ourselves

Materials:

“Fire in the Market” story (from CRS’ *Prayers Without Borders*, p. 63)

Activity:

1. Tell the story, stop reading after the line, “Thank you, God!”
2. Class reflection. In their notebooks, answer the following questions:
 - a. What do you think of the man’s reaction to the fire?
 - b. What about his reaction to the news of his store?
 - c. How would you react in this moment?
 - d. How could he have reacted differently?
 - e. How would another shop owner have felt about his praise?
3. Read the rest of the story. Continue the reflection by answering the following questions:
 - a. What do you think of what the man said in his son’s dream?
 - b. How does what he said in the dream make you feel? Why?
4. End the reflection by asking the students to reflect on how it made them feel, and an instance when they reacted according to their own emotions without considering how others felt, too.

Discussion

1. Call students together, ask if anyone would like to share something that was written.
2. In notebook, give students one minute to list what they are thankful for and for each thing list also how they might use that gift in service to others.
3. Call students together again and give a personal example for them to hear. Ask if there are any students who would like to share something that they have written.
4. Conclude by reviewing the goal. We all need to be aware of how events affect everyone, rather than focusing on ourselves alone. Something that is great for us might

be awful for another person. With all that we can be thankful for, we must be aware of how we can use the gifts not only for ourselves, but shared with others.

Story: "Fire in the Market"

Someone came to a merchant to tell him that the enclosed marketplace where he had a store had burned down. The merchant panicked and immediately ran to see what happened in the marketplace.

On the way he met a friend who had just been to the marketplace. He said, "Your store alone is standing. It was not caught by the fire, but the other stores have burned down." The merchant exclaimed, "Thank you, God!"

After some time the merchant passed away. One night his son dreamed about him. In the dream the son saw his father suffering and asked him the reason for that.

His father answered, "My son, when people told me that our store didn't burn down, I thanked God as if I didn't care about other people's suffering."

-Ali Kasum, Macedonia

Living with Compassion and Justice

Lesson 4: “The Sound of Justice”

Overview: In most instances, workers earn far less money than those who oversee them. Although often just the way things are, we allow the injustice of this kind of situation occur in our society. As people who will be educated leaders of the community we need to be aware of injustices and seek to represent justice for all people within the community, not only those with so-called power.

Objectives: Each student will:

1. be aware of the injustices committed by people in power.
2. appreciate the need to assert when injustice is committed

Materials:

“The Sound of Justice” (story from CRS’ *Prayers Without Borders*, p. 98)

Activity 1:

1. Teacher tells the class that he/she is going to read a story about a woodcutter and his companion.
2. Group the class into two, half will assume the role of the woodcutter and the other, the companion.
3. Read the story until the line “I did half the work” then stop to question class. Remind them that they are representing one or the other side and their answers should reflect their specific perspective, not necessarily their own personal one.
4. Then ask the following questions:
 - a. Who did work in the forest?
 - b. Why did the companion get part of the money?
 - c. What could the woodcutter do when the companion asked for money?
5. Read the second part of the story, reminding students to listen with their character’s perspective in mind.
6.
 - a. Was the Hoca’s verdict fair?
 - b. How did the outcome make you feel? Why?
 - c. Why didn’t the woodcutter stand up for himself?
 - d. Why did the companion think he could take half of the money?

Activity 2

1. Form groups of 9-10 students. Ask the members of the group to think of instances in your home/school/community/society when you observed such arrangements. How were the conflicts resolved?
2. Share these experiences with the group.

3. Choose one situation and prepare a 3-min role play.
4. Ask the groups to present their role plays.

Discussion:

1. What lessons were shared by the presentations?
2. Were there presentations showing power relationships? What are these?
3. How can we try and control our own treatment of those who we view as “below” ourselves in some way?
4. How can we then try and treat others we meet fairly regardless of their background?

Synthesis:

1. Anyone can see that the companion did not do half of the work, yet he not only collected half of the money, but he felt justified to do so. Many people in our community feel as though they are justified to treat others this way. We might, ourselves, have done this occasionally. Also, we find that it is easy to begin thinking a certain way about another person and our own level of power in a situation.
2. Often conflict is about fear and power struggle. When one group views itself as superior or inferior, they and others respond to that self-perception. We must be aware of how we convey ourselves and how we treat others in order to work justly and equally among our peers and those whom we encounter.

“The Sound of Justice”

One day as Nasreddin the Hoca was walking through the forest, he came upon a peasant cutting wood. It was hard, heavy work, and every blow of the ax on the wood took all the force the peasant could muster. As the Hoca watched, he heard someone saying “Hunh!” every time the ax came down on the wood. There on a log sat the woodcutter’s companion. And faithfully, with every blow, he said, “Hunh!” The Hoca wondered at this, but he went on his way without saying anything.

In a few days, the peasant went to the bazaar with his load of wood and sold it for a fair sum in coins. As he slipped the sack of coins into the pocket of his baggy trousers, his companion rushed up. “Half of that money is mine,” he insisted. “I did half of the work.”

Astonished, the woodcutter debated the matter. Clearly, this was a case to be brought before the judge. Accordingly, the two went before the Hoca, who served the village as judge. Carefully the Hoca listened to both sides of the case. Then calling the woodcutter to him, he directed him to lay the bag of coins on the stone. One by one, the Hoca dropped the coins on

the stone. As they rang out with a pleasant jingle, he said to the companion, "Do you hear this?"

"Yes," the companion answered.

"Fine," said the Hoca. "The sound is yours, and the coin is the woodcutter's."

Turkey

Living with Compassion and Justice

Lesson 5: “Needs vs. Wants”

Overview: In this world of limited resources, people should be encouraged to buy only what they need and consider the needs of others. Hence, a lesson on needs and wants is important for students to understand.

Objectives:

1. Critically discuss the differences between needs and wants
2. Identify the basic needs and wants
3. Develop the value of simplicity and concern for others

Materials:

Candies, slices of bread, apple, packs of peanuts, packs of corn
Metacards

Activity 1:

1. The facilitator/ teacher will put foods (candies, chocolates and etc,) on the table
2. Then call on 10 volunteers and ask them to get food from the table.
3. Ask the volunteers to stand in front of the class and show what they've got .
4. Ask the volunteers why they got the food.
5. Then ask the whole class what would they have done in that situation. How much food will they get? What will be their motivation when they get the food.

Activity 2:

1. The teachers will distribute metacards to the students.
2. Ask the students to write the things they value most
3. Ask the students now to form dyads. Discuss with your partner the metacard and together determine if they are needs or wants. Exchange metacards.
4. Form two columns on the board needs and wants and ask the students to post their metacards on the right column.

Discussion:

1. What are the examples of basic needs and wants?
2. What is the different between needs and wants?
3. What is the importance of living a simple life (living according to needs only)?

Synthesis: People have basic needs, such as food, clothing, shelter, health and education.

The "wants" list might include a swimming pool, a sport utility vehicle, designer clothes, a cell phone, and so on. The discussion as to which list to put an item on will help to solidify the difference between needs and wants.

Living with Compassion and Justice

Lesson 6: “Understanding Poverty”

Overview: Poverty, condition of having insufficient resources or income. In its most extreme form, poverty is a lack of basic human needs, such as adequate and nutritious food, clothing, housing, clean water, and health services. Extreme poverty can cause terrible suffering and death, and even modest levels of poverty can prevent people from realizing many of their desires.

OBJECTIVES:

1. Discuss:
 - a. Poverty
 - b. causes and effects of poverty

2. Suggest ways for raising awareness on the root causes of poverty and encouraging actions to minimize poverty

Materials:

Copies of articles about poverty incidents in Mindanao

Activity:

1. Divide the class into four groups
 - a. Provide them the copy of the article about incidents of poverty in Mindanao
 - b. Let them read and discuss the article in order to come up a definition of poverty and identify the causes and effects
 - c. What can be done?
2. Compose a song on poverty based on your discussion

Discussion:

1. Do you agree with the definitions of poverty given? Why or why not?
2. What are the causes and effects identified by the group?
3. What are the solutions put forward? Are the solutions doable? Whose responsibility is it to put to action the solutions suggested?

SYNTHESIS: Poverty is usually described as a lack of essential items – such as food, clothing, water, and shelter – needed for proper living. At the UN’s World Summit on Social Development, the ‘Copenhagen Declaration’ described poverty as “...a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information.” When people are unable to eat, go to school, or have any access to health care, then they can be considered to be in poverty, regardless of their income.

The reasons for poverty are not clear. Some people believe that poverty results from a lack of adequate resources on a global level—resources such as land, food, and building materials that are necessary for the well-being or survival of the world's people. Others see poverty as an effect of the uneven distribution of resources around the world on an international or even regional scale. Others see poverty as a result of lack of concern of government or worst it may be due to corruption in government.

Extreme poverty, which threatens people's health or lives, is also known as *destitution* or *absolute poverty*. Extreme poverty is traditionally defined as having an annual income that is less than half of the official poverty line (an income level determined by the Bureau of the Census).

Strategies of increasing income to make basic needs more affordable typically include welfare, accommodating business regulations and providing financial services. Today, poverty reduction is a major goal and issue.

Appendix

11 of the 25 provinces in Mindanao in 2003 have poverty incidence above 40.0 percent? NATIONAL STATISTICAL COORDINATION BOARD - RD XII 29 June 2006 2006-06-R12-02

Much is yet to be done to reduce poverty in Mindanao. Of the 11 in 25 provinces in Mindanao in 2003, four in every ten of the families had incomes not enough for their food and other basic requirements. This is improvement when compared to 2000 with 14 of the 25 provinces had poverty incidence above 40 percent. The four provinces in 2000 with poverty incidences that improved to below 40 percent in 2003 were Camiguin (from 54.2% to 34.5%), Lanao del Sur (from 54.7% to 37.6%), Tawi-Tawi (from 52.4% to 34.6%) and Agusan del Norte (from 40.9% to 33.2%).

Zamboanga del Norte the poorest province

Among the 25 Mindanao provinces in 2003, Zamboanga del Norte posted the highest poverty incidence at 64.6 percent. The province also registered the largest increase in poverty incidence from 47.0 to 64.4 percent. From being the 17th poorest province in 2000, Zamboanga del Norte outranked Masbate as the poorest province in the country during the reference period.

For the past three years (2000-2003), Maguindanao remained at the number two slot as the second poorest province in the country. The poverty situation in the province had worsened from 59.3 percent in 2000 to 60.4 percent in 2003. Lanao del Sur, Camiguin and Tawi-Tawi graduated from the top slots of the ten poorest provinces in 2000.

Improved poverty situation seen in Region XII and the ARMM

Among the six regions in Mindanao, three regions succeeded in reducing poverty in their areas of jurisdiction. Region XII had registered the most improved poverty situation in 2003 as it was able to bring down the proportion of poor families to 45.4 percent from 53.8 percent in 2000. All of its four provinces showed reductions in the proportion of poor families from 2000 to 2003 with Cotabato Province posting a significant fall of 15.5 percentage points.

Region XII was followed by the ARMM with an 8.4 percentage points decline from 53.8 percent in 2000. The intensified poverty alleviation efforts in Tawi-Tawi, Lanao del Sur and Sulu bring about improvements in the lives of these Muslim-dominated areas. All three provinces recorded double digit declines in their poverty incidences. Tawi-Tawi posted the biggest drop at 17.8 percentage points. Region X's poverty incidence, on the other hand, slightly declined by 0.3 percentage points from 38.0 percent in 2000 to 37.0 percent in 2003.

Ten provinces posted worsening poverty situation

In contrast to Region XII, ARMM and Region X, Regions IX, Caraga and Region XI all posted worsening poverty situation. The proportion of poor families in Region IX expanded from 38.6 percent to 44.0 percent; in Caraga - from 43.8 percent to 47.1 percent and in Region XI - from 27.9 percent to 28.5 percent. Aside from Zamboanga del Norte and Maguindanao, the remaining eight provinces that posted deteriorating poverty incidences were Bukidnon (from 33.4% to 36.9%), Misamis Occidental (from 46.8% to 48.1%), Davao del Sur (from 18.3 percent to 24.2%), Davao Oriental (from 33.7% to 37.2%), Surigao del Norte (from 42.6% to 54.5%), Surigao del sur (from 38.4% to 48.6%), Basilan (from 31.5% to 33.%) and Maguindanao (from 59.3% to 60.4%).

[http://www.nscb.gov.ph/ru12/Fact%20Sheet/2006%20FS/FS_poverty\[Eilleen\].pdf](http://www.nscb.gov.ph/ru12/Fact%20Sheet/2006%20FS/FS_poverty[Eilleen].pdf)



Module 5: 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.

Living in Harmony with the Earth

Lesson 1: “Tidy Up”

Overview: Students can impact the earth by thinking small. Showing respect for their homes and schools, the part of the earth that they live on each day, is the place to begin living in harmony with the earth. To show respect for the earth, first humans must keep it tidy.

Objectives: Each student will:

1. Examine his or her role in keeping the local environment in harmony
2. Examine his or her duty to model good behavior and respect for the local environment
3. Make goals to strive for improving personal habits of respect for the environment

Activity:

1. Teacher will lead class into hallway or yard (or look out the window) and ask that they look for signs of respect or disrespect of the school community. (Example: trash on the ground, graffiti, uniforms worn properly)
2. List visible signs of respect and disrespect for the school on the board

Discussion

- If asked by teacher or adult to pick up trash, will you pick it up?
- If you notice the same trash when you are with your friends would you do the same? If not, then why?
- Isn't this the perfect time to live the title of role model? How strong do you feel about this?
- What are ways you can be leaders in showing respect for your school? for your neighborhood?

Synthesis: Teacher and students will note five common actions they observe in the responses made. These may be the start of start here to grow into model living within the community and this is a safe place to foster your desire if you want to lead by example.

The teacher may also present the **four laws of ecology**, a guide to keep the world in order.

Appendix

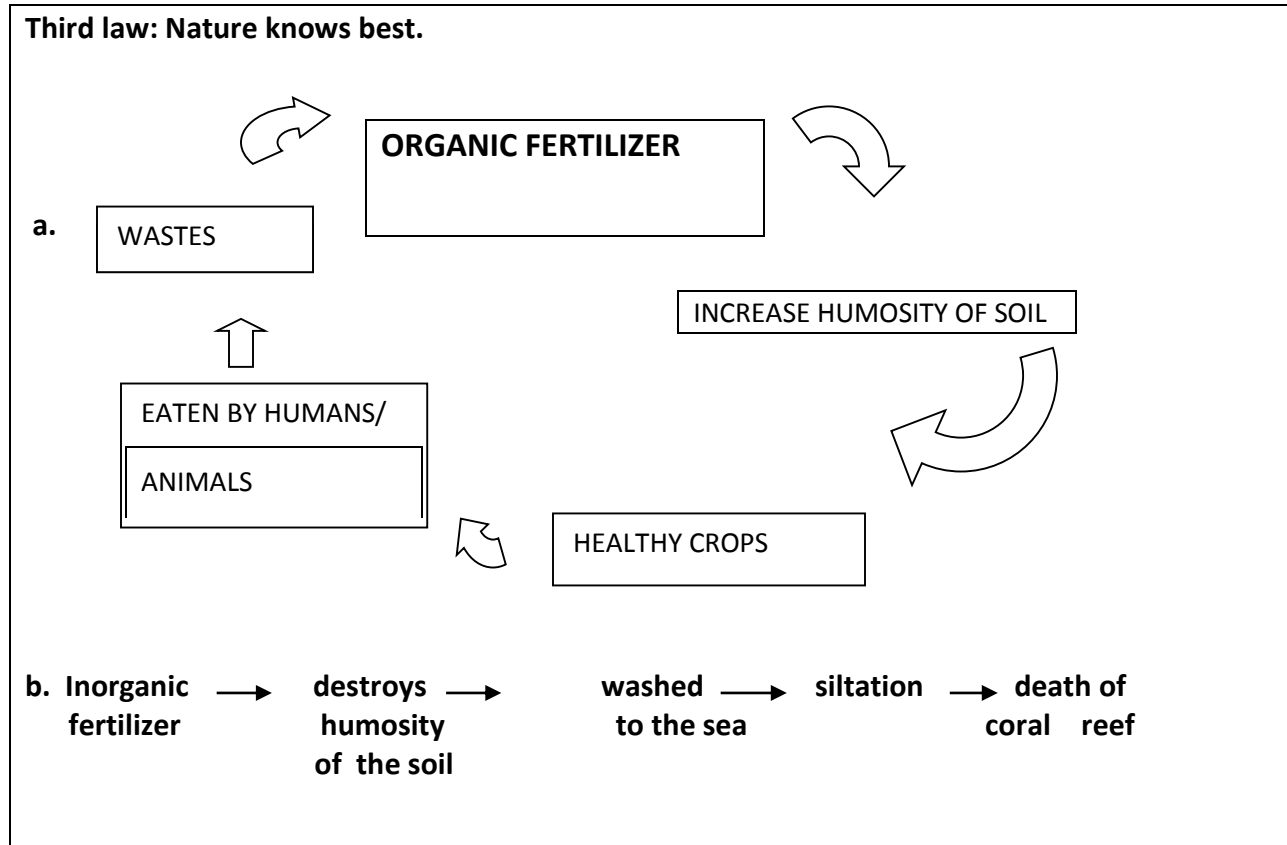
FOUR LAWS OF ECOLOGY

First law: Everything is related to everything else.

Second Law: Everything must go somewhere

- Great amounts of material extracted from the earth, e.g., petroleum, producing non-biodegradable substances such as plastics and detergents.

Third law: Nature knows best.



Fourth law: There is no such thing as free lunch.

E.g., green revolution in the 1960's that was to solve the food problem

- short term technological successes but long term ecological failure.
- Anchored on the use of agro-chemicals, mainly fertilizers and pesticides

Living in Harmony with the Earth

Lesson 2: “School Prayer”

Overview: All people are capable of great respect for or awful destruction of the Earth. In order to be at peace with people in our communities and throughout the world, we must strive to understand our relationship with the world around us, with nature which sustains us.

Objectives:

Each student will:

1. Consider the role of nature in his or her daily activities
2. Compare the life of humankind to the life in nature
3. Acknowledge the dependence that humans on the peacefulness of their environment.

Materials:

“School Prayer” poem
paper
pens/pencils

Activity:

A. Reflection session

Ask the groups to answer the following questions:

1. How does a clean environment affect the way you feel? The way you act within it?
2. How does a chaotic environment affect the way you feel? The way you act within it?
3. Do you notice a difference in yourself in these two situations? What differences did you observe?

B. Poem Analysis

1. Introduce the poem, ‘My School Prayer’ by talking about how certain prayers are inclusive to all religions, so schools may not be willing to say or pray certain ways. This poem was written so that it might be read in any school by any students.
2. Read the poem one time for them to listen. Read the poem a second time while they write words or phrases that stand out as meaningful or interesting to them.
3. In a dyad, allow students to share what they noticed in the poem and to explain why they think it stood out for them.

Discussion:

1. What did you feel while reading the poem?

2. How does the poet incorporate her belief and her desire for peace into her words and through the use of nature images?
3. Do the words seem to work for any person praying in any faith? Why or why not?

Synthesis: Explain that when we seek to create peaceful environments in our communities we must first acknowledge the role of nature in our perception of peace. Peace is more than not fighting. It is creating an environment with words, actions, and respect where people of any faith, race, or gender can feel safe to be themselves.

Appendix:

"School Prayer"
by Diane Ackerman

In the name of the daybreak
and the eyelids of morning
and the wayfaring moon
and the night when it departs,

I swear I will not dishonor
my soul with hatred,
but offer myself humbly
as a guardian of nature,
as a healer of misery,
as a messenger of wonder,
as an architect of peace.

In the name of the sun
and its mirrors
and the day that embraces it
and the cloud veils drawn over it
and the uttermost night
and the male and the female
and the plants bursting with seed
and the crowning seasons
of the firefly and the apple,

I will honor all life —
wherever and in whatever form
it may dwell—on Earth my home,
and in the mansions of the stars.

from *I Praise My Destroyer*. © Vintage Books
Buckstaff, 2006

Living in Harmony with the Earth

Lesson 3: “The Child and the Garden”

Overview: Peace building involves not only actions in response to conflict with nature but planning make the world a peaceful place to live in.

Objectives:

Each student will:

1. Connect the parable to their experience of planning for the future
2. Understand how short-term and long-term planning work together
3. Appreciate the actions of planning for the future generation

Materials:

Copies of “The Child and the Garden” parable

Activity:

1. Form groups of 8-10 students and give each group a copy of the parable.
2. Students will read together the parable/ or the teacher will read out loud to the class.
3. Group discussion questions after reading the parable:
 - a. What stands out to you in this parable?
 - b. Is the mother wise? Why or why not?
 - c. What kind of place do your parents and grandparents want you to inherit?
Are their actions moving in that direction?
 - d. What kind of place do you want to leave for your children and grandchildren?
 - e. Are your current actions moving in that direction?
4. Ask the group to write their report on a Kraft paper and choose a presenter.
5. The groups will be asked to read their reports.

Discussion:

1. What did you learn from the reports presented?
2. What commonalities have you observed? Differences?
3. What do you think are the causes of these differences?
4. What common actions did you see? Are their actions that will affect our future and the future of our children? What are these actions? Are they doable?

Synthesis: As we seek peace for our communities, we must be aware that our actions affect what happens here today, tomorrow and in the future. If we think in terms of both the present and the future then we can really begin to understand what is necessary to create peace with nature.

Appendix

“The Child and the Garden”

A woman had a child who was very hungry and crying for food. The woman took the last money she had and went to the market. She bought bread to feed her child that night.

However, the mother was wise, and she didn't use all of her money for bread. She took some of it and bought beans for planting. She went home, prepared her farm, and planted the beans. She knew that these plants would not ease her child's hunger today, but she also knew that with proper care, the bean seeds would start producing in a few weeks, and the beans she harvested would feed her child for many months.

This mother was wise indeed, and saved enough of her money to buy a mango. She fed the flesh to her child, and carefully planted the seed. Over the months, she tended the seed carefully, although she knew that her child would be grown before the tree produced its first mango. However, she knew that once the mango tree grew to maturity, she would feed not only her children but also the children of the entire village with the fruit from the mango tree.

Then, this very wise mother took her very last coin and visited the tree nursery, where she purchased a very small mahogany seedling. She took the seedling home and carefully planted it in a corner of her homestead. She faithfully watered that small seedling, and protected it from goats and other possible harm, and taught her child to do the same. She knew that she would tend this mahogany tree throughout her entire lifetime, and her child would do the same, without reaping any benefit from it. But she also knew that by the time her great-grandchildren were born, they would play under the shade of that mahogany tree, and her great-great-grandchildren would be able to harvest the tree, and build a strong and sturdy house that would last for many more generations.

Ayindo, 2001

Living in Harmony with the Earth

Lesson 4: “Household Wastes”

Overview: One of the most serious problem worldwide that needs immediate response is the flood resulting from mismanagement of solid waste.

Objectives: Each student will:

- a.) Define issues resulting from mismanagement of solid waste;
- b.) Demonstrate how solid waste segregation is done
- c.) Explain the importance of solid waste disposal as a means to promote ecological balance.

Materials:

Pictures of floods
Concrete objects (Different solid wastes)
Manila Papers
Marking pens

Activity1:

1. Divide the class into 5 groups and distribute pictures of floods showing its effects or show a video of the effects of Ondoy.
2. Give each group a kraft paper and instruct them to write what they see in the picture and what think are the causes the flood shown in the pictures.
3. Give each group 3 minutes to brainstorm and 3 minutes to report its output to the class.

Discussion

1. What have they learned from the group discussion? From the group presentation. Teacher writes responses on the board and discuss with the class. (Teacher should give attention to response that refers to waste.)
2. Teacher ask learners the following questions:
 - a. What examples of waste you think that causes floods?
 - b. How do these wastes cause the flood?
 - c. How can we prevent solid wastes from causing flood?

Activity 2:

1. Teacher introduces the concepts of solid waste segregation, biodegradable and non-biodegradable wastes.
2. Teacher asks the class to give example of bio and non-biodegradable wastes. Teacher writes responses on the board using the column A for Bio and B for non-bio. Teacher asks volunteers to read the responses on the board according to the column.
3. Using the 3 groups, teacher will instruct each group to segregate a mixed of solid wastes he/she prepared into bio and non-biodegradable wastes. Give each group 1 minute to do the task.

4. Teacher asks the following questions:
 - a. Why do we need to dispose solid wastes properly?
 - b. Other than flood, what else can solid wastes cause?
 - c. What is the relationship of solid waste management to the maintenance of ecological balance?

Synthesis:

1. Facilitator should explain the following:

Type of wastes	Segregation process	Output
Biodegradable: leftovers, vegetable and fruit peelings, leaves, etc.	Prepare a compost pit by combining the wastes with the soil	Fertilizer
Recyclable: paper, plastics, tetrapacks, foam, rubber	Section & segregate	Decoration, Kitchen use
Residual: diapers, ceramics, toilet paper, etc.	Collecting & putting it to the trash can	Waste materials, unusable
Special waste	Segregation involved	Saleable, junk materials(i.e., bottles, empty cans, boxes) etc

2. Discuss the difference biodegradable and non-biodegradable wastes?
3. Ecological balance is to preserve nature, to keep the nature more natural. Non-biodegradable wastes such as plastics are man-made un-natural materials. If burned, they pollute the air. Plastics clog water pipes, rivers, and lakes.
4. Discuss the 4Rs (reduce, reuse, recycle, refuse). Highlight the 4th R: Refuse, i.e., “Live simply, so that others may live.”

Commitment to Action

1. Conduct a campaign using the posters prepared. Post posters in mosques and other prominent places. Also ask the students to prepare similar posters
2. Encourage students to prepare posters on the ‘4 R’s’ and post these in their own barangays.

Living in Harmony with the Earth

Lesson 5: “Climate Change”

Overview: In this lesson, the role of the individual and the family in minimizing the effects of climate change is studied. Climate change refers to an increase in average global temperatures. This is caused primarily by increases in “greenhouse” gases such as carbon dioxide (CO₂).

Objectives: Each student will:

1. Develop an understanding of the causes and effects of global warming
2. Determine their own contribution to global warming
3. Plan ways to help lessen the impact of global warming

Activity:

1. Forms groups of 6-7 and discuss the following:

Food

1. How much meat do you eat?
2. How much food is wasted in your household?
3. Where does food come from (e.g., produced locally)?

Travel

How and what means of travel do you usually take?

1. Do you agree that bicycle is a better alternative of transportation? Why/why not?

Housing:

1. How big is our house? Do we need air conditioning?
2. How much water do your household use?
3. Do we take steps to conserve water and energy?
4. Do you recycle? How?

Institutional policies

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

2. The groups will write the results of their discussion in a flipchart paper.
3. Each group will be asked to present their output.
4. Allow the students to interact after each presentation.

Discussion:

1. What did you learn from the small group discussion? From the presentation?

2. What is the extent of our contribution to the destruction of the environment?
3. What are the effects? (in terms of air pollution? Water pollution? Destruction of the ozone layer, e.g. use of coal as fuel, ..)
4. What should be done to reduce the effects of these destructions?

Synthesis: Global warming results from the accumulation of greenhouse gases in the atmosphere, produced naturally and by humans. Human activities producing greenhouse gases have been increasing in this century. Most economic activities emit these gases: energy production and consumption, transportation, agriculture and forestry, real estate, industry and manufacturing, and others.

Philippines see now the impact of global warming. Our agriculture and food security is affected. Public health epidemics like dengue and malaria are increasing. Existing threats to marine and coastal resources and our already stressed natural resources in forests and uplands are aggravated. Natural disasters—from stronger storms, more rainfall, more intense droughts, flashfloods, etc. are experienced.

As a community, we can lessen the worsening of global warming by immediately cutting back on our wasteful energy usage. Individual lifestyle changes such as: walking instead of driving, changing to fluorescent bulbs, using a clothesline, recycling will help.

Commitment to action:

1. Conduct a campaign with my students to raise awareness on climate change through:
 - Visitation of other schools in the barangay to talk about climate change
 - organizing with the community for tree planting and nurturing trees day

How We Can Help Save the Planet (an excerpt)
*(Fr. Shay's columns are published in The Manila Times,
in publications in Ireland, the UK, Hong Kong, and on-line.)*
<http://www.preda.org/archives/2009/r09030401.html>

Huge fire balls from massive bush fires engulfed homes and incinerated unfortunate people in South Australia, the result of prolonged drought while massive floods swamped the North Territories. In the Caribbean, massive storms greater than previously experienced created havoc and loss of life and property. Europe and North America have been hit with ice and snowstorms greater than previous years. Climatic extremes are on the increase and they are not a natural occurrence these days unlike 12,000 and half a million years ago.

Ever since the "Big Bang" and the universe came into being, heat has been at the center of life - and death. Life on earth depends on the sun, a fraction too close and we fry, a fraction more distant and we freeze. In the past, the slight changes in the earth's rotation, a tiny tilt of its axis caused the planet to heat up or cool down. That was natural climate change over eons but now human industrial activity has caused a huge increase in global warming by releasing millions of tons of Carbon Dioxide(CO₂) and methane into the atmosphere in the last 100 years.

These gases form a blanket around the earth, a transparent one, as if putting the planet into a greenhouse - hence Greenhouse gases. The rays of the sun can penetrate but the resulting heat cannot be reflected back out into space because the gases block its escape. The ice sheet at the North Pole used to be a great reflector but it is melting so fast that even the Polar bears could be wiped out.

Those living in the developed nations consume more and burn more fossil fuel than all the poor nations combined. However, making the matter worse, India and China have almost equaled the CO₂ emission rates of North America. We are all responsible for global warming when we buy products that are not Fair-Trade and damage the environment. When the Philippines and Vietnam were targeted as sites for shrimp farms to feed the Japanese market, government officials allowed the dense bushy mangroves to be bulldozed for shrimp ponds. Millions of tons of methane gas was released from the marsh lands and millions of tons of CO₂ was released when the bushes were burnt. With the rapid rise in world temperatures, the Siberian and Canadian permafrost is melting and releasing billions of tons of methane, more dense and dangerous than CO₂.

Each of us can do something to reduce our carbon footprint and reduce global warming. We can drive less, take the bus, ride a train instead of a plane, turn off unneeded power appliances to reduce energy use, consume less beef. Did you know that one cow gives off 400 liters of methane a day? There are billions of them doing that. Rain forests are being cut to provide pasture, grow corn to feed them. Malaria spreads as mosquitoes thrive in rising temperatures.

In the Philippines, 92 percent of the rain forests have been logged out. We can campaign against deforestation, coal-fired power plants and instead we can join the Preda Fair-Trade tree planting project and lobby for solar, wind and geothermal power generation. We can save the planet and the polar bear and thousands of beautiful species, even ourselves.

Living in Harmony with the Earth

Lesson 6: "Trees"

Overview: Trees are vital **to all life forms on earth.** This lesson will help us understand and find ways to keep our trees and our forest.

Objectives:

1. Clarify issues involved in logging
2. Determine the impact of logging
3. Discuss how does the loss of trees affect the residents of Barangay Masipag and the other nearby barangays
4. Enumerate ways of saving the trees

Activity: Role Play

1. Malta Logging Company applied for a permit to log in barangay Masipag
2. Divide the class into four small groups. Each group will discuss the role assigned to them. The roles:

Group 1: Barangay Chairman other local government officials
Group 2: Community leaders and members of Barangay Masipag
Group 3: Officials of Malta Logging Company
Group 4: Members of NGOs committed to helping the barangay preserve their forest.
3. Give each group the description of their roles and give them 15 minutes to discuss, prepare a position paper and appoint a representative to the barangay Council meeting.
4. The Mayor calls for a meeting with the representatives of all groups. He orients the groups of the purpose.
 - Mayor asks each representatives to read their position papers
 - Then he/she opens the floor for clarification.
 - Continue the roundtable dialogue for 20 minutes.
5. The Mayor ends the meeting by thanking everyone for their participation and promising to let them know of his decision after a week.

Discussion:

1. How do you feel about your role?
2. What were the issues raised by all parties? Teacher writes the responses on the board.
3. What were your learnings from the role play?
4. What can be done to avert the negative impact of deforestation?

Synthesis: Trees have enormous uses to humans. It gives off oxygen that humans and animals need to sustain life and takes off carbon dioxide which is destructive to humans. It prevents soil erosion which destroys coral reefs and causes flashfloods.

Unfortunately, humans continue to destroy our forest. This is especially true in Mindanao. Hence, we have witnessed flashfloods, soil erosion causing destruction of agricultural land and marine life.

It is important therefore, that everyone should get involved in preserving our forest.

Appendix:

As local government officials, you believe that the entering of the logging company will promote local and national development. You uphold that the company will follow the Department of Environment and Natural Resources rules and they will be well monitored. The logging company will also provide jobs to the locals and will help the country increase its foreign exchange earnings.

As barangay constituents, you will express your fears of the consequences of logging. You know that deforestation causes landslides and mudslides, flashfloods, soil erosion destroying your agricultural lands and the coral reefs threatening the food security of the country. Only a few will be given jobs. You appeal to the Government not to approve the coming of the logging company.

As environmental NGOs, you are in solidarity with the barangay constituents to stop deforestation. You help prepare the barangay through a peace education program on environmental awareness. You have been involved also with projects providing jobs to locals through your micro-entrepreneurship program.

As logging company officials, you maintain that logging will greatly contribute to the economic development of the country through taxes from the revenues. You will also contend that your company's logging practices are sustainable and a lot of benefits will accrue the barangay constituents like jobs, housing for some, a school will be build in logging area, etc.



Module 6: Promoting Human Rights and Responsibilities

According to former Senator Jose Diokno, “human rights make man/woman truly human. They constitute the essence of man/woman. Deny these and you deny man/woman’s humanity.

In 1948, the General Assembly of the United Nations adopted the Universal Declaration of Human Rights.

It includes the civil and political rights. In the succeeding years, other documents were adopted by the United Nations, namely: Convention on economic and socio-cultural rights, declarations on women’s and children’s rights, etc.

Human Rights should be accompanied by corresponding responsibilities, e.g., a worker has the right to fair wages and safe working conditions. In return, he/she should be responsible, hardworking and honest worker.

But human rights violations have become rampant. This we can observe in such practices as the exploitation of workers, child abuse, torture and others that tend to degrade and reduce him/her to the level of an animal.

Promoting Human Rights

Lesson1: “What Are My Rights?”

Overview: Every human being enjoy the fundamental rights as embodied in the Universal Declaration of Human Rights

Objectives: The learners will:

- 1.) Discuss the articles of the Universal Declaration of Human Rights
- 2.) Explain issues/violations of Universal Declaration of Human Rights
- 3.) Demonstrate understanding on the importance of human rights

Materials:

Video film of the of the following:

- UDHR 60 Yrs: What Image Opened Your Eyes to Human Rights? (http://www.youtube.com/watch?v=zJLSTZ_Y8q0&feature=related)
- **30 words - the Universal Declaration of Human Rights** (<http://www.youtube.com/watch?v=RNwL2mjApRw&feature=related>)

Chart of the UN Declaration of human Rights

Cartolina/cheap board

Crayons

Pentel pens/Markers

LESSON PROPER

Activity 1: Film viewing

1. Form four groups. Assign a leader in each group to facilitate group discussion and presentation.
2. Set the following questions before watching the film.
 - a. What the film is all about?
 - b. What have you learned from the film?
 - c. What did you feel while viewing the film?
 - d. What have you enjoyed in life now that the main character in the film is deprived of?

Activity 2: Mural making

1. Discuss in small groups your answers to the questions
2. Discuss also what you can do to promote human rights
3. Decide how you will present in a mural to educate your viewer
4. Call on the groups to do their murals on the wall together

Discussion

1. Give the class 2-3 minutes to go around and view the murals.
2. What struck them most in the murals?
3. Do they see similarities and differences? What are these?
4. Encourage learners to identify issues affecting their rights. Let them share personal/incident they know in their community about violations of human rights.
5. Why do you think it is important to know your rights?
6. How do you show respect to someone else's rights?
7. How do you protect your rights?

Synthesis

Introduce the UN Declaration of Human Rights

Transformative Action

Make another set of grouping consisting of 3 members. Encourage each group to make a poster promoting the Universal Declaration of Human Rights. Pose the posters in the hallway of the school/in barangay or municipal halls.

Appendix

This Universal Declaration of Human Rights

Article 2. All human beings are born free and equal in dignity and rights. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary

for his defense.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

Article 15. Everyone has the right to a nationality.

Article 16. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

Article 17. Everyone has the right to own property alone as well as in association with others.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. Everyone has the right to freedom of peaceful assembly and association.

Article 21. Everyone has the right to equal access to public service in his country.

Article 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Article 26. Everyone has the right to education

Article 27. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Promoting Human Rights

Lesson 2: "Gender"

Overview: Women and girls are among the most vulnerable members of many societies, a trend built into cultural and social values. In this Lesson, the class will examine different gender stereotypes experienced by women in many cultures, including, occasionally, their own. This gender inequality hinders if not stops the process to peace building by misconstruing the sense of fairness and equality in a community.

Objectives: Each student will:

1. Examine one element of gender injustice within a group
2. Discuss the issues/concerns of gender inequality
3. Understand the context is real and present for gender inequality

Materials:

"In My Prayer" by Attique Swati, Pakistan (from CRS' *Prayer Without Borders*)
chart paper
markers

Activity:

1. Distribute copies of the poem or display the poem large enough for all to read.
2. Teacher explains this prayer was written by a woman in Pakistan, where issues of gender inequality are part of her daily life for women.
3. Teacher read prayer slowly, asking students to close eyes and listen to the words for emotions of frustration, fear, and sadness.
4. Split class into five groups. Each group has paper and markers.
5. Each group will address one stanza of the prayer (baby girl, school, unmarried, planned marriage, widow).
6. First answer questions with group discussion focused on becoming the woman in their stanza. Put words or pictures on one half of the paper. (Allow five minutes for this.)
 - a. What are fears I have?
 - b. What is unjust about this situation?
 - c. Who puts me in this position?
 - d. Why am I in this position?
7. Second answer the following questions with words or pictures on the other half of the paper. (Allow five minutes for this.)
 - a. Is there anyone who can help me get out of this position?

- b. Is there anything I can do to raise myself out of this position? Why or why not?
 - c. As an outsider or someone who does not encounter this, how does it make you feel?
 - d. What if it was someone you love in this situation?
8. Each group presents their outputs . (Allow two minutes for each group.)

Discussion:

As a class, discuss questions, perspectives. Entertain questions for clarification.

- a. Why does the writer finish her prayer with the hopeful thoughts of love?
- b. What does it make you feel to have the positive ending to a harsh prayer?

Synthesis:

Close by recapping the importance of awareness to human rights as part of peace building in our homes and communities. As people who share ideas and values related to peace, we need to be aware of the reality of human rights violations in our communities and throughout the world.

In My Prayer

By Attique Swati

In my prayer
Make me a baby girl
Who when born is considered to be a burden or curse on the family-
That I may know what it is to feel unwanted.

In my prayer,
Make me a girl whose brothers are the only ones sent to school-
That I may understand:
Before our creator we are equal, still one is deprived.

In my prayer,
Make me a young girl who is not married-
That I may know the fear
Of how property will hinder my choice for marriage.

In my prayer,
Make me a young girl married in a family exchange-
That I may experience how miserable it is
To marry a person of double or triple my age.

In my prayer,
Make me a widow who has no source of earning-
That I may understand:
Without any source of income, how can I bring sweets for my children?

In my fast, make me an empty bowl-
That you may fill the hollow space in me with love.

In my almsgiving, make me a grain of rice-
That in the company of others, my gifts may feed a starving world.

O our Lord, give me strength-
That I can share the sadness of my fellow beings
And bring a light of hope for them.

Promoting Human Rights

Lesson 3: Rights of the Child

Overview: Every child has rights defined in the ‘United Nations convention on the Rights of the Child.’ Children need food and healthy body and environment, good education, play and leisure. All these things are required so that children can experience childhood to the fullest.

Objectives: Each student will:

1. Explain the rights of every Filipino child.
2. Show a creative presentation of the rights of every Filipino child.
3. Prepare a mural on rights of every Filipino child.

Summarize the rights of every Filipino child.

ACTIVITY

1. Divide the class into 3 groups.
2. Let group leader draw lots of paper which are rolled with specific numbers written in them on the Rights & responsibilities of every Filipino child.
 - a. Example:
 - i. Group I- no. 1,2,3
 - ii. Group II- no. 4,5,6
 - iii. Group III- no. 7,8,9
3. Let each group discuss the rights & responsibilities indicated in the paper.
4. Distribute materials to each group.
5. Give them 30 minutes to prepare a mural presentation of their work.
6. Post their work on their identified space in a big manila paper.
7. Group leader or any member of the group will present the work.

Discussion:

1. Are you satisfied with your work? Why?
2. Do you observe similarities with other group work?
3. How about differences?
4. Choose one right of every child which you like best and explain why?

Synthesis:

Together with the participants, draw some concepts, insights, or conclusions from the discussion. Being aware of these rights will help us promote & protect them. The following inputs can be included to enrich students’ understanding of the articles on the Convention on the rights of the Child issued by UNICEF.

The Rights & Responsibilities of Every Filipino Child (Convention of the Rights of the Child)

UNICEF, Manila, Philippines, 2003

1. Right: To be born, to have a name and nationality

Responsibility: To love my country & be a good citizen.

2. Right: To have a family who will love and care for me.

Responsibility: To love my family & respect my parents.

3. Right: To live in a peaceful community and a wholesome environment.

Responsibility: maintain peace and order in my community.

4. Right: To have adequate food and shelter.

Responsibility: To eat nutritious food and keep my home clean.

5. Right: To obtain a good education and develop my potential.

Responsibility: To study well & make use of my potential to the fullest.

6. Right: To be given opportunities for play and leisure.

Responsibility: To take care of my toys & keep them orderly.

7. Right: To be defended & assisted by the government.

Responsibility: To be a law abiding citizen.

8. Right: To be protected against abuse, exploitation, neglect, violence and danger

Responsibility: To obey rules & regulations

Promoting Human Rights

Lesson 4: Children's Rights

Objectives: After two-part sessions of 60 minutes each, the learners shall be able to:

- 4.) Enumerate the rights of children and its responsibilities;
- 5.) Explain issues affecting Children's Rights
- 6.) Demonstrate understanding on the importance Children's Rights

Materials:

Video Film or printed Story of

- "BUNSO"(Bunso is about three boys named Tony (13), Diosel (11), and Bunso (11) who are detained in a city jail. Here, they share dingy spaces with adult criminals convicted of rape, murder and drug dealing.

Chart of the UN Declaration of the 12 Children's Rights

Copy of Standard of Film-View/Story-telling

Cartolina/cheap board

Crayons

Pentel pens/Markers

Activity

Group the class into two. Assign a leader in each group to facilitate group discussion and presentation.

Set standard in viewing a film

Set the following questions before watching the film.

- a.) Who is the main character of the story?
- b.) Where is the setting of the story?
- c.) What the film is all about?
- d.) What have you enjoyed in life now that the main character in the film is deprived of?

Play the film/read the story of "**Bunso**".

Give 3 minutes for the preparation of the group presentation from the film viewed/story read.

Let each group present its report in 5 minutes only. (Advise each group to observe silence while the each group present their report)

Discussion

1. Answer questions a-c. (Group Discussion)

2. Give attention to the responses of each group in *question d. (what have you enjoyed in life now that the main character in the film is deprived of?)*
3. Write the responses of each group of *question d* on the board.
4. Call volunteers to read responses on the board.
5. Point out similarities of responses.
6. Solicit ideas from the learners about the responses written on the board (*Ensure that learners will be able to point out that the responses written on the board represent their rights as a child. In case learners could not point this out correctly, teacher will provide the answer*)
7. Introduce the 12 Rights of a Child based on the UN Declaration written in a chart (Call volunteers to read it and discuss with the class. Point out its corresponding responsibilities)
8. Encourage learners to identify issues affecting their rights. Let them share personal/incident they know in their community about violations of child's rights.

Transformative Action

Make another set of grouping consisting of 3 members. Encourage each group to make a poster depicting their visions of a child-friendly community. Pose the posters in the hallway of the school.

Promoting Human Rights

Lesson 5: "Child Labor"

Overview: The Philippines is now seeing a phenomenon where families are turning to their children as a tool to escape the desperation of hunger and the feeling of hopelessness. Children are turned out to work for the survival of the family.

Objectives

1. Critically discuss:
 - a. the issue of child labor;
 - b. the causes of child labor
 - c. the impact and significance of child labor to children and the society;
2. Share feelings and thoughts on the issue of child labor in their communities;
3. Suggest program/s or project/s that will contribute to the lessening of the incidents of child labor, particularly in Western Mindanao.

Materials:

Pen and colored papers
Kraft paper

Activity: Picture/slide /video presentation

1. The teacher prepares the slides of pictures that show the different situation/incidence of child labor.
2. The students are given 5-10 minutes to look at the pictures on the slides.
3. The students are asked to write on a colored paper their thoughts on the following:
 - a. What they saw on the pictures?
 - b. What they feel about what they have seen in the pictures?
 - c. What they thought of the pictures?
 - d. Why does child labor exist?
 - e. What can be done to solve this problem?
4. The students are grouped according to the color of their papers and are asked share among themselves their feelings and thoughts.
5. Each group will categorize their group responses and write these on a kraft paper for class sharing.

Discussion:

1. Is child labor economically advantageous to the community/society? Why?
2. Is there any resemblance on what you have seen on the pictures with what you see in your community?
3. How do you feel about the pictures and what you have observed in your community?
4. What are the impact of child labor to the children per se and the society?
5. If child labor incident will not be lessen or stop, what society do we have in the future?

If you have the authority/power, what mechanisms that you will do to lessen if not eliminate the incidents of child labor? Why ?

Synthesis

1. Child labor refers to the employment of children at regular and sustained labor. Child laborers are hired in the mines and factories, as chimney sweeps, as errand boys, crossing sweepers, shoe blacks, or selling matches, flowers and other cheap goods. Some children undertook work as apprentices to respectable trades, such as building or as domestic servants.
2. Consider the following cases:
 - a. A stranger comes to a rural barangay and tells them that he could get a job for the child in the city where the child would be properly trained, receive wages and have good prospects for promotion. The parents, seeing this as the opportunity of a lifetime for their child to escape from rural poverty, agree.
 - b. A mining company comes and wants to hire laborers. The parents see this as an opportunity to ease the family from poverty and ask the child to join the mining company.
 - c. In MetroManila, parents find that selling sampaguita will help them in their daily needs. The parents prepares the sampaguita garlands and ask their children as young as 6 years old to sell them.

In all these we ask, why? If parents had the opportunity to earn, will they allow their children to work?

3. To end our topic for the day, let us reflect on this quotation by Jessica Lange “there can be no better measure of our governance than the way we treat our children, and no greater failing on our part than to allow them to be subjected to violence, abuse or exploitation.”

Commitment to Action

Participate in the school program on “Adopt a Child: Back to School Program.”

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