

Peace Education

A PATHWAY TO A CULTURE OF PEACE

Loreta Navarro-Castro

Jasmin Nario-Galace

Peace Education

Published in 2008 by the Center for Peace Education,
Miriam College, Quezon City, Philippines

With support from:
Samuel Rubin Foundation

The reproduction of this book or any part of it is permitted provided due acknowledgement is given to the Center for Peace Education.

Inquiries regarding orders should be addressed to the Center for Peace Education, Miriam College, Quezon City, Philippines by using this email address: cpe@mc.edu.ph.

Book design by Nikki Al Ben Delfin

Peace Education: A Pathway to a Culture of Peace

**Loreta Navarro-Castro
Jasmin Nario-Galace**

Center for Peace Education, Miriam College
Quezon City, Philippines
2008

Table of Contents

Foreword by Cora Weiss	v
Introduction by Ambassador Anwarul Chowdhury	vii
A Note from the Authors	xi
Part I Toward a Holistic Understanding of Peace and Peace Education	
Chapter 1 A Holistic Understanding of Peace and Violence	13
Chapter 2 Peace Education as Transformative Education	21
Chapter 3 The Comprehensive Scope of Peace Education	31
Chapter 4 Faith and Spiritual Traditions as Resources for Peace	39
Part II Key Peace Education Themes	
Chapter 5 Upholding Human Dignity	49
Chapter 6 Challenging Prejudice and Building Tolerance	67
Chapter 7 Promoting Nonviolence	77
Chapter 8 Challenging the War System	89
Chapter 9 Resolving and Transforming Conflict	101
Chapter 10 Sharing the Earth's Resources	115
Chapter 11 Caring for the Earth	125
Chapter 12 Cultivating Inner Peace	133
Part III The Peaceable Classroom, Teacher and School	
Chapter 13 Creating a Peaceable Classroom	137
Chapter 14 Teaching-Learning Approaches and Strategies in Peace Education	143
Chapter 15 Attributes of a Peace Educator	151
Chapter 16 A Whole School Approach	155
Conclusion: A Vision for the Future	161
References	163
About the Authors	173

Foreword

What a welcome contribution to the growing and urgent field of peace education! Peace does not come with our DNA. To reach peace we need to teach peace, a phrase well penned by our mentor, Prof. Betty Reardon. People usually say, how wonderful, when you tell them you are in the field of peace education, but I doubt they know what it really means. At the Global Campaign for Peace Education, which was born at the Hague Appeal for Peace conference in May 1999, we agreed on the following definition: Peace Education is teaching for and about human rights, gender equality, disarmament, social and economic justice, non-violence, sustainable development, international law and we later added, traditional peace practices. And we agreed that the methodology of peace education should include critical thinking, reflection and participation; they are elements that should be integrated into the pedagogy of all teaching at all levels of education.

This latest addition to the practical literature of peace education helps the educator, whether in formal or non formal settings, to understand that peace is a holistic concept and state of being and that it can not be learned in the traditional lecture-note taking-testing framework. Indeed, peace education can be integrated into many disciplines. The culture of peace must replace the culture of violence if we and our home, planet Earth, are to survive. Tolerance for violence has increased beyond tolerable levels.

It was our fervent hope that the most violent of all centuries, the 20th, would, because people were tired of war, and angry that precious resources were being taken from human security needs, transform into a non violent 21st century. It is hard to imagine that two major wars opened this new century- wreaking havoc, death, destruction, torture, rape, and trauma- to combatants and civilians, and permanent environmental damage to the land, sea and air.

The world can not afford war. People can not stand by while the numbers of war and environmental refugees soar, while poverty spreads like an epidemic, and money for education, health, job training and other needed services are stolen to pay

for weapons.

Only when ministries of education realize that their responsibility includes preparing future generations to not only know how to read and write, but also to be thoughtful, responsible members of their communities, who will graduate not to make money but to make a difference, will we rest knowing that we have contributed to creating a Culture of Peace.

Thank you, Loreta and Jasmin, for helping to make that happen. And thank you for contributing this wonderful volume to the Global Campaign for Peace Education. It will be available on [www.\(world without war\) haguepeace.org](http://www.(world without war) haguepeace.org).

CORA WEISS

President, Hague Appeal for Peace

Former President, International Peace Bureau

Introduction

Humankind needs to take lessons from its past in order to build a new and better tomorrow. One lesson learned is that, to prevent our violence-ridden history repeating itself, the values of peace, non-violence, tolerance, human rights and democracy will have to be inculcated in every woman and man – young and old, children and adults alike.

No time is more appropriate than now to build a culture of peace. No social responsibility is greater nor task heavier than that of securing peace on our planet on sustainable foundation. Today's world, its problems and challenges are becoming increasingly more interdependent and interconnected. The sheer magnitude of these requires all of us to work together. Global efforts towards peace and reconciliation can only succeed with a collective approach built on trust, dialogue and collaboration. For that, we have to build a grand alliance for a culture of peace amongst all, particularly with the proactive involvement and participation of the young people.

In today's world, more so, a culture of peace should be seen as the essence of a new humanity, a new global civilization based on inner oneness and outer diversity. The flourishing of a culture of peace will generate the mindset in us that is a prerequisite for the transition from force to reason, from conflict and violence to dialogue and peace. Culture of peace will provide the bedrock of support to a stable, progressing and prospering world for all.

The adoption in 1999, by the UN General Assembly, of the Declaration and Programme of Action on Culture of Peace [UNGA resolution number 53/243] was a watershed event. Nine-month long negotiations that I had the honour to chair led to the adoption of this historic, norm-setting document that is considered as one of the most significant legacies of the United Nations that would endure for generations.

The UN's work has been particularly bolstered by the broad-based support of civil society. We are now in the final years of the International Decade for a Culture of Peace and Non Violence for the Children of the World, proclaimed by the United

Nations. This Decade covering the period 2001 to 2010 is spearheading a global movement for the culture of peace.

The need for a culture of peace - particularly in today's world - is evident as we reflect on how our civilization has succumbed, from time to time, and still again very recently, to the human frailties of greed, selfishness, ambition and xenophobia. We have seen that heinous acts are often committed under the veil of public mandates when in fact they are the wishes of the few in power, be they economic, political, military, or even religious.

The most significant way of promoting a culture of peace is through peace education. Peace education needs to be accepted in all parts of the world, in all societies and countries as an essential element in creating culture of peace. To meet effectively the challenges posed by the present complexity of our time, the young of today deserves a radically different education – “one that does not glorify war but educates for peace, nonviolence and international cooperation.” They need the skills and knowledge to create and nurture peace for their individual selves as well as for the world they belong to.

As Maria Montessori had articulated so appropriately, those who want a violent way of living, prepare young people for that; but those, who want peace have neglected their young children and adolescents and that way are unable to organize them for peace. However, the last decades of violence and human insecurity had led to a growing realization in the world of education today that children should be educated in the art of peaceful living. As a result, more and more peace concepts, attitudes, values and social skills are being integrated into school curricula in many countries. It is being increasingly realized that over-emphasis on cognitive learning in schools at the cost of developing children's emotional, social, moral and humanistic aspects has been a costly mistake.

Peace education does not simply mean learning about conflicts and how to resolve them peacefully. It should also involve participation of young people in expressing their own ideas and cooperating with each other in order to eliminate violence in our individual lives, in our communities and in our societies. Peace education is more effective and meaningful when it is adopted according to the social and cultural context and the country's needs and aspirations. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Such learning cannot be achieved without intentional, sustained, and systematic peace education that leads the way to a culture of peace.

In UNICEF, peace education is very succinctly defined as “the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, intergroup, national or international level”.

Never has it been more important for the younger generation to learn about the world and understand its diversity. The task of educating children to find non-aggressive means to relate with one another is of primary importance. All educational institutions need to offer opportunities that prepare the students not only to live fulfilling lives but also to be responsible and productive citizens of the world. For that, educators need to introduce holistic and empowering curricula that cultivate a culture of peace in each and every young mind. The Global Campaign for Peace Education has continued to contribute in a meaningful way towards this objective and must receive our continuous support.

Often, people wonder whether peace education should be introduced when the child is very young. I believe rather strongly that all ages are appropriate for such education – only the method of teaching has to be suited to the age. For younger children, such teaching should include audio-visual materials and interactive exchanges. To begin with, an informal class format could help. Such a format could even be included in any of the existing arrangements that involve social studies or general knowledge classes.

Teaching the value of tolerance, understanding and respect for diversity among the school children could be introduced through exposing them to various countries of the world, their geography, history, and culture. At the appropriate levels, curricula must include human rights, the rules governing international law, the United Nations Charter, the goals of our global organization, disarmament, sustainable development and other peace issues. The participation of young people in this process is very essential. Their inputs in terms of their own ideas on how to cooperate with each other in order to eliminate violence in our societies must be fully taken into account.

In addition to expanding the capacity of the students to understand the issues, peace education aims particularly at empowering the students, suited to their individual levels, to become agents of peace and nonviolence in their own lives as well as in their interaction with others in every sphere of their existence.

Let us pursue our goal of a world without violence with even greater commitment, dedication and, above all, unending enthusiasm. This book is a powerful tool in the hands of the people of the world to secure for all of us the inherent right to peace and nonviolence.

AMBASSADOR ANWARUL K. CHOWDHURY

Former Under-Secretary-General
and High Representative of the UN

A Note from the Authors

The overall goal of this book is to provide educators with the basic knowledge base as well as the skill- and value-orientations that we associate with educating for a culture of peace. Although this work is primarily directed towards the pre-service and in-service preparation of teachers in the formal school system, it may be used in nonformal education. It can also be a resource for those who want to understand peace issues and some of the ways by which they can help work for change towards a more peaceable society.

We are pleased that we can offer this small contribution to the Global Campaign for Peace Education (GCPE). The GCPE seeks to introduce peace education in all educational institutions in the world. It is our hope that our work can help in the realization of this vision.

This book is firmly rooted in the belief that deliberate and sustained peace education, both in our schools and in our communities, is an important force and pathway towards a culture of peace. As the GCPE puts it: “A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice nonviolently, live by international standards of human dignity and equity, appreciate cultural diversity, respect the Earth and each other.”

This book is based on our study and research as well as on our experiences as teachers and trainers. By writing about what we have come to know and experienced, we are pleased that we are now able to reach a larger community of educators and other concerned people. It is our hope that the ideas contained in this book will circulate widely and promote enthusiasm for both education and action for peace.

We have organized the book into three sections. Part I presents chapters that are meant to help us develop a holistic understanding of peace and peace education. Part II discusses the key themes in peace education. Each chapter starts with a conceptual essay on a theme and is followed by some practical teaching-learning ideas that can either be used in a class or adapted to a community setting. Part III focuses on the peaceable learning climate and the educator, the agent who facilitates the planting and nurturing of the seeds of peace in the learning environment. Finally, the whole school approach is introduced to suggest the need for institutional transformation and the need to move beyond the school towards engagement with other stakeholders in the larger society.

“To reach peace, teach peace!”

LORETA NAVARRO-CASTRO
JASMIN NARIO-GALACE

CHAPTER 1

A Holistic Understanding of Peace and Violence

A new way of thinking about peace is so important today. The power of our own understanding and views of peace both as a condition and as a value cannot be underestimated. It is because our ideas shape our feelings and our actions, as well as how we live and how we relate with others. For this reason, Fritjof Capra, in his widely acclaimed book, *The Turning Point*, has argued for the need for a change in thinking, about both concepts and values, as a necessary first step to solve our many problems today (Capra, 1982).

Secular Views/Concepts of Peace and Violence

Early secular writings on the subject of peace indicate that peace was defined as merely the absence of war or direct violence. This negative formulation was first given by Hugo Grotius in 1625 (Dobrosielski, 1987). The simplest and most widespread understanding of peace was that of absence of death and destruction as a result of war and physical/direct violence, an understanding that was used as the initial point of departure in peace research (Thee, 1982).

As late as 1966 the noted French thinker, Raymond Aron defined peace narrowly as a condition of “more or less lasting suspension of violent modes of rivalry between political units” (Barash, 1999). Like many others who preceded him, he defined peace as the absence of war or other direct forms of organized violence.

However, an alternative view started to emerge, beginning with the late 1960s. Attention started to shift from direct to indirect or structural violence, i.e., ways in which people suffer from violence built into a society via its social, political and economic systems (Hicks, 1987). It was realized that it was not only war and direct violence that caused death and disfigurement. Structural violence also led to death and suffering because of the conditions that resulted from it: extreme poverty, starvation,

avoidable diseases, discrimination against minority groups and denial of human rights. It was further realized that a world marked by said conditions is a world devoid of peace and human security; it breeds anger and generates tension leading to armed conflict and war. In this connection, Johan Galtung, a renowned peace theorist and researcher, argues that structural violence occurs when the wealth of affluent nations, groups or individuals is based on the labor and the essential resources drawn from nations, groups and individuals who, as a consequence, are required to live diminished lives of deprivation (Monez, 1973).

Toward a Holistic Concept of Peace and Violence

Over the past many years, peace workers have increasingly challenged this conventional view of peace and have declared that “peace is not simply a lack of war or nonviolence; peace means the eradication of all facets of injustice” (Cheng and Kurtz, 1998). There is a consensus that we need to have a comprehensive view of peace if we are to move toward a genuine peace culture.

Johan Galtung explains that peace is the absence of violence, not only personal or direct but also structural or indirect. The manifestations of structural violence are the highly uneven distribution of wealth and resources as well as the uneven distribution of power to decide over the distribution of said resources. Hence, he says peace is both the absence of personal/direct violence and the presence of social justice. For brevity, he prefers the formulations “absence of violence” and “presence of social justice”, thinking of the former as one that is not a positively defined condition and has called it negative peace, whereas the latter is a positively defined condition (egalitarian distribution of power and resources) and has called it positive peace (Galtung, 1995).

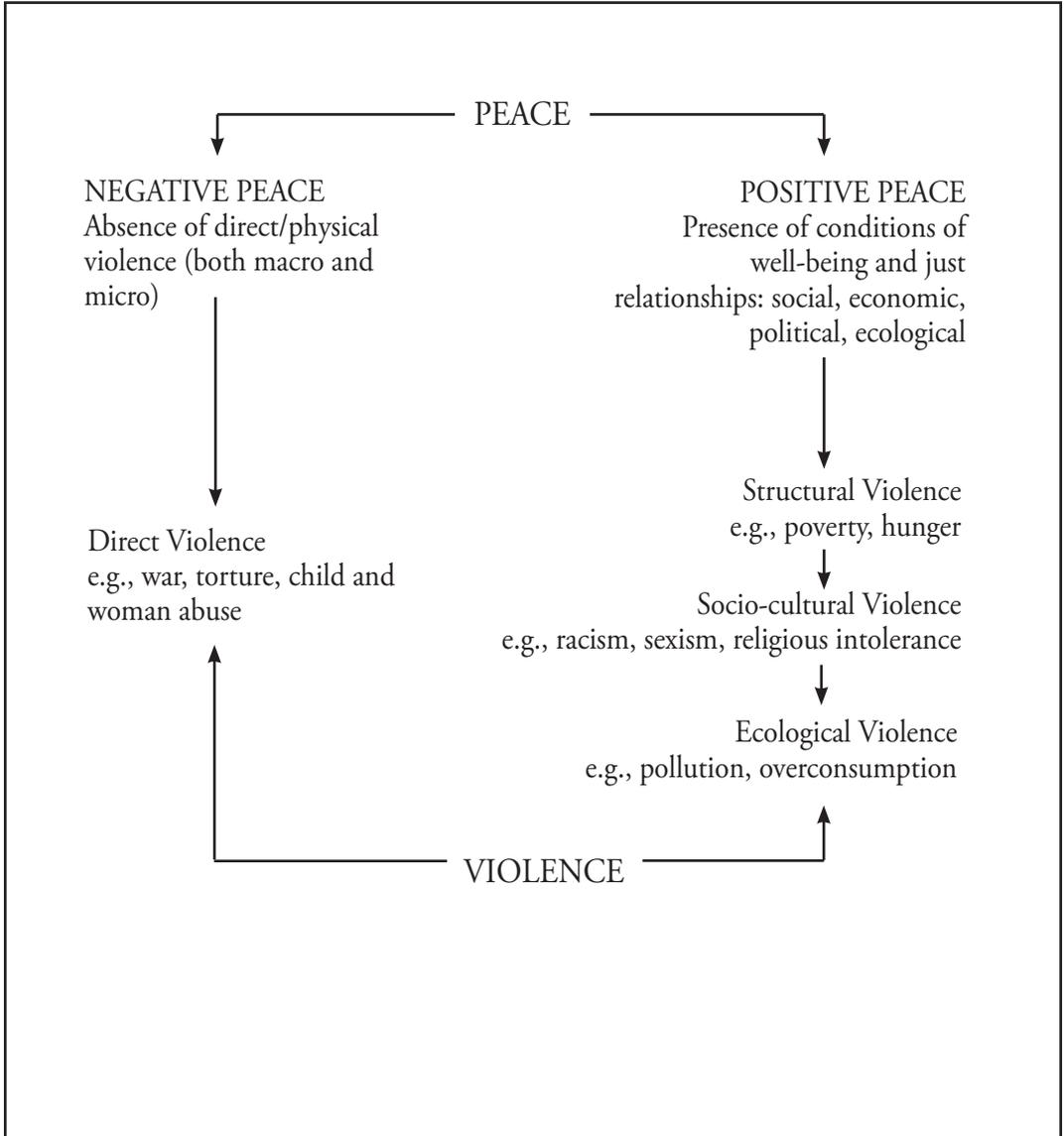
Indeed, peace researchers and educators now seem satisfied to split the concept of peace in two, stating that the meaning of peace can be captured by the idea of a negative peace and the idea of a positive peace. Negative peace refers to the absence of war or physical/direct violence, while positive peace refers to the presence of just and non-exploitative relationships, as well as human and ecological well-being, such that the root causes of conflict are diminished.

The non-exploitative relationships mentioned above refer not only to relationships between humans but also to those between humans and nature. Peace with nature is considered the foundation for “positive peace” (Mische, 1987). It is because the earth is ultimately the source of our survival, physical sustenance, health and wealth; it is not possible to provide for human survival if nature’s capacity to renew itself is seriously impaired. It must also be remembered that human behavior is intimately related to the availability of basic resources (Barnaby, 1989). When a shortage of resources threatens lifestyles or life itself, rivalry for resources can lead to

aggression and violent conflict.

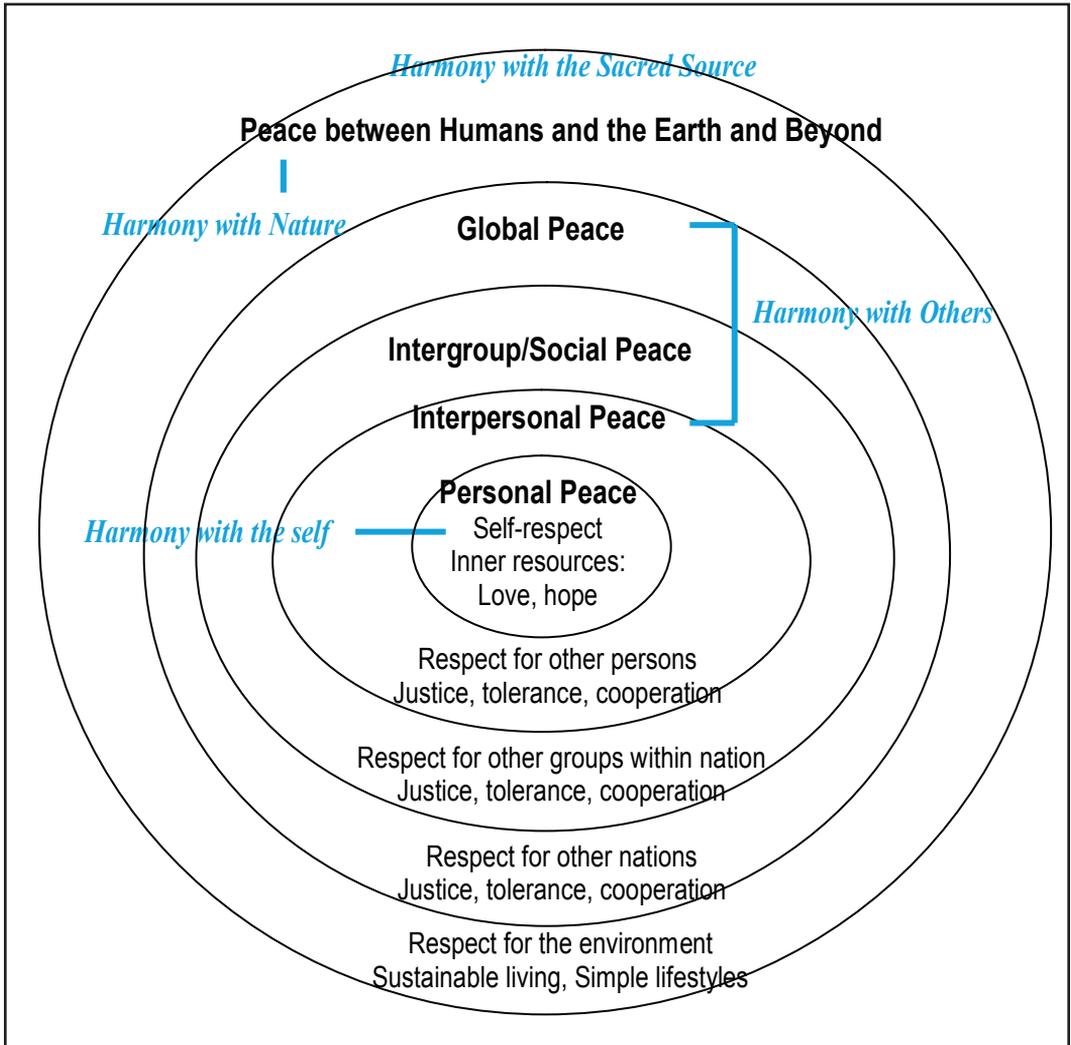
The diagram below summarizes the foregoing discussion on a comprehensive concept of peace and also indicates the types of violence that correspond with the ideas of negative peace and positive peace.

Figure 1: Defining Peace



Our understanding of peace should also include the various levels of relationships, beginning with personal peace and expanding to wider circles.

Figure 2: Levels of Peace



Types of Violence

Betty Reardon, a peace educator who has made significant contributions to the field, defines violence as “humanly inflicted harm” (Reardon, n.d.). It is a succinct description of what constitutes violence in contrast to other types of harms that result from natural causes.

There are various forms of violence two of which are mentioned in the earlier discussion: physical or direct violence and structural violence. Other forms of violence

are described in the conceptual map of violence that was done by Toh Swee-Hin and Virginia Cawagas (1987). It is a typology that indicates the various types/forms of violence and some examples/illustrations of each type in the personal, interpersonal, social and global levels.

Figure 3: A Typology of Violence

(Adapted from the conceptual map formulated by Toh Swee-Hin and Virginia Cawagas)

Level Form of violence	Personal	Interpersonal/Community	National	Global
Direct/Physical	Suicide Drug abuse	Domestic violence Violent Crimes	Civil war Violent crimes Human rights abuses	Conventional war Nuclear war Human rights abuses
Structural/ Economic, Political	Powerlessness	Local inequalities Poverty, Hunger	National inequalities Poverty, Hunger	Global inequalities Poverty, Hunger
Socio-cultural/ Psychological	Alienation Low self-esteem Anxiety	Prejudice/enemy images Cultural domination Racism Sexism Religious intolerance	Prejudice/enemy images Cultural domination Racism Sexism Religious intolerance	Prejudice/enemy images Cultural domination Racism Sexism Religious intolerance
Ecological	Over-consumption	Over-consumption Pollution	Over-consumption Pollution Chemical and Biological warfare Nuclear power radiation	Over-consumption Pollution Chemical and Biological warfare Nuclear power radiation

Birgit Brock-Utne (1989) notes that direct violence can be categorized as organized or unorganized. Organized violence refers to war which she describes as organized and collective violence which occurs between states or within a state. Unorganized violence includes wife battering, rape, child abuse and street crime. She

also notes that indirect violence can either shorten life span or reduce quality of life. She cited economic structures that lead to unequal chances as well as repression of the freedom of speech and of choice and the repression of one's fulfillment as features of indirect violence.

A Culture of Peace

The UNESCO preamble tells us that “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.” In keeping with its mission, UNESCO began the Culture of Peace Programme and it saw the potential of the programme to become a global movement. The Declaration on a Culture of Peace was eventually adopted by the United Nations General Assembly in 1999.

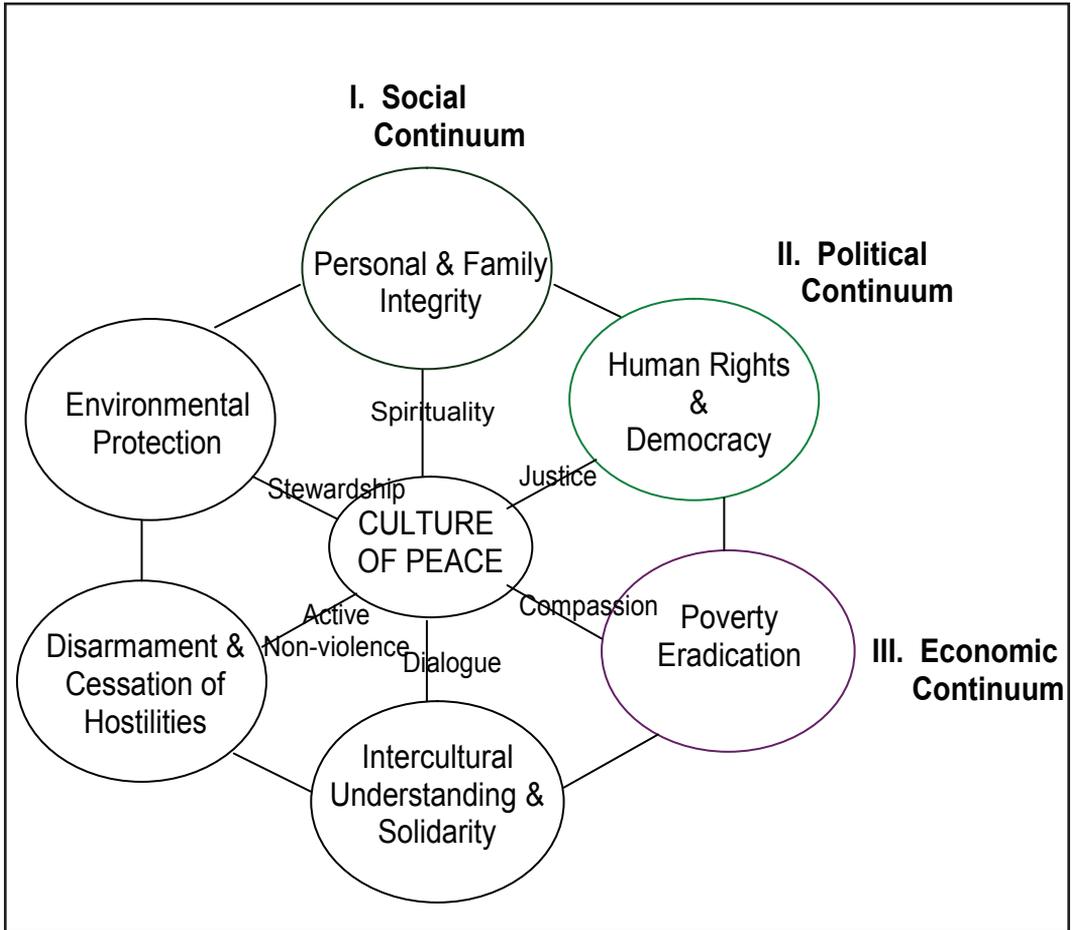
What is a culture of peace? The Declaration (UN, 1998) states that “a culture of peace is a set of values, attitudes, traditions, modes of behavior and ways of life that reflect and inspire:

- respect for life and for all human rights;
- rejection of violence in all its forms and commitment to the prevention of violent conflict by tackling their root causes through dialogue and negotiation;
- commitment to full participation in the process of equitably meeting the needs of present and future generations;
- promotion of the equal rights and opportunities of women and men;
- recognition of the right of everyone to freedom of expression, opinion and information;
- devotion to principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding between nations, between ethnic, religious, cultural and other groups, and between individuals.

A Philippine Framework toward a Culture of Peace

In the Philippines, a culture of peace framework has been developed out of the experiences and reflections of peace advocates in the country. The figure below is a graphic representation of this framework and was culled from the work of an active Mindanao peace advocate, Antonio J. Ledesma, S.J., Archbishop of Cagayan de Oro (Ledesma, 2007).

Figure 4: Promoting a Culture of Peace: Six Dimensions and Operative Values



In the above figure, six dimensions and six values are indicated. The categories are not meant to be exhaustive but they represent the major concerns and the needed values for the building of a culture of peace in the Philippines. To move closer to the goal of establishing a peace culture, it is absolutely important that personal and family integrity are protected and promoted. Keeping the self and the family whole, in view of the various forms of brokenness that surround them, is a foundation of a peace culture. Respect for human dignity, fundamental freedoms, democratic participation, the fulfillment of basic needs and economic equity are also major concerns in this framework because the aforementioned are roots of peace. Likewise, intercultural understanding or the acceptance and respect for the “different other” as well as caring for the environment contribute to peace. In view of the continuing threat of armed conflicts in the country, the cessation of armed hostilities is a major concern as well as the re-allocation of scarce resources from “arms to farms” or from buying/stockpiling weapons to undertaking activities that would redound to people’s benefit.

The values that aptly correspond to these dimensions are spirituality, justice, compassion, dialogue, active nonviolence and stewardship of/sense of kinship with the Earth. These values are explained in greater detail in succeeding chapters.

Cultural Traditions with a Broad Concept of Peace

The Greek concept of “irene” implies harmony and justice as well as the absence of physical violence. Similarly, the Arabic “sala’am” and the Hebrew “shalom” embrace not only the absence of war but also well-being, wholeness, and harmony with one’s self and also between individuals, within a community, and among nations. “Shalom” also means love, full health, prosperity, redistribution of goods and reconciliation. The Sanskrit concept of “shanti” refers not only to spiritual contentment but also to peace of mind, peace of the earth, peace underneath the seas, peace in outer space- truly a cosmic view of peace. The Chinese “ping” implies harmony, achieving a unity out of diversity, comparable to the ancient Chinese concept of integrating seemingly opposed elements as represented in the principles of yin and yang (Barash, 1999).

It can be said that a holistic understanding of peace has been derived, on one hand, from a critical and practical analysis of what the yearning for a durable peace really demands (that is, it demands both the rejection of violence and the pursuit of certain positive conditions.). At the same time, the holistic view is also derived from certain ethical, cultural and historical roots that have influenced today’s peace thinking.

Chapter 2

Peace Education as Transformative Education

The greatest resource for building a culture of peace are the people themselves, for it is through them that peaceful relationships and structures are created. Hence, educating people toward becoming peace agents is central to the task of peacebuilding. Peacebuilding refers generally to the long-term project of building peaceful communities. One can readily see how peace education is therefore both a significant peacebuilding strategy (as in the case of a post-conflict situation) and an effective way of preventing violent conflict.

In a peacebuilding framework developed in the Philippines, peace constituency-building is indicated as an important element (Ferrer, 2005). The latter includes education aimed at promoting a peace culture and agenda.

What Is Peace Education?

Peace education, or an education that promotes a culture of peace, is essentially transformative. It cultivates the knowledge base, skills, attitudes and values that seek to transform people's mindsets, attitudes and behaviors that, in the first place, have either created or exacerbated violent conflicts. It seeks this transformation by building awareness and understanding, developing concern and challenging personal and social action that will enable people to live, relate and create conditions and systems that actualize nonviolence, justice, environmental care and other peace values.

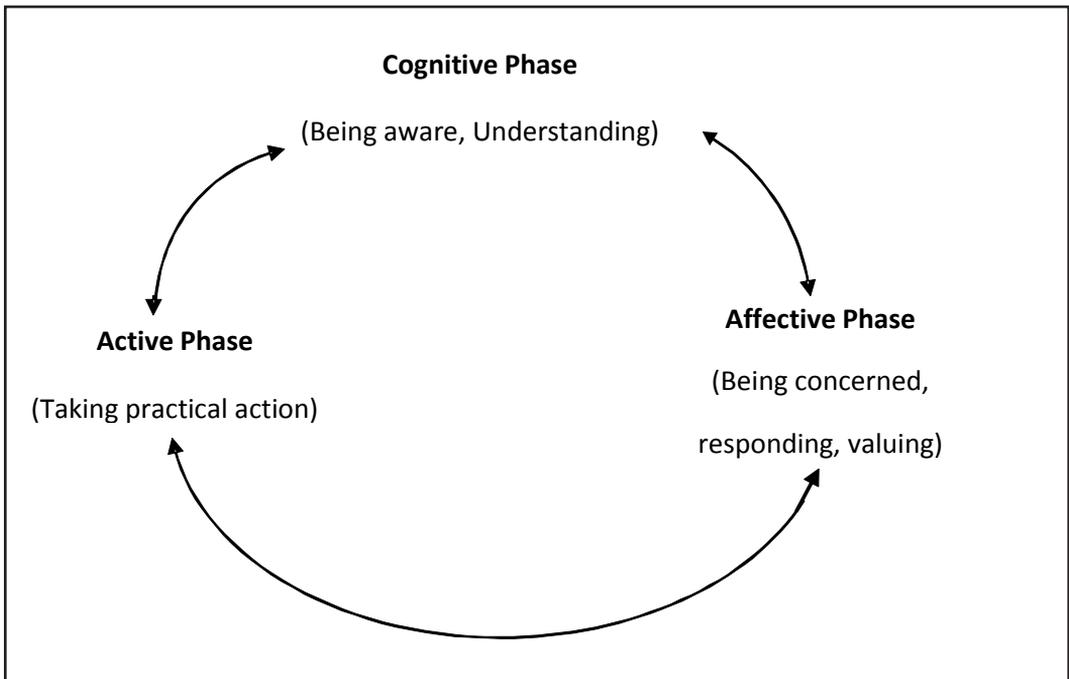
To illustrate the above with an example, we can say that peace education would first invite the youth or adult learners to be aware of and to understand the ramifications and roots of a particular conflict and what the possible alternatives might be. Then through reflection, discussion and use of a perspective-taking technique they will be asked to look at the various perspectives and imagine themselves to be in the place of others, to cultivate empathy for the victims of violence or for those whose

perspective may also have legitimacy but whose perspective is different from ours. Finally, peace education elicits well-thought out alternatives from them, those that are fair and constructive for example, and encourages them to work for the conflict's resolution and transformation through nonviolent ways.

This means that the learning process that is utilized in peace education is holistic and it tries to address the cognitive, affective and active dimensions of the learner. A usual procedure includes the introduction of relevant new knowledge or reinforced knowledge, posing valuing questions and using discussion and other participatory methods to cultivate concern, and eliciting/challenging/encouraging appropriate personal and social action.

The action towards transformation may include action against prejudice and the war system, or action for social and economic justice. Paying attention to all these levels – the cognitive, affective and active – increases the possibility that the peace perspective or value that is being cultivated would be internalized. Figure 5 below illustrates this process in graphic form. Specific peaceable teaching-learning techniques that can go well with this learning process will be described in a later chapter.

Figure 5: The Peaceable Teaching-Learning Process



Why Educate for Peace?

Betty Reardon, in her groundbreaking book, *Comprehensive Peace Education: Educating for Global Responsibility* (1988) reminds us that peace education has an important social purpose. It seeks to transform the present human condition by “changing social structures and patterns of thought that have created it.” She carries this perspective forward in a later book, *Learning to Abolish War; Teaching toward a Culture of Peace* (Reardon and Cabezudo, 2002). In the latter, it states that the main purposes of peace education are the elimination of social injustice, the rejection of violence and the abolition of war.

Sadly, social injustice, war and other forms of violence have long been features of our human condition. They have caused death, destruction and horrific suffering but humanity has not yet been able to wage a successful collective effort to transform this condition. With universal peace education there is some hope that we may be able to move toward having a critical mass that will demand and address needed changes. As Cora Weiss, president and initiator of the Hague Appeal for Peace, has aptly said:

There are many campaigns that are working on a variety of issues which must be addressed if this new century is not to carry forward the legacy of the twentieth century, the most violent and war-filled in history. All these campaigns are needed if we are to sow seeds for peace and the abolition of war, but none can succeed without education... Hague Appeal for Peace has decided that to sustain a long-term change in the thought and action of future generations... our best contribution would be to work on peace education (Weiss, 2002).

In the Philippines, the Center for Peace Education in Miriam College and other groups have expressed that educating for peace is both a practical alternative and an ethical imperative.

Peace Education is a Practical Alternative

Educating for peace will give us in the long run the practical benefits that we seek. As stated earlier it is expected to build a critical mass of people who will demand for and address the needed personal and structural changes that will transform the many problems that relate to peace into nonviolent, humane and ecological alternatives and solutions.

To illustrate, we know that war has been a core institution of the global security system then and now. It has adversely affected countless generations, considering its human costs as well as its material and environmental costs. It has also led to the rationalization of violence in so many aspects of life. It has given birth to horrendous

phenomena such as war-time rape and sex-slavery, ethnic cleansing and genocide. And yet, there is widespread belief that war is inevitable. War is accepted as a legitimate means to pursue the so-called national interests. War carries with it a host of other elements: amassing armaments, increasing military forces, inventing more sophisticated and destructive weapons, developing espionage skills and technology, willingness to subordinate human rights and the use of torture on enemies, etc.

Peace education challenges the long-held belief that wars cannot be avoided. Often this belief is based on an underlying view that violence is inherent in human nature. A later chapter will address this issue but suffice it to say at this point that peace education can transform people's mindsets with regard to the inevitability of war and can in fact enable people to see that alternatives exist and that there are ways by which violent conflict can be prevented. Political advocacy of nonviolent resolution of conflict is a key element of peace education and you can just imagine the benefits that will be reaped when this becomes the dominant mindset and value in our world!

In the micro-level, education on nonviolent conflict resolution approaches (an important aspect of peace education), such as collaborative problem solving and mediation, can improve the quality of human relationships and bring about solutions that are constructive, fair and helpful to all parties concerned. This topic will be dealt with in chapter 9.

Peace Education is an Ethical Imperative

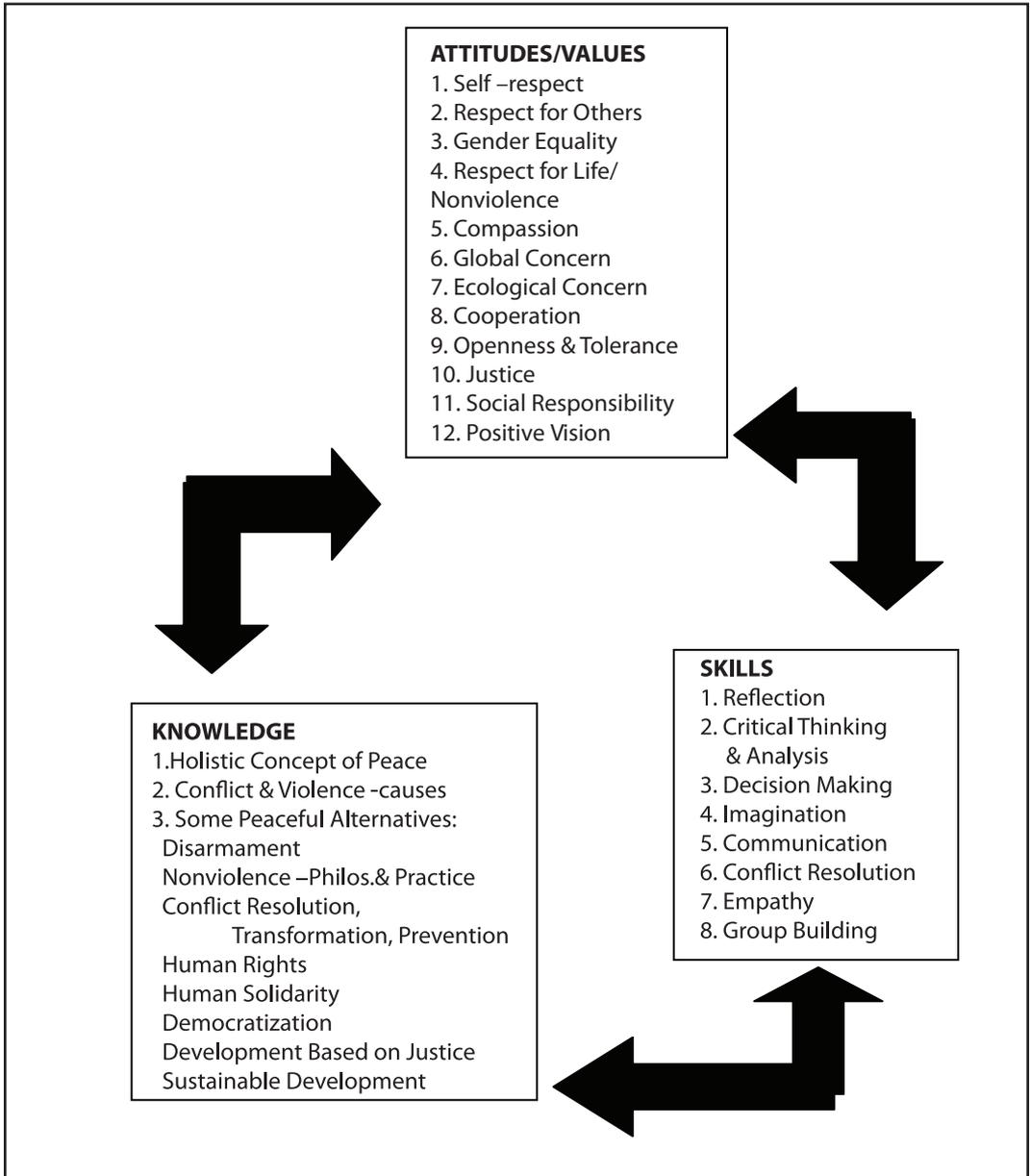
Educating for peace is an ethical imperative considering the negation of life and well-being caused by all forms of violence. The ethical systems of the major world faith traditions, humanitarian ethics and even primal and indigenous spirituality have articulated principles that inspire the striving for peace. These ethical principles include the unity and value of life, not only of human life but also other life forms in nature; respect for human dignity; nonviolence; justice; and love as a social ethic. They are principles that are highly encouraged for actualization because they are expected to bring us to the common good.

Schema of Knowledge, Skills and Attitudes/Values

The following schema is an attempt to list the key knowledge areas, skills, attitudes and values that are integral to peace education. The list is based on a survey of peace education literature and of key informants/peace educators that was done by the Center for Peace Education of Miriam College. The list is not exhaustive and is expected to evolve, as peace education practice and experiences as well as corresponding reflections and insights on these experiences increase. The diagram is followed by a

brief explanation of each item found in the schema.

Figure 6: Schema of Knowledge, Skills and Attitudes/Values



Education for Peace: List of Knowledge Areas, Skills and Attitudes/Values

Knowledge/Content Areas

Some of the knowledge or content areas that are integral to peace education are:

1. Holistic Concept of Peace

It is important that students understand that peace is not just the absence of direct/physical violence but also the presence of conditions of well-being, cooperation and just relationships in the human and ecological spheres. This perspective will help them analyze peace issues in an integrated way.

2. Conflict and Violence

Conflicts are a natural part of person's social life, but they become problems of violence depending on the methods of conflict resolution used. Students can study the problems of violence in various levels from the personal to the global and including direct, structural, socio-cultural and ecological violence. They can also examine the roots and consequences of violence.

3. Some Peaceful Alternatives

- a. Disarmament - Learners can be introduced to the goal of abolishing war and reducing global armed forces and armaments. It is good for them to see the folly of excessive arms and military expenditures and the logic of re-allocating resources toward the fulfillment of people's basic needs (e.g. food, housing, health care and education).

This a springboard for the exploration of the meaning of true human security which springs from the fulfillment of both basic needs and higher needs of humans (e.g., the exercise of fundamental freedoms).

- b. Nonviolence- Learners can study the philosophical and spiritual underpinnings of nonviolence as well as its efficacy as a method to effect change. Cases of individuals and groups who have advocated nonviolence as a philosophy and method can be examined. Some of these are Mahatma Gandhi, Martin Luther King, Jr., Aung San Suu Kyi, Thich Nhat Hanh, Desmond Tutu and Wangari Maathai.

- c. Conflict Resolution, Transformation and Prevention – Students can study effective ways of resolving conflicts nonviolently (e.g., collaborative problem-solving) and how these can be applied into their lives. They can move on to examine how a conflict that has been resolved can be transformed into a situation that is more desirable. Ways to prevent conflict can also be explored because as Johan

Galtung has said, like in the medical field it is better to prevent than “remedy a situation that has gone wrong.”

c. Human Rights - It is important for learners to have an integral understanding of human rights and to reject all forms of repression and discrimination based on beliefs, race, ethnicity, gender and social class. They should be encouraged to respect the dignity of all especially the weak and powerless.

d. Human Solidarity - Many commonalities bind together divergent religious, cultural, local and national groups. All humans have common basic needs and aspirations and a shared membership in an interdependent human/ global community. We have only one home (planet earth) and a common future. The major world religions also have shared values and principles. Students can look at how to increase inter-religious, inter-cultural and inter-group trust, empathy, respect and cooperation, as well as discourage stereotyping and prejudice.

e. Development Based on Justice - Learners can be made critically aware of the realities and tragic consequences of structural violence and how a philosophy of development based on justice is a preferred alternative. They need to understand that development is not economic growth alone but also the equitable sharing of its fruits.

f. Democratization – It is important for learners to understand that democracy provides the environment within which people’s fundamental rights, interests and wishes are respected.

g. Sustainable Development - Learners need to understand the interdependent relationship between humans and the natural environment and understand the changes that are necessary to ensure the well-being of the earth’s ecosystems such that it can continue to meet future and present needs. They need to rediscover the wisdom of our indigenous peoples who have always respected nature.

Attitudes/Values

It is suggested that the following attitudes and values be cultivated:

1. Self-respect

Having a sense of their own worth and a sense of pride in their own particular social, cultural and family background as well as a sense of their own power and goodness which will enable them to contribute toward positive change

2. Respect for Others

Having a sense of the worth and inherent dignity of other people, including those with social, religious, cultural and family backgrounds different from their own

3. Respect for Life/Nonviolence

Valuing of human life and refusal to respond to an adversary or conflict situation with violence; preference for nonviolent processes such as collaborative problem-solving and other positive techniques as against the use of physical force and weapons

4. Gender Equality

Valuing the rights of women to enjoy equal opportunities with men and to be free from abuse, exploitation and violence

5. Compassion

Sensitivity to the difficult conditions and suffering of other people and acting with deep empathy and kindness toward those who are marginalized/excluded

6. Global Concern

Caring for the whole human community transcending or going beyond the concern which they have for their nation or local/ethnic community

7. Ecological Concern

Caring for the natural environment, preference for sustainable living and a simple lifestyle

8. Cooperation

Valuing of cooperative processes and the principle of working together toward the pursuit of common goals

9. Openness/Tolerance

Openness to the processes of growth and change as well as willingness to approach and receive other people's ideas, beliefs and experiences with a critical but open mind; respecting the rich diversity of our world's spiritual traditions, cultures and forms of expression

10. Justice

Acting with a sense of fairness towards others, upholding the principle of equality (in dignity and rights) and rejection of all forms of exploitation and oppression.

11. Social Responsibility

Willingness to take action to contribute to the shaping of a society characterized by justice, nonviolence and well-being; sense of responsibility toward present and future generations

12. Positive Vision

Imagining the kind of future they prefer with a sense of hope and pursuing its realization in ways that they can

Skills

Some of the skills that need to be developed are:

1. Reflection

The use of reflective thinking or reasoning, through which they deepen their understanding of themselves and their connectedness to others and to the living earth

2. Critical Thinking and Analysis

Ability to approach issues with an open but critical mind; knowing how to research, question, evaluate and interpret evidence; ability to recognize and challenge prejudices and unwarranted claims as well as change opinions in the face of evidence and rational arguments

3. Decision-making

Ability to analyze problems, develop alternative solutions, analyze alternative solutions considering advantages and disadvantages, and having arrived at the preferred decision, ability to prepare a plan for implementation of the decision.

4. Imagination

Creating and imagining new paradigms and new preferred ways of living and relating

5. Communication

Listening attentively and with empathy, as well as the ability to express ideas and needs clearly and in a non-aggressive way

6. Conflict Resolution

Ability to analyze conflicts in an objective and systematic way and to suggest a range of nonviolent solutions. Conflict resolution skills include appropriate assertiveness, dialogue, active listening and collaborative problem-solving. Communication skills are

important foundational skills in conflict resolution

7. Empathy

The ability to see the perspective of another person or group and to feel what that person or group feels. It is a skill that helps in broadening the learners' own perspectives especially in the search of fair and constructive alternatives

8. Group Building

Working cooperatively with one another in order to achieve common goals. Cooperation and group-building are facilitated by mutual affirmation and encouragement by the members. The assumption is that everyone has something to contribute, everyone is part of the solution.

CHAPTER 3

The Comprehensive Scope of Peace Education

Peace education is multidimensional and holistic in its content and process. We can imagine it as a tree with many robust branches. Peace education is comprised of many themes and forms that have evolved in various parts of the world. It reflects the growth of progressive education and social movements in the last five decades. Together, these “educations” contribute to building a culture of peace.

Among the various forms or facets of peace education practice are: Disarmament Education, Human Rights Education, Global Education, Conflict Resolution Education, Multicultural Education, Education for International Understanding, Interfaith Education, Gender-fair/Non-sexist Education, Development Education and Environmental Education. Each of these focuses on a problem of direct or indirect violence. Each form of peace education practice also includes a particular knowledge base as well as a normative set of skills and value-orientations that it wants to develop.

Disarmament Education

After the atomic bombings of Hiroshima and Nagasaki and the Cold War-inspired arms race, disarmament movements arose in protest against these (Toh, 2004). This was the beginning of Disarmament Education, which evolved at first as a reaction to the threat of nuclear weapons. In later years, Disarmament Education included other weaponry such as biological weapons and chemical weapons. They are called weapons of mass destruction (WMD) because of the large-scale and indiscriminate destruction that results from them. In recent years the proliferation and misuse of small arms and light weapons (SALW) have become a concern of Disarmament Education. A global movement, the International Action Network on Small Arms (IANSA) is raising awareness among policymakers, the public and the media about the global threat to human rights and human security caused by small arms and is promoting civil society efforts to prevent arms proliferation and armed violence through policy development,

education and research (www.iansa.org).

In the Philippines there is an organization that is working closely with IANSA and this is the Philippine Action Network on Small Arms (PhilANSA). An important goal of Disarmament Education is to educate and to campaign against arms proliferation because it fuels armed conflicts and draws resources away from the basic needs of people. For example, the UN Department of Disarmament Affairs (now called the UN Office of Disarmament Affairs) reported that 70 % of the expenditures in the annual global trade on conventional arms, estimated at \$ 30 billion, are made by poor countries in the developing world (UNDDA, 2002).

Human Rights Education

Similarly, following the proclamation of the Universal Declaration of Human Rights in 1948, the movement towards educating people to respect human rights started. This educational movement was called Human Rights Education (HRE). Betty Reardon (1995) notes that HRE definitely contributes to peace; the enjoyment of the fundamental human rights and freedoms by the people provide the foundation for a nonviolent social order. The positive conditions that result from honoring human rights certainly reduce the threat of armed conflict and war.

Learning what the rights of all human beings are cannot be taught in an authoritarian classroom and so the idea “how we teach is what we teach” became an important concern in HRE (Flowers, 1998). Teachers are reminded that learning to uphold standards of human dignity and decency by students begin with the teacher and how she teaches. HRE content includes the study of the Universal Declaration of Human Rights (UDHR) and other important human rights documents such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Convention on the Rights of the Child (CRC). HRE also includes the concept of mutuality of rights and responsibilities. HRE is discussed in more detail in Part II of this book.

Global Education

Global Education (GE) is defined as all programs, projects, studies and activities that can help an individual learn and care more about the world beyond his or her community, and to transcend his or her culturally conditioned, ethnocentric perspectives, perception and behavior (Ferish, 1990).

The Philippine Council for Peace and Global Education defines GE in its undated brochure as “education for responsible participation in an interdependent world community.” It enumerates three key themes and perspectives:

- GE is human value-centered: it affirms the core value and universal principle of the worth and dignity of humans;
- GE is world-oriented: it involves understanding our identities as members of globally interdependent systems-ecological, social, economic and technological;
- GE is future-oriented: it is concerned with the creation of a preferred future

Conflict Resolution Education

Conflict Resolution Education (CRE) appears to have gained momentum as an educational movement in the last two decades. CRE is now in the curriculum of many schools and has educated learners about managing conflicts constructively (Harris and Morrison, 2003). Tricia Jones (2006) argues that CRE has the following common goals: to create a safe and constructive learning environment; to enhance students’ social and emotional development; and to create a constructive conflict community. A group called the International Network for Conflict Resolution Education and Peace Education (INCREPE), in cooperation with the Global Partnership for the Prevention of Armed Conflict (GPPAC), has now seriously taken the challenge of promoting CRE worldwide and is starting the effort by mapping the CRE and PE organizations by regions.

Teaching students to become peacemakers involves creating a cooperative climate that encourages parties to reach mutually acceptable solutions to disagreements. CRE also includes training in anger management as well as skills in attentive listening, effective communication, constructive dialogue and other positive techniques to arrive at a win-win solution to conflicts. When the relationship and the issue are both important, the collaborative problem solving is an approach that is recommended. CRE in the Philippines has also now moved on to using peer mediation as a way of contributing to a culture of peace in a school community (Galace, 2006).

CRE principles are now increasingly being used in Philippine schools, communities, workplaces and government agencies, usually after some training on CRE. The challenge of mainstreaming CRE principles in the various sectors throughout the country is great; the country has been suffering from protracted armed conflicts in addition to other conflicts at many levels.

Multicultural Education

Multicultural education is an educational movement that has developed first in countries that are multicultural or have a culturally diverse population. This is often the case in countries that have a history of receiving many immigrants from all over the world as in the case of the United States and Australia. In both the North and South countries, we see the presence of diverse cultures within a society. Hence, multicultural education has grown. Multicultural Education is often defined as one that “helps students to understand and appreciate cultural differences and similarities and to recognize the accomplishments of diverse groups” (Ladson-Billings, 1994).

However, teaching with a multicultural perspective encourages not only the appreciation and understanding of other cultures but also of one’s own. It promotes the person’s sense of the uniqueness of his own culture as a positive characteristic and enables one to accept the uniqueness of the cultures of others (Burnett, 1994). Attitudes toward one’s own race and ethnic group as well as toward other cultural groups begin to form early. Young children can easily absorb and develop negative and stereotypic viewpoints of cultures different from their own when similarities among all individuals are not emphasized. Hence multicultural education seeks to eliminate stereotypes by presenting material and activities that enable children to learn the similarities of all individuals and to accept and respect others despite the differences.

Education for International Understanding

Besides the contributions of civil society in the promotion of Education for International Understanding (EIU), the contribution of UNESCO to the development of EIU has been significant. After UNESCO adopted the “Recommendation concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms” in 1974, this UN Agency has intensified its efforts to harness education in the service of world peace (Toh, 2004).

In 1995, UNESCO came out with the “Declaration and Integrated Framework of Action and Education for Peace, Human Rights and Democracy” whose primary principles include the importance of education in promoting peace, human rights and democracy and the recognition of their intimate relationship. This was followed by this UN agency’s work to promote a culture of peace which resulted in the United Nations’ declaration of the year 2000 as the International Year for the Culture of Peace and 2001 to 2010 as the International Decade for a Culture of Peace and Nonviolence for the Children of the World. In all these Declarations it must be remembered that EIU is an integral part and that EIU has taken a more holistic meaning, encompassing not only peace at the global level but also its building blocks of nonviolent, just and sustainable living in the other levels of relationships. The dynamic work that is now

being undertaken to promote EIU and a culture of peace has had the participation of many schools, organizations and other civil society actors.

Interfaith Education

Interfaith education grew out of the interfaith movement, a movement with a progressive agenda. The interfaith movement began in 1893 at the World's Parliament of Religions gathering in Chicago. For the first time in history leaders of so-called "Eastern" and "Western" religions had come together for dialogue, seeking a common spiritual foundation for global unity. Since then many other interfaith organizations have arisen. This interfaith movement sought to bring together religious and spiritual leaders of diverse traditions to engage in dialogue, to educate each other and their audience about their respective traditions. These organizations convened conferences to bring these leaders together with lay people and to address global problems of intolerance, injustice, and religious persecution. Organizers soon began to advance a model of interfaith education that placed great value on community visits, service learning and immersion experiences. As inter-religious literacy within the interfaith movement developed, organizers began to turn their attention to the most effective methods and pedagogies for teaching others about different religions. Thus, the field of interfaith education began to emerge. The field of interfaith education was never clearer than after September 11, 2001 and the consequent climate of social tension and conflict and incidences of discrimination and hate crimes. Interfaith education was now viewed as a morally and socially essential means for promoting countering discrimination and hate crimes and to promote peace (Puett, 2005).

It can be said that Interfaith Education has the same goals as inter-religious or interfaith dialogue. According to various proponents (Arinze,1998; Goosen, 2001; Keskin, 2004; Toh, 2004), interfaith dialogue aims to acquire an empathetic understanding of other religions/faith traditions so that all may live in harmony and with respect, and to encourage cooperation among the religions/faith traditions in order to resolve common social and global problems such as the various forms of violence and ecological destruction.

Development Education

In the 1960s, Development Education emerged to challenge the mainstream model of development which then equated development with modernization. It criticized the unjust and unsustainable economic order which has resulted to hunger, homelessness and marginalization. Concerned educators and NGOs have advocated the integration of the issues of poverty and inequalities in the social studies curriculum and other subject areas as well as in the community education contexts to raise

consciousness (Toh, 2004).

Ian Harris (2003) describes the goal of development education as building peaceful communities by promoting an active democratic citizenry interested in the equitable sharing of the world's resources. It also seeks to cultivate in the learners a critical consciousness that challenges injustice and undemocratic structures like those promoted by large transnational corporations. He explains that the latter have a development agenda based on maximizing profit which is destructive or harmful to both human and natural communities. Development Education is an approach to peace education that promotes a vision of positive peace, one that motivates people to struggle against injustice.

Gender-fair/Non-sexist Education

Following the rise of popular feminism and in keeping with the social justice movement of the late 1960s and onwards, efforts to oppose sexism in schools have been taken and the overarching goal is to enable students to reach their full potential regardless of their gender (Moffat, 2000). Gender-Fair Education (GFE) seeks to foster among the learners respect for the abilities and rights of both sexes and to develop awareness of the gender biases and stereotyping that have been culturally perpetuated in order to change these.

Its key concepts include shared parenting; home management; decision-making; equal opportunities; enhanced participation and representation in public affairs; making women's roles and contributions visible, valued and recognized; elimination of all forms of violence against women; and observance of non-sexist child-rearing practices and schooling (Philippine Department of Education, 2002). Through these core messages, GFE expects that the learning content, methods and school environment will be gender fair. There is also the expectation that the learners will eventually be the agents who will ensure that there will be more equality between men and women and that the gender stereotypes and biases and violence against women will be eliminated.

Environmental Education

Environmental education (EE) is education about, for and through the environment. It is a field that emerged with postmodernism, as environmental problems began to be recognized in the 1960s, and as postmodernism celebrated the interconnectedness of all life as opposed to an attitude of human domination (Galang, 2001).

The effects of environmental destruction are being increasingly felt: pollution

of land, air and water; depletion of forests and other resources; and global warming. EE is clearly an educational response to the ecological crisis. People's unsustainable ways of living and consuming need to change, including the paradigm of development that is based on profit maximization, a paradigm that inflicts violence on the earth. Hence EE seeks to empower people with the knowledge, skills and values that will enable them to live in peace with mother earth. An important goal is to make everyone a good "steward" or "kin" of the natural environment in order that the needs of both the present and future generations can be met. This bottomline message was of course the theme of the landmark book, *Our Common Future* (1987).

Toh (2004) reminds us that while peace-oriented environmental education teaches people and schools to be personally and socially green (i.e., undertake "recycle, re-use and reduce" programs, etc.), EE should be able to make them question over-materialist lifestyles and the consumerist ideology propagated by the dominant modernization paradigm as well as advocate simplicity, earth rights and equitable development.

Chapter 4

Spiritual and Faith Traditions as Resources for Peace

The world's major spiritual and faith traditions inspire and motivate people to embrace peace as a mission. Although religious believers have gone to war and committed acts of violence in the name of their faith, "the conflicts were actually rooted not in matters of faith, or even of religion, but in conflicting claims to social and political (and economic) goals" (Machado, 1993).

A close look at the original teachings of spiritual and faith traditions indicates that they are essentially wellsprings and resources for peace. We need to rediscover the principles and values that they uphold, to remind us of the essential mission of each faith tradition to seek peace.

Cooperation and understanding among various spiritual and faith traditions have now become imperative. We now seek the common ground of shared values among the diverse faiths to show that despite the diversity, we are one humanity, with the same fundamental aspirations for mutual respect and acceptance, and for living together in peace.

We shall now focus on the five major spiritual and faith traditions that have taken root in our Southeast Asian region. These are Christianity, Islam, Buddhism, Hinduism and Indigenous traditions.

Christianity

The Christian story begins with a song of the angels to the shepherds when Jesus was born: "Glory to God in the highest and upon the earth peace" (Luke 2:14). Thus from its inception Christianity contained a concern for peace on earth (George, 1987). George continues to explain that we can identify three elements in Jesus' approach to peace.

1. Rejection of violence

Jesus was born as a displaced person in a country under Roman occupation but he refused to join the Zealots in their guerilla war against the Romans, just as he refused to join the Romans in their oppression of the Jews. He instructed his disciples during his arrest in the Garden of Gethsemane not to take the sword, “All who take the sword die by the sword” (Matthew 26:51-52).

2. Love and reconciliation rather than retaliation

Love of neighbor/the other is at the heart of the Christian message and is considered Jesus’ most important commandment. “Love one another, by this love it will be known that they are His disciples” (John 13:34). He extended this commandment of love to include enemies, “Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you” (Matthew 5:43-44).

Jesus set aside the traditional *lex talionis* (“an eye for an eye”) in favor of a loving and compassionate response. In Romans 12:17-21, it is said, “Never repay injury with injury...Avenge not yourselves...Vengeance belongs to me; I will recompense, says the Lord. But if your enemy is hungry, feed him; if he thirsts, give him to drink... Be not overcome by evil but overcome evil with good.” The aim of such non-retaliatory love is reconciliation.

3. Use of transforming initiatives

Christians are called to actively engage in peacemaking. In Jesus’ sermon on the mount, he said, “Blessed are the peacemakers, for they shall be called the children of God” (Matthew 5:9)

Jesus told his disciples to respond to violence by taking unexpected, surprising initiatives. “When a person strikes you on the right cheek, turn and offer him the other... Should anyone make you walk a mile with him, go with him two miles (Matthew 5:39-41). This teaching is not merely about not doing something. It means taking positive initiatives to “neutralize” situations of violence and injustice so that the transforming message of God’s love can take root.

Glen Stassen (1983) summarized the abovementioned Christian teachings in four practical steps relevant to our contemporary times:

- Affirm the valid interests of your “enemies” and pray for them;
- Talk to your adversary and seek agreement;

- Associate with the powerless, who need justice; and
- Do not seek to return evil for evil. Instead start an imaginative, transforming initiative.

From the Old Testament, which is part of Christianity's Holy Scriptures, we can also derive the concept of "shalom", the Hebrew word for peace. Shalom implies wholeness and comprehensive well-being including good health, prosperity, harmony, healing, welfare, happiness and security (Lord, 1968). It also means the absence of war, "I will break bow and sword and weapons of war and sweep them off the earth, so that all the living creatures may lie down without fear" (Hosea 2:20).

However, peace is not simply the absence of war. The prophets envisioned it as a reality where weapons give way to implements of peace. "They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another nor shall they train for war again" (Isaiah 2:4). Peace is also envisioned as intimately connected to justice. "Justice and peace shall kiss" (Psalm 85:11). "Justice will bring about peace, will produce calm and security" (Isaiah 32:17).

Another fundamental peace-related teaching of Christianity is that which relates to the worth of humans. Genesis 1:26-28 of the Old Testament says God created humans in His image and likeness. In the New Testament we find Jesus saying, "Do for others what you want them to do for you: this is the meaning of the Law of Moses and of the teachings of the prophets" (Matthew 7:12) and "I have come in order that you may have life – life in all its fullness" (John 10:10).

Islam

The root of the word Islam is "silm", which means peace – peace with God and other human beings. A Muslim is one who submits to God's will. The objective of this submission is not so much with personal salvation of the individual believer, but the successful execution of The Divine Plan and the implementation of a just and harmonious social order (Mahmood-Abedin, 2001).

Mahmood-Abedin explains the five obligations of a Muslim:

1. A declaration and acceptance of the oneness of God (tawheed) and the prophethood of Mohammed. The great significance of the tawheed is that "if God is one, so is all of His creation..."

2. Prayer five times a day.
3. Payment of zakah or obligatory charity, generally 2 ½ percent of one's wealth annually. Zakah in Islam is a means to redistribute wealth and to show one's concern for other people.
4. Fasting in the month of Ramadhan. It is mainly a spiritual exercise but it also serves as a way for all Muslims to feel their solidarity.
5. Pilgrimage to Makkah (Mecca) once in a lifetime, if one can afford to do so.

The following are several verses from Islam's Holy book, the Qur'an, which expresses peace-related messages:

Whosoever kills a human being, except (as punishment) for murder or spreading corruption in the land, it shall be like killing all humanity; and whosoever saves a life, saves the entire human race. (Surah 5:32)

Allah does not forbid you to deal justly and kindly with those who fought against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. (Surah 60:8)

...It is righteousness to believe in God and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask; and for freeing captives; to be steadfast in prayers; and practice regular charity... (Surah 2:177)

...Be dutiful and good to parents, and to kindred, and to orphans and the poor, and speak good to people... (Surah 2:83)

O mankind! We have created you male and female and have made you nations and tribes, that you may know one another (not despise on another). (Surah 49:13)

And fight in God's cause against those who wage war against you, but do not commit aggression – for, verily, God does not love aggressors. (Surah 2:190)

God commands justice, the doing of good, and He forbids all shameful deeds, injustice and rebellion. (Surah 16:90)

It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and generous provision. (Surah 8:4)

Peace! A word of salutation from the Lord most merciful. (Surah 36:58)

From the Hadith (sayings of Prophet Mohammed) we find verses such as the following (Saiyadain, 1968):

God's creatures are His family, and he is most beloved by God who does real good to the members of God's family.

May I tell you what is even better than prayers and fasting and giving alms to the poor? It is reconciling differences and disputes among men. And sowing discord wipes off all virtues.

God fills the heart of him with faith and contentment who, having the power to avenge himself, exercises restraint and toleration.

And by God he is no believer...whose neighbor does not live in peace because of his mischief making.

Show compassion to those on earth, so that He who is in heaven may show His mercy on you.

Buddhism

Buddhist teachings promote spiritual purification through the eradication of defilements until one attains nirvana, the final emancipation from suffering which is the end of one's cycles of birth and death. Buddhist doctrine asserts that war, crime and suffering are mental defilements and that these need to be overcome by the practice of self-discipline, meditation, wisdom and enlightenment (Sirikanjana, 2001).

Buddhist Scriptures show the Buddha's approval of a person who does not kill: "Him I called indeed a Brahman who... does not kill nor cause slaughter. Him I call indeed a Brahman who is tolerant with the intolerant, mild among the violent, and free from greed among the greedy." (The Dhammapada)

Buddhism teaches compassion and loving kindness. The Dalai Lama (2001) defines compassion as the "feeling of unbearableness at the sight of other sentient beings' suffering... a feeling of connectedness and commitment... recognizing that

other people, just like yourself, also do not want to suffer and that they have a right to have happiness (just like yourself)”.

We see this compassion and loving kindness expressed in the following Buddhist texts:

A state that is not pleasant or delightful to me must be so for him also; and a state which is not pleasant or delightful for me, how could I inflict that on another? (Samyutta Nikaya)

With a limitless spirit must one cherish all living things (The Lotus Sutra)

In one of his writings, *Ethics for the New Millennium*, the Dalai Lama (1999) stresses the importance of the following principles:

- Human nature is basically gentle and not aggressive
- Inner peace is the principal characteristic of happiness
- Happiness is rooted in concern for others' well-being and our relationship with others
- One should be non-harming and should cultivate positive qualities such as generosity and humility (the latter is not the same as lack of self-confidence)
- Negative thoughts and feelings cause unhappiness and suffering

Buddhists believe in the Law of Karma, which reveals the truth of cause and effect: good deeds yield good effects, and vice versa. Human beings and animals, according to their Karma, have to go through an endless cycle of birth and death and may be reborn in the form of another. Their activities, good or bad, have an effect on themselves and on others (Sirikanchana, 2001).

Buddhism reveals that materialistic enslavement, selfishness and greed are the sources of all injustice and therefore teaches people to give more, take less, live a simple life and free themselves from attachments which are sources of suffering (Sirikanchana, 2001).

Prince Siddharta, who later became the Buddha, experienced extremes during his life, the extremes of sensual pleasures, and, later, of self-mortification. Thereafter,

he followed the “Middle Path” way of life by which he said he was fully liberated and had totally conquered greed, hatred and illusion. The “Middle Path” is following a positive and peaceful way in one’s daily life, avoiding extremes (Hewage, 1978). The Dalai Lama (2001) calls this “a balanced and skillful approach to life... a very important factor in conducting one’s everyday existence”.

Hinduism

The ultimate goal of Hindu spirituality is to gain a vision of unity which is non-discriminatory, where every kind of life form is important. This vision of interconnectedness fosters deep respect for one another and a positive relationship between human beings and the natural world (Sundararajan, 2001).

There are verses from the Hindu texts that refer to unity and harmony cited in Sundararajan’s work:

Unite your resolve, unite your hearts, may your spirit be as one that you may long together dwell in unity and concord (Rg Veda).

May all human beings look on me with the eye of a friend; may I look upon all beings with the eye of a friend, may we look on one another with the eye of a friend. (Yajurveda prayer)

Ranganathananda (1968) explains that love and respect for other beings are the fruits of the sense of oneness that Hindus believe in. He cites verses in which God speaks to human beings:

I am not pleased... if the worshippers insult the dignity of other beings... Therefore, worship me... by upholding their dignity, in an attitude of friendliness, and with the eye of nonseparateness. (Srimad Bhagavatam)

Vaswani (2007) enumerates some of the important principles of Hinduism:

- Live a moral life with right thoughts and actions
- Control one’s desires and anger
- Practice ahimsa (nonviolence or non-injury)
- Promote love and compassion as well as justice

- Recognize that each person reaps the fruit of his/her deeds (Karma)
- Recognize the importance of inner peace and inner transformation as the beginning of peace in the family, society and in the world.

These additional perspectives are offered by Sharma (2005):

- Hindus are asked to engage in good deeds and beneficial activities, not to inflict pain with careless words and deeds
- Hindu practice teaches believers to be tolerant and not to be jealous of anyone, as well as to replace hate and violence with love and nonviolence

Sharma also points out that Hindus end their prayers with the word “Shanti” (peace) repeated three times. Shanti, shanti, shanti – which means let there be peace within us, in our family and in the world.

Indigenous Traditions

Throughout the world, indigenous communities have contributed their wisdom towards peace. For one, they have this profound reverence for nature. Over time they have also developed mechanisms for peacefully resolving their conflict and disputes by drawing from their own forms of indigenous spirituality.

Among the many indigenous groups all over the world, there are some similarities in cultural and spiritual practices. One of these is their spiritual connection with their land. They believe that no one owns the land but that the people of that land have a collective right to use the land as well as the collective responsibility to protect and sustainably maintain it (Gray, 1999). As Brown (1999) explains, “There is a... simplicity by which the indigenous spirituality embraces the foundational elements of life and nature. We are custodians of the land, not owners, buyers or sellers.”

Patricia Mische (1982) notes in her pioneering and important essay on global spirituality that African and Native Americans intuitively understood the divine presence in the earth processes and people’s spiritual kinship with all life forms. She cites the response of Chief Seattle, a leader of the Native American Suquamish tribe, when he was asked to sell tribal lands to the US government in 1854:

How can you buy or sell the sky, the warmth of the land? The idea is strange to us.

We are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadow, the body heat of the pony, and man – all belong to the same family.

If we sell you our land...teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth, befalls the sons of the earth. If men spit upon the ground they spit upon themselves.

This we know. The earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.

Indeed, the indigenous peoples (IPs) hold their land sacred. A Manobo (from an indigenous tribe in Mindanao, Philippines) expressed this when he said, "The land is both our father and mother" (Mercado, 1998). Another also said:

God created land for the people...Land, the earth owns the people. These are sacred places. Land is a place to live in, to use and to work for its fruits, and then to be buried in and thus, finally, be owned by it (Bennagen, 1996)

Voices like the ones mentioned above remind us of the IPs' worldview that land is sacred, land is life. The report of the World Commission on Environment and Development entitled *Our Common Future* (1987) recognizes the important contribution of this indigenous worldview in protecting the natural environment. Mona Jackson (2001), a Maori from New Zealand, asserts that this common sense of oneness with mother earth is a shared trait by the world's IPs.

The IPs believe that land is God's gift (Bennagen, 1996). This appears to be the underlying factor behind their practices which calls for a sharing of goods, services and ideas. However, the most basic of these practices is the sharing of land and its resources. These are shared with the spirits and deities and the members of the communities.

Another principle or value which appears to be shared by many indigenous groups is that of community-based restorative justice. From interviews of informants from the Cordilleras in Northern Luzon, it indicates that a community feels responsible for transgressions or violations that a member of that particular community has committed and it will most likely take a community response to repair the damage done by a member of its community.

A leader of an IP community in Mindanao expressed his views on forgiveness and reconciliation: "If you break something, you repair it. If you make someone sick, you must heal him/her. Merely asking forgiveness is not enough." Another leader said, "...Lumads (Cebuano word for indigenous) forgive easily. A Lumad does not sentence unless he knows the cause" (Mercado, 1998).

The foregoing discussion has shown that our spiritual and faith traditions can serve as resources for peace. We only need to rediscover the principles that they teach and recognize that they all have a common mission which is to seek peace and the well-being of all.

Chapter 5

Upholding Human Dignity

Upholding human dignity is at the center of the values system that we associate with social peace. Human dignity is defined as the fundamental innate worth of a human being, a principle that is now universally accepted but has not taken root in the actual practices of many governments, communities and other non-state actors.

The principle of human dignity is enshrined in the teaching of major faiths. For instance, in Christianity this would be rooted in the belief that God created human beings in His image. It is likewise a commandment of Jesus that we love our neighbor, even one's enemies.

A landmark papal encyclical, *Pacem in Terris*, has also declared that peace would be built if citizens “apply themselves seriously to respecting the rights of others and discharging their own duties” (Pope John XXIII, 1963). In Islam, it is believed that all human beings have the right to life at conception, and after birth, a right to full opportunities to lead a rewarding and satisfying life (Mahmood-Abedin, in Mische and Merklung (eds.), 2001).

Human Dignity and Peace Education

Education that seeks to uphold human dignity is often referred to as human rights education, which is within the umbrella we call peace education. In peace education, one of the central concerns is the promotion of human dignity and well-being because of the conviction that this is a foundation for peace. Betty Reardon aptly noted that the achievement of positive conditions of human rights provide the foundation of a nonviolent social order and greatly reduce the causes of armed conflict and war (Reardon, 1995).

In the Philippines, a series of national consultations conducted by the National Unification Commission has shown that massive poverty and injustices were indicated and ranked as the highest among the factors that have caused the armed conflicts in the country (OPAPP, 1994). On closer analysis it can be seen how these factors can also be described as constituting the denial of fundamental human rights of large groups of people.

Furthermore, during the dark days of martial law and then again more recently, the summary political killings and disappearances can be considered as serious threats to a desired nonviolent social order. Education has to play a role in cultivating mindsets, attitudes and behaviors that would reject and denounce these conditions of violence and at the same time encourage a firm belief in and practice of respect for the life, dignity and well-being of all people.

To support the UN Declaration of 2001-2010 as the Decade of Peace and Nonviolence for the Children of the World, UNESCO initiated the Manifesto 2000, already signed by millions of people. Foremost among the pledges in the Manifesto is the one that says “Respect the life and dignity of each human being” (Morales in Abueva (ed.), 2004). Again this indicates to us the ultimate connection between peace and respect for human dignity.

The Universal Declaration of Human Rights

The recognition of human rights as a significant international concern came at the close of World War II, with the founding of the United Nations and the adoption of the Universal Declaration of Human Rights (UDHR) by UN General Assembly in 1948. An abbreviated version of the UDHR is found in the next page (Flowers, 1998).

UNIVERSAL DECLARATION OF HUMAN RIGHTS**Article 1**

Right to Equality

Article 2

Freedom from Discrimination

Article 3

Right to Life, Liberty, Personal Security

Article 4

Freedom from Slavery

Article 5

Freedom from Torture and Degrading Treatment

Article 6

Right to Recognition as a Person before the Law

Article 7

Right to Equality before the Law

Article 8

Right to Remedy by Competent Tribunal

Article 9

Freedom from Arbitrary Arrest and Exile

Article 10

Right to Fair Public Hearing

Article 11

Right to be Considered Innocent until Proven Guilty

Article 12

Freedom from Interference with Privacy, Family, Home and Correspondence

Article 13

Right to Free Movement in and out of the Country

Article 14

Right to Asylum in other Countries from Persecution

Article 15

Right to a Nationality and the Freedom to Change It

Article 16

Right to Marriage and Family

Article 17

Right to Own Property

Article 18

Freedom of Belief and Religion

Article 19

Freedom of Opinion and Information

Article 20

Right of Peaceful Assembly and Association

Article 21

Right to Participate in Government and in Free Elections

Article 22

Right to Social Security

Article 23

Right to Desirable Work and to Join Trade Unions

Article 24

Right to Rest and Leisure

Article 25

Right to Adequate Living Standard

Article 26

Right to Education

Article 27

Right to Participate in the Cultural Life of Community

Article 28

Right to a Social Order that Articulates this Document

Article 29

Community Duties Essential to Free and Full Development

Article 30

Freedom from State or Personal Interference in the above Rights

As can be gleaned from the previous page, the UDHR indicates that there are five major types of human rights. These are civil rights, political rights, economic rights, social rights and cultural rights. It will be noted that human rights are sometimes expressed as the freedom to be, to have or to do something and also sometimes expressed as the right not to be subjected to an inhuman condition. Hereunder are examples under each of the different categories/types of rights from the UDHR:

Civil Rights

- Article 3 – Right to life, liberty and personal security
- Article 4 – Freedom from slavery
- Article 5 – Freedom from torture and degrading treatment
- Article 9 – Freedom from arbitrary arrest and exile
- Article 10 – Right to a fair public hearing
- Article 11 – Right to be considered innocent until proven guilty
- Article 12 – Freedom from interference with privacy, family, home and correspondence
- Article 13 – Right to free movement in and out of the country
- Article 16 – Right to marriage and family
- Article 19 – Freedom of opinion and information

Political Rights

- Article 14 – Right to asylum in other countries from persecution
- Article 20 – Right of peaceful assembly and association
- Article 21 – Right to participate in government and in free elections

Economic Rights

- Article 17 – Right to own property
- Article 23 – Right to desirable work and to join trade unions

Social Rights

- Article 22 – Right to social security
- Article 24 – Right to rest and leisure
- Article 25 – Right to adequate living standard (health, food, housing, etc.)
- Article 26 – Right to education

Cultural Rights

- Article 18 – Freedom of Belief and Religion
- Article 27 – Right to participate in the cultural life of community

The Convention on the Elimination of All Forms of Discrimination Against Women

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is also known as the International Bill of Rights for Women and is the only international treaty that comprehensively addresses women's rights. Thus it features women's rights in the political, civil, economic, social and cultural spheres. It came into force in September 1981. The Philippines is a signatory to this Convention along with 185 other states.

Discrimination against women has been a long-standing problem in many parts of the world. Many women have suffered indignities and inequalities on the basis of their sex and therefore have been hampered from the full enjoyment of human rights and fundamental freedoms.

As explained by a CEDAW Primer published by UNIFEM CEDAW-Southeast Asia Programme, the Convention has the following aims:

- It aims to bring about substantive equality of women. This means governments are tasked to bring in actual results in women's lives;
- It prohibits actions and policies that put women at a disadvantage whatever its intentions;
- It recognizes the influence of culture and tradition on restricting women's enjoyment of their right, and challenges States Parties to change stereotypes, customs and norms that discriminate against women;
- It discards the distinction between the private and the public spheres, by recognizing violations of women in the private sphere, i.e., the home, as violations of women's human rights.

The thirty articles of the Convention are condensed below (Reardon, 1995):

CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN

Article 1. Definition of discrimination

- Any distinction, exclusion or restriction made on the basis of sex, which has the purpose or effect of denying equal exercise of human rights and fundamental freedoms in all forms of human endeavor

Article 2. Policy measures to be undertaken to eliminate discrimination

- Embody the principle of equality in national constitutions, codes or other laws, ensure their practical realization

Article 3. Guarantees basic human rights and fundamental freedoms on an equal basis with men

Article 4. Temporary special measures to achieve equality

- Temporary special measures may be adopted and must be discontinued when equality is achieved
- Practices based on the inferiority or superiority of either sex shall be eliminated

Article 5. Sex roles and stereotyping

- Social and cultural patterns must be modified to eliminate sex-role stereotypes and notions of inferiority or superiority of either sex
- Family education shall teach that men and women share a common responsibility in the raising of children

Article 6. Prostitution

- Measures shall be taken to suppress all forms of traffic in women and exploitation of prostitution

Article 7. Political and public life

- The right to vote in all elections and be eligible for election to all elected bodies
- To participate in the formulation of government policy and hold office at all levels of government

- To participate in non-governmental organizations

Article 8. Participation in the international level

- The opportunity to represent their country at the international level and to participate in international organizations

Article 9. Nationality

- Equal rights to acquire, change or retain their nationality
- Equal rights to the nationality of their children

Article 10. Equal rights in education

- Equal access to education and vocational guidance
- Equal opportunity to scholarships and grants
- Equal access to continuing education, including literacy programs

Article 11. Employment

- The same employment rights as men
- Free choice of profession, employment and training
- Equal remuneration, and benefits, including equal treatment as to work of equal value
- Special protection against harmful work during pregnancy

Article 12. Health care and family planning

- Equal access to appropriate pregnancy services

Article 13. Economic and social benefits

- Equal access to family benefits; loans and credit
- Equal right to participate in recreational activities, sports, cultural life

Article 14. Rural women

- Recognition of the particular problems of rural women, the special roles they play in economic survival of families and of their unpaid work
- Ensure their equal participation in development
- Right to adequate living conditions; housing, sanitation, electricity, water, transport, and communications

Article 15. Equality before the law

- Guarantee of same legal capacity as men; to contract, administer property, appear in court or before tribunals
- Freedom of movement; right to choose residence and domicile

Article 16. Marriage and family law

- Equal rights and responsibilities with men in marriage and family relations
- The right to freely enter into marriage and choose a spouse

Articles 17 – 22 (detail the establishment and function of the Committee on the Elimination of Discrimination Against Women (CEDAW))

Articles 23 – 30 (detail the administration of the Convention)

Because of the CEDAW, the Philippine government has enacted laws to protect women. These are RA 7877 “Anti-Sexual Harassment Act”, RA 8353 “Anti-Rape Law”, RA 8505 “Rape Victim Assistance and Protection Act”, RA 9208 “Anti-Trafficking in Persons Act”, and RA 9262 “Anti-Violence Against Women and Children Act”. Women’s desks have also been established in the Philippine National Police, Department of Social Welfare and Development, Department of Health, and in other government units.

In recent years, the United Nations Security Council has issued two landmark Resolutions that uphold the rights of women. The first of these is UN Resolution 1325 that was adopted by the Security Council on October 31, 2000 and the second is UN Resolution 1820 adopted by the Security Council on June 19, 2008.

The main points of UN Resolution 1325 are the following:

- Member states are urged to ensure increased representation of women at all decision-making levels (national, regional and international) for the prevention, management and resolution of conflict;
- The UN Secretary-General is urged to expand the role and contribution of women in UN operations: as special envoys as well as in peacekeeping and peacebuilding measures;
- All actors involved are urged, when negotiating and implementing peace

agreements, to adopt a gender perspective including the special needs of women and girls during post-conflict reconstruction and measures that support local women's peace initiatives;

- All parties to armed conflict are called upon to respect fully international law applicable to the protection of women and girls, including against gender-based violence such as rape and sexual abuse, etc.

UN Resolution 1820 contains the following main provisions, among others:

- It demands from all parties to armed conflict the immediate cessation of all acts of sexual violence against civilians and their protection against the same by enforcing disciplinary measures and upholding the principle of command responsibility;
- It notes that rape and other forms of sexual violence can constitute a war crime, a crime against humanity, or a constitutive act with respect to genocide, and stresses the need for the exclusion of sexual violence crimes from amnesty provisions in conflict resolution processes, and calls upon member states to prosecute persons responsible for such acts and to protect the victims;
- It requests the Secretary-General to take the necessary measures to prevent and respond to sexual violence, by training UN peacekeeping and humanitarian personnel, by developing guidelines and strategies to protect civilians, by consulting with women and women-led organizations, by including women in discussions pertinent to prevention and resolution of conflict, etc.;
- It stresses the important role of the Peacebuilding Commission by including in its advice for post-conflict peacebuilding ways to address sexual violence committed during and in the aftermath of armed conflict;
- It urges all parties concerned, including member states, UN, regional and subregional bodies to provide assistance to victims of sexual violence in armed conflict and post-conflict situations.

The foregoing are positive developments that should help strengthen the protection and promotion of women's rights. However, despite the efforts of the UN, government and non-government organizations, the elimination of discriminatory practices against women is a continuing challenge throughout the world.

Convention on the Rights of the Child

The Convention on the Rights of the Child (CRC) was adopted by the UN General Assembly in 1989 and entered into force in September 1990. It is a significant

document because it recognizes for the first time the children's rights as a distinct human rights category that should be protected and promoted.

The 54 articles of the CRC describe 4 categories of rights (<http://www.cwc.gov.ph>):

1. Survival rights cover a child's right to life and the needs that are most basic to existence. It starts from the time of conception. Upon birth, every child should enjoy the basic right to health and nutrition.
2. Development rights include what children require to reach their fullest potential. It encompasses freedom of thought, conscience and religion, access to appropriate information and the right to education, leisure, recreation and cultural activities.
3. Protection rights recognizes the vulnerability of children by preserving their identity and nationality as well as providing safeguards against abuse, neglect, child labor, drug abuse, sexual exploitation, sale and trafficking, torture and deprivation of liberty and armed conflict.
4. Participation rights allow children to take an active role in their communities and nations.

Listed below is an abbreviated version of the CRC.

CONVENTION ON THE RIGHTS OF THE CHILD

Article 1. Definition of child

Every human being below 18 years unless majority is attained earlier according to the law applicable to the child.

Article 2. Non-discrimination

The State must protect the child against all forms of discrimination.

Article 3. Best interests of the child

Best interests of the child shall be a major consideration.

Article 4. Implementation of rights

The obligation of the State to ensure that the rights in the Convention are implemented.

Article 5. Parents, family, community, rights and responsibilities

States are to respect the parents and family in their child-rearing function.

Article 6. Life, survival, and development

The State must ensure the child's survival and development.

Article 7. Name and nationality

The right from birth to a name, to acquire a nationality and to know and be cared for by his or her parents.

Article 8. Preservation of identity

State must assist the child in reestablishing identity if this has been illegally withdrawn.

Article 9. Non-separation from parents

The State must inform the child or parents about the whereabouts of the missing family member.

Article 10. Family reunification

A child has the right to maintain regular contact with both parents when these live in different States.

Article 11. Illicit transfer and non-return of children

The State shall combat child kidnapping by a parent or by a third party.

Article 12. Expression of opinion

The right of the child to express his or her opinion and to have this taken into consideration.

Article 13. Freedom of expression and information

The right to seek, receive and impart information in various forms, including art, print, writing.

Article 14. Freedom of thought, conscience and religion

States are to respect the rights and duties of parents to provide direction to the child in the exercise of this right in accordance with the child's evolving capacities.

Article 15. Freedom of association

The child's right to freedom of association and peaceful assembly.

Article 16. Privacy, honor, reputation

No child shall be subjected to interference with privacy, family, home or correspondence.

Article 17. Access to information and media

The child shall have access to information; due attention shall be paid to protect children from harmful material.

Article 18. Parental responsibility

Both parents have common responsibilities for the upbringing of the child and assistance shall be given to them in the performance of the parental responsibilities.

Article 19. Abuse and neglect (while in family or [other] care)

States have the obligation to protect children from all forms of abuse. Social programs and support services shall be made available.

Article 20. Alternative care for children in the absence of parents

The State shall pay due regard to continuity in the child's religious, cultural, linguistic, or ethnic background in the provision of alternative care.

Article 21. Adoption

States are to ensure that only authorized bodies carry out adoption. Inter-country adoption may be considered only if national solutions have been exhausted.

Article 22. Refugee children

Special protection is to be given to refugee children. States shall cooperate with international agencies to this end and also to reunite children separated from their families.

Article 23. Disabled children

The right to benefit from special care and education for a fuller life in society.

Article 24. Health care

Access to preventive and curative health care services as well as the gradual abolition of traditional practices harmful to the child.

Article 25. Periodic review

The child who is placed for care, protection, or treatment has the right to have the placement reviewed on a regular basis.

Article 26. Social security

The child's right to social security.

Article 27. Standard of living

Parental responsibility to provide adequate living conditions for the child's development.

Article 28. Education

The right to free primary education, the availability of vocational education, and the need for measures to reduce the dropout rates.

Article 29. Aims of education

Education should foster the development of the child's personality and talents, preparation for a responsible adult life, and respect for human rights as well as the cultural and national values of the child's country and that of others.

Article 30. Children of minorities and indigenous children

The right of the child belonging to a minority or indigenous group to enjoy his or her culture, to practice his or her religion and to use his or her own language.

Article 31. Play and recreation

The right of the child to play, to recreational activities, and to participate in cultural and artistic life.

Article 32. Protection from economic exploitation

Right of the child to protection against exploitation and harmful forms of

work.

Article 33. Protection from narcotic and psychotropic substances

Protection of the child from illicit use of these substances and the utilization of the child in their production and distribution.

Article 34. Protection from sexual exploitation

Protection of the child from sexual exploitation including prostitution and the use of children in pornographic materials.

Article 35. Protection from abduction, sale and traffic

State obligation to prevent the abduction, sale of or traffic in children.

Article 36. Protection from other forms of exploitation

Article 37. Protection from torture, capital punishment, deprivation of liberty

Obligation of the State vis-à-vis children in detention

Article 38. Protection against armed conflicts

Children under 15 years are not to take a direct part in hostilities. No recruitment of children under 15.

Article 39. Recovery and reintegration

State obligation for the reeducation and social reintegration of child victims of exploitation, torture, or armed conflicts.

Article 40. Juvenile justice

Treatment of an accused child shall promote the child's sense of dignity.

Article 41. Rights of the child in other instruments

Article 42. Dissemination of the Convention

The State's duty to make the Convention known to adults and children.

Articles 43-54. Implementation

These paragraphs provide for a Committee on the Rights of the Child to oversee implementation of the Convention.

Rights and Responsibilities

While we expect our rights to be respected, protected and promoted, we should also be willing to undertake the corresponding responsibilities. We cannot think only of the promotion of our own rights without thinking of the rights of others. When we exercise our rights we need to take care that we do not violate or deny other people's rights.

For example, as a teacher working for and with an educational institution or academic community, it is your right to receive a fair wage as well as to work under circumstances that allow freedom of expression and freedom from discrimination and harassment. However, it is also your responsibility to give your best efforts and to contribute your personal witness to respecting other people's views and ways of life that may be different from yours. Likewise, you need to treat your colleagues and students with respect at all times.

Teaching-Learning Ideas

When teaching about human dignity, "how we teach is what we teach". The pointers listed below remind us that learning to uphold standards of human dignity and decency by students begin with the teacher and how she teaches (Flowers, 1998):

- Provide open-minded examination of human rights concerns with opportunities for students to arrive at positions that may be different from those of the facilitator/teacher.
- Be responsive to concerns related to cultural diversity. Activities should reflect a variety of perspectives (e.g., race, gender, religion, cultural/national traditions).
- Be concerned with both content and learning process. It is difficult to engage students in examining issues related to rights and justice if the learning environment (e.g., classroom climate) does not demonstrate respect for human dignity and fairness.
- Keep lecturing to a minimum. Instead use participatory methods for learning such as role plays, discussion, mock trials, games, and simulations.
- Avoid too much focus on human rights abuses. Emphasize human rights as a positive value system and a standard to which everyone is entitled.
- Affirm the belief that the individual can make a difference and provide examples of individuals who have done so.

To increase awareness about the landmark human rights documents (e.g., UDHR, CEDAW, CRC), students can be asked to read on the background and content of these. For example, after reading the UDHR, a class activity that can follow would be the creation of a “Human Rights Tree”. Strips of paper in the form of a leaf with various examples of rights written on each one would be passed around. Then the students will pick one strip/leaf each and will discuss these questions in dyads, triads or small groups, with each one focusing on the human rights example s/he got – 1. Do I believe that every human being should have it? Why or why not? 2. From what I have observed, experienced or read, what is the status of this particular right in terms of its promotion or violation? 3. What can I do to help promote this right? There can be a large group or plenary sharing on the discussions from the small groups. Towards the end, the students can go to the board and post on the Human Rights Tree their leaves with human rights examples, making sure their leaves are posted on the appropriate branches which were previously labeled according to the five major types of rights. The teacher gives a synthesis and focuses on challenging and encouraging action. Some action possibilities that may come out: the class can think of a simple activity to mark Human Rights Day celebrated every December 10th; even if it is not Human Rights Day, a resource person from a local human rights NGO can be invited; students can write letters and simple petitions to authorities on a chosen human rights issue. They can also re-examine their own life and lifestyle and see the ways by which they may have violated other people’s rights. They can be encouraged to seek help from other relatives or from the teacher in case they are experiencing personal human rights challenges (e.g., mother is a battered wife).

To highlight the perspective that rights standards should be accompanied by specific responsibilities, students can be asked to first write down in blank metacards three rights which they think they should have. After this, they will write down in separate metacards the responsibilities that these rights entail. Then the students can discuss what they have written on their metacards with a partner or two, using the following questions: Are the responsibilities reasonable and appropriate to the human rights indicated? How would you feel if a person lays claim to a right but is not willing to take the related responsibility? What are the consequences when this is the situation? On a free wall or bulletin board the students can post their “Rights’ metacards” in one column (clustered, as needed) and in the second column their corresponding “Responsibilities’ metacards”. In plenary, the teacher can ask the students to give their own observations and reflections on the lists that they generated. Possible questions for further discussion: Is there any right that you feel has been denied to you? How do you feel? Who was/is responsible for its denial? Then the teacher can ask the students to choose three rights from the list that they believe they are currently enjoying. The students then share with their partner or small group what they plan to do so they can accompany these rights with responsibilities. The teacher encourages them to really

carry out these plans.

Finally, to motivate understanding, appreciation and action, the stories of human rights models can be used. They can be historical figures, UN leaders, religious leaders, political leaders or advocates: Mahatma Gandhi, Martin Luther King, Jr., Bishop Tutu, Oscar Romero, Dag Hammarskjold, Aung San Suu Kyi, Rosa Parks and Rigoberta Menchu are some examples. Depending on the level of the students, it would be good to make them search for models in their own local and national communities.

Chapter 6

Challenging Prejudice and Building Tolerance

Humans have become increasingly unkind toward those who differ in terms of race, ethnicity, religion, sex, gender or socio-economic class. We have made “differences” an excuse for prejudice and discrimination. Ethnic and religious discords have turned into full-blown armed conflicts which have annihilated numerous lives. Hence, building tolerance for diversity becomes an imperative in a world where hatred for differences has become a justification for violence.

Prejudice is the negative feeling or attitude towards a person or a group even if it lacks basis (Allport, 1958). Stereotype refers to the negative opinion about a person or group based on incomplete knowledge. Discrimination refers to negative actions toward members of a specific social group that may be manifested in avoidance, aversion or even violence (Franzoi, 1986). Thus, stereotypes, being negative beliefs about a group, can form the basis for prejudicial feelings, which, in turn, may lead to negative action or to discrimination.

Theories on Prejudice

There are diverse theories as to the origin, transmission and maintenance of prejudice. One strong theory on its cause is the Social Learning Theory (Altemeyer, 1981). Prejudice is simply passed along, sometimes for generations, and is reinforced in various institutions including the family, school and media. Prejudice is said to stem as well from ignorance or from lack of information (Betlehem, 1985). It may also be due to one's tendency to think highly of oneself and of the group to which one belongs, resulting to the denigration of the attributes of others outside it (Social Identity Theory, Tajfel & Turner, 1979).

Types of Prejudice

In the beginning, prejudice was simply equated with racism. However, over time it was realized that there were other forms of prejudice. Thus the concept of prejudice has expanded and now includes the following major types:

- Racism - the belief that one's own cultural or racial heritage is innately superior to that of others, hence, the lack of respect or appreciation for those who belong to a "different race"
- Sexism- a system of attitudes, actions and institutional structures that subordinates women on the basis of their sex (McGinnis & Oehlberg, 1991)
- Heterosexism- negative attitudes toward lesbians and gay men
- Classism- distancing from and perceiving the poor as "the other" (Lott, 1995)
- Linguicism- negative attitudes members of dominant language groups hold against non-dominant language groups (Chen-Hayes, Chen & Athar, n.d.)
- Ageism- negative attitudes held against the young or the elderly
- "Looksism"- prejudice against those who do not measure up to set standards of beauty. The usual victims are the overweight, the undersized, and the dark-skinned (Nario-Galace, 2003)
- Religious intolerance- prejudice against those who are followers of religions other than one's own

Education for Tolerance

Prejudice may be challenged by teaching tolerance. Tolerance is the respect, acceptance and appreciation of the rich diversity of cultures and various forms of human expression (UNESCO, 1995). It is the foundation of democracy and human rights. Education for tolerance aims to counter influences that lead to fear, aversion towards and exclusion of others. Tolerance recognizes that others have the right to be who they are.

Why teach tolerance? UNESCO asserts that education is the most effective means of preventing intolerance. There is a need for schools to educate citizens who are appreciative of other cultures, respectful of human dignity and differences, and able to prevent or resolve conflicts amicably.

Discrediting hateful propaganda towards the different other through education

is an imperative. Major religious traditions call on their flock to treat others with the same respect and dignity they give themselves. More so, the call to challenge prejudice is enshrined in various human rights instruments. Nations, through international agreements and treaties, have affirmed their commitment to the protection and promotion of human rights such as the right to freedom of thought, conscience, religion, opinion, and expression. Article 1.2 of the “Declaration on Race and Racial Prejudice” stipulates that “all individuals and groups have the right to be different” (<http://www.unesco.org>). In addition, educating for tolerance is a practical alternative. Intolerance has given rise to violence, terrorism and discrimination within societies. A lack of respect for differences, among other factors, has given rise to conflicts between and among groups as in the cases of the Catholics and Protestants in Northern Ireland, the Israelis and Palestinians in Israel; the Bosnian Serbs and the ethnic Albanians in Kosovo; the Hutus and Tutsis in Rwanda; and some Christians and Moros in Mindanao. The World Health Organization (2002) has placed casualties in armed conflicts at one person every 100 seconds. Teaching for tolerance will aid in protecting human rights and in saving lives.

In schools, prejudice is seen to have negatively influenced academic achievement and self-esteem (Ancis, et. al., 2000). Victims are more likely to drop out school (Kistner, et al., 1993). It also negatively influences the psychological health of victims because of feelings of isolation and alienation (Neville et. Al, 1997) and has negative effects on physical health. Sadly, victims internalize the very negative views on their abilities that others hold of them and thus, do not live up to their potentials. Levine (1997) reports that the usual victims of prejudice in schools are those who are not smart or those who are too smart; those who are on the heavy side; those whose religion or skin colors are different; those who are economically disadvantaged; those whose looks do not meet set standards of beauty; and those who are disabled. Victims are normally excluded, taunted or physically harmed.

B. Harro (1982) asserts that humans are born with stereotypes and prejudices already in place in society. These stereotypes and prejudicial attitudes are reinforced in the family and in the institutions where humans are socialized.

The Center for Peace Education, in workshops conducted throughout the Philippines, surveyed its participants, mostly teachers and students, on their biases about certain groups of people. Participants were made to write the messages they have received about certain groups of people while they were growing up. Many of these prejudices are surprising, if not outright heartbreaking. Fortunately, the cycle of socialization that brought forth these biases can be interrupted through education.

Following is a list of biases towards certain groups shared by participants in CPE-conducted workshops:

Figure 7. Groups of People and Biases Against Them

Groups of People	Biases against Them
Those who are unable to speak good English	Bobo, loser, mangmang, indio, mahirap, engot, aktibista, taga-probinsiya
Those who are on the heavy side	Baboy, pangit, masiba, walang love life
Those who are too smart	Boring, loner, jologs, sipsip, teacher's pet, walang kaibigan, mapang-mata, walang social life, weird
Those who are very good-looking	Bading/lesbian, mayabang, maarte, slut, social climber, bilib sa sarili, bobo, suplado, kikay, maldita
Those who are from the rural areas/province	Baduy, uncivilized, jologs, losyang, katulong, tanga, aswang, ignorante
Those whose religion is different from ones' own	Self-righteous, fanatics
Those who are fair-skinned	Maarte, feeling superior, mayaman, matapobre, mayabang
Those who are dark-skinned	Pangit, poor, mahirap, squatter, masamang damo, di mapagkakatiwalaan, magnanakaw, construction worker
Those who are rich	Matapobre, mayabang, nagtatrabaho sa gobyerno, madamot, mapang-api, maselan, user, corrupt
Those who are poor	Magnanakaw, jologs, madumi, walang breeding, tamad, patay-gutom, mabaho, kriminal, uneducated, sanggano
Americans	Mayabang, egoistic, manipulator, oportunist, racist, materialistic, walang galang, arogante, feeling superior
Muslims	Kidnapper, violent, traitor, terrorist, killer, pala-away, bandido, agresibo, fanatics
Elderly	Self-righteous, all knowing, sensitive, cranky, istrikto, useless, narrow-minded, old school
Children/Youth	Sutil, irresponsible, pasaway, walang alam, mapusok, rebellious, bastos, destructive, egocentric
Men	Dominante, manloloko, bastos, mahangin, superior, bolero, babaero, sugarol, manyak, basagulero, batugan, agresibo, egoistic, power tripper, war freak
Women	Emotional, fickle-minded, mahina, bungangera, tsismosa, flirt, sa bahay lang dapat, mababaw, vain, materialistic, iyakin, maarte

Teaching-Learning Ideas

Prejudice is based on a self-centered judgment that there is only one correct way of experiencing the world (Aboud, 1998). Knowing the many ways of being right, as schooling can provide, can help students adopt more enlightened beliefs.

Here are some ways to teach and learn tolerance:

- Examine your own biases. In the classroom, do you give more favorable attention to students who are physically or socio-economically advantaged?
- Use inclusive and/or non-discriminating language as language shapes consciousness (e.g., use “human” instead of “man”, “Blacks” instead of “Negroes”, “elderly” instead of “old”, and “heavy” instead of “fat”, among others).
- Give appropriate attention and treat each student fairly regardless of sex or socio-economic status, among others. Examine yourself if you are inclined to give more compliments to those who are more physically attractive, and so on.
- Highlight the thought that diversity is enriching. Differences should be celebrated, not scorned, as we learn a lot of new things from one another. An analogy would be the fruit salad which is so delicious even if it is made up of different fruits that come in various flavors and colors.
- Show a variety of racial and physical features in our teaching aids as well as in our classroom decorations.
- Examine our textbooks, references, instructional materials and curriculum/course outlines for biased messages about sex, race, ethnicity and religion, for example.
- Know where our students are. Allow them to reflect on their views about differences. Below are some insights offered by Stern-LaRosa and Betmann (2000) and by the Teaching Tolerance Project (1991). Ask your students to write their thoughts after each statement.

- | |
|---|
| <ul style="list-style-type: none"> • It is not fair to form an opinion based solely on what we see. The color of one’s skin has nothing to do with what is in one’s heart • It is okay to make friends based upon legitimate standards but not on characteristics over which a person has no control. “Can someone change the color of his/her skin?” “Does the texture of hair, for example, |
|---|

have anything to do with being a good friend?”

- It is important to see people as individuals rather than as members of an offending group.
 - Healthy self-concepts can neither be developed nor sustained through the devaluation of others.
- Provide an environment where new and/or foreign students would feel welcome. Often, transferees are the object of attention and more often than not, ridicule among peers. Encourage old-timers to befriend the newcomers.
 - Compare and contrast skin colors and stress the beauty of each color and of variety!

Here is a sample activity if there are glaring differences in skin color among your students. Otherwise, a variation would be to use photos that would show differences in skin color:

Ask your pre-school or grade school students to form a circle and stretch out their arms. Ask them the following:

- o What do you see?*
- o How do you feel about what you see?*
- o What do these tell us?*

End the activity by saying that people come in different packages and that each one is special and is a gift to the other. The song “Persons are Gifts” may also be sung by the group.

*Persons are gifts of God to me
That come all wrapped so differently
Some so loosely, others so tightly
But wrappings are not the gift*

*I am a gift of God to me
Do I accept the gift I see?
I am a person, and for this reason
A wonderful gift of life.*

*Am I a gift to others too
That must be given to me and you?
We are all persons; we are all gifts
So let's have a grand exchange of gifts.*

- Narrate stories of racial or cultural prejudice (e.g. the story of Rosa Parks or Mohandas Gandhi) and invite students to take the perspective of the victims of prejudice.

Sample: The Story of Rosa Parks

On December 1, 1955, Mrs. Rosa Parks, a Black seamstress, was riding home from work on a bus in Montgomery, Alabama. Weary from the day's work, she was sitting in the first seat behind the section reserved for Whites. The bus filled up. More white passengers boarded and the bus operator, as required by the segregation laws, ordered her to give her seat to a white man. Quietly, she refused and was thereafter arrested. *Source: Holmes, Robert. J., ed. (1990). Nonviolence in Theory and in Practice. CA: Wadsworth Publishing Company.*

- o *Ask students how they feel about the story.*
- o *Tell the students that the world today is composed of groups of divergent traditions, beliefs and ethnicity.*
- o *Ask them: What would you have done if you were Rosa Parks? If you were the White passenger?*
- o *Tell them that intolerance results to conflicts between groups.*
- o *Ask students to imagine their preferred situation in this incident. How can they contribute to achieving what they prefer?*
- o *Tell them that the world needs solidarity, instead of dissension.*

- Invite resource persons who are from different ethnic, socio-economic or religious backgrounds to talk about themselves, their work, their hopes, dreams and aspirations. Inviting an indigenous person involved in peace or human rights advocacy will help “light two candles with one match stick”. One, you get to help students be enlightened on a particular issue. Two, you get students to see commonality in diversity.
- Provide opportunities for students to interact with people they perceive to be different. Gordon Allport (1958) explained in his contact theory that opportunities to interact with the different other may help reduce prejudice.

Interaction, immersion or twinning programs with students from other socio-economic, cultural or ethnic backgrounds may prove fruitful.

Here is an example of a Twinning Project:

BUILDING BRIDGES OF UNDERSTANDING AND PEACE:

The Twinning Project between Miriam College and Rajah Muda High School

A “twinning project” exists between Miriam College (MC), a private Catholic school located in Quezon City, Metro Manila, and Rajah Muda High School (RMHS), a public school attended by Muslims located in Pikit, Cotabato, a conflict-affected area in Central Mindanao. The theme of the project is “Building Bridges of Understanding and Peace” and its preliminary objective is to enable both MC and RMHS students to gain a better understanding of each other’s culture and to break down the barriers of prejudice that currently exist between Muslims and Christians. Letters have been exchanged between students of the two schools and pen friendships have developed.

The Twinning Project has gone beyond mail exchange. A joint newsletter is regularly published that features reflection-essays, poetry and drawings that are contributed by students from both schools. Their contributions showed how they appreciated the experience of writing to each other; developing friendships with one another; realizing the problems of the Rajah Muda community because of the armed conflict; and understanding the need for justice, cooperation, solidarity; and mutual respect and acceptance despite differences. The name of the newsletter is “Pag-asa”, a word that means hope and is used in both Tagalog and Maguindanaon, the languages of the students. It is a fitting name as hope is an essential element of peacebuilding.

A high point of the project came when the students were given the chance to meet. The workshop gave the pen friends a venue for dialogue and a step further to promote intercultural reconciliation.

Indeed, the society we live in has a long list of divides, like the gaps between differing cultures, religions and ethnicities. These are gaps that can very well be narrowed. The two schools embarked on one simple yet meaningful project to address this gap. And we now see that they are succeeding gradually in bridging it.

- Celebrate the United Nations Day in ways other than the parade of costumes! Ask your students to research on dances, games, words or expressions from other cultures that they may share with their classmates (e.g., peace in other languages). They may also bring food from other cultures and provide a brief description of what they brought.
- Provide opportunities for students of different faiths or cultural backgrounds to explain their beliefs and practices and encourage all students to respect these beliefs and practices.
- Initiate activities where students are affirmed for what they are. The self-fulfilling prophecy theory tells us that people turn out to be what others think of them. A good self-esteem is a building block for the promotion of harmonious relationships.

Sample activity:

Pin a piece of paper on each person's back and ask everyone to write positive comments about each person in the class. When all are done, ask students to read all the comments that were written on their own paper. Ask everyone to give his/her thoughts and feelings about these comments.

- Mediate when students are excluded from play or peer groups because of cultural, sexual, religious, socio-economic, or physical differences.
- Intervene when remarks made by students are hurtful or discriminatory (e.g., "Women are weak." "Boys don't cry." "Poor people are thieves." "Muslims are terrorists.")
- Oppose hate and invite your students to interrupt when people are harassed or hurt for being different.

Below is a Pledge against Prejudice written by Stern-LaRosa and Betmann (2000). Ask your students if they will be willing to make this a personal pledge. Ask why.

I pledge from this day onward to do my best to interrupt prejudice and to stop those, who, because of hate, would hurt, harass, or violate the civil rights of anyone. I will try at all times to be aware of my own biases against people who are different from myself. I will ask questions about cultures, religions and races that I don't understand. I will speak out against anyone who mocks, seeks to

intimidate or actually hurt someone of a different race, religion, ethnic group or sexual orientation. I will reach out to support those who are targets of harassment. I will think about specific ways my school, other students, and my community can promote respect for people and create a prejudice-free zone. I firmly believe that no person can be an "innocent bystander" when it comes to opposing hate.

- Call students to action. Ask them to complete statements that will help them reflect on what they can concretely do to challenge prejudice and discrimination. An example is: "To challenge discrimination, I will..."

Indeed, there is a need to find creative and ethical solutions to the problems of prejudice and discrimination. Prejudice reduction is definitely a daunting task. Among alternatives, education for tolerance is a viable option for those who want to see a world where people live together in peace in the midst of diversity.

Chapter 7

Promoting Nonviolence

In the years 2005, 32 armed conflicts took place in 27 states throughout the world amplifying military spending at 1.2 trillion US dollars. Forty-one percent of these armed conflicts occurred in Africa and another 41% in Asia (Project Ploughshares, 2006). Up to 1,000 people die each day as a result of armed violence (Control Arms, 2006).

Every day, throughout the world, 800 million people go to bed hungry. Twenty-eight thousand children die because of poverty on a daily basis.

Options in the Face of Violence

In the face of direct or structural violence, humans are generally faced with three response-options: one is to do nothing about it; another is to respond with violence; and last is to respond nonviolently.

To do nothing about oppression and repression encourages the perpetuation of the oppressive/repressive system. The failure to act may be due to fear, helplessness or indifference. To respond with violence perpetuates the cycle of hostility and carnage. Those who resort to counter-violence say that they are motivated by the desire to seek justice or to defend one's life or dignity. But alas, violence produces anger and bitterness on the part of the victims, setting off a dangerous cycle. Nonviolence, on the other hand, "seeks to create a situation that would liberate victims from silence and helplessness to understanding and solidarity. It seeks to create a crisis that would force the adversary to open the door to negotiation (ML. King, Jr., 1963, cited in Holmes & Gan, 2005).

What is Nonviolence?

Nonviolence or *ahimsa* is the refusal to do harm to other humans as life is sacred and is an absolute value. It is anchored in the belief that humans have the potential to change.

AKKAPKA or Aksyon para sa Kapayapaan at Katarungan / Action for Peace and Justice (1987) defines it as “a principle, a way of life or tool for change that considers the human person as the highest created value which must not be destroyed. Its aim is to seek the truth and produce justice and the possibility for solidarity and reconciliation. Its aim is to liberate the oppressed and the oppressor through moral persuasion, pressure and forms of nonviolent direct action.”

What are Some Principles of Nonviolence?

Mohandas Gandhi, the man who led the people of India out of British subjugation held the following beliefs about nonviolence:

- As long as people accept exploitation, both exploiter and exploited will be entangled in injustice but once the exploited refuse to accept the relationship, refuse to cooperate with it, they are already free.
- Nonviolence and cowardice do not go together. Possession of arms implies an element of fear, if not cowardice.
- A person and his/her deeds are two distinct things. Hate the sin but not the sinner.
- If we fight back, we will become the vandal and they (oppressors) will become the law.
- An eye for an eye will make the whole world blind.
- Nonviolence is more powerful for converting the opponent and opening his ears which are otherwise shut to the voice of reason.
- Nonviolence demands that the means used should be as pure as the ends sought. Two wrongs will not make one right.

Martin Luther King, Jr., believed in the same principles Gandhi held on to. Below are additional beliefs MLK, Jr. held with regard to nonviolence:

- Nonviolence does not seek to defeat or humiliate the opponent but to win his friendship and understanding.

- Nonviolence seeks to defeat injustice, not people.
- Nonviolence thrives on love rather than hatred.
- Nonviolence requires willingness to suffer and amazing discipline in the midst of provocation.
- Nonviolence holds that suffering can educate and transform.

To persuade people to believe in nonviolence is not easy because of tremendously oppressive situations such as extreme poverty and economic inequity, human rights violations and oppression. Such conditions foment hatred and anger on the part of the victims, sympathizers and people who work for social change making many of them willing to subscribe to armed struggle against people in power. Nelson Mandela even held at the height of his frustration against the apartheid system in South Africa that “force is the only language that imperialists can hear”.

Why Nonviolence?

It is both an ethical and moral choice. Major religious and philosophical traditions teach about respect for life. In Jainism, it is taught that a wise person “does not kill, nor cause others to kill, nor consent to the killings by others”. Lao Tzu, founder of Taoism taught that “weapons are instruments of evil and not of a good ruler”. In Buddhism, the precept “not to kill” is the foundation for all Buddhist action. Everyone is believed to have been born with a Buddha nature so “no one has the right to take the life of another”.

In Hinduism, ahimsa is considered the greatest gift and the highest teaching. In Islam, it is taught that anyone who “takes one life without justification, it is as if he has taken the lives of all humanity.” In Judaism, followers are urged “not to envy a man of violence and not choose any of his ways”. Christians are taught that those who use the sword are sooner or later destroyed by it.

Destruction is not the law of humans (Gandhi, 1931). Sigmund Freud, in 1920, wrote that aggression is an innate instinct which should be diverted away on to others to protect our intrapsychic stability. Similarly, Konrad Lorenz, in 1966, suggested that aggression serves an adaptive function in the evolutionary development where the fittest survives. But a group of scientists from around the world met in Seville, Spain in 1986, and wrote a statement countering the proposition that violence is inherent in human nature.

Below are some key points from the Seville Statement:

- War is not inevitable. There are cultures which have not engaged in wars for centuries.
- Violent behavior is not genetically programmed into our human nature. Genes provide a developmental potential that can be actualized only in conjunction with the ecological and social environment.
- Humans do not have a violent brain. There is nothing in our neuropsychological makeup that compels us to react violently. How we act is shaped by how we have been conditioned and socialized.
- Biology does not condemn humanity to war. Just as “wars begin in the minds of men,” so does peace settle there. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

The Seville Statement supports the theory put forward by Bandura, Ross & Ross in 1963 that aggression is not inherent but is learned in the process of socialization and, thus, may be unlearned. It is not in human nature to kill. Humans, under normal circumstances, prefer cooperation to aggressiveness (SIPRI-UNESCO, 1997).

Nonviolence is a practical choice. Tools and effects of violence are costly. The Stockholm International Peace Research Institute (2005) reported that the world’s annual spending on military programs is over a trillion U.S. dollars. Forty-one percent of this was spent by the United States of America. On arms expenditure alone, countries in Asia, the Middle East, Latin America and Africa spend, on average, US \$22 billion every year, an amount that would have enabled those countries to put every child in school (Control Arms, 2006).

Nonviolence works. The classic examples of success stories of nonviolent direct action would be those initiated by Mohandas Gandhi in India that led to the Hindu people’s liberation from British occupation, and by Martin Luther King, Jr. in the United States of America that resulted to the passage of the Civil Rights Act of 1964 which desegregated public accommodations everywhere in the nation, and the passage of the Voting Rights Act of 1965 which allowed Black people to vote.

Below are other examples of nonviolent success stories:

- In 1986, the Philippines surprised the world with its version of nonviolent

action. People were able to peacefully overthrow the dictatorial regime of Ferdinand Marcos in a nonviolent uprising they called “People Power”. Nonviolent direct action activities were similarly employed by the Filipino people in 2001 to overthrow Joseph Ejercito Estrada who was perceived to be an immoral and corrupt president.

- In 1988, the people of Chile succeeded in defeating the “yes” vote for Pinochet who ruled the country under military dictatorship for 15 years where thousands were tortured, executed and exiled; ruthless raids were conducted; citizens’ rights were limited; publications were closed down; and schools were put under surveillance. The goal of the Church to make Pinochet’s crimes known far and wide, via numerous nonviolent tactics, helped in gaining international attention to the Chilean peoples’ plight.
- The people of South Africa, under the leadership of Nelson Mandela and Archbishop Desmond Tutu, succeeded in ending the apartheid policy which was penned in 1948 to “maintain white supremacy”. In 1989, then President Wilhelm de Klerk lifted ban on opposition groups, released political prisoners, ended the state of emergency and restrictions of the press. In 1994, Nelson Mandela became the first Black President of South Africa.
- In Central America, Oscar Arias used the power of dialogue and nonviolent persuasion to convince the Presidents of Honduras, Guatemala, El Salvador and Nicaragua to stop receiving military aid from the US and the USSR, among other things they agreed on as stipulated in the 1987 Peace Accords. Central America was the arena of the two superpowers’ Cold War. Arias’ nonviolent tactics helped peace to come to Central America where more than 200,000 casualties, most of whom were civilians, were killed at the height of the proxy wars (Arias, 2005).

What is Nonviolent Direct Action?

Gene Sharp (2005) has identified 198 methods of nonviolent action. Nonviolent action refers to efforts to persuade with action via methods of protest, noncooperation and intervention without using physical violence.

Below are some examples of Sharp on these methods, many of which were used time and again in various nonviolent struggles around the world:

Figure 8. Examples of Nonviolent Direct Action**Nonviolent Protest and Persuasion**

-seeks to produce awareness of the dissent

- Petitions
- Banners, posters
- Lobbying
- Haunting officials
- Singing
- Marches
- Prayer rallies
- Mock funerals
- Vigils

Nonviolent noncooperation

- presents the opponent difficulties in maintaining the normal operation of the system

- Consumers' boycott
- General strike
- Civil disobedience

Nonviolent intervention

- challenges the opponent more directly

- sit-ins
- fasts

What are the Goals of Nonviolent Action?

MLK, Jr., in his "Letter from Birmingham Jail" written to eight fellow clergymen from Alabama in 1963, wrote that nonviolent action seeks to dramatize the issue (of injustice) to put pressure on the adversary to confront the issue. He also wrote that nonviolent direct action seeks to create a tension/crisis that would force the adversary to open the door to negotiation.

Additionally, nonviolent direct action seeks to create a situation that would liberate victims from silence and helplessness. This was evident, for example in Chile where people, for years, suffered in silence. Nonviolent direct action allowed them all—men, women and children—to participate in efforts to overthrow a dictatorial regime.

Nonviolent direct action also seeks to gain attention, and consequently, support

from the larger community. People from around the world, for example, were bothered to see Hindus whipped to the ground by the army serving the British government without the former hitting back. Protests from the world community hastened the granting of independence by the British government to India.

What are the Steps in Doing Nonviolent Direct Action?

Different groups have different steps to doing nonviolent direct action. The Martin Luther King, Jr. Center for Nonviolent Social Change suggests several steps in doing nonviolent direct action which were derived from MLK, Jr.'s "Letter from Birmingham Jail". The initial step is to collect data to ascertain that injustice exists. Research or the gathering of information is an important first step to any nonviolent struggle. The overthrow of former President Estrada in the Philippines, for example, was largely aided by revealing reports and photographs of his mansions, mistresses, and accumulated wealth published by the Philippine Center for Investigative Journalism.

The second step is to raise consciousness of people about the issue. Education, whether, formal or informal, should aim at making victims understand their plight and believe that they could get out of their situation. Raising consciousness of "adversaries" about the presence of injustice would also help in getting sympathy from their ranks or could aid in their process of conversion.

The third step is to organize constituents and build coalitions. Knowledge of injustice will translate to change if groups are formed and prepared for nonviolent struggle. Organizing entails the analysis of the situation of injustice, making positions, and identifying responses. Nonviolent struggles in the Philippines saw the formation of various organizations which names varied from serious to humorous. Some of the groups formed, for example, to remove Joseph Estrada from power were TSE (Tsugiin si Erap), PARE (Peoples' Action to Remove Erap) and CODE RED (Resign Erap Dali). Coalitions are made up of organizations that have come together to broaden their reach and intensify their impact (Dionisio, 2005). In South Africa, for example, the struggle against apartheid intensified with the formation of the United Democratic Front in 1983.

Normally, the final step to nonviolent struggles would be the employment of the various methods of nonviolent action. In this stage, the creativity of organizers is unleashed. Some of the more prominent methods that Gandhi used were the burning of symbols (passes and cloth), boycotts, marches and public assemblies. The Civil Rights Movement in then-segregated America became eminent for its lunch counter sit-ins. Its leader MLK, Jr. used public assemblies to deliver powerful addresses such as the celebrated "I Have a Dream" speech. Civil society groups in Chile took advantage of the power of television and created infomercials to campaign for a "no" when Pinochet

scheduled a plebiscite. People in the Philippines used the power of prayer to show their protest against the Marcos dictatorship.

The end goal of a nonviolent struggle is change. Gene Sharp (2005) identifies four mechanisms of change:

Teaching-Learning Ideas

- Conversion -the opponent comes around to a new point of view which embraces the end of the nonviolent actionists
- Accommodation -the opponent is not converted but has concluded that it is best to agree on some or all of the demands
- Nonviolent coercion -the opponent wants to continue with the struggle but is unable to do so because the sources of his power have been removed
- Disintegration- the opponent's power has been simply dissolved

Everyday, situations of violence negatively impact on individuals. Increased aggressive behaviour, desensitization to war and conditioning about war's inevitability are effects of peoples' constant exposure to violent situations. Those who directly experience violence leave victims with physical, emotional and psychological trauma that result to anger, fear, and insecurity.

Teachers can do something to help learners appreciate nonviolence and promote it as an alternative response to violence. Here are some suggestions to help raise nonviolent persons:

- o Be a good role model. Examine our own language, expressions and behavior when in frustrating situations. Examine our own forms of recreation and kinds of entertainment. Examine our own attitudes toward war. Learners are like sponge. They absorb what they hear and see.
- o Decide with the students some rules for a peaceable classroom. Having a hand in its formulation, the students will feel more responsible to abide by them. Put up the list in a conspicuous place and refer to it when a rule is violated.
- o Encourage more cooperative rather than competitive activities and play. Emphasize the joy of doing a classroom activity rather than being rewarded for the outcome.
- o Consider peaceful techniques of conflict resolution over punitive action
- o Encourage, reward or affirm good behavior

- o Teach anger management techniques (e.g., breathe deeply, count to ten or say a little prayer when upset).
- o Tell stories about cooperation.
- o Teach your students both love of country and concern for the whole human community. Narrow/extreme nationalism can influence the development of enemy thinking. The emphasis that we all belong to one human race will help stop learners from dividing humanity between “good guys” and “bad guys”
- o Talk about peace heroes. War heroes are immortalized in the Social Studies curriculum. Balance the perspective by talking about Oscar Arias, Rosa Parks, Aung Sang Suu Kyi, Ninoy Aquino, Archbishop Desmond Tutu, Wangari Maathai, Abdul Ghaffar Khan, Franz Jagerstatter, among others.
- o Speak out and take action against bullying and other forms of violence in the classroom or on campus
- o Watch films/documentaries on non-violent struggles (e.g., Gandhi) and invite students to reflect on the non-violent leader’s thoughts/ teachings/principles.
- o Ask your students to research on the teachings of the major religions on nonviolence and respect for life. Ask them to make posters of their favourite teaching.

Sample questions:

1. What principles of the nonviolent leader do you relate with the most? Why?
2. Are these principles/teachings practical and still applicable in today’s world? Why or why not?

- o Allow students to experience creating their own nonviolent campaign materials against war (e.g., posters, flyers, slogans, caricatures, poem, song, petition letters, and so on).
- o Write a “letter to the editor” in class on a relevant political issue and submit good output to major dailies.
- o Take your students to Congress and lobby on issues such as arms control and landmines’ ban.
- o Case analysis and role play. Give situations of violence for students to analyze and challenge them to map out a nonviolent tactic plan. Ask them to act out one

method that will effectively respond to the situation.

o Ask students to interview nonviolent advocates on their principles and advocacies.

o After studying the thoughts of religious and secular teachers and practitioners of nonviolence, make a list of quotes from these nonviolent teachers/thinkers/activists and ask students to find out from other students who said each quote. A sample is shown below.

Who Said What?

Directions: Find someone in class who knows who said the following quotes. Ask this classmate to write his/her answer and to affix his/her signature on your list. You are not allowed to sign on your own list. A person may sign on your list only once.

1. We cannot get a rose through planting a noxious weed.

Answer: _____ Signature: _____

2. Weapons are instruments of evil, not the instruments of a good ruler.

Answer: _____ Signature: _____

3. Anger creates anger. He who kills will be killed.

Answer: _____ Signature: _____

4. Peace will not be achieved by nationalistic posturing and arms races but by addressing fundamental human needs.

Answer: _____ Signature: _____

5. The oppressor must be liberated as the oppressed for all had been robbed of humanity.

Answer: _____ Signature: _____

6. The lack of concern for violence that happens in places far away from us is not nonviolence.

Answer: _____ Signature: _____

7. The physical components of humans are more inclined toward what is peaceful, not what is hateful or violent.

Answer: _____ Signature: _____

8. Violence as a way of achieving...justice is both impractical and immoral. It is impractical because it is a descending spiral ending in destruction for all. It is immoral because it seeks to annihilate rather than to convert...it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. Violence ends by defeating itself. It creates bitterness in the survivors and brutality in the destroyers.

Answer: _____ Signature: _____

9. Two wrongs will not make one right...we reap exactly as we sow.

Answer: _____ Signature: _____

10. Do not take revenge on someone who wrongs you.

Answer: _____ Signature: _____

(Answer Key: 1. Gandhi, 2. Lao Tzu, 3. The Buddha, 4. Arias, 5. Mandela, 6. Dalai Lama, 7. Dalai Lama, 8. MLK, Jr., 9. Gandhi, 10. Jesus)

After the activity, ask the following questions:

- What does each quote tell us?
- Would these teachings be applicable in contemporary times?

Nonviolence is a practical and viable option because it challenges the very source of power. As Sharp (2005) asserts, when people in great numbers withdraw their support and cooperation from government, power disintegrates. Additionally, the ongoing technological revolution has allowed citizens of the world to know of brutality experienced by people from around the world more easily. Hence, it is less difficult to mobilize people against injustice as international media and international non-government organizations are quick to respond. Governments are also generally more decisive in withholding economic privileges and imposing sanctions against brutal regimes. These and more, according to Ackerman and DuVall (2000) offer oppressed people from around the world more latitude in opposing injustice nonviolently.

Chapter 8

Challenging the War System

The word “war” is from the Frankish-German word “werra”, which means confusion, discord, or strife. The Stanford Encyclopedia of Philosophy (SEP) (2005) defines war as an actual, intentional and widespread armed conflict between political communities. Political communities are entities which either are states or intend to become states. War is classical or international if it is between states, or civil or internal, if it occurs between rival groups or communities within a state. SEP notes that non-state actors may be considered “political communities,” since they have a political purpose.

Aggression and major armed conflicts are interchangeably used with the word “war”. Aggression is defined by the United Nations as the use of armed force by a State against the sovereignty, territorial integrity or political independence of another State, or in any other manner (www.un-documents.net). A major armed conflict, on the other hand, is defined by Project Ploughshares (2006) as a political conflict in which armed fighting involves the armed forces of at least one state (or one or more armed factions seeking to gain control of all or part of the state), and in which 1,000 people have been killed by the warfare during the course of the conflict.

In 2005, there were 32 armed conflicts waged in 27 states, 41% of which were in Africa and another 41% in Asia (Project Ploughshares, 2006). SIPRI-UNESCO (1996) writes that the classical interstate conflicts are gradually disappearing and that internal conflicts now dominate the battle scene.

What causes war? There are people who believe that the human person is the cause of war accepting as true the contention that aggression is an innate instinct. The contention that aggression is an unavoidable feature of human nature is put forward by both Sigmund Freud and Konrad Lorenz (Krahe, in Semin and Fiedler, 1996).

This contention, however, was challenged by the “Seville Statement on

Violence” endorsed by UNESCO (www.portal.unesco.org). This statement explains that war or any other violent behavior is not genetically programmed into our human nature. The statement puts forward that “violence is neither in our evolutionary legacy nor in our genes” and that “how we act is shaped by how we have been conditioned and socialized.”

Possible Causes of War

Territorial disputes have been regarded as the more common causes of war. Huth (1998) defines territorial disputes as the disagreement between states or groups within a state over where their homeland or borders should be fixed. It also pertains to the challenge a country poses over the right of another to exercise sovereignty over some or its entire homeland. The most notable territorial dispute in history would be that between Israel and Palestine. Other examples of contests in territory include those waged by the Moro Islamic Liberation Front in the Philippines and by the separatists in the Basque, Spain. Territorial disputes are often tied with the quest for independence or sovereignty as what the Chechens pursue in Russia.

A lack of tolerance for differences is an emerging source of conflicts. Differences may be in nationality, clan membership, ethnicity or religious affiliation. Oftentimes, though, differences only aggravate an ongoing conflict which is normally caused by other factors such as land disputes and political or economic repression. The tension between the Tutsis and the Hutus in Africa goes back to a history of colonialism where one party felt aggrieved.

Ideological or power struggles are sources of war in various countries. An ideology is a set of beliefs which serves as guide on how power should be allocated or how a society should function. We see many groups challenging the status quo, with non-state armed groups or power holders believing that the political ideology each one has would work better for the population. The wars waged by the Maoists in Nepal, the Shining Path in Peru, and the Communist Party in the Philippines-New Peoples’ Army are examples of ideological wars.

The Penguin Atlas of War and Peace (2003) indicates that wars today are concentrated in the poorest countries. Of the countries classified by the United Nations Human Development Report as showing low development, 56% experienced civil wars in 1997-2001. Conversely, case study work suggests that it is not the inequality between individuals but the inequality between groups, called categorical inequality, that breeds conflicts. Inequality between groups or regions within a state produces grievances that consequently increase the chances of rebellion (Pax Christi and Social Alert International, 2007). The war in Sudan is an example of a conflict that is fed by categorical inequality. In the Philippines, the Philippine Human Development

Report (2005) posits that the frequency of armed conflict is not directly related to the incidence of income poverty. Rather, it is deprivation and injustice that lie at the heart of armed conflict. “The presence or absence of basic services such as electric power, education, reliable water supply, and road transport is an important component that feeds into whether communities regard themselves as deprived or not” (p. 28).

A history of colonialism and the process of decolonization is one other cause of armed conflicts. Often, the transfer of power becomes problematic with groups within the country competing for control and authority. In Africa, widespread fighting indicates that the people have not fully recovered from the experience. Many countries in the continent have internal or civil wars. Sudan and the Democratic Republic of Congo are examples of countries in Africa that are experiencing long-running battles.

Conflicts can also be caused by competition for resources, extreme abuse of human rights, desire of leaders to stay in power, narrow or extreme nationalism, and sympathy for kin across borders. The competition to fill power vacuums, political and economic legacies of the Cold War, and the ready availability of weapons are also identified as factors that can heighten violence (Carnegie Commission on Preventing Deadly Conflict, 1997).

The Effects of War

The most horrible effect of war is death. Control Arms (2007) reports that up to 1,000 people die each day as a result of armed violence. The Penguin Atlas of War and Peace (2003) indicates that approximately 75% of those killed in wars today are civilians or non-combatants. Other sources estimate civilian deaths to even be higher, i.e., as many as 90% casualties.

Wars also result in the commitment of atrocities which are acts that go beyond what is tolerable because of the commonly held notion that in war, anything goes. Massacres, tortures, disappearances, sexual violence including rape, executions, assassinations, bombing, burning and kidnapping, are examples of atrocious acts. In Rwanda in 1994, 800,000 people were killed in six weeks, and many women who survived the genocide were raped (Penguin Atlas, 2003). In the Democratic Republic of the Congo, the International Rescue Committee had registered 40,000 cases of gender-based violence since 2003 (International Geneva Centre for the Democratic Control of Armed Forces, 2007).

Wars also cause people to flee their homes. At the end of the 20th century, there were approximately 40 million people who left their homes to become refugees abroad or in their own countries for fear of war and persecution (Penguin Atlas, 2003). In Iraq, more than 4.4 million Iraqis have left their homes since 2003; more than 2

million are internally displaced and more than 2 million went to neighboring countries (Christian Peace Witness for Iraq, 2008).

Wars cause weapons to proliferate. The total number of identified nuclear weapons in the world is 26,000 of which 12,000 are actively deployed (NGO Committee on Disarmament, 2007) with nine known countries in possession. The threat of use of nuclear weapons has increased in recent years. The issue of landmines is another concern. Landmines can remain active long after the war is over. Every month, more than two thousand people are killed or maimed by landmine explosions, and most of those killed are civilians (Hague Appeal for Peace, n.d.).

Small arms, on the other hand, are the weapon of choice for most armed conflicts as they are inexpensive and handy. There are around 875 million guns circulating in the world today. They account for 60-90% of conflict deaths each year (IANSA, 2007). IANSA also says that of the 1,000 estimated deaths by gunshot each day, around 250 occur in a war or armed conflict. Seventy-four percent of guns are currently in the hands of civilians and around 8 million new small arms are manufactured annually. The Stockholm International Peace Research Institute (as cited by the NGO Committee on Disarmament, 2007) reports that there was an increase of almost 50% in the volume of conventional arms transfers in the last four years. Ironically, members of the Security Council account for 88% of the world's conventional arms exports. Below is a list of the biggest arms exporters as reported by the Penguin Atlas of War and Peace (2003):

Figure 9. The Top 10 Arms Exporters

The Top 10 Arms Exporters (1996-2000)		
1.	USA	47%
2.	Russia	15%
3.	France	10%
4.	UK	7%
5.	Germany	5%
6.	Netherlands	2%
7.	Ukraine	2%
8.	Italy	2%
9.	China	1%
10.	Belarus	1%

Wars hold back development as huge amounts of government budgets are allocated for defense. Hence, large segments of population are deprived of services as basic as health and education because the money is siphoned off by war or preparations

for it. Annually, the world spends around US \$1.2 trillion on military (SIPRI, as cited by the NGO Committee on Disarmament, 2007), and for every \$1 spent in development assistance \$10 is spent on military budgets (Control Arms, 2007). In 2005, the United States, with its expenditure of \$455 billion, accounted for almost half the global figure, more than the combined total of the 32 next most powerful nations (SIPRI, 2005). On average, US \$22 billion is spent on arms by countries in Asia, the Middle East, Latin America and Africa every year. This amount would have enabled said countries to put every child to school, fulfilling a Millennium Development Goal (Control Arms, 2007). In a world where over one billion people live below the poverty line, weapons spending amounts to US \$184 for person. By contrast, US\$135 billion per year is enough to achieve the Millennium Development Goals by the target date of 2015 (NGO Committee on Disarmament, 2007). Such prodded one Catholic Pope to express that “the arms race kills whether the weapons are used or not.”

Wars see children tread the battle zones instead of play areas. The Penguin Atlas (2003) reported that over 300,000 children, defined as below the age of 18, are fighting in wars around the world. Recruitment is often by force. Children are employed as couriers, combatants and members of liquidation squads (PHDR, 2005). They also perform tasks such as cooking, cleaning, and patrolling. Ploughshares (2006) reported that child soldiers under 15 years of age tread the battlegrounds of Haiti, Colombia, Israel/Palestine, Iraq, Sudan, Cote D’Ivoire, Democratic Republic of Congo, Somalia, Uganda, Burundi, Somalia, Afghanistan, Nepal, India, Burma, Sri Lanka, Indonesia, and the Philippines. In the Philippines, the Philippine Coalition to Stop the Use of Child Soldiers reports that between 10 and 30 percent of children are drafted as soldiers in any given community influenced by either the Communist Party of the Philippines or the Moro Islamic Liberation Front (as cited in ILO-IPEC, 2004).

Wars have many other consequences. People lose their livelihoods and their access to food supply. Wars cause the loss of investments; destroy property and the environment, and raze opportunities for tourism. More so, wars disrupt children’s education, and create fear and trauma among the population.

Mitigating the Effects of War

The work of international institutions like the United Nations is helping mitigate the effects of war. As the lead mechanism for armed conflict prevention, management and resolution, the UN does both peacebuilding and peacekeeping work. Peacebuilding is action to strengthen and solidify a political settlement to avoid a return to the conflict (SIPRI-UNESCO, 1998) The UN helps resolve conflicts and disputes through negotiations and mediation. It has led in the brokering of peace in many nations and succeeded in having peace agreements signed in many troubled corners of the world. The UN also maintains peacekeeping operations. Peacekeeping

is the use of impartial personnel to help warring parties prevent, manage or resolve conflicts (SIPRI-UNESCO, 1998). In 2002, there were 15 active UN peacekeeping missions (Penguin Atlas, 2003). Peacekeepers monitor ceasefires. They also help in the reintegration of combatants into society, as well as help prepare for elections, among many tasks. The UN also has special courts that try crimes of aggression. These are the International Court of Justice, the International Criminal Court, and the War Crimes Tribunals.

Various other international organizations and movements operate to prevent, manage, and resolve violent conflicts. The Hague Appeal for Peace is a movement that was initiated in May 1999, on the eve of our new century, to create conditions “to save succeeding generations from the scourge of war.” Several initiatives were born during that historic meeting in The Hague one of which is the Global Campaign for Peace Education (GCPE). The GCPE consists of individual educators and education NGOs who are committed to transforming mindsets, values and behaviors toward a culture of peace, a culture that rejects all forms of violence and upholds human dignity, justice, and other peace values. The International Committee on the Red Cross (ICRC) is a humanitarian organization active in 80 countries that strives to protect and assist the victims of armed conflicts. The International Action Network on Small Arms (IANSA), a global movement against gun violence with organizations working in 120 countries, works to stop the proliferation and misuse of small arms and light weapons. The International Campaign to Ban Landmines is a global network of organizations working to eradicate antipersonnel landmines. Amnesty International is a worldwide movement of people who campaign for internationally recognized human rights to be respected and protected. It has more than 1.8 million members in over 150 countries and territories worldwide. The Global Partnership for the Prevention of Armed Conflict (GPPAC) is a global network of organizations present in all world regions. It seeks to promote human security and address the root causes of conflict, and seeks to make prevention the fundamental goal of collective security arrangements. There are also international faith-based peace movements such as Pax Christi International, which has members in over 50 countries. It seeks to make religion an unequivocal force for peace and justice and frequently appeals for international action directed towards preventing and resolving violent conflict and towards building peace.

Non-government organizations are also deeply engaged in mitigating the effects of war. They do organizing, consciousness-raising, research and lobbying work. They provide a wide array of services such as rehabilitation work and psychosocial trauma and healing. In the Philippines, this work is done by groups such as the Balay Rehabilitation Center. Other organizations monitor conflicts and agreements between warring groups. The “Bantay Ceasefire” in Mindanao, Philippines, makes sure that the ceasefire agreement between the government and the MILF is observed. Sulong CARHRIHL is a third party network that monitors the compliance of the Philippine

Government and the National Democratic Front to their agreement to respect human rights and the international humanitarian law. NGOs also carry out education and training on conflict resolution to help build peoples' capacity to approach their conflict peacefully. The Center for Peace Education based in Miriam College carries out that work. Religious organizations such as the Bishops-Ulama Conference in the Philippines composed of Christian bishops and Muslim religious leaders, regularly dialogue to discover common grounds. Various groups in the Philippines work to control arms and other weapons such as the Philippine Action Network on Small Arms, Philippine Campaign to Ban Landmines, Philippine Campaign against Cluster Munitions, and Nuclear-Free Philippines Coalition. Countries of the world has long lists of NGOs, too, that work to prevent, reduce and resolve armed conflict or mitigate the effects of it. The work that they do help extensively in saving lives around the world.

Various treaties, agreements and conventions were also drafted to mitigate the effects of war. Some of these are as follows:

- The International Humanitarian Law or the Law of Armed Conflict comprises the rules which seek to protect civilians in times of armed conflict and restrict methods and means of warfare.
- UN Security Council Resolution 1325 calls upon all parties to armed conflict to take special measures to protect women and girls in situations of armed conflict and to increase women's participation in conflict resolution and peace processes.
- The UN Programme of Action (UNPoA) on Small Arms is an agreement to control supply, reduce demand, remove existing weapons from circulation, and stop diversion of weapons from legal to illegal users.
- The Ottawa Treaty prohibits the use, stockpile, production and transfer of anti-personnel landmines.
- The Convention on Cluster Munitions is an agreement to ban the production, stockpile, use and transfer of cluster bombs. It was drafted in early 2008 and is open for signatures in December of the same year.

It can be drawn from descriptions above that there are numerous initiatives by various groups toward the protection of human well-being as well as arms control and disarmament. Disarmament is a process of getting rid of weapons while arms control is the exercise of strict control over existing ones. The goal is to reduce the

likelihood of war or at least mitigate its effects. The availability of weapons contributes to the high rate of violence. There have been agreements with the goal of controlling weapons. The UNPoA, the Convention on Cluster Munitions, and the Ottawa Treaty described above are examples. The Biological Weapons Convention stops signatories from developing, producing, or stockpiling biological weapons, primarily viruses and bacteria. The Partial Test Ban Treaty (PTBT) made signatories agree to refrain from atmospheric, outer space, or undersea testing of nuclear weapons. Currently, there are efforts to draft an Arms Trade Treaty as the UNPoA does not cover vital issues such as human rights, transfer of arms to non-state actors, misuse of guns by state officials, the gendered nature of gun misuse and injury, among others (IANSA, 2007).

Peace Education and the War System

The UNESCO Preamble states that “if wars begin in the minds of men, then it is in the minds of men that the defenses of peace must be constructed.” Peace education is one concrete pathway to challenge war. “Peace education seeks to develop a global perspective on the problems and an understanding that humans are a single species” (Reardon and Cabezudo, 2002). Peace education can help challenge thoughts that the world is divided into “good guys and bad guys” and that winning over the “bad guys” is the way to go. Peace education seeks to teach the concept of oneness of the human race. Most divisions are socially and culturally constructed. Differences are meant to enrich us, not divide us. Education is a force that can help reduce inter-group conflicts by enlarging peoples’ social identifications beyond parochial ones. This can be done by expanding learners’ understanding and appreciation of security from the traditional national concept to a more human and comprehensive one (Carnegie Council, 1997).

Education should also help alter thoughts with regard to the inevitability of war. Humans should understand that waging war is a choice, not a manifest destiny. People who have learned the consequences of violence, and have reflected on alternative options would not be easily swayed by propaganda.

Teaching students peaceful conflict resolution skills will also help learners understand that conflicts may be approached constructively and that there are better workable alternatives to aggression. Peace education programs include the teaching of the theories of nonviolence and the practice of nonviolent direct action. Case studies of how nonviolent direct action worked in various parts of the world should make students see that there are, indeed, alternatives to violence.

Teaching-Learning Ideas

- Research on laws, decrees and orders in your country that are meant to challenge war and its implements. The Philippines, for example, has an Executive Order institutionalizing Peace Education in teacher education. It also has a Firearms Law. Research on the status of their implementation.
- Interview people working for organizations in your country that help to prevent armed conflict. Ask them about the challenges of doing this work and the visions they have for your country and for the world
- Ask your students to read about the United Nations and what it does to promote peace and security in the world.
- Ask students to research on the Seville Statement. Ask them to write a reaction/ reflection paper on the Statement.
- Ask your students to research on the status of the peace process in your own country. If yours does not have one, peace processes, ongoing or completed, in various parts of the world may be studied. Possible examples are those in Sierra Leone, Northern Ireland, Chechnya, Sri Lanka, and Cambodia.

Uprooting the War Tree and Planting the Peace Tree

1. Draw a dying tree on the left side of the board. Tell the students that the tree is called the “War Tree”.
2. Ask them to come to the board and write on each root of the tree the causes of war.
3. When done, draw a tree on the right side of the board and call it the “Peace Tree”.
4. Ask your students again to come to the board and write on each root of the tree a factor that they think can bring peace.
5. Draw connecting lines from the “War Tree” to the “Peace Tree”. Ask students to write on each line a concrete strategy they can do to get to the Peace Tree.

- Allow your students to watch films that show the brutality of war. Examples of films that have powerful images and messages are “Hotel Rwanda”, “Joyeux Noelle”, and “Schindler’s List”. Process the experience with your students. Ask them to share with the class the scenes that they found meaningful and the reason for such. Ask them for the messages that the film conveyed to them.
- Poster Exhibit. Ask students to make posters of quotations against war. Ask them to put up these posters around the room and to view each one. Discuss learning from the exhibit.

“I am tired of fighting...I want to have time to look for my children and see how many I can find. Maybe I shall find them among the dead. Hear me, my chiefs. I am tired. From where the sun now stands, I will fight no more forever.”

-Chief Joseph of the Nez Percés Nation, 1877

“If the world could abolish colonialism and apartheid, why not war? It is time to abolish nuclear weapons. It is time to abolish war.”

-Cora Weiss

“The increasing destructiveness and wanton human suffering that are the hallmarks of contemporary warfare have revealed the cause of the abolition of war to be more a practical necessity than a utopian idea.”

-Betty Reardon

“We must bring love and compassion to the world today. We don’t need guns and bombs to do this.”

-Mother Teresa

“Wars make poor tools for carving out peaceful tomorrows.”

-Martin Luther King, Jr.

- Do symbolic acts as a class like the burying of toy guns and other war toys.
- Visit a Zone of Peace that is near your area. Interview proponents of the declaration. Find out the meaning of being a Space or a Zone of Peace. If visiting a Peace Zone is not possible, research about Peace Zones and what they have done to reduce armed violence in their areas.

- Letter-writing. After studying budget allocations for military services, encourage your students to write their representatives in the Parliament or Congress to express their concern about the issue.

Wars have annihilated countless lives. The good news is that war is not inevitable. We can choose our own and our planet's future. The choice is ours to make.

Chapter 9

Resolving and Transforming Conflicts

Humans have diverse beliefs, attitudes, behaviors and interests owing to dissimilarities in experiences and contexts. Sometimes, these differences create tensions which may consequently lead to conflicts. Conflict is an inescapable fact of life. If improperly handled, they can have undesirable results. In the larger setting, many conflicts have become violent which have resulted to the loss of lives, destruction of property, disruption of economic and cultural activities, disruption in the delivery of socio-economic services, exploitation of civilians especially women and children, and economic losses, among others. In the interpersonal ground, conflicts have caused anguish and stress among disputants. Unmanaged conflicts have also caused relationships to break apart.

Fortunately, conflicts can be managed and resolved constructively. If handled well, parties in dispute may find opportunities to improve their relationship and grow from experience. Resolving conflicts constructively is a skill that can be taught and learned. It is our belief that if humans are trained how to handle their interpersonal conflicts positively, such skills may be carried on to higher levels of human interaction.

What Is Conflict?

Conflict is from the Latin word *conflictus* which means striking together with force. It occurs when one's actions or beliefs are unacceptable to- and, are, hence resisted by the other (Forsyth, 1990). Conflicts occur in dyads, groups or larger societal structures.

Why Do Conflicts Arise?

In the national or global levels, they may be caused by territorial disputes, ethnic and religious animosities, ideological and power struggles, social injustice, search for statehood, trade and market competitions, and contests over economic resources, among others (Wehr, 1979).

In the complex of interrelations within our immediate setting, conflicts may be caused by misunderstanding, misperception and miscommunication; difficult behaviors, unmet expectations; incompatibility of ideas, opinions and beliefs, values, goals and interests; distrust; competition over material resources; coercion; defense of honor; desire for revenge; need for attention and appreciation; intolerance; a lack of empathy; and power struggles in group situations, among others.

What Prevents Us from Resolving Our Conflicts?

It is not second nature for many to resolve their conflicts constructively. There are many factors that hinder us from doing so. One of them is the experience of strong emotions such as fear, pride, anger and desire for revenge. When these powerful emotions are present, it is difficult to process information objectively. Indifference or apathy is another obstacle to conflict resolution. People sometimes show a lack of concern or interest, whether deliberately or not, for the situation. Others feel helpless or hopeless, perhaps, because the situation is discouraging or the other party is a person of authority. The lack of communication between disputants, or the absence of it, may also be a hindering factor in conflict resolution. There are also situations when conflicts are not resolved because of provocations from sympathizers who, with or without meaning to, “fan the fire” and aggravate the situation.

There are also situations when people perceive the problem-solving process tedious and stressful and hence shun it. Dialoguing with an adversary also requires a great amount of courage and often we find ourselves lacking in audacity to face the “enemy”.

What Is Anger and Its Effects?

Anger is one of the more commonly experienced emotions when parties are in conflict. Anger is not merely irritation or disappointment but a combined feeling of disappointment, anxiety and indignation that signal our body to prepare for a fight. It may take the form of verbal or physical attack, rage or animosity. It can be destructive when we express it in a way that will create harm, hatred or alienation. It is not uncommon to hear stories of people getting killed or hurt after an angry exchange.

Anger may also cause adverse effects on our health. Anger sets off the surge of stress hormones which can damage arteries and heart muscles that lead to irregular heartbeats. These excess hormones can constrict blood vessels disrupting plaque, jams the artery and triggers heart attack Anger can also make us sick when it is repressed. Unexpressed anger drives our blood pressure up when our muscles are tightened (Spielberger, as cited by Foltz-Gray, 2002). Anger turned inward may also cause hypertension or depression (<http://www.apa.org>).

Anger can also be destructive when we can no longer function normally. Our routine is disrupted, or we become less productive. Our ability to think clearly is compromised. This destroys our ability to positively continue on with our work or studies putting our careers or goals in peril.

How Do We Manage Our Anger?

Calming our anger is a better alternative to discharging or suppressing it. When we are angry, the brain signals our pituitary glands and nerve endings to produce adrenaline. The surge of adrenaline into the bloodstream gets us ready for a fight. Here are some ways to change the form of our anger:

- Recognize that you are angry. Awareness of the emotion that you are currently feeling can help cool it down.
- Distance yourself from the situation. Leave the anger scene. Changing environment, albeit temporarily, will help calm you down.
- Release anger physically in indirect forms:
 - Shout and let it out in a place where no one can hear you
 - Hit a pillow, a punching bag, a mattress or anything soft to reduce adrenaline level in the hands
 - Draw or paint your anger out. Release the stress hormones by using forceful strokes
 - Walk, run, and swim vigorously
 - Hit the gym. Exercise. Under pressure, people who exercise have lower levels of stress hormones and small increases in heart rate and blood pressure (Reyes, 2006).
- Relaxation Techniques
 - Breathe deeply many times while saying a calming word or

- phrase like “relax”
- Paint pictures in your mind of happy thoughts and experiences
- Go for a massage
- Do meditation techniques.

- Calm Your Mind

- Talk to yourself. Think of alternatives to your anger as well as consequences if you explode (e.g., what will happen if I explode? What other options do I have?). Instruct your energy hormones “adrenaline” and “noradrenalin” which rushed into your bloodstream in excess to “keep cool”. Convince yourself that yes, you are angry, but you can handle it. Another simple tool is to instruct yourself to stop being angry, whether aloud or silently.
- Interrogate yourself. Williams (as cited by Foltz-Gray, 2002) suggests that we ask four questions whenever we are angry: “Is this important? Is my anger appropriate? Is the situation modifiable? Is it worth taking action?” Such evaluation, according to Williams, transforms the face of anger into something rational.
- Count to 10 before reacting. If you feel that you will still explode after number 10, continue counting.
- Change your thought processes. When we are angry, we think of our adversary in the worst possible light. We resort to blaming (e.g., it is his/her fault); labeling (e.g., s/he is a horrible person); embellishments (e.g., s/he does this to me ALL THE TIME); mental filtering (e.g., there is nothing good about this person); interpretations or conclusions (e.g., s/he does not like me); and speculations or attribution of malice (e.g., s/he did this intentionally to malign me). All these bring about a great deal of suffering. Changing the way we think can help change the way we feel. Hence, instead of making interpretations and speculations of the adversary’s attitudes or behaviors, try to alter these negative thoughts with more positive ones (e.g., s/he probably did not mean to hurt me). Altering cognitions is a cognitive-behavioral technique which argues that if we can change the way people think, we can change their emotional reaction or behavior (Houston, 1985).
- Put it in writing. It will help you organize your thoughts and think clearly.

- Therapeutic Techniques
 - Multi-media fix: Turn on the TV and watch an entertaining show. Go to the movies. Listen to music.
 - Play a musical instrument
 - Sing or dance
 - Take a shower or a long bath
 - Take a cold drink
 - Stroll in the park or in the mall
 - Tinker with your PC. Blog, chat online, or download an entertaining video clip.

- Spiritual Aids
 - Lift it up. Pray for patience, understanding and the will to forgive. For example, the Bible tells us to forgive “seventy-times seven”. Forgiveness, according to the Center for Dispute Resolution, does not mean condonation. Rather, it is an act of releasing ourselves from the pain we have experienced at the hands of others.
 - Visit your place of worship. Offer your anger.

- Social Support
 - Talk to a family member or a friend
 - Get a hug from a loved one
 - Cuddle your pet

- Redirect Energy. Clean your room or house, redecorate your place or tend to your garden.
- When applicable, turn your anger into humor. Instead of exploding, crack a joke or endeavor to turn the edgy situation into something light.
- Cry it out. Crying is therapeutic. It allows the body to eliminate damaging stress hormones.

How Do We Directly Express Our Anger?

When we have managed to bring ourselves down the anger thermometer and have cooled off, we may already express our feelings directly. Below are suggestions on how you can express your anger in a non-threatening way:

1. First, describe the behavior that angers you (e.g., I noticed that you speak to me

rather hurtfully these days)

2. Second, describe how you feel about the behavior (e.g., I am very sad)
3. Third, describe the reason for your feeling. (e.g., I consider you a good friend and I do not want our relationship to fall apart)

How Do We Deal with Other People's Anger?

Johnson and Johnson (1995) and FSR Associates (n.d.) provide some tips on how we can handle angry confrontations constructively:

1. Allow expression. Listen
2. Do not counter-attack
3. Stand in the shoe of the other. Help him/her to calm down
4. Paraphrase/Clarify
5. Explain your situation
6. Look into options together.
7. If you can't deal with the other person's wrath, ask for help.

What Are the Main Options in Dealing with Conflicts?

In dealing with conflicts, there are two variables that are normally considered by disputants. One is the relationship with the adversary. The other one is the importance of the issue at hand. Below are some options people choose from when they are faced with conflicts:

1. Move away. Avoid the situation or withdraw. This option is normally chosen when the issue is trivial or when the person in conflict believes that s/he has no power to change the situation. (FLIGHT)
2. Move against. Win the battle. This option is taken when the issue is important, the party thinks that s/he is right and is bent to prove that, or s/he has the power to achieve his/her goals. (FIGHT)
3. Give up or give in. This option is taken when goal is to preserve harmony in the relationship. It is also taken when the other party recognizes the validity of the other's viewpoint. (ACCOMMODATE)
4. Give half. Meet in the middle. This option is reached when both parties cannot get what they want fully and are willing to give up part of their goals. (COMPROMISE)
5. Move towards. Dialogue or collaborate with your adversary. This option is taken

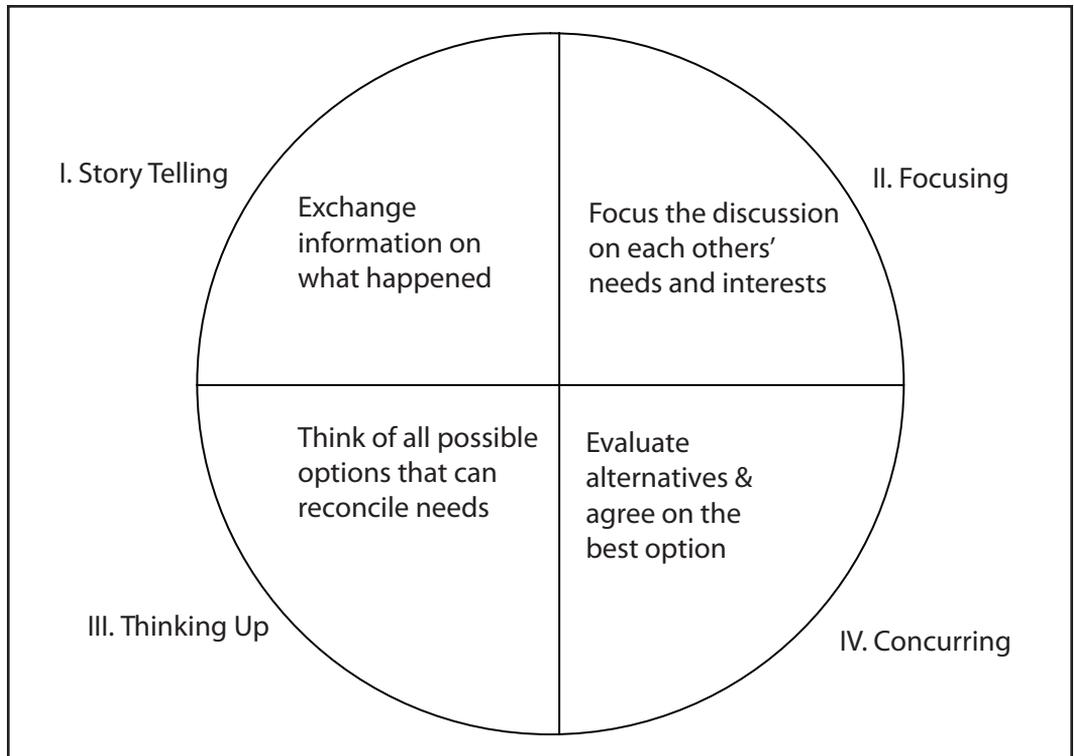
when both issue and relationship are important to the parties; hence, a mutually acceptable solution is sought. (FACE/COLLABORATE)

What Are the Steps in the Collaborative Problem-Solving Approach?

Many people find it stressful to dialogue with an adversary and choose instead the path of avoidance. Others are too angry and take the path of aggression. Surveys made by the Center for Peace Education among its workshop participants, mostly students and teachers, revealed that the path normally taken is avoidance. Of 267 responses gathered from the question “What option do you usually take when you get into a conflict,” 37% of responses point to “moving away” from the adversary as a strategy, 9% opted for aggression, 17% claimed that they would talk to their adversary and 36% would give up, give in or do coping techniques such as talking to a friend.

If both issue and relationship are important to the disputants, moving towards the adversary or problem-solving is the ideal option. Here are steps to a problem-solving approach:

Figure 10. The Collaborative Problem-Solving Approach



What are Some Tips to a Good Dialogue?

For the problem-solving process to flow peacefully, the following guidelines may be observed. Some of these tips are taken from AKKAPKA (1987); Johnson and Johnson (1995); Fisher and Stone (1990); and Ruiz (n.d):

Dialoguing Tips

1. Speak in a gentle, non-threatening manner.
2. Think carefully of what you are going to say. Do not make the situation worse by angering the other person.
3. Use the I-message. Begin your sentences with “I” to illustrate how you feel about the situation. “You” messages tend to be blaming or reproachful.
4. Admit your own responsibility to the conflict. Such will soften an otherwise positional stance.
5. Avoid using hazy statements and global words such as “always” and “never”. Be as specific as possible.
6. Be willing to tell the other person his/her positive attributes. This will help create an atmosphere of trust and openness.
7. Show positive regard and respect. Do not call names, blame, humiliate, characterize or judge.
8. Do not give in to the temptation of returning hurt for hurt. As Gandhi had said, “an eye for an eye will make the world blind.” Instead, paraphrase, clarify and explain your situation.
9. Be tough on the problem, not on the person. Make it clear that it is with the behavior or ideas that you disagree with, not the person.
10. Don't take anything personally. Instead, become aware of the wound the person has let out in the open, be grateful that s/he helped uncover it, and take responsibility in healing that wound.

Listening Tips

1. Actively listen. Show that you are hearing his/her point of view.
2. Listen with empathy and try to stand in the shoe of the other.
3. Accept criticism of your ideas or behavior. This does not mean rejection of you as a person.
4. Paraphrase and clarify when needed.

Collaborating Tips

1. State your needs or interests, not your demands.
2. Deal with issues one at a time.
3. State repeatedly your positive intentions to solve the problem.
4. Be solution-oriented. Prepare realistic proposals for a solution. Look for solutions that are good and fair to both sides.

What is Mediation?

Ideally, two people with a conflict should be able to resolve their problem through a face-to-face dialogue. However, disputants sometimes find themselves lacking in courage or skill to handle a problem-solving process. This is where an impartial third party can come in to help disputants reach an agreement that is mutually beneficial and workable.

The mediator can use the problem-solving approach described above in mediating conflicts. S/he should make sure that the dialoguing tips previously discussed are also observed. These dialoguing tips can serve as ground rules for the mediation process.

There are characteristics or qualities essential to a good mediator. Mediators have to be impartial to establish trust among parties in conflict. They should be nonjudgmental and understanding. Mediators should be flexible and creative. They should know how to reframe situations and broaden perspectives. Mediators should be good at analysis as this will help in recognizing causal relationships and in distinguishing interests from positions. (Positions are the demands of the parties while interests are the underlying needs or reasons for the demands.) It would be good for mediators to lead parties into focusing on the interests as this opens up the possible alternatives towards a solution. Mediators should show regard and concern for the parties in conflict. They should also be trustworthy and optimistic. They should anticipate a positive outcome and influence adversaries with such hope. In the event that the procedure does not succeed, they should encourage the disputants to try again.

What is Conflict Transformation?

Conflict resolution can be too focused on addressing the issue. It is important to note that the relationship is also important as the issue at hand. Mending the relationship can be facilitated by a change in the disputants' outlook and attitudes. Conflict transformation is a higher goal compared to conflict resolution (CR). Lederach (2003) explains that conflict transformation involves changing the way

parties look at issues, behaviors, and people or groups. Transformation must take place at both the internal and structural levels. It emphasizes the importance of building right relationships and social structures.

At the personal or internal level, Lederach explains that the recognition of feelings such as fear, anger, grief, and bitterness on the part of the parties in conflict will help them to understand, grow, and commit to change. These emotions must be dealt with, for effective conflict transformation to occur. Transformation of the person and of personal relationships makes possible the transformation of structures. Structural changes, in turn, facilitate personal transformation.

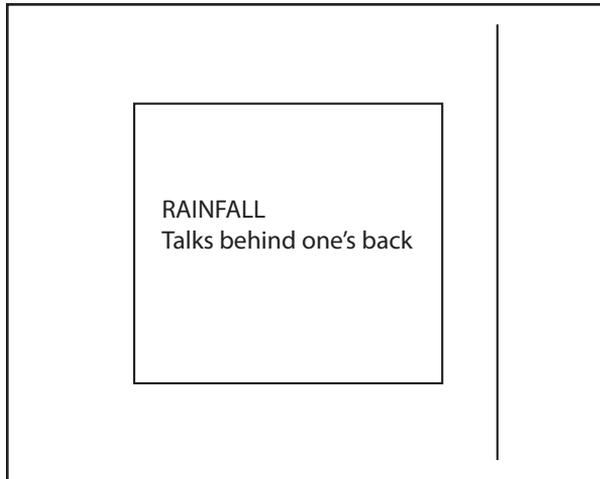
Goals in settling disputes should go beyond resolving the issue. The target should be the building of creative solutions that improve relationships. Applying this in the school setting, schools' discipline programs should go beyond sanctions. Constructive strategies to resolve conflicts among students ("ending something not desired") and to transform disputants' relationships ("building something desired") are options that are doable and more peaceful.

Teaching-Learning Ideas

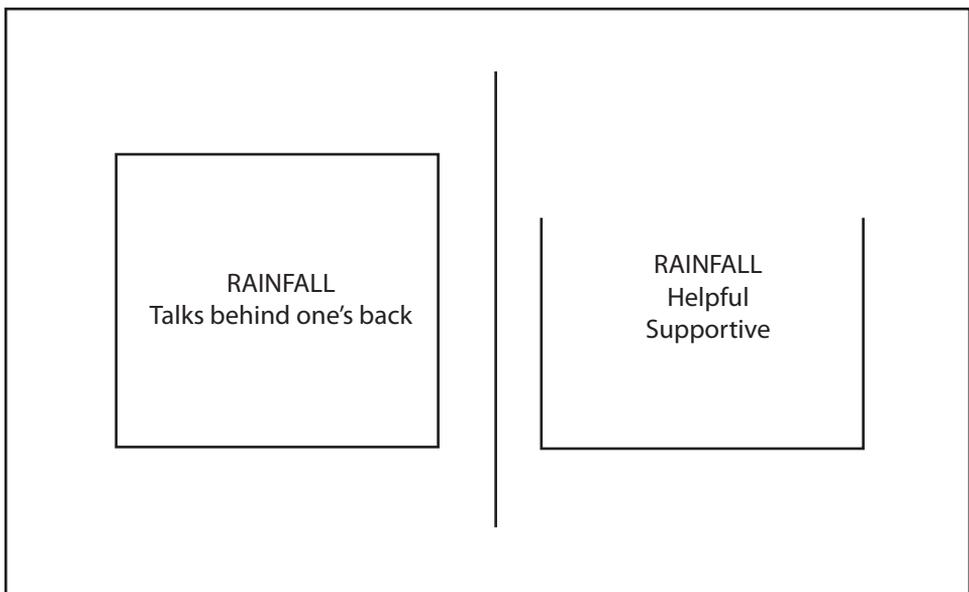
- **Webchart.** Write the word "conflict" on the board and ask your students to connect with it words that they associate with conflict. When done, ask students for commonalities and generalizations in the responses. Categorize responses (e.g., meaning of conflict, causes and effects).
- **News analysis.** Ask your students to bring newspapers to class. Ask them to look up articles that depict conflict. Ask them to identify causes and implications. After the individual work, encourage students to share their insights in class.
- **Sharing of obstacles to conflict resolution.** Ask students to form a circle. Ask them to recall a conflict incident they were involved in but were not able to resolve. Ask what hindered them from resolving the conflict. Get volunteers to share their experiences.
- **Ask your students to think of their personal conflict resolution style in relation to the topic covered in class.** Ask them to reflect on how their styles affect their relationships. Ask them to write down at least three implications of their CR style in their relationships and how they feel about these.
- **Ask your students to draft rules for a peaceable classroom where conflicts are effectively managed and resolved.** Tell them to make posters out of these.
- **Open the Box.** Ask students to draw a vertical line in the middle of a bond paper. Instruct them to think of a person or persons they have an aversion to and the reason for this feeling. Ask them to draw a closed box on the left side where they would write a fictitious name or symbol representing the person, including this

person's attitude or behavior that annoys him/her. The students can draw more than one box.

Figure 11. The Rainfall's Boxes



Then instruct the students to think of a good attribute/s of this person. Do not allow the student to write "none" emphasizing that each person has both good and unpleasant qualities. Instruct them to draw an open box on the right side of the paper, write the name of the person and his/her good attribute/s.



Process Questions:

1. How did you feel about doing the first box? the second box?
 2. Why did you feel this way?
 3. What consequences are there if our feelings generated by the first box linger?
 4. Why do you think did we do the second box? What benefits are there to doing it?
 5. Why is the first box a closed box and the second an open one?
 6. What other insights did you gain from the activity?
- After the discussion, reinforce the learning that staying hostile towards others has detrimental effects. Negative feelings create poison in us and in others. We should be open to the thought that even if people have unpleasant attributes, they, too, have redeeming qualities. It is much easier to badmouth and think of ourselves as morally superior. But attitudes and actions we do not like in others do not stay in them forever as people grow out of their own mistakes or unpleasant ways. Hence, “boxing” people in is unhealthy. What we have to cultivate in us, to avoid conflicts, is to keep an open mind that people in their imperfection are capable of change.
 - Storytelling. Share an incident in class when you got very angry. Describe the cause, the feelings that went with it, what you did thereafter and the lessons you learned from the experience. Encourage others in class to share their own stories, too, following the procedure you set and emphasizing the lessons learned from the experience. After the sharing, proceed with the discussion of anger management. Then ask the students to complete this sentence: Next time that I get angry, I will...
 - Role playing. Ask the class to form partner-groups. Read to them the following story of conflict:

Conflict Situation:

Aliza is a new girl in class. She is a transferee from another girls' school. In her former school, Aliza was a consistent honor student and class officer.

On the first few days of class, Aliza made a good impression on her teachers. She participated actively in discussions and offered herself whenever teachers asked for volunteers, the way she was

used to.

Teresa, an old timer and popular student from the same class was affected by Aliza's behavior. She thought that Aliza was reciting too often that she was already monopolizing class discussions. Teresa also felt that because Aliza was volunteering in almost any activity, she was depriving other members of the class the chance to be recognized by the teachers. Teresa's group didn't like Aliza too. They started to make nasty remarks whenever Aliza recited. They ignored her and pretended they did not hear whenever she talked to them. Soon after, Aliza felt alone and out of place. She was also very hurt by her classmates' repeated remarks such as "o, pakinggan ang feeling" (listen to someone who is feeling great).

The situation reached its peak when one day, their homeroom teacher asked for a volunteer to erase the board. Sensing that no one was too willing to do the chore, Aliza stood up to do the job. On her way to the front, Teresa put her foot along Aliza's path causing her to fall. A burst of laughter ensued prompting Aliza to break down and cry.

The class adviser asked Teresa and Aliza to stay after class to talk things out and find a solution to their conflict.

- Ask the partner-groups to choose which character they would like to play. Ask them to find a place in the classroom to settle their conflict using the problem-solving approach and the tips to a good dialogue.
- After everyone is finished, ask them the following questions:
 - What happened to your dialogue?
 - What facilitated resolution? What caused its breakdown?
 - What should we do to help facilitate an acceptable solution to the conflict?
 - What should we not do?
 - What other lessons have you learned from the experience?
 - Is conflict transformation, not only resolution, possible in this situation? How?

- Invite your students to write concrete plans to improve their conflict resolution skills and illustrate how they will put these strategies into action.
- Invite your students to reflect on the kind of listener they are when in dialogue with an adversary and write what they do that do not adhere to the standard of good/active listening. Ask them to identify strategies to integrate active listening in their future dialogues.

Chapter 10

Sharing the Earth's Resources

In a world of great wealth, there is a multitudinous sum of people who live in absolute poverty. The Human Development Report (2003) indicates that of the world's six billion people, 1.2 billion live on less than \$1/day. The extent of poverty is indicated as well in other measures. For instance, 827.5 million people are undernourished; 114 million primary age children are not enrolled; and 1.2 billion have no access to improved water sources. According to UNICEF (2005), 30,000 children age 5 and below die each day due to poverty. That is about 210,000 children each week or just under 11 million children each year. They "die quietly in some of the poorest villages on earth, far removed from the scrutiny and the conscience of the world."

In the Philippines, 4.7 million families or 26.9% of the population were poor in 2006. The average poverty line for a family of 5 was determined to be at P6, 274/month. On an individual basis, 32.9% of the population, or 27.6 million Filipinos, were poor (PDI, March 9, 2008).

Tragic Gap

While an alarming number suffers from poverty and the accompanying misery it brings, a smaller number of the world's population basks on abundant wealth. The richest 5% of the world's people, for instance, receives 114 times the income of the poorest 5%. The richest 1% receives as much as the poorest 57%. Similarly, the 25 million richest Americans have as much income as almost 2 billion of the world's poorest people (Milanovic, 2002, as cited by HDR, 2003). The combined wealth of the world's 200 richest people is \$1 trillion while the combined income of the 582 million people living in 43 least developed countries is \$146 billion (HDR, 2000). Furthermore, the developing world spends \$13 on debt repayment for every \$1 it receives in grants (World Bank, 1999).

The tragic gulf between the rich and the poor is also reflected in the Philippine situation. For example, Sulu Province in Mindanao had an 88.8% incidence of poverty while Metro Manila's poverty incidence was only at 4.3% (Philippine Human Development Report, 2005). The PHDR also reports stark contrasts in the poverty-related measures of life expectancy and percentage of high school graduates between the two provinces. Life expectancy at birth in Manila was at 69.2 years in 2000 while in Sulu, it was 52.23 years. Percentage of high school graduates in Metro Manila was 74.3% while in Sulu, it was only 18.1%. It is no surprise then that Sulu is one of the top conflict-affected areas in the Philippines.

A situation where huge numbers of people drown in the cauldron of misery while a few take pleasure in having a plethora of material choices is a state of violence. Structural violence refers to the systems, institutions, and policies that meet some people's human needs, rights, or wants at the expense of others. Hunger and poverty are symptoms of this violence (Cawagas, Toh and Garrone, eds, 2006). These systems, institutions and policies are well-entrenched in a global economic international order controlled by powerful nation-states; international agencies, and transnational corporations where inequitable trade practices prevail resulting in more tragic gaps between the rich and the poor.

Other Causes of Poverty

What other factors explain this inequality? Historians, political scientists, and peace educators, among others have offered explanations for this phenomenon. The causes more frequently pointed to are as follows:

- War. Armed conflicts disrupt the people's livelihood and all productive activities. In Mindanao, Philippines, for example, it was estimated that over the period 1970-2001, the output lost was approximately between 5 billion to 7.5 billion pesos annually (Barandiaran, as cited by PHDR, 2005). And if investment opportunities that were lost were to be counted in, the economic cost of the war in Mindanao would amount to 10 billion pesos annually (Schiavo-Campo and Judd, as cited by PHDR, 2005). Also, four of the five provinces with the highest poverty incidence in the Philippines are found in war-torn Mindanao: Sulu, Tawi-tawi, Basilan, and Zamboanga del Norte.
- Political systems created by local political elite that have combined with profit-motivated economic systems that reduce opportunities for most people to earn enough to meet their basic needs
- Inequitable distribution of wealth and resources much of which has begun in

colonial history. Colonization has had adverse impacts on the colonized nations' economic situation. The Development Education Project (1985) reports that colonization altered the economies of the colonized, ensuring the provision of raw materials for the colonizer, and severely restricting the development of the former. This left them with major economic and political difficulties. The experience of colonization has also set an international economic system that assures the West of a steady market for its products. In the Philippines, the indigenous peoples were historically self-sustaining but the injustices over the centuries beginning with colonization have destroyed their self-sufficiency (Dee, in Abueva (ed), 2004).

- Environmental conditions. Some places are blessed with more abundant resources while others have to contend with lands that cannot yield crops.
- Over-utilization of resources. Coral reefs have been destroyed, forests have been logged, and agricultural lands have lost much topsoil due to over-application of pesticides by the previous generations causing reduced yields.
- Lack of opportunities such as employment
- Lack of education
- Corruption
- Over consumption
- Greed

Demystifying Myths about Poverty

It is often touted that poverty is caused by scarce resources, overpopulation or laziness. However, the Institute for Food and Development Policy (1998) asserts that there is enough grain grown worldwide to provide every person with 3,500 calories each day and enough food to provide at least 4.3 pounds of food per person a day worldwide. And even if the United Nations Population Fund claims that better reproductive health reduces poverty reporting that developing countries with slower population growth have seen higher productivity (PDI, December 7, 2002), population density does not necessarily correspond to the prevalence of hunger. China, for instance, has only half the agricultural land per person compared to India, yet China appears to have eliminated widespread hunger. From 1979 to 2003, China's annual gross national product grew from \$43.8 billion to \$1.414 trillion (Doronilla, 2004). On the matter of laziness, farmers, fisherfolk and laborers, among other workers, work very hard and for long hours to survive, yet they are still on the list of the world's poor. The Institute

for Peace and Justice (1984) asserts that in every country where there is poverty, a common pattern can be found, that is, a powerful few exercises ever tightening control over food production and other economic resources at the majority's expense.

The “Promise” of Economic Globalization

Economic globalization refers to the economic integration of the world's countries through the increased flow of goods and services, capital and labor (Stiglitz, 2007). Paul Streeten calls this model globalization “from above” (cited by Oloka-Onyango and Udagama, 1999). Its most important aspects are the breaking down of national economic barriers; the growth in trade; and the key role and influence of transnational corporations and international financial institutions (Khor, 2000). Economic globalization is supposed to bring in enormous benefits, among which are:

- the promotion of economic efficiency; and
- the expansion of opportunities for growth and development thereby reducing poverty and inequity and enhancing human development and security.

Economic globalization has actually triggered capital flows to developing countries and has created wealth. However, economic indicators from the years 1990 to 2002 indicate that the benefits have not trickled down to where the majority is. Global unemployment has reached the 185.9 million mark; 40% of the world's 6.5 billion people live in poverty; and 59% of the world's people live in countries with growing inequality (Stiglitz, 2007).

What has gone wrong? Critics point to the unfair rules of the game set by the rich countries that own the transnational corporations and dominate the international financial institutions. Such rules were designed to work to their advantage. Economic globalization has also overemphasized the material more than ends that matter such as human rights, development, equity, inclusion, human security and the environment.

The Human Development Report (1999) writes that these values should take precedence over the goal of profit accumulation for globalization to work. In peace education, the goal that is sought is the maximization of well-being and not the maximization of profit.

Challenging Economic Inequity

How can the resources of the world be more fairly distributed? The following are suggestions culled from various organizations working for development and from participants of workshops conducted by the Center for Peace Education:

Global

- Establish a new international and political economic order that is fair. NETWORK (2005) proposes an international trade and investment system that respect and support the dignity of the human person as humans are the subjects of development and not the tools to be used for development. This new international economic order should not make profit as the sole driving force but take into serious consideration the advancement of the common good. NETWORK also proposes that this global economic system respect the global environment to ensure sustainability of our finite earth.
- Wealthy countries should open up their markets to poor countries without conditionality.
- Developed countries should provide unconditional debt relief as it is the foreign debt burden that compels most developing countries to reduce allocations for basic social and economic services. The developing world spends \$13 on debt repayment for every \$1 it receives in grants (World Bank, 1999).
- Assistance given to developing nations should be in the form of grants without conditions that further push the country in the bottom of the poverty cauldron. Currently, the world's developing countries owe creditors roughly US \$1.5 trillion (Stiglitz, 2007).
- Rich countries should open access to technologies as technology helps propel development.
- Reduce military expenditures so that more resources would be made available for basic services and productive activities.

National

- A genuine and comprehensive agrarian reform program should be implemented. The Institute for Food and Development Policy (1998) reported that comprehensive land reform has greatly increased production in countries like Japan, Zimbabwe and Taiwan.
- Government should increase subsidy for education which helps even the playing field.
- Government and private lending institutions should institute credit reforms that will support small and medium scale entrepreneurs.
- Government should provide training skills programs such as livelihood and

marketing programs.

- Progressive taxation reforms should be instituted to increase the purchasing power of the poor.
- Rural infrastructure, such as farm to market roads and drying facilities for harvest, should be developed.
- The government should make itself more accessible and visible to the people through decentralization. Decentralization is the process of transferring to local government units political authority, resources and responsibilities so that the latter may better deliver basic services.
- Transnational corporations should be obliged to make contributions to community development and environmental protection.
- A code of conduct should be set for transnational corporations to follow. They should take the lead in paying correct taxes, paying livable and just wages, refusing enticement to bribe, providing security to their workers and complying with the host country's environmental standards.
- Reduce military expenditures so that more resources would be made available for basic services and productive activities.

Teaching-Learning Ideas

Ask your students to read on the Millennium Development Goals adopted by 189 nations and signed by 147 heads of state and governments during the UN Millennium Summit in September 2000 which hope to cut extreme poverty by half by the year 2015. Give them the following guide questions for their research:

1. What are the targets and indicators for each goal?
2. What progress has been made in the attainment of the goals?
3. What challenges have been encountered in meeting these goals?
4. What can you do to help attain some of these goals in your own spheres of influence?

UN MILLENNIUM DEVELOPMENT GOALS

Goal 1: Eradicate extreme poverty and hunger

Goal 2: Achieve universal primary education

Goal 3: Promote gender equality and empower women

Goal 4: Reduce child mortality

Goal 5: Improve maternal health

Goal 6: Combat HIV/AIDS, malaria and other diseases

Goal 7: Ensure environmental sustainability

Goal 8: Develop a Global Partnership for Development

- Case studies. The Human Development Report 2003 wrote that decentralization has worked in the following places: Botswana, Brazil, Colombia, Jordan, South Africa and in many states of India. Find out how the system worked in these countries. What are the indicators of success? Ask your students if these cases can be replicated in your own country.
- There are two models of globalization: “globalization from above” and “globalization from below”. Research on the second model. What is “globalization from below” about? What are its goals?
- Watch films or listen to songs that depict economic inequity. You may ask the following questions to process the experience after the film/song listening:
 - What lines or images struck you?
 - Why?
 - What messages does the film/song want to impart to us? What is your take on these messages?
- Simulation

Procedure:

- Bring crackers or cookies to class.
- Before the session, divide the cookies/crackers according to this proportion:
 - ½ cracker each for 20% of the class, to represent 1.2 billion of the world's 6 billion people who live on less than US\$1/day
 - 1 cracker each for 30% of the class, to represent the 1.6 billion who live on less than \$2/day
 - 2 crackers each for the next 30% of the group
 - 30 crackers each for 20% of the class, whose average income is more than 70 times the average income of the poorest
- Distribute the crackers according to the proportion determined earlier.
- Ask each of the groups to talk about their feelings about the amount of food they got.
- Ask all participants what parallels they see between what they experienced and real life.
- Ask them to make recommendations for a fairer distribution of resources in the global and national levels

- Make opportunities for students to participate in exposure or immersion programs
- Encourage your students to get involved in your school's outreach projects and programs

- After discussing recommendations on the policy level on how wealth and resources can be more equitably distributed, ask your students what they can commit to do to challenge economic inequity. Below are some actions that your students can take:

- Challenge the existing “culture” of materialism and consumerism. Patronize products that may not be fashionable but are cheaper and locally-made
- Simplify lifestyle. As Gandhi had put it, “there’s enough in this world for everyone’s need, but not for everyone’s greed”.
- Share resources whether time, money or effort. Sharing what one has should not be regarded as dole-out especially when what we share can genuinely help make a difference in the lives of others.
- Support cooperatives and livelihood projects by patronizing their products, sharing your expertise or helping in the marketing of these products
- Buy products from companies that engage in fair trade and that give fair wages to workers
- Lobby pertinent issues such as agrarian reform and proper appropriation of budgets with your parliamentarian or local government official
- Volunteer in and support anti-poverty and pro-development organizations

Chapter 11

Caring for the Earth

Our planet is incredibly gifted with resources that allow humans to survive. All that we need in order to live are gifts from Mother Earth: the air we breathe, the food we eat, the water we drink and the homes we run to for cover. Unfortunately, instead of nurturing the planet that nurtures us, humans have damaged the earth's ability to sustain life. Numerous ecological concerns now threaten the destruction of earth's life support systems.

Environmental Concerns

Pollution, air, soil and water, haunts our planet. Air pollution occurs when the air contains gases, fumes, dust or odor in dangerous amounts. Examples of harmful substances in the air are pesticides, nitrates, heavy metals and gases from petroleum products from industry and transport activities. Water pollution is the contamination of water with harmful chemicals or other foreign substances. These pollutants include fertilizers and pesticides from agricultural activities; sewage from households; and lead, mercury, and heavy metals from chemical and industrial processes.

The World Health Organization (WHO) reports that 3 million people worldwide are killed by outdoor air pollution on a yearly basis and another 1.6 million by indoor pollution (BBC News, Dec. 3, 2004). Water pollution, on the other hand, contributes to the death of 15 million children under five every year while vector-borne diseases, such as malaria, kill another 1.5 to 2.7 million people on a daily basis (UNEP, March 2001).

Global warming is an environmental problem that results from the increased amounts of greenhouse gases, notably carbon dioxide and methane, in the atmosphere. It is caused, among others, by the combustion of fossil fuels, such as oil and coal, and the burning of forests. Cutting down trees destroys the natural means to remove

carbon from the atmosphere. Global warming is a threat as it causes the death of large numbers of species, reduces agricultural productivity, and inundates low-lying areas due to the rise in sea levels. The biggest carbon emitters in the world are the United States, European Union, China, Russia, Japan and India (BBC News, July 4, 2005).

Deforestation is the destruction of forests due to logging, land clearing, and land conversion, among others. Cutting down of forest trees destroys the habitat of animals causing the extinction of rare species. It is responsible for the deterioration of water quality and supply; devastating floods; air pollution; global warming; soil erosion and resource shortage.

Desertification pertains to the gradual loss of soil productivity due to human activities and climatic events like droughts and floods. Lost topsoil takes centuries to build up. Human activities that cause desertification are inappropriate farming practices, overgrazing, and deforestation. Since 1990, roughly 6 million hectares are lost to desertification annually generating an income loss of USD 42 billion (www.ifad.org). Two obvious consequences of the problem is food insecurity and the loss of livelihood. The International Fund for Agricultural Development reported in 2007 that 75% of the poor live in rural areas and are dependent on agriculture for their survival.

Impact of Military on the Environment

The environment has long been at the losing end in times of war. Wars destroy ecosystems. For instance, the Gulf War of 1991 resulted in 65 million barrels of spilled oil, which killed thousands of marine birds and seeped through water sources (Engler, 2003). Nagasaki and Hiroshima are still reeling from the radiation effects of the atomic bombs dropped by the US in 1945. The International Peace Bureau (IPB) in Geneva (2002) reports that landmines and unexploded remnants of war like cluster bombs had caused agricultural degradation in many parts of the world. IPB also reports that Vietnam lost over 80% of its original forest cover from the Vietnam wars.

Military activity is one of the biggest sources of environmental damage. The world's armed forces were the single largest polluters on the planet (Science for Peace, Canada, as cited by IPB, 2002). The development of the military industry and the testing of weaponry have produced hazardous waste in scandalous amounts. The IPB reported that the world's military forces are responsible for the release of more than two-thirds of CFC-113, a harmful gas, into the ozone layer.

The military is also one of the largest users of environmental resources. For instance, millions of barrels of oil are used for military activities annually. The US alone used 180 million barrels of oil in 2006. That is 490,000 barrels of oil consumed in a

day. The energy consumption of the US Department of Defense in the year 2006 was roughly at the same level as the energy consumption of Nigeria which had 140 million people (Karbusz, 2007). The International Peace Bureau reports that roughly a fourth of the world's jet fuel is consumed by the military. It, likewise, reported that military activities involve the use of fuels, explosives, solvents and other toxic substances which when improperly handled can seep into the environment. In addition, 9% of the global iron and steel is consumed by the armed forces and the use of aluminium, copper, nickel and platinum exceeds the entire demand for these materials by developing countries (Environmental Studies Institute, n.d.).

The Brundtland Report of 1987 suggests a link between militarization and environmental stress. It proposes that environmental stress is both cause and effect of conflict adding that the danger of armed conflicts will increase as resources become scarcer. It also posits that armed conflicts create obstacles to sustainable development. A sustainable environment is one that meets the needs of the present generation without compromising the ability of future generations to meet their own needs. Hence, caring for the earth is a clear pathway to peace.

Caring for the Commons

We all have a common home. The “Tragedy of the Commons” could be altered by caring for the commons. As the world's ecology is an interdependent system, political boundaries become irrelevant to the earth's survival. As our planet becomes increasingly endangered, the well-being and security of humans becomes in peril. Our survival in this planet, therefore, makes cooperation imperative.

Fortunately, efforts are being made to save this planet.

On Pollution, international protocols have been signed restricting emissions of nitrogen, sulfur and CFCs and reducing the production of greenhouse gases like carbon dioxide. The Law of the Sea has been established. It defines the rights and responsibilities of nations in their use of the world's oceans, establishing guidelines for businesses, the environment, and the management of marine natural resources. Solid waste management is also practiced in many homes in several countries

To help address Climate Change, the Kyoto Protocol was signed in 1997 generating commitment from greenhouse gases emitters to cut emissions by 2010. Although only Russia, among the six top greenhouse gases emitters has significantly reduced emission from 1990-2002 (www.bbc.co) , the ratification of the Kyoto Protocol by 180 countries (www.unfccc.int.) sends the message that cooperation to save the planet is possible

To help address the issue of Forest Depletion, massive reforestation is now

being done in various parts of the world. One hectare of forest is replanted for every 5 hectares cleared in Asia (Galang, et. al, 2003). Non-government agencies and academic institutions are instrumental in the growing awareness of the effects of deforestation. A log ban is also being enforced in several countries.

To save agricultural lands, the UN Convention to Combat Desertification was entered into force in 1996 and as of 2002, 179 countries were Parties to the Convention (www.unccd.int). The UN Environmental Program reports that 73 percent of drylands in Africa are severely affected by desertification engendering an income loss of some 90 billion US dollars a year. Hence, there are active efforts to educate communities on its impacts. Additionally, more farmers in many parts of the world today engage in organic farming to retain soil nutrients.

Initiatives have been taken to address the harmful effects of militarization on the environment. The Ottawa Mine Ban Treaty was signed with the objective of clearing the planet of anti-personnel landmines. The convention entered into force March 1, 1999. The Arms Control Association reports that as of June 1, 2008, 156 countries had ratified or acceded to the treaty. International discussions, whether by governments or non-government organizations, on the military impact on the environment have been made and are still being done.

Teaching-Learning Ideas

- To avoid ecological backlash, the Environmental Studies Institute of Miriam College urges those who are for the environment to “go natural” as “nature has its own products and processes”. Ask your students to list down products they use as well as snacks they prefer and challenge them to think of natural alternatives for their preference, e.g., buko (coconut) juice instead of coke.
- If familiar with the Bingo game, devise a Forest Bingo game. Give your students a bingo chart each and ask them to write in each box resources that they can get from the environment. Flash your own bingo chart and the one who wrote the most number of resources that are found in your own bingo chart wins. You may change the rules and play square or straight bingo instead. After the game, discuss the wealth that we can get from forests and the adverse effects if we continue to cut down our trees.
- Ask your students to know what fundamental environmental principles there are that will help guide them in their action towards environmental protection. Ask them to describe each principle. Suggest the names of American environmentalist Barry Commoner and Philippine environmentalists Angelina Galang and Donna Reyes in researching these principles.

Seven Environmental Principles (from a paper prepared by Donna Reyes, Miriam P. E. A. C. E.)

1. Nature knows best.

Any disruption of the natural processes/cycles would have detrimental effects on the environment. Hence, we should stay as close as possible to natural products and processes.

2. All forms of life are important.

The variety of life forms contributes to the stability of the ecosystem. To maintain ecological balance, the conservation of species and ecosystems is essential to keep life together.

3. Everything is connected to everything else.

The intricate relationships of various elements of the ecosystem are what bind the components together into one functional unit. Humans, should then be cognizant of how their interaction with nature alters the ecosystems.

4. Everything changes.

Changes in the biophysical world occur naturally. But human-induced alteration such as climate change may have harmful repercussions. Human-induced changes should be managed so that negative impacts are minimized.

5. Everything must go somewhere.

By-products of consumption go back to the environment. Hence, non-biodegradable items should be reduced, segregated, reused or recycled so that they do not pollute land and water habitats.

6. Ours is a finite earth

Everything we need is provided for by nature in abundance but some of these resources are extracted excessively and are slow to replace. We should buy and consume only what we need.

7. Nature is beautiful and we are stewards of God's creation.

Humans are not owners but caretakers of God's creation.

- Watch a film on the environment. A good one to see is “Pocahontas” which shows how indigenous peoples look at land and resources. Show them the following quotation from Chief Seattle of the native American Suquamish tribe and solicit feelings and reactions from the group:

*“How can you buy or sell the sky,
The warmth of the land?
The idea is strange to us.
If we do not own the freshness
Of the air and the sparkle of the water,
How can you buy them?
Every part of this earth is sacred to my people.”*

- Do a role play where students would be able to understand the concept of sustainable development and learn the skill of perspective-taking.
1. Read the following story:

The town of Bolingan is one of the most beautiful places in your province. On the west is the sea with waters clean and pristine. The southern part boasts of a lush forest where fruit trees abound. The north is dotted by hills used as pasture lands. Indeed, life was quiet and good for the Bolinganons until a cement factory was built in the area. The Bui Cement Factory (BCF), upon its opening, employed immediately 5% of the population in Bolingan. But along with its opening came pollution. Factory wastes were channeled to rivers and seas. The smell of air turned from sweet to odorous. Residents began seeing dust particles everywhere: on their furniture, window sills, curtains and floors. Residents began to complain of difficulty in breathing and chronic cough. The Samahan ng Mamamayan ng Bolingan (SMB), a people’s organization, declared that they could no longer take the situation and decided to troop to the municipal hall to confront the mayor and the other local executives.

Local Government’s Perspective

The municipal council approved the construction of BCF because it holds great promise for the town of Bolingan: employment and tax revenues. BCF immediately employed numerous residents who, otherwise, were jobless. The taxes that BCF will pay will be used to construct roads and bridges. With the beauty of Bolingan, it has such great potential for eco-tourism. The problem lies with its inaccessibility. Roads are not concrete and bridges are frail and old. In fact, BCF made a donation of half a million pesos so that the government could begin with its infrastructure program—a step so welcomed by you, believing that it will greatly improve the lives of the local

people. You want to make Bolingan one of the country's premiere tourist destinations and you know that the establishment of BCF would pave the way to its development and modernization.

Samahan ng Mamamayan ng Bolingan (SMB)

You are members of the SMB. You decided to speak to your mayor and other local government officials to demand the closure of BCF because of the dangers it poses to the residents' health and ecological security. You doubt if BCF has an Environmental Compliance Certificate (ECC). You heard from the grapevine that it was given a permit by the local government because of the huge donation it gave for reasons you don't know about. You do not want the town's environmental safety compromised. You are meeting with the mayor and you will tell him to shut down the factory... before it shuts down peoples' lives.

2. Divide the class into two groups with one group playing the role of the local government and the other group the role of the SMB.
 3. Ask them to dialogue and see if they can find a solution to the problem.
 4. Process the experience emphasizing the concept of sustainable development. When put in an equation, peoples' health and the earth's capacity to renew itself take precedence because this takes the long-term view. Short-term benefits are important but they have to be weighed carefully and should be tempered by the potential irreversible damage that may occur.
- Interview leaders of NGOs that work for environmental protection. Know their specific advocacies and projects. Volunteer to help in a particular campaign.
 - "The problems in environment have been created by how we live, and the solutions require that we change how we live". Draw a list of changes that you can commit to.

The GAIA Peace Atlas wrote that the erosion of the resource base caused by our production and consumption patterns is a source of conflict. Humans should not outstrip the ability of the Earth to regenerate. We should simplify our lifestyles and develop systems that will protect present and future generations. A sustainable relationship with the earth can begin through education.

Chapter 12

Cultivating Inner Peace

The previous chapters have focused on societal and structural changes that we need to work for as we strive towards a culture of peace. This chapter now looks at the need to cultivate inner peace as an important element of educating for peace.

Inner and Outer Transformations

Patricia Mische (2000) explains that the transformation that we should seek should not only be the transformation of our society, but also the transformation of our spirit because the inner transformation inspires the outer work. She concludes that the “inner and outer transformations are inseparable parts of one whole”. This perspective is repeated many times over in both the secular and faith-based peace literature. There is a growing consensus that, indeed, there is an intimate connection between our inner state and what we do in our outer spheres. This consistency is the foundation of being a fully integrated person.

What Inner Peace Entails

Having inner peace is characterized by self-respect and a recognition of one’s own dignity as a human being. This enables a person to face life’s challenges with an inner equilibrium, because despite adversities s/he is convinced of his or her intrinsic worth and purpose. Hence, s/he does not easily succumb to addictions, psychological illnesses and other forms of inner disharmony, but rather s/he meets challenges with a sense of hope and confidence in his/her own capacities.

Personal peace also suggests that we respond to negative actions directed to us in positive ways. For example, when we forgive rather than take revenge, and continue to do good to others, despite the hurts that the others may have inflicted on us, then we can feel a better sense of wellness. Jing Lin (2006) says that forgiveness is a key to

achieving inner peace. Forgiveness frees our hearts and puts a stop to the exchange of negative energies and intentions. Thich Nhat Hanh, a Zen Buddhist master, reminds us that “obsessing about our wounds” keeps many of us from experiencing the fullness of the present (Kessler, 2001).

Thich Nhat Hanh holds that a key to world peace is the practice of “being peace”. He says that often there is a vacuum inside us and we try to fill it by being busy with activities, even by overworking. However, this does not give us a sense of well-being and security. He believes that within each of us are seeds of both peace and violence. Which of these seeds will grow depends on which seed we will nurture. He says that if we cultivate the seeds of compassion, we nourish peace within us and around us. However, he points out that many influences of contemporary society nurture instead the seeds of violence. As a counter balance he teaches techniques for cultivating inner tranquility such as breathing exercises, meditation, and mindful or conscious living. Furthermore, he advocates compassionate, calm and deep listening, which, he says, can restore harmony. Finally, he says, “What is most important is that we first take care of the seeds of negativity in ourselves... If we are peaceful, if we are happy, we can blossom like a flower, and everyone in our family, our entire society will benefit from our peace... Being peace is the basis of doing peace, making peace” (Beller and Chase, 2008).

The Dalai Lama (2001), leader of the Tibetan people, and Nobel Peace Prize Awardee in 1989 explains that a calm and wholesome state of mind has beneficial effects on our health and physical well-being. Conversely, feelings of fear and anger can be destructive to our health. Hence we have to learn to reduce the influence of negative emotions so we can have a happier and more satisfying life. These ideas from a spiritual leader are affirmed by medical and health experts today. In addition, the Dalai Lama (cited in Hunt, 2004) also says that when people are caught up with the idea of acquiring more and being rich, without making room for anything else in their lives, it can result into losing the “dream of happiness”. Hence, one may appear to be leading a successful and comfortable life but may still be tormented by anxiety, discontent and uncertainty. The Dalai Lama encourages people to be something more than their titles, incomes and possessions. He asks people to recognize that it is not their social position or looks that are important but rather what they do to promote lasting happiness in their heart and in their society. Finally, he says peace is not just the absence of violence but involves satisfaction, happiness and tranquility; it is an expression of compassion and caring, a life without fear.

It is also good to remember that the major world religions have all taught the golden rule, whose essential message is that we do to others what we want them to do to us. This spiritual message, if taken to heart, is a source of peaceable relationships which, in turn, brings personal peace. This indicates to us that indeed there is a link

between social and personal peace. Similarly, as people pursue the goal of personal peace, this will contribute to a more peaceful community.

Thus, cultivating inner peace not only means looking inwards and definitely not in a self-centered way. It means strengthening one's inner resources of faith, love and hope, one's personal vision and capacities so that s/he can use these in building outer peace. Inner peace and outer peace feed each other. We cannot say we have inner peace while ignoring violent realities all around us; a violent outer sphere will certainly affect our inner state. This fact convinces us that it is best to work for inner and outer peace simultaneously. As we cultivate inner peace, we also need to nurture our aspirations and efforts to contribute to societal peace.

Teaching-Learning Ideas

As educators our task is to encourage learners to cultivate personal peace as well as to become aware of the connection between personal and social peace. Allowing the learners to reflect quietly on important questions and to share their responses in dyads or small groups is one way by which we can cultivate the above. A few of those questions for reflection and discussion are:

1. When challenged by suffering or adversity, what kind of response can help you maintain inner harmony?
2. What do you worry about or feel afraid of? What steps can you take to resolve this worry/fear?
3. Imagine that you have forgiven someone who has hurt you. Or imagine that you have hurt someone and have now asked for forgiveness. How do you feel now? Compare this feeling to what you felt before.
4. What is it that gives you or would give you inner peace and happiness?
5. How do you feel when you are contented and happy and others are not?
6. How do you feel about the golden rule? What role does it play in your life? What inner and outer consequences have you experienced as a result of applying the golden rule in your life?

We can also ask our students to listen to a song of peace. After listening to it they can be asked to express their thoughts and feelings about the song's message in dyads. The questions can be any of the following: Does the song have a personal meaning / relevance to you? Why or why not? Does the song show a connection between inner peace and societal peace in either an explicit or implied way? Do you

like it? If you feel that there is a need to improve the lyrics, what improvement(s) would you make and why? Later, the teacher can encourage volunteers to share their thoughts and feelings with the bigger group / whole class.

It is also valuable to look at the teachings of the major spiritual and faith traditions and to see what they say about cultivating inner peace. Chapter 4 of this book is a resource that can be used. For instance, all the major world religions teach some form of the golden rule. The golden rule essentially says that we should do to others what we want others to do to us. Students can be asked: Do you think that applying the golden rule would bring inner or personal peace to your life? Encourage students to reflect on the connection between doing positive things urged by spiritual and faith traditions and their having inner peace. Ask them if they have experienced a personal calmness, satisfaction and peace after showing compassion, forgiving and reconciling with someone, helping others at their time of need, accepting and respecting others despite differences in beliefs, social class, ethnicity, skin color, etc. What conclusions or insights can they draw from their own experiences or from the experiences of others, which they might have read or heard about?

Chapter 13

Creating a Peaceable Classroom

Literature on classroom management indicates that learners find it difficult to focus on academic work when there are social distractions. The Carnegie Council on Adolescent Development holds that mutually respectful relations are imperative for intellectual development and growth (1989, cited in Goodenow, 1992). Goodenow (1992) likewise posits that belonging and acceptance are potentially important factors in learning. Similarly, Lantieri and Patti (1996) put forward that there is a relationship between distress, anxiety, and the ability of our memory to work. Schwitzer, et al. (1999) write that one of the vital tasks related to a successful academic experience is being able to establish successful interpersonal relationships in the campus. All these tell us that a peaceable learning environment is necessary in the process of learning.

What is a peaceable classroom? The concept was first coined by William Kreidler, an elementary school teacher and conflict expert who saw that conflict in the classroom was caused by many factors such as miscommunication, exclusion, the inability to express feelings appropriately, and the lack of care and respect for each other (Lantieri and Patti, 1996). A peaceable classroom is characterized by affirmation, cooperation, communication, appreciation for diversity, appropriate expression of feelings and peaceful conflict resolution.

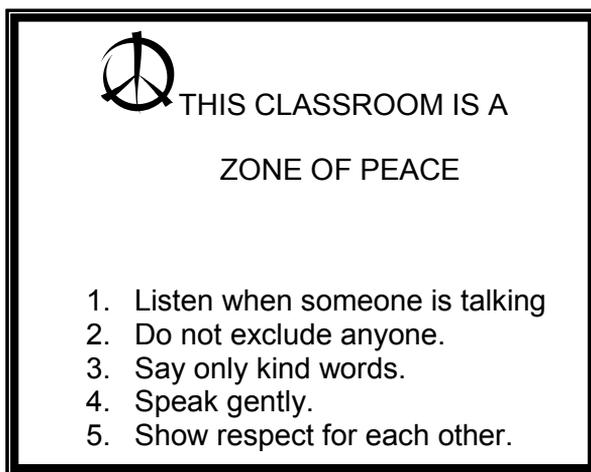
A survey of 99 high school students in the Philippines revealed that bullying in the classroom is one of the major causes of distress and anxiety among them. Victims of bullying are harmed both physically and verbally. Victims have experienced being hit, bitten, and locked in a room, kicked, spat on, pinched, pushed, and scratched, among others. Verbally, they have experienced being called names, threatened, and victimized by malicious rumors. Topping the list of victims who are normally excluded, ignored and isolated by the majority are those thought of to be nerds. Other common victims are those who do not measure up to set standards of beauty, the overweight, the dark-skinned, the economically poor, the gays and the lesbians, those who have provincial

accents, and the new students (Nario-Galace, 2003).

Damaged self-esteem is one of the known effects of bullying. Students, guidance counselors and teachers interviewed from different secondary schools in Manila confided that victims of bullying withdraw or keep to themselves. They become loners or aloof. Others absent themselves frequently from class and some have dropped out. Grades were also reportedly affected.

Creating a peaceable classroom is a way to help students respect and appreciate each other regardless of differences. Here are some ways to help create that atmosphere of love and acceptance in our classrooms:

Declare your classroom a zone of peace and establish rules to achieve it. On the first few days of school, introduce to your students the concept of a peaceful classroom. Ask them what they think are the elements necessary to create an atmosphere of peace in the classroom. Ask them to do a poster indicating that their classroom is a Zone of Peace and the guidelines necessary to achieve it.



As the teacher, let this peace begin with you. Each morning, tell yourself that you will be a peaceful teacher that day. Every time something rubs you the wrong way, remind yourself that you have resolved to be peaceful and would not allow yourself to explode. Each time you enter the classroom, breathe out or ground off any negative energy that you caught along the way. Radiate positive energy. Smile as you greet others. Teach your students greetings of peace in local dialects or foreign languages and use it as a springboard for a brief discussion on peace issues of the day, when applicable.



PEACE IN MANY LANGUAGES

Salaam (Arabic)

Boboto (Lingala-Congo)

Shalom (Hebrew)

Beke (Hungarian)

Amani (Swahili)

Shanti (Hindi)

Damai (Indonesian)

Heiwa (Japanese)

Pyung Hwa (Korean)

Paz (Spanish)

Pax (Latin)

Affirm your students. Say something positive or nice to someone when an opportunity comes up. Recognize the idea they contributed. Show interest with what the learners have to say. Nod or look them in the eye.

Express feelings appropriately and encourage students to do so. When there are situations that anger you, refrain from aggressive ways of reacting. When our patience is tried, the level of the anger thermometer in our bodies goes up and we tend to react forcefully. It is not rare to hear of teachers yelling at their students; kicking or pushing furniture; or throwing items when angry. Teachers should learn how to manage their anger. Instead of exploding or suppressing it, teachers can use calming techniques like breathing deeply or gently leaving the anger scene and coming back when the angry feeling has subsided. Students should also be taught appropriate expressions of feelings. They should be taught “cooling off” techniques like writing how they feel (“I am very upset!”), altering their thoughts (“She probably did not mean to hurt me. Maybe she is worried about something.”), repeating calming words (“Relax, relax”), and talking to

one's self ("I will not explode.") When steam has let off, the students may express their feelings using "I-messages."

As teachers, choose to say nice and gentle words. A painful truth can be said in a way that does not injure. I-messages are helpful. Instead of blaming students, refer to how you feel about a behavior, e.g., "I am bothered when I see some of you talking while a classmate of yours is reciting."

Encourage respect for and acceptance of differences. A peaceable classroom is one where students feel a sense of belongingness and acceptance. Hence, they should not be ridiculed or marginalized especially for characteristics that are beyond their control. As a teacher, examine your own biases. Are you inclined to stereotype girls or gay students? Do you discriminate against the slow learners and regard the intelligent students more favorably? Refrain from putting students down and remind your students to desist bullying behavior. Organize a welcoming activity for new students. Give old timers a pep talk on the joy of being warmly received. Assign old timers to be "big sisters and brothers" of the newcomers and assist them in their needs. Talk to your class about the importance of respecting differences. Remind them that the color of the skin, the texture of one's hair, the size of one's body, and the amount of money in one's pocket have nothing to do with what is in one's heart. Remind them that people differ in sexual orientation, mental ability, and manner of dressing or speaking, among others, and these differences do not give anyone the right to tease, exclude, or hurt another. Humor is encouraged in class but jokes should not be said at someone else's expense.

Employ more cooperative than competitive activities. Cooperative activities are those that will enable the class to work together to pursue a goal. Ugly competitions breed divisions that may set conflicts in motion. Cooperative activities, on the other hand, promote positive interdependence where students learn the skills of communication and collaboration to reach a desired goal. When students are given cooperative activities, they learn how to solve a problem together and to help one another using members' different talents, skills and strengths.

Teach students how to resolve conflicts peacefully and constructively. When there are hurtful situations, take an active role against it. Mediate in conflict situations. Employ a problem-solving approach. Teach students how to use this approach and how to dialogue constructively. Remind them that effective dialoguing entails that disputants speak to each other in a gentle manner. Both words and gestures should be respectful and kind. Remind them that a solution may be found if they will genuinely listen to each other's perspective. Designate a peace corner in the classroom or a peace area in the school yard or grounds where students can talk about their concerns.

Below are simple questions that can guide the students' dialogue:

Practice students' skills of communication. Many conflicts in the classroom arise because of miscommunication, misperception and misunderstanding. There are times when what we say is not accurately received by the other or when what

1. What happened?	2. What do you need?
3. What possible solutions are there?	4. What solution is best?

we do is inaccurately perceived. One way to help avoid conflicts emanating from miscommunication is to teach the students how to clarify and paraphrase. Teach them that when something said bothers them, they should clarify if they received the message accurately, e.g., “May I know if I am correct in understanding what you said? Did you say that...?”

People sometimes have the tendency to speak before they think. Before they could catch themselves, the negative words have already been spoken. Practice students into changing negative statements into positive ones. The use of “I-messages” will be helpful in this regard.

Changing negative statements into more positive ones:

- a. Shut up!
Alternative: Please keep quiet.
- b. You are irritating.
Alternative: I am bothered when....
- c. You are too nosy!
Alternative: May I have some private moments, please.

Our words can be a two-edged sword; hence, we should be careful on how we say things. Teaching our students to choose the words they say in consideration of other people's feelings will help reduce conflicts in the classroom.

A peaceable classroom is one where students feel safe and secure. It is a place where they are free to be the person they are, cognizant of their responsibilities. It is a place where they grow as persons without threats of being ridiculed, marginalized or hurt. Teachers can help build these kinds of classrooms. If the principles of peace are taught and lived in the classroom, it will be easier for learners to carry on these values and skills to their other spheres of interaction. And peace teachers should be happy that they have done their share in building a society where the new norms are peaceable.

Chapter 14

Teaching-Learning Approaches and Strategies in Peace Education

The “how” is as “important” as the “what”. Hence, the teaching-learning approaches that are compatible with the goals of peace education are holistic, participatory, cooperative, experiential and humanist.

Holistic education does not confine itself to the parameters of facts and concepts. Instead, it promotes cognitive, affective and behavioural goals of learning. Often, the focus of learning is the transmission of concepts. In peace education, the goals are three-fold. First is the building of awareness on the realities, roots and consequences of violence, and the building of awareness on the roots of peace. Second is the building of concern and the development of the values of empathy, compassion, hope and social responsibility. Harris and Morrison (2003) call it the development of moral sensitivity culminating in the building of the capacity of learners to care for others. Third is the call to action beginning with the resolve to change personal mindsets and attitudes and doing something concrete about situations of violence.

Participatory education means allowing learners to inquire, share and collaborate. It allows learners to engage in dialogue with the teacher or with their co-learners. The practice of articulating and listening to diverse points of view is an important exercise in broadening perspectives. Such a skill is necessary in a world where many conflicts remain unresolved because of peoples’ refusal to hear one another. In participatory learning, teacher acts more as a facilitator rather than an authority figure. Even if teachers have definite stands on issues, they should encourage students to articulate their own perspectives before inviting them to take appropriate action on the issues discussed (McGinnis, 1984). Participatory education also means veering away from the traditional indoctrination style. The observance of democratic processes in the classrooms can contribute to the development of knowledge, skills and attitudes necessary for democratic citizenship (Harris and Morrison, 2003).

Cooperative learning means giving opportunities for participants to work

together and learn, rather than compete with each other. Cooperative learning, aside from increasing motivation to learn, improves relations among students; challenges individualism; and lessens divisiveness and feelings of prejudice. It reverses feelings of alienation and isolation and promotes more positive attitudes. In a cooperative classroom, students learn to rely on each other, and the success of learning activities depends upon the contributions of each one (Harris and Morrison, 2003). Many of the problems in the world we face right now can be solved if people would cooperate. If students would experience cooperative processes in the classroom, such habit could be brought by them into their larger spheres of interaction.

Experiential education means learning not through didactic means but through the processing of one's experience from activities initiated in the classroom. Hence, lectures are kept to a minimum. Learners build ideas and form their own concepts from the experience or activity they went through. In educational psychology, this approach is close to the constructivist approach. Constructivist teachers are flexible and process-oriented. They allow space for change. A constructivist classroom will help develop humans who are skilled in developing new paradigms. Our world needs new ways of thinking and new processes to challenge the systems that breed violence and conflicts.

Carl Rogers and Abraham Maslow are proponents of a type of education that is *humanist*. A humanist classroom emphasizes the social, personal and affective growth of the learners. In a humanistic classroom, individuals are accepted for what they are. It develops the notions of the self to promote a sense of self-esteem. It sends the message that all are valuable and gifted. McGinnis (1984) says that "without a positive self-concept or self-image, no one takes a stand, 'goes public', or works for change". He also posits that the more aware we are of our giftedness, the more willing we become to share our gifts with others. Teachers in a humanist classroom are empathetic and affirming. They show interest and concern for the well-being of their students. They encourage in the classroom care and respect for each other. They also encourage sensitivity to diversity in the classroom. Such approach will help breed in learners the seeds of love and compassion- values that are necessary in building a peaceable society.

There are many teaching learning strategies that are compatible with the approaches to peace education described above. They are as follows:

1. Discussion

The small group discussion is a strategy that is used to enable the individual participant's voice to be heard. To be most effective, a discussion has to be based on factual information and good thought-out ideas.

2. Pair Share

It is a discussion technique where partner groups are formed. Facilitator poses a question or topic for discussion. Person A responds to the question uninterrupted while B listens. After a given time, partners reverse roles. Later, A relates to the class the points B expressed and vice-versa. It is a good exercise to improve listening skills.

3. Visualization/Imagination Exercise

The visualization exercise helps the participants to use their imagination. It allows them to imagine alternatives, to, for example, situations of conflict.

4. Perspective-taking

In this strategy, learners are asked to understand and appreciate where the other person is coming from. It is a skill used in problem-solving. This entails “standing in the shoe of the other and walking in them for a while”. This device is often used to develop empathy and tolerance.

5. Role-playing

This strategy is used to provide the participants with the opportunity to “feel” the situation rather than merely intellectualize about it. Role-playing also develops empathy and greater understanding for other vantage points. It can cultivate both cognitive and affective learning.

6. Simulation Games

Simulating situations of violence, for instance, allows learners to have a better feel of the situation of peacelessness and allows them to be more creative in suggesting alternatives to the situation of injustice. An example is the simulation on the distribution of wealth in “Sharing the Earth’s Resources”.

7. Problem-solving

Problem-solving is one of the most valuable learning strategies. It enables the person to use other valuable cognitive skills such as analyzing, generating options and evaluating options.

8. Considering positions/Issue Poll

This activity is used to surface the differing positions of participants to a controversial statement as in the case of the statement, “Whether we like it or not, wars will happen in the future.” There can be at least three positions vis-à-vis controversial statements: agree, not sure/neutral, disagree.

9. Encouraging action

Whenever appropriate, the participants are asked to express a resolution or commitment to certain actions as a form of application of learning(s).

10. Reading or Writing a Quotation

The reading of a peace-related quotation in the beginning or at the end of a lesson encourages learner to think or appreciate better the concepts learned in the session.

11. Web-Charting

Writing a word such as “war” or “peace” on the board in the beginning of a session and inviting learners to write or draw their associations with the word stimulate thinking. It is also a good springboard for the discussion of a particular peace-related concept.

12. Use of Film and Photographs

The showing of film and/or photographs help create vivid images in the minds of the learners. This can be followed by a discussion on messages conveyed and learners’ reactions.

13. Telling Stories, including Personal Stories

Learners sometimes remember the concepts we want to share through our anecdotes and stories. Sharing your personal experiences related to the issue will help illustrate better the points you want to make. Such strategy also helps learners connect with you on a more personal basis.

14. Song/Poem Analysis

Many songs and poems contain peace-related messages. Allowing your students to listen to or read them, identify their favorite lines, and interpret messages will help

them learn the values you want to impart in a more creative manner.

15. Sentence Completion

Encouraging learners to complete unfinished sentences will help you know what thoughts and feelings they may have about a particular topic. The strategy may also be used to solicit action ideas from the participants.

16. Journal Writing/Individual Reflection

At the end of a session, you may want to invite participants to answer one or two questions that will allow them to think of their responses/reflections/reactions to an issue that has just been discussed.

17. Go-Round

It is a strategy where the opinion of each participant is briefly solicited.

18. Teachable Moments

It is an opportunity seized by the teacher to discuss the hot issue of the day. It may be an issue that is internal to the class (e.g., an ongoing conflict).

19. Interviews/Research

Learners get the chance to gather information from third sources. Asking students to interview peace advocates, for instance, would help them appreciate what others do to help build a culture of peace.

20. Expert Resources

Learners are exposed to the ideas of advocates for justice and peace. The use of a third person is most helpful for very controversial topics.

21. Reciprocal Teaching

Students take turn in facilitating. “What we hear, we usually forget; what we see, we usually remember; but what we do, we better understand.” When given a chance to teach the subject matter, students are given the chance to comprehend better the concepts, values and skills we want to impart.

22. Twinning Projects

Students may partner with another person from a different locality via e-mail or regular mail to discuss topics related to peace.

23. Dialogues

Students are given the opportunity to converse, rather than debate, about problematic issues. In debates, the goal is to prove each other wrong. Dialogues, on the other hand, are occasions to find common grounds.

24. Exposure Trips

Students are given the opportunity to be touched by victims of injustice. Seeing, hearing, and encountering a victim of violence is more powerful in developing empathy and compassion among the learners. Contact opportunities also motivate better in prodding students to action.

25. Use of globes and maps

A constant show of these devices will remind learners that there are people from other countries to care for and be concerned about other than one's own.

26. Brainstorming

It is a method that helps people think creatively by letting many ideas flow from the students without any comment from the others. This strategy can be useful in generating many different solutions or alternatives. Evaluation of the ideas is done after the brainstorming.

27. Reading quotations

Peace activists, religious leaders, indigenous community leaders, and philosophers have said words of wisdom and inspiration that relate to peace. Let your students ponder on these quotations and speak about the impact of these ideas on them.

28. Use of Charts and Graphs

Statistics do not have an impact on students in the same way that contact with victims of injustice does, but statistics still help in giving learners an idea of the extent and magnitude of problems in society. The Human Development Report, an annual publication of the UNDP, is a rich resource for facts and figures.

29. Case Studies

This strategy gives the students an opportunity to know real-life situations of violence or injustice. Case studies are stories or scenarios that require analysis and invite solutions. Students are put in the position of problem solvers who discover underlying issues, positions and interests.

30. Collage-making

A collage is a collection of photos from various sources that are put together to make a whole. Asking students to make a collage on issues that relate to peace will help them understand those issues better.

31. Show and Tell

This strategy gives the student an opportunity to explain a concept to his/her classmates with matching visual aids, and is premised on the belief that if one can explain a concept well to someone else, this person, without doubt, understands the concept.

These approaches and strategies are important tools toward the development of the students' intellect, attitudes and spirit that they may be inspired to work for peace. In deciding what approach or strategy to take, the particular lesson/session objectives have to be considered. Which strategies would be most appropriate and effective in achieving the latter?

As we use the foregoing tools, let us always be mindful of our goal, which is to facilitate learning that is holistic, participatory collaborative, experiential and humanist.

Chapter 15

Attributes of a Peace Educator

The phrase, “the medium is the message”, used in a school setting, suggests to us that teachers have the power to affect the lives of children and youth. Students often remember the informal and “hidden” lessons, not from the overt or stated curriculum, but from the attitudes, values and actions of the teachers themselves within and outside of the classroom. We now know that to be more effective, the medium must match the message.

Indeed, peace educators must serve as models for the qualities and skills they are helping young people to develop in the peaceable classroom and school. This means, first and foremost, that there is a need for teachers to take the challenge of personal transformation so that they can be credible agents of the peace message. Lantieri and Patti (1996) remind us that as teachers we have to transform ourselves before we can expect to see changes in the learners. For instance, in order to help young people confront their prejudices, we have to confront our own and commit to changing our negative attitudes.

What attributes, capacities and skills must a teacher of peace develop to enable her/him to be an effective medium of the peace message? The following attributes are culled from the work of Betty Reardon (2001), a globally renowned peace educator:

- The teacher of peace is a responsible global citizen, an intentional agent of a culture of peace, a person of vision, capable of hope and the imaging of positive change. S/he understands that education should be a means toward constructive change.
- S/he is motivated by service and is actively involved in the community. A teacher of peace sees himself/herself as a person responsible to society.

- S/he is a life long learner, one who continues to improve one's own learning abilities and to keep abreast of the field.
- S/he is both a transmitter and transformer of cultures. While transmitting one's traditional culture, the teacher also has to be critical and reflective so s/he can also be an effective agent of social and cultural transformation.
- S/he is a seeker of mutually enhancing relationships that nurture peace and a sense of community. For example, respect for human dignity and human rights should guide teacher-student relationships and the learning processes.
- S/he is gender sensitive and alert to any possibility of gender bias in self or students. S/he helps both male and female learners to form positive identification for themselves and to develop gender sensitivity and gender responsibility toward others.
- A teacher of peace is constructively critical. S/he offers criticism not to wound or harm, but to elicit constructive change.
- A teacher of peace intentionally develops the capacity to care by knowing the learners in their charge as individuals. This enables the teacher to respond to the differences in students' learning styles as positively as s/he is expected to respond to other human differences. The skill of caring is integral to the peace education process. Caring and supportive behavior from teachers lets the students know they are valued.
- S/he is an inquirer. S/he poses instructive questions into the conditions that impede and those that enhance possibilities for achieving a culture of peace. To be able to conduct an inquiry into the many issues and goals of peace education, a teacher of peace needs the skills of elicitation to draw from the students their own visions and ideas, to make them delve deeper into their own knowledge and imagination, and to seek new knowledge. The teacher then is more a raiser of questions than a giver of answers.
- S/he has the skills of reflective learning through which s/he applies what is learned from teaching to deepen his/her own understanding of the students and the learning processes. This includes reflection on or assessment of one's own abilities by posing some fundamental questions such as: How effective are our teaching-learning interactions in achieving our goals? What indicators do

I have that students are finding satisfaction and meaning in their learning?

- A teacher of peace has the skills of communication and conflict resolution. These are essential skills for building community and peace-making. (These skills are explained in an earlier chapter.)
- S/he practices cooperative learning by encouraging cooperative learning tasks and discouraging negative competition or in-group - out-group behavior (exclusion) among students.
- A teacher of peace inspires understanding of alternative possibilities for the future and for a culture of peace. S/he helps students to plan and act to achieve such a culture. The core questions s/he asks are: What kind of world do we want? What changes need to be made to achieve it? What are our special responsibilities to carry out the transformational process?

In the teacher-training workshops that the Center for Peace Education has conducted over the last several years in the Philippines, the teacher-participants were asked to identify the attributes of someone they have considered as a teacher of peace. The qualities that were most frequently mentioned are:

- Passionate for peace
- Compassionate, concerned, kind
- Caring, encouraging, understanding
- Respects other people
- Gentle and non-threatening
- Fair, impartial
- Has faith in God, inspired by his/her spirituality
- Facilitators of learning, rather than sources of authority
- Tolerant, open, respectful of the ideas of others
- Sensitive to diversity in the classroom, accepts learners as they are
- Open to sharing relevant personal stories

- Skilled in eliciting thoughts and posing reflective questions
- Motivated, enthusiastic, inspiring
- Joyful, not wanting in humor
- Bearers of hope rather than despair
- Models of behavior and attitudes that they teach

From the foregoing discussion on the attributes of a peace teacher, we can glean many similarities between those that are given by Betty Reardon, an expert and experienced peace educator, and Filipino teachers who are just beginning in their peace education journey. It indicates that although we may have different backgrounds, there are principles and values that we hold in common when conceptualizing the attributes of a peace teacher.

It is notable how Filipino teachers have often referred to someone “who has faith in God” or “who is inspired by her/his spiritual tradition” as an attribute of a peace teacher. There is also a preponderance of personal qualities listed by Filipino teachers. These features are indicative of the culture within which the Filipino teachers live. Despite many difficulties and challenges, Filipinos generally keep a hopeful disposition anchored in their trust in God. They also highly value interpersonal relationships.

The attributes that we have included in this essay are neither exhaustive nor definitive. The list can and will grow as other groups delve deeper into their own concepts of peace, peace education and a peace teacher.

The important thing for us to remember, as mentioned when we started this chapter, is that it is best that we begin our journey as a peace educator with our own personal or inner transformation. As we manifest the attributes, capacities and skills that mark a teacher of peace, we will find that the young people in our care will also learn the skills and behaviors modeled by us. Surely, there are other influences in their lives and there are times when perhaps we feel that teacher-modeling does not work, but the prospect of not doing what we preach is definitely not a better option. Young people are particularly in search of teachers who have integrity and credibility. On this we can only agree with Mahatma Gandhi when he said, “Be the change that you wish to see in the world”.

Chapter 16

A Whole School Approach

In the previous chapters, we have discussed how teachers and individual classrooms can contribute towards building a culture of peace. We now turn our attention to how they can be supported by a peaceable school.

To be more effective in infusing peace ideas, perspectives and values into the life of the whole school and even beyond, it is suggested that a whole school approach be adopted. In a whole school approach, we try to engage all the learning areas, all the members of the school community (students, faculty, staff) and the wider community. The approach also includes other aspects of school life such as teaching practices and methods, student activities, administrative policies, school structures and relationships, as well as social action for and with the larger community.

A whole school approach is important because the consistent peace messages and values found in the various aspects of the school and community will facilitate and reinforce the intended learnings. The social, political and economic context within which the school finds itself may not be conducive and supportive of the school's vision-mission but it is precisely the challenge that a peaceable school must address. The peaceable school must be prepared to be a “counterculture” to the dominant paradigm and be an initiator and facilitator of needed transformation. Surely this is a long-term and arduous process but it is a challenge that needs to be pursued.

Let me describe the framework that a school in the Philippines has adopted in its attempt to use a whole school approach. Figure 16.1 presents a diagram that Miriam College uses to guide it. Founded in 1926 by the Maryknoll Sisters, Miriam College is now a lay-run academic institution that has a student population that ranges from pre-elementary to graduate school students.

Figure 16.1 : A WHOLE SCHOOL APPROACH AS A GOAL



Peace Education at Miriam College

The Vision-Mission Statement (VMS) of Miriam College is explicit in its aspiration to develop persons who “work for peace that is based on justice and contribute to the oneness of the human family”. The school’s VMS inspired the college to adopt peace education as one of its thrusts. The school’s motto, “Miriam para sa Kapayapaan, Katarungan at Kalikasan” (Miriam for Peace, Justice and the Environment), mirrors the comprehensive meaning of peace mentioned earlier in this book. The VMS and the motto reflect the philosophy of the school. It is a philosophy anchored on the principle of love, which is the inspiration of justice and which, in turn, leads to peace. The philosophy is also based on the principle of respect for human dignity and care for Mother Earth.

In 1991, the school community committed itself to being a Zone of Peace. As the Zone of Peace Declaration states, the community strives to promote caring relationships, cooperation, nonviolent conflict resolution, a simple lifestyle and activities of peace and social concern.

Miriam College recognizes that to be able to promote peace education more effectively, it is better to work for a “whole school approach”. This total school approach involves three areas of institutional concern: The vision-mission and goals of the institution; the content of education, educational processes and other school experiences both overt and “hidden”; and the structures and relationships operating in the institution.

Hence, Miriam College has been striving to promote peace education in the various areas of school life.

Efforts toward a Peaceable Curriculum

- Peace perspectives and themes are integrated across the curriculum.
- A special peace-focused curriculum and text is used in the grade 7 social studies subject.
- A 3-unit college-level course, “Introduction to Peace Studies” is offered as a required major course in the International Studies Department and is taken as an elective course by other students. Likewise, the course “Education for Peace, Gender Equality and the Environment” is a required major course in the College of Education.
- A Peace Studies minor is one of the options available to the undergraduate students.
- A 1-unit course called MC 101 that introduces the core values of the school-peace, social justice, gender equality and environmental care- is taken by all undergraduate and graduate students.
- Sessions on Nonviolent Conflict Resolution are a part of the regular High School, College and Adult Education homeroom/development programs for students.

Teaching-Learning Methods

- The teachers, particularly of the courses mentioned above, strive to use methods that are cooperative, participatory, dialogical and experiential. They consist of cooperative learning approaches, reflection and sharing, imagination exercises, simulation or role playing followed by debriefing, film or documentary showing followed by discussion, interviews of outside resource persons, conflict resolution exercises, use of stories and music, etc.

Co-curricular and Student Activities

- Out-of-classroom student activities also help in the learning and appreciation of peace. The Pax Christi student organizations in the different units have helped enliven these activities. Among those that have been used to raise peace consciousness are exhibits during the International Day of Peace (September 21) and throughout that week; Poster-making on themes such as “No War Toys this Christmas”; making of Peace Quilts and banners; putting up of an outdoor display called “Pinwheels for Peace”; mini-workshops on “Visions of Peace Among Religions” and “Confronting Gun Violence”; peace-focused liturgical and para-liturgical services, songfests and stage presentations. Examples of the latter are the Grade School’s play entitled “Hope for the Seeds” and the Child Study Center’s value-laden annual plays.
- A twinning project between Miriam College whose students are mostly Catholic Christians and a school in Mindanao attended by Muslims (Rajah Muda High School in Pikit, Cotabato) enables the students of both schools to know each other more and helps break down the age-old barriers of prejudice. The project’s theme is “Building Bridges of Peace” and was launched in 2004. The activities have included the following: exchange of letters, joint training on peace education between the teachers and the students, production of joint newsletters and mutual assistance. Students from Rajah Muda High School have given presentations to Miriam students which have increased the latter’s understanding of the Mindanao conflict situation while Miriam students, parents and school employees have cooperated to help them materially and through advocacy.

Peace-related Materials and Other Resources

- A special collection of books and other materials on peace and nonviolence is available as a separate section in the College Library. This makes the collection very accessible to both faculty and students.
- The school features in its own publications articles related to peace and nonviolence.
- Peace-focused books have been produced such as *Tungo sa Isang Mapayapang Mundo* (Toward a Peaceful World) and *Conflict Resolution and Peer Mediation Sourcebook* as well as research-based papers on peace topics.
- The school has a Peace Garden, a special resource located in the campus’ Mini

Forest Park, where a person can deepen one's understanding of the meaning of peace. The garden features sayings on peace, inscribed on tablets placed on the natural rock formations, from Jesus, St. Francis of Assisi, Mahatma Gandhi and Mother Teresa. The garden also features a Peace Pole, an international peace symbol with over 100,000 planted around the world.

Enrichment Activities for Administrators and Faculty

- Seminars/talks on peace education, peace spirituality, conflict resolution and alternatives to violence have been held.
- Before the start of the school year, a workshop on peace education is given to all the newly hired faculty. A shorter orientation is given to other new employees.
- A peace core group consisting of representatives from the various units has undergone more intensive sessions in order that they can serve as catalysts in their units. They are also sent to growth opportunities outside of the school, e.g., to the annual Mindanao Peacebuilding Institute.

Participative Structures and Caring Relationships

- The school encourages democratic processes in the discharge of various functions within the school. There are committees for various purposes, with representatives from the faculty, students and administration. Some committees formulate policies while others render decisions.
- Participation is also encouraged in the choice of school leaders. Any member of the community may nominate administrators, supervisors, and even members of the Board of Trustees. Those who wish to serve in leadership positions are also encouraged to apply and make their interest known.
- In case of conflicts, there are democratic processes available to help resolve said conflicts in a fair manner (e.g., Faculty-Student Arbitration Board, Grievance Committee).
- Opportunities for building a sense of community among the school members are provided. These include celebrating special days as one big family, holding community reflection sessions especially at critical times such as when the school had to change its name, and encouraging openness, cooperation, and affirmation toward each other.

Peace Action/Activities of Social Concern

- Peace-building includes not only the renunciation of physical and structural violence but also the positive engagement in activities that empower the weak and poor, who are ordinarily the victims of violence. Hence, the college provides to its members opportunities for reach-out activities which mainly build a sense of self-reliance among the outside groups served. Some of the Miriam-initiated reach-out programs where members of the school can volunteer are:
 - a. The academic and vocational program for illiterate adults and out-of-school youth
 - b. Catechetical ministry for public school children
 - c. Education sessions for mothers and children in poverty situations
 - d. Enrichment sessions for the handicapped (in cooperation with the Maryknoll Sisters)
 - e. The Miriam Volunteer Mission Program for overseas locations such as in the Thailand-Burma border area.
- Members of the school community are also encouraged to do volunteer work in partnership with outside groups through the coordination of the Institutional Network for Social Action and the Kilusan ng Miriam sa Kalamidad (Miriam's Movement to help calamity victims).
- They are also encouraged to participate in other forms of peace action such as writing letters (e.g., against media violence), lobbying and participating in demonstrations (e.g., supporting the peace process and ceasefire; calling for the repeal of death penalty; calling for a gun-control law and a ban against the manufacture and sale of gun replicas, etc.), and presenting position papers and petitions to authorities (e.g., seeking the retention of Article 9 in Japan's Constitution, calling government officials to shun corruption, etc.)

The foregoing is an attempt to illustrate how a school can begin to take steps toward a whole school approach. Institutional and administrative support is crucial in this process and the commitment of those who will take the lead and those who will cooperate is essential. There will be demands in terms of time and preparation for the different elements in the approach, but the rewards will be worth the effort. It means being able to celebrate a school culture that is not only peaceable but is also facilitative of the needed changes in the larger society.

Conclusion

A Vision for the Future

Many of the major dilemmas of our time relate to issues of peace and violent conflict. It is therefore significant that the United Nations has proclaimed the present decade as the Decade for a Culture of Peace and Nonviolence for the Children of the World. Indeed, the first decade of our new century needs to be a new beginning.

Our vision is a more peaceful 21st century, a century that is good for all humans, Mother Earth and the whole cosmos.

Although the challenges that we face are enormous, we have to learn to read the signs of the times correctly. We cannot read only the negative signs because that might lead us to despair. It is important that we also see the signs of hope such as the growth of social movements that work for the promotion of peace and justice in various ways and levels. This should increase our confidence and resolve to make our own contribution towards our positive vision.

We need more purposive focusing on the goals that count, and invest in these goals our renewed energy and commitment.

We submit that building a culture of peace is among the essential goals for today and tomorrow. Human and ecological survival and well-being, now and in the future, depend on this. Therefore, it makes good sense for governments, regional and international institutions, and all people to work together towards this vision.

In turn, one of the necessary steps to build a culture of peace is to mobilize education which is at the heart of personal and social development of a people. We need to introduce peace education in a more intentional and systematic way in the formal education system and other learning environments.

Let us meet the future with hope, imagination and the willingness to forego our old thinking and ways which hinder the blossoming of a new culture that is more peaceable. Let us educate and act for peace so that our future will hold the promises that we seek.

References

- Abueva, J. (Ed.) (2004). *Towards a non-killing Filipino society*. Marikina: AAQ Peace Foundation and Kalayaan College.
- About, F. (1998). *Children and Prejudice*. New York: Basil Blackwell Ltd.
- Ackerman, P. and Duvall, J. (2000). *A force more powerful: a century of nonviolent conflict*. New York: Palgrave.
- AKKAPKA (1987). *Compiled handouts for the basic seminar on active nonviolence*. Manila: Alay Dangal Publication.
- Allport, G.W. (1958). *The nature of prejudice*. Abridged Ed. NY: Doubleday Anchor Books.
- American Psychological Association <http://www.apa.org/topics/controlanger.html>
- Ancis, J.R. et al. (2000). *Student perceptions of campus cultural climate by race*. *Journal of Counseling & Development*, 78, 180-185.
- Arias Foundation for Peace and Human Progress. (2005). *Arms trade treaty: no more arms for atrocities*.
- Arinze, F. (1998). *Meeting other believers*. Manila: CBCP Publications.
- Barash, D. (1999). *Historical views of peace*. In World encyclopedia of peace. New York: Oceana Press.

- Barnaby, F. (Ed.) (1989). *The Gaia peace atlas*. New York: Doubleday.
- Bastick, M., Grimm, K. and Kunz, R. (2007). *Sexual violence in armed conflict: global overview and implications for the security sector*. Geneva: DCAF
- BBC News <http://news.bbc.co.uk/1/hi/sci/tech/4086809.stm>
- BBC News <http://news.bbc.co.uk/2/hi/americas/4647383.stm>
- Beller, K. and Chase, H. (2008). *Great peacemakers: true stories from around the world*. Arizona: LTS Press.
- Bennagen, P. (1996). Consulting the spirits, working with nature, sharing with others: an overview of indigenous resource management. In P. Bennagen and M. L. Lucas - Fernon. (Eds.) *Consulting the spirits, working with natures, sharing with others*. Quezon City: Sentro Para sa Ganap na Pamayanan
- Bennagen, P. and Lucas - Fernon, M. L. (Eds.) (1996). *Consulting the spirits, working with natures, sharing with others*. Quezon City: Sentro Para sa Ganap na Pamayanan
- Bethlehem, D.W. (1985). *A social psychology of prejudice*. London: Croom Helm.
- Brock Utne, Birgit. (1989) *Feminist Perspectives in Peace Education*. New York: Pergamon Press.
- Brown, P. (2008). Indigenous spirituality. <http://www.mountainmen.com.au>
- Burnett, G. (1994). Varieties of multicultural education. (ERIC Document).
- Capra, F. (1982). *The turning point*. Toronto: Bantam Books.
- Carnegie Commission on Preventing Deadly Conflict. (1997). *Preventing deadly conflict*. New York: Carnegie Corporation.
- Castro, L., Galace, J. and Lesaca, K. (2005). *Peace education initiatives in MetroManila*. Quezon City: UNDP and UP-CIDS.
- Cawagas, V., Toh, S. H. and Garrone, B. (Eds.) (2006). *Many faiths one humanity*. Multi-faith Centre, Griffith University.

- Chen-Hayes, S., Chen, M. & Athar, N. (n.d.). Challenging linguisticism: action strategies for counselors and client-colleagues. (ERIC Document ED435907).
- Cheng, S. and Kurtz, L. (1998). *Third world voices redefining peace*. Peace Review, 10, p. 7
- Christian Peace Witness for Iraq <http://christianpeacewitness.org/march08>
- Coronel-Ferrer, M. (2005). *Framework and synthesis of lessons learned in civil-society peacebuilding*. Quezon City: UP CIDS and UNDP.
- Control Arms (2003). *Shattered lives: the case for tough international arms control*.
- Control Arms. 1 million faces. 1 message.
- The Dalai Lama. (2001). *The essence of happiness*. New Zealand: Hodder Headline Australia
- The Dalai Lama. (1999) *Ethics for a New Millenium*. New York: Riverdale Books.
- De la haye, J. (Ed) (2007). *A reader on human security*. Brussels: Pax Christi International and Social Alert International.
- Dee, H.Q. (2004). Is a nonkilling, life-sustaining society possible in the Philippines? Seven propositions and a conclusion. In J. V. Abueva. (Ed.) *Towards a nonkilling Filipino society*. Marikina: The Aurora Aragon Quezon Peace Foundation and Kalayaan College.
- Dionisio, J.C. (2005). *National peace coalitions in the Philippines*. Quezon City: UNDP and UP-CIDS.
- Dobrosielski, M. (1987). On the preparation of societies of life in peace. *Bulletin of Peace Proposals*, 18(3), p. 240.
- Environmental Studies Institute Miriam College. *Seven environmental principles*. PowerPoint presentation.
- Fisher, R. and Stone, D. (1990). *Working it out: a handbook on negotiation for high school students*. MA: Harvard Law School.
- Flowers, N. (1998). *Human rights here and now*. Human Rights Education

Network.

- Forsyth, D.R. (1990). *Group dynamics*. California: Brooks/Cole.
- Franzoi, S. L. (1996). *Social psychology*. Madison: Brown & Benchmark.
- Galang, A. (2001). A post-modern approach: environmental education. *Miriam College Faculty Research Journal*, 20.
- Galang, A. et. al. (2003). *Seven lenses*. Makati: Bookmark.
- Galtung, J. (1995). Violence, peace and peace research. In M. Salla. (Ed.) *Essays on peace*. Brisbane: University of Queensland Press.
- Gandhi, M.K. (1931). Ahimsa, or the way of nonviolence. In UNESCO. (1958). *All men are brothers*.
- George, T. (1897). A radically Christian witness for peace. In H. Gordon and L. Goob. (Eds.) *Education for Peace*. New York: Orbis Books
- Goosen, G. (2001). *Bringing churches together*. Geneva: WCC Publications.
- Gray, A. (1999). Indigenous peoples, their environments and territories. In UNEP. *Cultural and spiritual values of biodiversity*. Nairobi: UNEP.
- Harris, I. and Morrison, M. (2003). *Peace education*. Jefferson, North Carolina: McFarland and Company, Inc.
- Hewage, L. (1978). A Buddhist response. In J. Gremillion and W. Ryan. (Eds.) *Worlds faiths and the new world order*. Washington D.C: Interreligious Peace Colloquium
- Hicks, D. (1987). Education for peace: principles into practice. *Cambridge Journal of Education*, 17.
- Human Development Network. (2005). *Philippine human development report*.
- IANSA (2007). *Gun violence: the global crisis*. London: International Action Network on Small Arms.
- IFAD <http://www.ifad.org/pub/factsheet/desert/e.pdf>

- Institute for Food and Development Policy. <http://www.foodfirst.org/pubs/backgrdrs/1998/s98v5n3.html>
- International Peace Bureau. (2002). *The military's impact on the environment: a neglected aspect of the sustainable development debate*. Geneva: IPB
- Jackson, M. (2000). Keynote address. International conference on conflict resolution, peacebuilding, sustainable development and indigenous peoples. Manila.
- Johnson, D. and Johnson, R. (1995). *Our mediation notebook*. MN: Interaction Book Company.
- Johnson, D. and Johnson, R. (1995). *Teaching students to be peacemakers*. MN: Interaction Book Company.
- Jones, T. (2006). Combining conflict resolution education and human rights education: thoughts for school-based peace education. *Journal of Peace Education*, 3(2).
- Keskin, Z. (2004). The present and the future of interfaith dialogue. Conference on fear and fascination: the other in religion.
- King, M.L., Jr. (1968). Letter from Birmingham jail. In R.L. Holmes and B.L. Gan. (Eds.) *Nonviolence in theory and practice*. Illinois: Waveland Press, Inc.
- Kistner, J., Metzler, A., Gatlin, D. & Risi, S. (1993). Classroom racial proportions and children's peer relations: race and gender effects. *Journal of Educational Psychology*, 85(3), 446-451.
- Krahe, B. (1996). Aggression and violence in society. In G.R. Semin and K. Fiedler (Eds.) (1996). *Applied social psychology*. London: Sage Publications.
- Ladson-Billings. (1994). Educating for leadership. *Educational Leadership*, 51(8).
- Lantieri, L. and Patti, J. (1996). *Waging peace in our schools*. Boston: Beacon Press.
- Lederach, J.P. (2003). *The little book of conflict transformation*. PA: Good Books.
- Ledesma, A. (2007). Six dimensions and operative values. PowerPoint Presentation.

- Levine, D. (1997). Someday that might be me. *Educational Leadership*, 55(2), 33-35.
- Lin, J. (2006). *Love, peace and wisdom on peace education: a vision for education in the 21st century*. Maryland: Rowman and Littlefield Education.
- Lott, B. (Ed.) (1995). *The social psychology of interpersonal discrimination*. New York: The Guilford Press.
- Machado, F. (1993). Interfaith dialogue. *Faith, dialogue, reconciliation*. Brussels: Pax Christi International
- Mahmoud – Abedin. (2001). Islam and global governance. In P. Mische and M. Markling. (Eds.) (2001). *Toward a global civilization? The contribution of religions*. New York: Peter Lang Publ. Inc.
- McGinnis, J. (1984). *Educating for peace and justice*. MO: The Institute for Peace and Justice.
- McGinnis, K. and Oehlberg, B. (1991). *Starting out right*. New York: The Institute for Peace and Justice.
- Mercado, L. (1998). *Meeting the spirituality of indigenous peoples*. Manila: Logos Publ., Inc.
- Mische, P. (1982). Toward a global spirituality. *The Whole Earth Papers*, 16, pp. 4-14. Global Education Associates.
- Mische, P. (1987). The earth as peace teacher. International institute on peace education. Manila.
- Mische, P. (2000). *Vision for a new civilization*. New York: Won Buddhism Publishing.
- Mische, P. and Markling, M. (Eds.) (2001). *Toward a global civilization? The contribution of religions*. New York: Peter Lang Publ. Inc.
- Nario-Galace, J. (2003). The effects of a peace education program in reducing prejudice. Unpublished doctoral dissertation, University of the Philippines, Quezon City.
- Nario-Galace, J. (2006). *Conflict resolution and peer mediation sourcebook*. Quezon

City: Center for Peace Education.

Neville, H.A., Heppner, P.P., & Wang, L. (1997). Relations among racial identity attitudes, perceived stressors and coping styles in African American College students. *Journal of Counseling & Development*, 72, 416-419.

NGO Committee on Disarmament, Peace and Security. <http://disarm.igc.org/>

Nuclear Age Peace Foundation. http://www.wagingpeace.org/articles/2003/04/23_engler_earth-day.htm

OPAPP. (1994). *Toward a just, comprehensive and lasting peace*.

Pope John XXIII. (1963). *Pacem in terris*.

Project Ploughshares. *Armed conflicts report 2006*.

Puett, T. (2005). Interfaith education. <http://www.crosscurrents.org/Puett2005.htm>

Reardon, B. (1988). *Comprehensive peace education*. New York: Teachers College, Columbia University.

Reardon, B. (1995). *Educating for human dignity*. Philadelphia: University of Pennsylvania Press.

Reardon, B. (2001). *Education for a culture of peace in gender perspective*. Paris, France: United Nations Educational Scientific and Cultural Organization.

Reardon, B. and Cabezudo, A. (2002). *Learning to abolish war: teaching toward a culture of peace*. New York: Hague Appeal for Peace.

Reyes, D. (n.d.) A paper on the seven environmental principles. Miriam P.E.A.C.E.

Saiyadain, K.G. (1968). Islam. In Jack, H. (Ed.) *World Religions and World Peace*

Sharma, Y. (2005). Hindu perspective peace: finding common ground. National summit of religious leaders. Manila.

Sharp, G. Nonviolent action an active technique of struggle. In R.L. Holmes and B.L. Gan (Eds.) *Nonviolence in theory and practice*. Illinois: Waveland Press, Inc.

- SIPRI http://www.sipri.org/contents/milap/milex/mex_data_index.html
- SIPRI-UNESCO (1998). *Peace, security and conflict prevention*. New York: Oxford University Press.
- Sirikanchana, P. (2001). Buddhism and global governance. In P. Mische and M. Markling. (Eds.) (2001). *Toward a global civilization? The contribution of religions*. New York: Peter Lang Publ. Inc.
- Smith, D. (2003). *The penguin atlas of war and peace*. New York: Penguin Books.
- Sohbet Karbuz <http://karbuz.blogspot.com/2007/05/us-military-energy-consumption-facts.html>
- Stanford Encyclopedia of Philosophy. <http://plato.stanford.edu/>
- Stassen, G. (1983). *The journey into peacemaking*. Memphis: Brotherhood Commission.
- Stern-LaRosa, C., & Bettman, E.H. (2000). *Hate hurts. How children learn and unlearn prejudice*. New York: Anti-Defamation League.
- Stiglitz, J. E. (2007). *Making globalization work*. New York: W.W. Norton & Company, Inc.
- Sundararajan, K. R. (2001). Hinduism and global society. In P. Mische and M. Markling. (Eds.) (2001). *Toward a global civilization? The contribution of religions*. New York: Peter Lang Publ. Inc.
- Teaching Tolerance. (1991). *Starting small: teaching tolerance in preschool and the early grades*. Alabama: Southern Poverty Law Center.
- Thee, M. (1982). The scope and priorities in peace research. *UNESCO yearbook on peace and conflict studies*. Westport, Connecticut: Greenwood Press.
- Toh, S. H. and Cawagas, V. (1990). *Peaceful theory and practice in values education*. Quezon City: Phoenix Publishing House, Inc.
- Toh, S. H. (2004). *Learning to live together: teachers resource book on education for international understanding*. Seoul: APCEIU

- Vaswani, S. (2007). Hinduism. Seminar-workshop on promoting interfaith understanding for teacher educators. Quezon City.
- UN Documents Cooperation Circles. <http://www.un-documents.net/dpt.htm>
- UN Documents Cooperation Circles. <http://www.un-documents.net/a29r3314.htm>
- UNESCO <http://portal.unesco.org/education/en/ev.php->
- UNIFEM CEDAW – Southeast Asia Programme* (n.d.). A primer on CEDAW.
- United Nations Convention to Combat Desertification <http://www.unccd.int/convention/menu.php>
- United Nations Environment Programme <http://www.unep.org/Documents>.
- UNFCCC http://unfccc.int/meetings/cop_13/items/4049.php
- United Nations Human Development Programme. (1999). *Human development report*. New York: UNDP.
- United Nations Human Development Programme. (2000). *Human development report*. New York: UNDP.
- United Nations Human Development Programme. (2003). *Human development report*. New York: UNDP.
- United Nations Human Development Programme. (2005). *Human development report*. New York: UNDP.
- World Commission on Environment and Development. (1987). *Our common future*. Oxford: Oxford University Press.

About the Authors

Loreta Navarro-Castro

Loreta Castro is the Executive Director of the Center for Peace Education, Miriam College, Quezon City, Philippines. She teaches Peace Studies and Peace Education in the International Studies and Education Departments of Miriam College, respectively.

She completed her bachelor's degree in Education and History at the same institution (called Maryknoll College then) with Cum laude honors and her masteral and doctorate degrees in Social Studies Education at the University of the Philippines. She was chosen as one of 27 Filipino women among the 1000 women around the world who were collectively nominated to the Nobel Peace Prize 2005 by the Association 1000 Women for the Nobel Peace Prize.

She is the coordinator of a local Peace Education Network and is a member of both the International Advisory Committee of the Global Campaign for Peace Education and the Peace Education Reference Group of the Global Partnership for the Prevention of Armed Conflict (GPPAC). She is also one of the Vice-Presidents of Pax Christi International.

Jasmin Nario-Galace

Jasmin Nario-Galace is Associate Director of the Center for Peace Education of Miriam College. She is also a Professor at the Department of International Studies and Department of Child Development and Education of the same college.

She finished her bachelor's degree in International Studies in Maryknoll College. She did her MA on Peace Studies at the University of Notre Dame, Indiana, USA, and her PhD in Educational Psychology at the College of Education, University of the Philippines, Diliman.

She is in the Steering Committee of the Philippine Action Network on Small Arms and of Sulong CARHRIHL, a third party network that monitors the compliance of the government and the National Democratic Front to their agreement to respect human rights and the international humanitarian law.

