



EIU Best Case Study Series **No.5**

Peace and Human Rights Education through Education for Sustainable Development: LESSONS FROM FOUR CASE STUDIES IN THE PHILIPPINES

EIU Experiential Learning Programme 2007

Foreword

As a regional center mandated to promote a Culture of Peace through Education for International Understanding (EIU) in Asia and the Pacific region, APCEIU has been engaged in various endeavors aimed at fulfilling its mission since its inception. Recognizing the efficacy of experiential learning as pedagogy fit for EIU, APCEIU launched EIU Experiential Learning Programme (ELP) in 2006 in cooperation with the National Commissions for UNESCO in the region in order to encourage research on EIU in the local context and practical application of EIU in various learning environments.

EIU aims to promote, in particular, 'Learning to Live Together' among the four pillars of education laid out in the Delors report. Stressed in promoting 'learning to live together' are participatory learning and critical thinking, and experiential learning can play a pivotal role in facilitating them. APCEIU believes that well-designed curricula with an element of experiential learning embedded in it can provide the most effective means to promote a Culture of Peace.

Asia and the Pacific region has long been plagued by a history of ethnic, cultural and religious conflicts with some of the major flashpoints of the world. In the age of globalization, ensuring peace and security has become critical more than ever for a common prosperous future of all humanity. Launched in this geographical and temporal background, ELP seeks to explore and encourage the best cases of EIU in the region, providing the venue to hear various perspectives from the region on how learning-by-doing has helped or can help promote a Culture of Peace in different social and cultural contexts. I hope that through the ELP, the successful practices of EIU can be shared among educators, scholars and policy makers who are

committed to enhancing a Culture of Peace in the region. I expect this project can provide a forum to share and exchange our experiences.

I would like to extend my heartfelt appreciation to the National Commissions for UNESCO in the region, the experts and the selection committee members for their kind support and cooperation in making this project a success that it is.

December 2007



Kang Dai-Geun
Director

ELP Project is...

APCEIU has been committed to the promotion of a Culture of Peace in Asia and the Pacific region in line with the pillar of education- “Learning to Live Together.” From its experiences of organizing teacher training and cultural exchange programmes, APCEIU has rightly recognized that in education for peace, not only the contents, but also the environment wherein it takes place is of vital importance. Education for International Understanding(EIU) focuses on increasing the capacities of learners to deal with issues of everyday life, to resolve community conflict and to enjoy human, political and civil rights to a greater extent.

In accordance with its mandate, APCEIU launched Experiential Learning Programmes(ELP) in 2006 to collect Best Case Studies of ELP in the region. Through this initiative, APCEIU aims to refine the EIU pedagogy and to provide a conceptual framework for optimal classroom conditions, classroom activities among students and teachers, school climate and social atmosphere towards a Culture of Peace. The theme of ELP is illustrated at four different levels as concentric circles, and they are Peaceful Classroom, Peaceful School Climate, Peaceful Community and Peaceful Society.

In selecting the Best Case Study, the following steps were conducted: first, announcement letters were disseminated to the National Commissions for UNESCO in the region; second, the Screening Committee composed by APCEIU reviewed all of the submitted applications and among them, selected the best four case study proposals; then, after the selection, APCEIU staff conducted field visits to the respective winners to confer the awards and at the same time conduct the field observation and interview the researcher.

The selection was made based on the following criteria, namely, originality, creativeness and innovativeness, relevance to EIU,

contribution to the promotion of EIU in society, coherence and completeness of programme, applicability and feasibility for all Asia-Pacific region and researcher's capability to conduct research.

ELP shares the five core themes of EIU, namely, cultural diversity and intercultural understanding, globalization and social justice, human rights and human dignity, peace and equity, and sustainability. The research areas of concentration revolve around the classroom activities, programmes related to school climate, community and society-based programmes.

Given the favorable and enthusiastic responses from the applicants and the support from the UNESCO National Commissions, APCEIU wishes to build on the positive momentum thus far built and continue the endeavor for the coming years.

The Centre encourages educators, scholars and activists from Asia and the Pacific region to apply and share their successful experiences. APCEIU expects that through the ELP, the best practices of EIU will be shared widely in the whole region, thus contributing towards achieving a Culture of Peace.

Research Team

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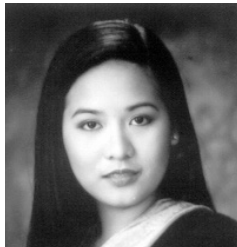
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Prof. Taha M. Basman

A multi-awarded Muslim leader, Prof. Taha M. Basman has the following NATIONAL AND INTERNATIONAL AWARDS: 2003 MOST OUTSTANDING SECTORAL REPRESENTATIVE(National Peace and Order Council); 2003 PEACE AWARDEE FOR PUBLIC SERVICE(Benigno S. Aquino Foundation)



The Award was presented by Pres. Corazon C. Aquino and US Ambassador Francis Ricciardone; 2005 MOST OUTSTANDING CITIZEN OF TAGUIG CITY(First Muslim to receive the Award) given on the 418th Founding Anniversary of Taguig City, Metro Manila; 2001 AMBASSADOR FOR PEACE AWARD - presented by the International Interreligious Federation for World Peace; 2004 CROWN OF PEACE AWARD - presented by Dr. Chun Hwan Kwak, Chairman, Interreligious and International Peace Council.

Acknowledgments

This research entitled “Peace and Human Rights Education Through Education for Sustainable Development: Lessons from Four Case Studies in the Philippines”, was made possible with the assistance of the Asia-Pacific Center of Education for International Understanding (APCEIU) and the UNESCO National Commission of the Philippines.

The authors would like to thank the school officials, children, parents, teachers, and Muslim women and learners in Mindanao and Taguig City who participated in this study. The views of children and resource persons helped shape this report.

Special thanks to the officials and students of the institutions taken as case studies, namely, J. Marquez SOP, OBMCI, Miriam College CPE, and the CMM.

More importantly, we wish to thank APCEIU and the Southeast Asian Center for Lifelong Learning for Sustainable Development (SEA-LLCSD) for the financial assistance they provided for this study.

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Peace and Human Rights Education through Education For Sustainable Development: Lessons from Four Case Studies in the Philippines

I . Introduction

1. Background

The 1948 Declaration on Human Rights serves as an essential foundation for building a world in which all human beings can, in the centuries to come, look forward to living peacefully and with dignity. Article 1 is considered to state the most important context of peace and freedom that carries resounding direction for all countries, that is:

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in the spirit of brotherhood.”

Interfaith activities and peace and human rights education have emerged as major pathways toward attaining the goals of the Declaration on Human Rights in general and peace and order in particular. They shaped policy directions that would help children comprehend issues regarding peace-building initiatives and provided avenues for teachers to understand the major elements necessary to include the concepts of peace, human rights, and dignity in everyone’s consciousness.

The Convention on the Rights of the Child states that respect for human rights begins with the way society treats children. Peace is a right of every child and children can only develop their full potential with a caring society and a nurturing environment. The convention aims to provide the youth with freedom and dignity. There are a total of 54 articles in the declaration.

Articles 1-42 focus on promoting the “development of social and educational rights of children from birth to 18 years old besides their survival, protection, and parting rights(including special measures during times of conflict).”

Moreover, in December 2002, the United Nations(UN) General Assembly adopted the Decade of Education for Sustainable Development(DES) and designated the United Nations Educational, Scientific, and Cultural Organization(UNESCO) as the lead agency for its celebration spanning 2005 to 2014. The UNESCO’s strategic framework for the education sector includes activities to facilitate the implementation of programs and activities, including global leadership in Education For All(EFA), the establishment of a global framework and network for capacity development in planning and management of educational systems, the promotion of policy dialogues, research, norms, and standards, and capacity development and technical support to assist national efforts to achieve Dakar’s goals.

UNESCO’s four pillars of learning include learning to be, learning to know, learning to do, and learning to live together. The concept of learning to live together is central to the development of understanding, consideration, and respect for others, including their beliefs, values, and cultures. This serves as the basis for avoiding conflicts or their nonviolent resolution and ongoing peaceful coexistence. Beyond this, it also implies recognizing differences and diversity as opportunities rather than dangers and as valuable resources that can be used for the common good.

Peace, as a collective concern of the Filipino society, refers to the absence of violence, protection of human rights, and presence of social justice. Peace building has three requisite infrastructures, namely, building an infrastructure for peace, engaging state and nonstate actors, and protecting and promoting community/civilian interests in the context of continuing conflicts or in moments of relative peace.

Molding the young Filipino minds rests in the hands of the education community. These hands should, therefore, be provided with models and tools to ensure that the seeds of peace and respect for human rights are sown. Educational institutions should inculcate the peace-building framework in their educational process. Peace building is a general term used to refer to the various initiatives or activities that are part of the peace process, which basically transforms a conflict situation into a just and lasting peace.”¹⁾

2. Context in the Philippine Educational System

The Philippines is an archipelago composed of about 7,100 islands located in the eastern rim of the Asiatic Mediterranean between the Pacific and Indian Oceans and Australia and Mainland Asia. The Philippines is divided into three main island groups, namely, Luzon, Visayas, and Mindanao. It is geographically divided into 17 regions and 79 provinces. Although Asia is dominated by Buddhism, the Philippines is predominantly Christian with a population comprising 85% Roman Catholics, 10% Muslims, and the rest account for other religions. Over the years, it has experienced many political as well as structural transformations. Some sectors of its economy were deregulated, banking reforms were instituted, and critical segments of its industries were opened to investments brought about by its participation in liberalizing the market economy.

Governance in the Philippine Educational System

The Department of Education(DepEd) governs basic education in the country as provided for in the Basic Education Act of 2001 or Republic Act(RA) No. 9155. RA No. 9155 states that it is the policy of the country to ensure that the values, needs, and aspirations of a school community are reflected in the program of education for

1) Dionisio, J. "National Peace Coalitions in the Philippines," United Nations Development Program(UNDP), University of the Philippines(UP) Center for Integrated Development and Studies(CIDS), 2005.

children, out-of-school youth(OSY), and adult learners. The DepEd was vested with the authority to ensure peace and values education are provided to school children.

The Technical Education and Skills Development Authority(TESDA) was established through the enactment of RA No. 7796, also known as the Technical Education and Skills Development Act of 1994, which was signed into law by then-president Fidel V. Ramos on August 25, 1994. This act aims to encourage the full participation and mobilization of the industry, labor, local government units(LGUs), and technical-vocational institutions in developing the skills of the country's human resources with matching values and world-class character fit to survive in an increasingly borderless world.

The administration and supervision of higher education in the Philippines rests on the Commission on Higher Education(CHED) as mandated by the Higher Education Act of 1994 or RA No. 7722. The CHED currently oversees the higher education institutions in the country, which include both private and public or state universities and colleges(SUCs). CHED imposes National Service Training Program(NSTP) which infuses values of good citizenship, community participation and values inculcation.

Policies Supporting Peace and Human Rights Education

The Philippine educational system has a solid foundation for universal, secular, and publicly and privately funded basic education. As implied in the 1987 Philippine Constitution, it is the right of every Filipino to have access to quality basic education. The basic education policy of the country prescribes a set of specific competencies and is generally oriented toward the development of values such as nationalism. It envisions that students develop an enlightened commitment to national ideals by cherishing, preserving, and developing moral, spiritual, and sociocultural values as well as other desirable Filipino traits. It also purports to obtain knowledge and understanding of the nature and purpose of man, oneself, one's own

people and other races, places, and times, thereby promoting a keen sense of self, family, and national and international communities.

The Arroyo Administration issued Executive Order (EO) No. 570 on September 2006 entitled “Institutionalizing Peace Education in Basic Education and Teacher Education.” This policy mandated the DepEd to mainstream peace education in the basic formal and nonformal education curricula; utilize existing peace education exemplars and other peace-related modules; and enhance the knowledge and capabilities of supervisors, teachers, and nonteaching personnel on peace education through the conduct of in-service trainings. EO No. 570 also tasked the CHED to introduce mainstream peace education as part of teacher education.

The DepEd encourages all schools in the country to be culturally sensitive and exude awareness of the religious rights of students through DepEd Order No. 53 s. 2001. This policy supports the constitutional guarantee of the right of citizens to freedom of religion and nondiscrimination on the basis of sex, religion, creed, or color. The DepEd encourages all schools to reevaluate their policies to ensure that these are sensitive enough to respect the plight of Muslim students who attend their schools. The policy was very specific in allowing all Muslim students, specifically female Muslim school children, to wear veils or headdresses (hijabs) inside the school campus. Furthermore, in physical education classes, Muslim girls will not be required to wear shorts and instead wear appropriate clothing in accordance with their religious beliefs. The policy also indicates that Muslim students should not be required to participate in non-Muslim religious rites.

To mainstream education for Filipino Muslims who aspire to have an educational system that is authentic and appropriate for the Bangsamoro²⁾ population, the DepEd also advocated support for the madrasah system of learning. Madaris (singular, madrasah) are viewed

2) Bangsamoro refers to “Filipino Muslim people” in general. It came from the Malay word *bangsa*, which means “nation” and the Spanish word *Moro*, which means “Arabs” or “Muslims.”

as another education pathway that aptly responds to Moro aspirations. These schools use curricula that exclusively focus on the study of the Qur'an, related Islamic subjects, and the Arabic language(Basic Education Assistance for Mindanao [BEAM], 2006). Majority of the madaris, especially in the Autonomous Region in Muslim Mindanao(ARMM), serve poor communities wherein they may be the only schools available for children and the youth.

3. Objectives

The general objective of this report is to contribute to one's understanding of how education through experiential learning can contribute to peace building and international understanding through education for sustainable development pathways. Specifically, the experiential learning case studies aim to:

- Examine peace and human rights education in the context of education for sustainable development in selected educational institutions and organizations
- Document the teaching processes used to integrate peace and human rights education for sustainable development in four educational institutions and organizations
- Identify good practices and strategies that may be helpful to other educational institutions and organizations

4. Methodology

This study attempts to provide a broad range of information on the four selected educational institutions. It reviewed existing documents on peace and human rights education. It also conducted key informant interviews(KIIs) with peace and program advocates in the four case studies. Focused group discussions(FGDs) were conducted to gather data on experiential learning programs. The KIIs and FGDs supplemented data gathered from the field. Validation workshops

were also conducted prior to the finalization of the paper.

This particular monograph shows slides of reality in promoting key concepts as well as teaching and inculcating peace and human rights education in the context of education for sustainable development in Mindanao (Southern Philippines) and the National Capital Region (NCR) (Northern Philippines). The J. Marquez Elementary and High School in Cotabato City in Mindanao called the “School of Peace (SOP),” the Operation Brotherhood Montessori Center Inc. (OBMCI)’s National Laboratory for Lifelong Learning for Sustainable Development, the Miriam College Center for Peace Education (CPE), and the Center for Moderate Muslim (CMM) based in Taguig City in Metro Manila were the cases covered in this study.

To increase data reliability and validity and ensure multidimensional case profiles, this study used multiple data sources and the structured learning experiences (SLE) method, also known as the “experiential learning cycle.” The SLE followed a five-step cycle, comprising:

1) Experiencing

It begins with a reflection on experiences of conflicts and the elements surrounding these experiences. Activities such as role playing, self-disclosure, and problem-solving may be used to arrive at a common reference for discussion.

2) Publishing

It includes sharing experiences as well as reactions and observations during this stage of the process. Examples of publishing activities include the round-robin system of posting inputs.

3) Processing

This involves organizing commonly shared experiences and identifying response patterns and interactions based on the results of the publishing phase.

4) Generalizing

During this stage, inferences are generated to link experiences to the realities of everyday life. This step is also known as the “abstraction” or “integration” phase. As the term connotes, it involves drawing generalizations based on the patterns that evolved from the processing phase. Abstraction brings about a deeper understanding of the issues that surfaced in the previous steps.

5) Application

This last step in the learning process allows participants to make plans to apply generalizations in real life. This may take the form of role playing.

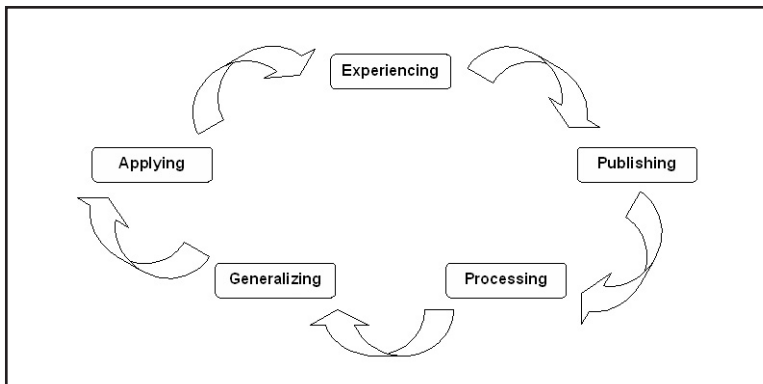


Figure 1. Structured Learning Experiences/Experiential Learning Cycle

Source: Pfeiffer and Jones, 1980.

The research method used to document the practices of Miriam College combined preliminary data collection, interview, and visits to the center. A preliminary survey of materials utilized primary sources such as publications of the CPE, brochures, and Web sites. The authors also had an opportunity to interview the Director of the CPE, Dr. Loreta Castro who initiated the Twinning Program and has been relentlessly pursuing its continuance with the support not only of the Miriam College administrators, professors, instructors, and students but also

from other like-minded organizations in the Philippines and abroad.

5. Sample Selection and Data Collection

In order to ascertain quality programs promoting peace and human rights education, specifically in Mindanao, officials of the J. Marquez Elementary and High School, DepEd-ARMM, children, and OSY were taken as respondents of this study. The sampling selection consisted of two stages. The first stage involved the purposive selection of schools in the ARMM. The school was selected as it is one of the pioneer schools (with a large population of Muslim students) that have been promoting peace and human rights education for more than a decade now.

In Metro Manila, the purposive selection of OBMCI and the CMM were done after considering their well-known methodologies to promote education for sustainable development and human rights education. Teachers and personnel were selected as participants in Focused Group Discussions (FGDs) and interviewed to ascertain the progress of the implementation of peace and human rights education in the context of education for sustainable development.

The framework for documenting case studies includes three indicators, namely, sustainability and quality of peace and human rights intervention programs, contribution to education for Muslim learners and other target groups, and impact on the overall development of learners. The education providers selected as case studies include: J. Marquez Elementary and High School or the SOP in Cotabato City, OBMCI, Miriam College CPE (case studies on school-based peace and human rights education) and CMM (case study on peace education through adult and continuing education).

6. Significance of the Study

This study is the first attempt to investigate on peace and human

rights education through education for sustainable development. Hence, the literature generated from this study will inform policy makers, peace education advocates, and researchers on the methodology to use to develop and promote peace exemplars, lesson guides, and approaches to teaching and learning.

This study also hopes to generate awareness on the unique steps taken by the selected case studies to promote peace and human rights education for sustainable development. These may be replicated in succeeding research on peace and human rights education.

7. Data Analysis and Procedure

The data generated through multiple sources, including interviews, observations, and literature reviews were analyzed using a constant comparative method. Good practices were identified by cataloging, classifying, and validating with concerned school and education officials. The data collected and analyzed were presented to the UNESCO National Commission(NATCOM) in meetings that lasted from July to September 2007. For case analyses, the SOP and OBMC were visited and examined to identify good practices in peace and human rights education.

8. Scope and Limitations of the Study

This study covered activities of the four institutions over the last three years. An interview guide was prepared only to cover policies, practices, approaches, strategies, processes, and outcomes of the experiential learning documentation study. Although there were emerging issues and concerns derived, the researchers limited the discussions to the main theme of this study, that is, peace and human rights education through education for sustainable development.

II . Four Case Studies

1. The School of Peace: The Story of J.Marquez Elementary and High School in Cotabato City

By Dr. Ethel Agnes Pascua-Valenzuela

A. Background

The J. Marquez Elementary and High School located in an inner city settlement in Cotabato City comprised mostly Maguindanaon Muslims. The J. Marquez Elementary and High School distinguish itself as one of a few, if not the only, SOP in the country. The school is led by a predominantly Christian and female personnel (28 are female Christians; 11 are non-Christians; and seven are males) with a 99% Muslim student population and only a 1% student population of Christians.

Before the launching of the SOP Project, the community was a haven for lawless elements. Vandalism was a common occurrence and lack of discipline among students was the biggest challenge that confronted teachers and administrators. Determined efforts on the part of the administrators of the J. Marquez Elementary and High School were key in motivating the Muslim learners to come to school and study. The school decided to develop an intervention program embodied in its school mission, vision, and goals.

The J. Marquez Elementary and High School adopted a mission statement that embodied the spirit of peace building. It aims to contribute to conflict resolution and peace building in Southern Mindanao by supporting dialogs on cultural diversity and human rights through quality education. It aims to improve access to education and basic services by enhancing teachers' capacities and promoting a Culture of Peace and respect for multicultural diversity.

B. Best Practices

The practices of the school that provide for education for international understanding(EIU) and sustainable development include:

Protecting the Religious Rights of Muslim Learners

The school promotes education that respects and pioneered the initiative to protect the religious right of students to wear their school uniforms within the cultural context of their religions.

Promoting a Culture of Peace in All School Activities

The SOP integrates peace concepts in their lessons and activities. The school adopts a theme that promotes peace and human rights education in all subjects.

The researcher observed a Grade 5 science class on the circulatory system for the purpose of this study. A video on the parts of the heart was shown to the students who later identified the parts with vigor and enthusiasm. Then, the teacher skilfully integrated what the students learned about the human heart with how important the heart is to maintain peace and understanding to avoid conflicts at home, in the community, and in the country. Such concepts are not only taught in class. The SOP also has a way of teaching peace through extracurricular activities. For instance, the SOP annually celebrates the Month of Peace every November with varied activities such as slogan- and poster-making contests and displaying doves and other symbols of peace in every classroom. The doves are freed during the culminating activity, usually conducted every December 2.

The SOP also conducts search-in activities with the students as participants every Saturday, which has resulted in deeper understanding of one another's cultures and consequently achieving an atmosphere of love, respect, and trust in school.

Teacher Training for Cultural Understanding

The SOP introduced a teacher-training program that established a positive environment for Muslim learners. It supports training programs to promote better understanding of the Muslim culture, values, and beliefs on the part of teachers. The school also sponsors teacher trainings on the Culture of Peace, strategic planning, and human security to prepare them to respond to conflict situations. The other teacher-training activities conducted by the school to promote awareness of the Muslim culture for greater retention of Muslim learners include:

- Dissemination of appropriate information about the beliefs, practices, traditions, rights, and privileges of all students through symposia, meetings, and other relevant gatherings. These information-dissemination efforts aim to educate students as well as their parents to learn to accept and respect one another.
- Interfaith trainings that emphasize the flexibility of both Christian and Muslim teachers, parents, and students to respect and accept one another and recognize their individual freedom to exercise their religious practices.

Partnerships and Linkages with NGOs

Since 1997, the government and the UN Act for Peace Program have been supporting the school. The latter is the successor of the Government of the Philippines(GOP)-United Nations Multi-Donor Program(GOP-UNMDP) Phase 3, which builds on the gains of the GOP-UNMDP, which was implemented to support the peace agreement between the Philippine government and the Moro National Liberation Front(MNLF). The project undertakes capacity-building programs to promote social healing and peace building for teachers and parents who, in turn, promote and practice what they learn at home and in the broader community.

Through the help of NGOs, the school was able to build a mosque inside its compound. Students are allowed to pray five times a day as

is the Islamic practice. The school also has a permanent ustadz paid by the Parent-Teacher-Community Association (PTCA) to teach Islamic values and the Arabic language. As a result, people in the community became more cooperative and instead of asking for help from the school voluntarily support it.

Among the school's partners is the Kasiglahan Foundation, an NGO that trains students on peace building and promotes social awareness. The school uses peace education modules integrated with all subject areas developed by the foundation in cooperation with the British Council and the Notre Dame University in Cotabato City. Trainings for student and teacher leaders are also sponsored by the Kasiglahan Foundation and are open to both Christians and Muslims. The objective of the trainings is to develop student leaders and advocates of peace to other students and their parents. Some activities fully participated in by Christian and Muslim teachers, students, and parents without any discrimination and bias include the conduct of the Islamic Symposium, ecumenical services, Children's Fun Day, and thanksgiving celebrations.

Project ESCUELA

To support access to education for Muslim learners, one of the SOP's access strategies is to hold a meeting with parents on a monthly basis to follow up on students' progress, especially those who are frequently absent. The SOP's teachers conduct home visits to see if these children are experiencing conflicts or difficulties to determine those who are at risk of dropping out. For parents who are not supportive of educating their children, the SOP's administrators try their best to explain the value of education. For students suffering from financial problems, the school tries to adjust its policies and programs if only it could win them back to school. The most frequent reason why parents do not send their children to school had to do with PTCA contributions, which are used by the school for service and facility maintenance.

C. Building a Child's Character Through Peace Activities

Over the years, the SOP has developed children and youth who are friendly, culturally sensitive, and peace loving. During ocular and classroom visits, the SOP's students proved to be happy, respectful, open-minded, and sincere when dealing with visitors who may practice other religions. Validation visits conducted by the researcher noted that the students further positively change their attitudes toward other cultures over time. The following are some accounts of educational administrators, parents, and community members on the peace programs of the school:

“The SOP has changed students and even their parents. Some of them are already actively sharing their time, talents, and treasures by promoting peace, providing services to the school for free, beautifying the school's surroundings, and helping clean the school's premises.”

“Juveniles who were responsible for destroying school premises are now the ones improving the school and volunteering to paint and clean the school's surroundings.”

These testimonies reflect the overall outcome of peace education, the stakeholders of which are working harmoniously together toward the school's improvement. The case of J. Marquez Elementary and High School demonstrates that integrating peace education into student activities can help overcome conflict situations, creating an environment conducive to learning and contributing to student retention. In addition, the school's best practices in peace education elicited more support from other groups, including donor organizations. Moreover, the SOP promises to instill a Culture of Peace by forming individuals whose personal discipline and ethical choices are guided by Islamic values and who respect human rights,

understand the cultures of Muslims and non-Muslims alike, think critically and creatively, appreciate scientific reasoning, know their cultural heritage and the roots of the Filipino nation, and exercise their rights and duties as citizens of the Philippines and the world.³⁾

**Box1. School of Peace Lesson Exemplars in Mathematics with
Integration of Peace Education Grade 3**

I. Objective : Read and write monetary amounts in symbols through 1,000

II. Subject Matter

A. Topic: Reading and writing monetary amounts in symbols through 1,000

B. References: PELC #1.A.1.4.1, 4.2

Mathematics for Everyday Life, pp. 18 and 19

C. Teaching aids: Play money, coins

D. Peace concept/Value focus: Honesty/Thriftiness

III. Learning Activities

A. Preliminary Activities

1. Song: “Tony Chestnut”
2. Drill: Show play money of various amounts to the students and let them identify how much these are
3. Reviews: Identify if numbers are odd or even
4. Examples: Even numbers - 2,4,6,8,10,12
Odd numbers - 1,3,5,7,9,11
5. Mental problem : Loida has Php250.00 in her wallet. Her mother gave her another Php50.00 for snacks. How much money does she have in all?

B. Developmental Activities

1. Culture of Peace: Thriftiness
2. Motivational questions
 - a. Who among you has an alkansiya?
 - b. How much money do you save in one day?
 - c. Why is it important to save money?

3) Adopted from the Congressional Education Commission(EDCOM)’s definition of an educated Filipino as cited in DepEd’s Functionally Literate Filipinos: An Educated Nation(2006) and various sections of the Philippine EFA Plan of Action for 2015.

IV. Presentation

A. The teacher presents different kinds of paper bills and coins and asks, “What can you say about the different kinds of bills and coins?” Then the teacher calls on students to choose bills/coins and say something about them in front of the class.

B. The teacher integrates the value of honesty with the following word problem : You bought a box of fruit juices at a store at Php850.00 per box. You gave the seller Php1,000.00. The seller gave you Php500.00 in change. You know that the seller gave you excess change. What will you do? How much change are you going to return? Is it right to return the extra change you got? Why/Why not? How do you feel about lying to yourself? How do you feel about lying to others?

V. Generalization: Lead the students to say that monetary amounts can be written using both words and symbols.

VI. Application: Write the given amounts of money in symbols. Use Php to designate “Philippine pesos.”

- A. One thousand pesos _____
- B. Five hundred pesos _____
- C. Eight hundred twenty pesos _____
- D. Nine hundred twenty-three pesos _____
- E. Six hundred thirty-five pesos _____

VII. Evaluation: Write the given amounts of money in symbols. Use Php to designate “Philippine pesos.”

- A. Three hundred twenty-five pesos _____
- B. Eight hundred seventy-seven pesos _____
- C. Six hundred thirty-five centavos _____
- D. Seven hundred pesos and fifty centavos _____
- E. Nine hundred pesos and twenty-five centavos _____

VIII. Assignment

2. Human Rights Education for International Understanding: The Operation Brotherhood Montessori Center Inc.(OBMCI)'s Experience

By Mrs. Sara Francesco Soliven-De Guzman

A. Background

On January 5, 1995, UNESCO National Commission of the Philippines (UNACOM) Secretary General Ambassador Preciosa S. Soliven, founder of the OBMCI, wrote in her weekly column, “A Point of Awareness” in *The Philippine Star*, an article entitled “The Philippine Commitment to the UN Convention of the Rights of the Child.” She outlined the background and rationale of the Convention on the Rights of the Child, which has been a major concern of the UN since its establishment in 1945. “The establishment of the United Nations International Children’s Education Fund (UNICEF) was one of the first manifestations of this kind of interest in children. Simultaneously, the UNESCO was organized. One of the significant documents drawn up by the expert educators and scientists who were elected as members was the Declaration of the Rights of the Child authored by Dr. Maria Montessori.

Dr. Montessori stressed that the people of the world should join “an active social campaign to make the child understood.” While Dr. Montessori noted the many wars waged on behalf of social classes, slaves, and women, all of these were limited to certain people. She noted that “never has there been such a universal social problem as the oppression of the child by an adult.” Believing that the fundamental problem in education was not pedagogical but social, she recommended a “social revolution” in the attitudes of parents and teachers. She believed that self-righteousness and impatience on the part of the adult are caused by ignorance of the fact that “the child is still in the process of becoming while the adult has already reached the norm of the species” (E.M. Standing, 1957). This master principal

was the basis of the Montessori system of education.

OBMCI was founded in 1966 as a non-stock, non-profit, and non-sectarian educational institution belonging to a worldwide movement whose primary aim is to promote and further the cause of the child. The school faithfully adheres to the educational method established by Dr. Montessori wherein man becomes the center of education whose mental growth and development begins at birth. Guided by one's "inner teacher," one can construct oneself into a "citizen of the world, able to exercise freedom and self-discipline, undistorted by fear."

OBMCI envisions the emergence of a "new man" who will no longer be the victim of events but, thanks to his clarity of vision, will be able to direct and mold the future of mankind. Hence, OBMCI's mission is "to help the child help himself (Seipsum Facit Persona, which means "man makes himself"). By establishing the right relationship between a child and an adult, the child will have a suitable environment to learn the necessary skills to become an independent and productive member of the society (OBMCI Parents and Students Handbook, 2007).

B. Best Practices

The Montessori System and EIU through the Promotion of Human Rights and Dignity

OBMCI actively promotes the reorientation of basic education toward sustainability. Among its foci is to provide basic education that will cultivate the capacity of learners to instigate changes from within, better ways of living, and responsibly acting as global citizens.

The stages of human development laid out by Dr. Montessori talks about the absorbent mind from birth to six years of age. She considers this as, at first, unconscious, wherein the special mind from birth to three years of age provides the infant a "secret teacher" who teaches him to speak and walk by himself without anyone's help.

Like a camera, this “inner teacher” snaps the idea that he can eat, wash, or regularly change his clothes on his own. With a “prepared environment,” he learns to keep his garments and toys in the right cabinets or drawers. It establishes his routine of waking up, bathing, eating breakfast, playing, eating lunch, napping, taking a walk, eating dinner, listening to a story before bedtime, and sleeping.

By 3-6 years old, the absorbent mind becomes conscious and scholastically directed. Children of three years should already be toilet trained and can already undergo 2-3 hours of preschool routine.

In a Montessori classroom, effective discipline encourages the development of desirable behaviors. Its goal is to help a child build self-control so as not to blindly obey adults’ commands. While traditional punishments negatively stress what not to do but can cause fear, humiliation, and sometimes even anger and aggressive behaviors, positive guidance is achieved by helping a child learn without being belittled.

A Montessori class is usually made up of 30 children between the ages of three and five. No apparatuses are duplicated so that each child is conditioned to wait for his own turn. However, while he waits, there are practical life materials available, together with sensorial, language, math, geography, history, botany, and zoology materials, that he can use for a variety of exercises. By waiting for his turn, the child comes to see that he must respect the work of others not because someone said he must, but because this is a reality that he meets in his daily experiences. Since this happens every hour of the day for years, the idea of respecting others and waiting for one’s turn becomes a habitual part of life, which will further grow as one matures.

From such an experience, children develop another virtue, that of patience. Character traits that we call “virtues” spring up spontaneously in a Montessori setup. We cannot teach this kind of morality to children aged three or four, but experience can, given a prepared environment and freedom to move in it.

When adults interfere in the first stage of preparation for social life, they nearly always make mistakes. Dr. Montessori believes that a child can very well look out for himself and solve difficulties. Solving the problems that abound in every step gives children great pleasure. They feel irritated when adults intervene but find ways if left to themselves. All of these situations comprise social experiences that provide children with constant practice in dealing with situations that teachers cannot invent. Again, through these daily experiences, a child's social order comes into being.

Dr. Montessori observed that segregating students by age is one of the cruelest and most inhumane thing one can do as this breaks the bonds of social life and deprives children of nourishment. Children of different ages help one another. The younger ones see what the older ones are doing and ask for explanations. They communicate and work in harmony with one another that one can seldom find between adults and small children.

Thus, in a Montessori classroom, true brotherhood among children is developed. A five-year old will consider himself the protector of younger children. It is hard to believe how deep this atmosphere of protection and admiration can become in practice. The class becomes a group cemented by affection as children come to know one another's characters and have reciprocal feelings toward one another's worth. Not only will these children be free from envy but also provide enthusiastic praise for anyone who does something well. Older children will be happy to teach what they know. Inferiority complexes will not exist, instead everyone will achieve healthy normality through the mutual exchange of spiritual energy.

Some people may fear that allowing a five-year-old child to teach lessons will hold his own progress back. It should be noted, however, that he does not have to teach all the time and that his freedom will be respected. Furthermore, teaching others will help him understand what he knows even better than before as he has to analyze and rearrange his little store of knowledge before he can pass it on. So,

his sacrifice does not go unrewarded. The real discipline in a Montessori setup is conditioning each child to work independently with each apparatus. The real teacher lies within each child who awakens within a carefully prepared environment in which he continuously works on a complete set of activities to fulfill his physical, sensorial, social, emotional, and cognitive needs. In this “learning how to learn” school, the student is made the center of learning. The “new teacher” within him guides him on using the self-teaching devices in class wherein he constructs “the man that he will be.”⁴⁾

Promoting EIU through Dr. Montessori’s Fundamental Principle

The fundamental principle of the Montessori system of education is that “the child is in a continual state of growth and metamorphosis whereas the adult has already reached the norm of the species.”

To explain this, Dr. Montessori asserted that because of the failure of adults to recognize the true nature of children, the average adult tends to look upon the child simply as a miniature adult with no economic or social value. His value lies all in the future when he becomes an adult. However, the child, according to Dr. Montessori, is not merely a potential adult with no constructive social value merely “passing” from non-entity to future citizenship. He is a social entity of the highest constructive value. He is, in fact, “the other pole of humanity.” He is also a producer. He has a constructive part to play and is just as important as an adult, if not even more so, in building up civilization.

Just as every adult citizen enjoys certain rights and privileges, each child also has certain inalienable rights as a citizen. Unfortunately, however, these were not recognized by adults in the past and are still

4) DSoliven, P.S. A Point of Awareness: “Quality Kindergarten Teaches All You Need to Know.” The Philippine Star, 1998.

not being recognized in some parts of the world not necessarily through a deliberate intention to deprive children, but simply because of ignorance of their true nature. That is why Dr. Montessori speaks of the child as the “forgotten citizen.”

Anyone who aspires to respect the developing interior life of a child must, therefore, respect certain elementary rights. Among these are the right to independence, activity, and explore the world on his own. To which Dr. Montessori adds the right to claim suitable learning conditions(i.e., a prepared environment that he will need in his great task of creating the essence of his mental life.⁵⁾)

The OBMCI Casa Curriculum’s Contents and Teaching Methods and Strategies Utilized by OBCMI Teachers to Promote EIU through Respect for Human Rights and Dignity.

The OBMCI Casa Curriculum makes use of 177 hands-on apparatuses for practical life activities, sensorial life activities, language, math, and cultural arts(divided into botany and zoology, geography, history, science, and music and arts).

- **Practical Life:** The materials and the exercises in practical life provide the child with training for independence in self-care and caring for the environment. The materials also provide exercises in movement, which instill concentration, order, and discipline both in mind and body. Activities such as sweeping the floor, combing one’s hair, powdering one’s face, pouring liquids, and cutting and pasting pieces of paper not only provide exercises in independence but also discipline the child’s will, mind, and body. They provide training for purposive behaviors that lead to well-disciplined and orderly personal development.
- **Sensorial Life:** This subject uses materials and exercises that aim to sharpen the five senses of a child, enlighten his perception of

5) Standing, E.M. Maria Montessori: Her Life and Work, 1957.

the environment, and develop his intelligence. This is subdivided into five areas, namely, visual, auditory, tactile, olfactory, and gustatory.

- **Language:** This provides the child with materials that develop his writing, reading, and communication skills. Writing is taught gradually from the preparation of the hand, wrist, and elbow to printing and finally to calligraphy writing. Reading starts from sounding off individual letters to reading words, sentences, and paragraphs with comprehension. Oral recitation is an integral part of language for it helps satisfy the students' need to express their feelings and ideas. The activities in the subject include oral games, talks, and conversations. Physical activities include miming and acting. The child develops confidence and social sense through poetry reading and annual school programs. Intellectual curiosity is met through news sharing and storytelling.
- **Math:** The materials and exercises in this subject are grouped into four, namely, Group I materials introduce the numbers 1 to 10, Group II materials teach the decimal system, Group III materials teach the four basic or linear operations, and Group IV materials teach fractions. These exercises also develop the students' "mathematical minds" that lead to precision, order, and logical thinking.
- **Cultural Arts:** This subject introduces the students to the vastness of the world and what it has to offer. It is subdivided into geography, history, botany and zoology, science, music, and arts. Geography introduces the students to the world and its facets from land and water forms to the seven continents. In this subject, the Asian countries, including the Philippines, are taken up. The lives of the people in different countries are likewise taught. History teaches the concept of time. Botany and zoology provide materials that make the students aware of plants and animals and how to care for them. Science caters to the students' need to satisfy their curiosity about the world through various experiments with air, water, magnets, colors and shadows,

heavenly bodies, light, and electricity. Music and arts help develop the students' appreciation for music, creativity, and aesthetic sense.

- **Personality Development:** Although not a subject per se, personality development is an important component of OBMCI casa teachers' evaluations of the personal and social development and progress of each child. This includes the students' behavior at work and social behavior. The students receive separate grades in this subject reflected in their progress reports. Under behavior at work, the following virtues that should be exhibited by students are evaluated accordingly-concentration on work, activity level, initiative to work, order, persistence, confidence in doing work, realistic reactions to failure, ability to rise to challenges presented by hard tasks, and independence. Under social behavior, the following are observed and evaluated-positive disposition, ability to express feelings with confidence, ability to control one's temper and negative emotions such as anger, comfort in the company of an adult, ability to show concern for one's classmates, and ability to follow instructions.

C. Education for International Understanding and the Schools Objectives

OBCMCI's programs and activities were found to be consistent with its objectives in terms of understanding the characteristics and true nature of children by establishing right relationships between children and adults based on respect for and understanding one another and promoting and upholding the rights of children such as the right to independence, activity, explore the world on his own, and have a suitable prepared environment so that he can become a self-directing agent in his journey from childhood to adulthood.

OBCMCI's casa teachers primarily utilize the Montessori system, materials, and prepared environment. However, their teaching

methods are not limited to these materials. Small group discussions, poetry reading and storytelling, news sharing, engaging in artistic and musical activities, and field trips are frequently used as well.

Box 2. Case Study on Human Rights Education for International Understanding: The OBMCI Experience(Excerpts from Anecdotes Told by Parents)

1. Independence expressed through one's ability to make choices

"Before their Montessori days, my children had a hard time making choices, especially when buying clothes. We often ended up buying identical dresses of different colors so they were often mistaken for twins. After two years in school, however, they learned to choose what they really want. We finally found out that their choices and preferences were as different as night and day."-Delia B. Jimenez(Greenhills Branch)

2. Fulfillment of the cycle of work: development of skills in decision making

"I believe that the 'work time' that they have in casa is a very effective way in developing this trait. My son, upon coming home, always puts all of his things in the proper places after use. Even in the evening, as young as he is(six years old), he prepares the things he needs for the next day. My daughter who is a second-year student is very organized with her things. She developed this important trait. I believe it is because of the training she had at OBMCI."-Judy Ann de la Cruz(Angeles Branch)

3. Respect for one another expressed through waiting for one's turn

"My two daughters often argued on who would be the first to be served when they were small, but when my eldest was enrolled in OBMCI, I noticed that she always gives way to her younger sister and waits for her turn to be served."-Delia B. Jimenez(Greenhills Branch)

"Being a Montessori student, we observed that Dana has become a patient child. On one occasion, right after Holy Mass, I told her to

approach the priest to ask for his blessing as this is commonly done by the priest in our parish. Naturally, the children rushed to get ahead of the others but Dana instead allowed others to get through and waited for her turn very patiently.”-Lani D. Estrera(Santa Ana Branch)

4. Helping others is a way of life for the Montessori child

“After years of schooling in OBMCI, my kids make helping others their way of life. Before their school years, they were not interested in doing household chores. After barely a few months at OBMCI, however, they started offering help to our household helpers like wiping dishes and setting the table.”-Delia B. Jimenez(Greenhills Branch)

3. Building Bridges for Understanding and Peace: The Case of the Center for Peace Education, Miriam College

By Ms. Helen Sophia Chua-Balderama

What is peace building?
Does it have a deep meaning?
No, my friend, it only needs understanding
And a lot of loving and caring.

Listening to them, you can learn something.
Lending them your ears is worth giving.
Lending them your heart is worth loving.
Giving them friendship is worth living.

-*Janine Alcantara and Francesca Ramos, Miriam College High School*⁶⁾

6) Alcantara, Janine and Ramos, Francesca "Peace Building," Pag-Asa: A Miriam College and Rajah Mudas High School Joint Publication, April 2006, p. 10.

A. Background

Peace is a core value expressed in Miriam College's vision-mission statement as an educational institution⁷⁾. Peace education in the college started in the early 1980s but, more specifically, it can be said that the idea of peace education took roots in 1988, when a three-unit college-level course, "Introduction to Peace Studies," was included in the international studies curriculum. One year later, a peace core group (now called "CPE Associates") composed of administrators and faculty members from various units was convened. In 1991, the school committed itself to becoming a zone of peace. In its declaration, the community pledged to promote caring relationships, cooperation, nonviolent conflict resolution, a simple lifestyle, and activities related to promoting peace and social concern. In 1993, the Grade 7 students of the school used a peace-oriented social studies curriculum and textbook. The year also saw the introduction of sessions on nonviolent conflict resolution for college freshmen. This training was extended to Master of Arts in Education students in 1997 and high school students in 1998.

- **Mission:** In 1997, the CPE was established, which became instrumental to the more systematic training of Miriam faculty members and students on peace education. The center's mission was to help advance a Culture of Peace through education wherein the culture was defined as a set of values, modes of behavior, and ways of life that reflects respect for life and human dignity; rejects violence in all forms; prevents violent conflicts by tackling their root causes; and recognizes the importance of cooperation, tolerance, and dialogue.
- **Objectives:** The center's specific objectives are to institutionalize and strengthen the peace education thrust of Miriam College

7) Miriam College.(2007). Web site: <http://www.mc.edu.ph/about.html>. Date accessed: July 7, 2007.

through faculty training, curriculum development, and student development programs; help promote a Culture of Peace in the larger society by sharing Miriam College's inspiration, knowledge, and experiences with other groups and educational institutions, including those that are underserved; and network and develop partnerships with other peace-oriented groups and all people of goodwill toward building a Culture of Peace.

B. Best Practices

Bringing Peace to the Heart of the Learning Process.

The CPE is active in peace education circles mainly on teacher training on peace education, student development, curriculum development, materials development, peace advocacy, and networking (national and global). The students undergo training and development in conflict resolution and peer mediation through trainings and youth conferences.

The CPE launched the Peer Mediation Program and published materials such as the Peer Mediation Sourcebook and the Peace Education Teacher-Training Manual. As an outreach activity of Miriam College, the CPE has conducted teacher-training and student workshops for other schools throughout the country as well as training for other marginalized groups such as urban poor women and OSY. It has also organized regional and international events such as the Asia/Pacific Youth Conference on the Culture of Peace and the International Institute on Peace Education. It initiated a peace education network⁸⁾ and is actively engaged with other networks, including the Mindanao Solidarity Network, the Asia/Pacific Network for International Education and Values Education, and the Global Campaign for Peace Education of the Hague Appeal for Peace Events.

8) Castro, Loreta, et al. Learning Experiences Study on the Civil-Society Peace Building in the Philippines: Peace Education Initiatives in Metro Manila, UNDP Manila Office, Volume 4, 2007, pp.32-35.

Twinning Program between Miriam College and Rajah Mudah High School.

Armed conflict and displacement have been disrupting people's lives in conflict areas in Mindanao for many years now. Although a peace accord was already signed by the GOP and the MNLF in 1996, there are still problems regarding its implementation to this day. A second large resistance group emerged in the late 1980s, the Moro Islamic Liberation Front (MILF), which did not even participate in the 1996 Peace Agreement between the GOP and the MNLF. The armed conflict between the GOP and the MILF, in the last decade has caused much destruction and suffering to both combatants and non-combatants. In the war that started in Pikit, Cotabato, last February 2003, hundreds of thousands of civilians were displaced. The GOP and the MILF have resumed peace talks with the government of Malaysia as mediator. Reports indicate that the peace process is progressing between the two and it is hoped that an agreement toward a comprehensive, just, and enduring peace would come to fruition.

While most of the political decisions regarding separatist movements and conflict resolution initiatives lie in the hands of people in the government, other stakeholders, including educational institutions, should also rise to the challenge of supporting the "formal peace process" with a "people-to-people peace process." Historical circumstances have created and deepened prejudices between Christian and Muslim believers. Although the roots of the armed conflict are really political and economic in nature, some have used religious differences to exacerbate the conflict. Generations of youth have been receiving negative messages about one another's religious group and this cycle has largely been perpetuated by fear of and ignorance about the other.

It is against this backdrop that the CPE initiated the "Twinning Project" between Miriam College, a Catholic school located in Metro Manila, and Rajah Mudah High School, a public school attended by

Muslims located in Pikit, Cotabato. The latter is a conflict area in Central Mindanao. Rajah Mudah High School was recommended by a partner organization that operates in Mindanao, the BALAY Rehabilitation Center.

Building Bridges of Understanding and Peace from a Project to a Program

The theme of the project is “building bridges of understanding and peace” and its long-term goal is to enable both schools to become SOPs. As a preliminary objective, the project seeks to enable both Miriam College and Rajah Mudah High School students to gain better understanding of each other’s culture and break down barriers of prejudice that currently exist between Muslims and Christians.

- **Letter Exchange:** The project was simultaneously launched in August 2004 by Miriam College and Rajah Mudah High School. The exchange has been going on for the last three years. It basically involves an average of 6-7 monthly correspondences among student participants that serve as a venue for intercultural and interfaith understanding. Friendships are formed and negative first impressions and doubts are vanished. As one of the students expressed:

Lisa ang ating lahi, (We are of the same race,)

Iisang kulay, tanging kayumanggi, (We are of the same skin color,)

Tayo dapat ang magtutulongan, (We should help each other out,)

Tanggapin ang kapwa maging sinuman. (We should accept everyone.)

Pag-ibig sa sarili, sa kapwa tao; (Love for oneself, love for others,)

Susi natin sa pagsugpo sa gulo, (Are key to solving conflicts,)

Respeto, paggalang ating ihasik, (Let us respect and accept one another,)

Nang mamuhay tayo ng sagana’t tahimik. (So we can all live in

peace and progress.9)

- *Mohaguiara Kinga*, Rajah Mudah High School, Mindanao¹⁰⁾

Student-teacher Outreach

During the last Mindanao Week of Peace(November 2004), the CPE as well as the faculty members and students involved in the project sold lugaw or rice porridge to raise funds for the project. The money that was raised helped build two very simple classrooms for Rajah Mudah High School. A small portion of the proceeds was also used to help Bantay Ceasefire, an NGO that monitors the group compliance with the Ceasefire Agreement of 1997. A group of alumnae, the Maryknoll College Class of 1979, has also been supporting the Twinning Project.

Joint Publication

The first joint newsletter was published by the students involved with the project on April 2005. It featured reflection essays, works of poetry, and drawings submitted by students of both schools. Their contributions showed how much they appreciated the experience of writing to and developing friendships with one another; realizing the problems of the Rajah Mudah community because of armed conflict; and understanding the need for justice, mutual respect and acceptance despite differences, cooperation, and solidarity. The newsletter called "Pag-Asa," a Filipino word(used in both Tagalog and Maguindanaon) that means "hope," was aptly named because hope is an essential element of peace building. To date, 44 essays, 25 poems, and one short story have been written by students of Miriam College and Rajah Mudah High School as part of the three-year program. The

9) The translation is an informal attempt of the author to give the reader an idea on what the poem is all about. It has no official approval from the Komisyon ng Wikang Filipino(November 25, 2007).

10) Kinga, Mohaguiara, "Liwanag sa Sinag ng Araw," Pag-Asa: A Miriam College and Rajah Mudah High School Joint Publication, April 2006, p. 10.

newsletter is published every April since 2005.

Joint Seminar/Sharing of Experiences

On May 2005, the administrators and teachers involved with the project held a joint seminar in Midsayap, Cotabato. The Rajah Mudah High School teachers presented some facts about the Mindanao culture and history in general and in the context of their peace education efforts in Pikit, Cotabato and in their school. In particular, Miriam College's teachers, on the other hand, shared their knowledge on teaching-learning strategies and main themes of peace education. The informal interaction between Miriam College's faculty and Rajah Mudah High School students and faculty resulted in a set of planned activities for the period spanning June 2005 to March 2006.

Resulting Activities

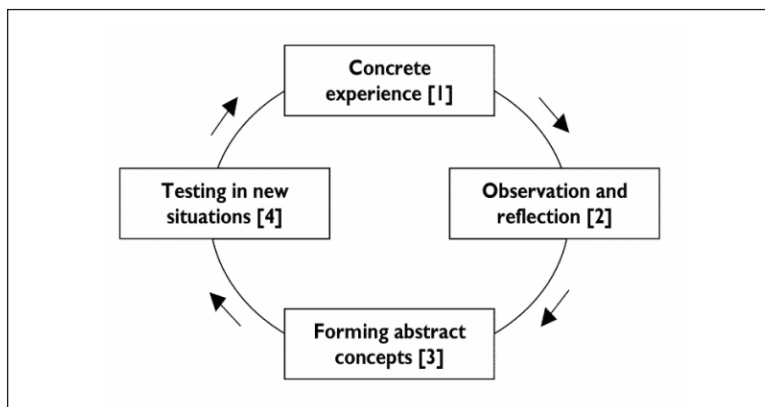
The interaction and sharing among the participants via letter correspondences culminated in the celebration of the "Mindanao Week of Peace." On this particular occasion, the achievements, lessons learned, and experiences gained were discussed in a workshop on youth peace building held in November 2005. The aim of the activity was to develop the capacities of students as agents of peace in their respective spheres and encourage their schools to become SOPs.

- **Letter Exchange Continuation:** During the same workshop, Miriam College, Rajah Mudah High School, and the CPE decided to continue the correspondences from 2005 to 2006, marking a renewal of the program cycle.
- **Creation of the Saura no Kalilintad Club:** During the aforementioned training workshop, Rajah Mudah High School students also planned to set up a peace club. In 2006, they established a club called "Suara no Kalilintad," which means "voices of peace." To help build up the capacity of the club, 10 student club leaders were invited by the CPE to attend a peace-building workshop for Asia/Pacific youth leaders that it organized

in September 2006.

C. Analysis: David Kolb's Experiential Learning Cycle Versus the Learning Approach of the Twinning Program Between Miriam College and Rajah Mudas High School

Figure 2. Experiential Learning Model



Source: Kolb and Fry, 1975.

The Kolb and Fry(1975) experiential learning model states that the learning cycle can begin at any one of four points and that it should really be approached as a continuous spiral. However, it is suggested that the learning process often begins with a person carrying out a particular action then seeing its effect on a situation. Following this, the second step is to understand the effect on a particular instance so that if the same action is taken under the same circumstance, it is possible to anticipate what will follow. In this pattern, the third step is understanding the general principle under which the particular instance falls.¹¹⁾

Examining the learning approach adopted by the CPE for the

11) Smith, Mark.(October 23, 2007). David A. Kolb on Experiential Learning. Web site: <http://www.infed.org/biblio/b-explrn.htm>. Date accessed: November 15, 2007.

Twinning Program, similarities with Kolb's experiential learning model appeared. One would find, for instance, that there is "a match" between the elements mentioned by Kolb and those of the program beginning with the concrete experience, reflection, abstract formation, and testing based on abstract formations.

- **Concrete Experience:** Students from Miriam College and Rajah Mudah High School were assigned partners to exchange letters with. This was an actual opportunity to understand a person who came from a different familial, cultural, and even sociopolitical background. It was the first time for many of the students of both schools to exchange information and interact with persons from the other side of the country. Indeed, the whole learning process of the Twinning Program started from concrete experiences since the participating students were primarily strangers to one another. In addition, these students had no formal training on peace studies before participating in the program.
- **Observations and Reflections:** The first exchanges among the students started in the last quarter of 2004 up to the first quarter of 2005. These provided the students an opportunity to reflect on the subject of peace and understanding specifically against a backdrop of the Mindanao conflict that the students of Rajah Mudah High School are experiencing. After reading the articles, essays, and poems and looking at the artworks submitted by the participating students, one can claim that they were indeed results of deep observations and reflections on the part of the students who created them. The following quote from a student's essay (from Rajah Mudah High School) supports this:

"Dapat matutunan nating irespeto ang ating mga sarili nang sa gayon magkaroon tayo ng mabuting pakikitungo sa ating kapwa. Ang workshop na naganap ang siyang nagmulat sa akin kung paano magpatawad. Ang mga salitang "maggahal," "magpatawad," at "rekonsilasyon" ay kailangan nating

matutunan upang makamtan natin ang kapayapaan."¹²⁾ ("We should learn to respect ourselves so that we can relate well with others. The workshop taught me how to forgive. We need to learn the concepts of "love," "forgiveness," and "reconciliation" in order to achieve peace."¹³⁾

- **Formation of Abstract Concepts:** Upon reading the articles, essays, and works of poetry, it is evident how engaging in letter correspondences changed the perspectives and initial thoughts of the students toward one another because of the opportunity provided by the program.

In the sample works of the students, they expressed their realizations after the correspondences. Look at an example below.

Peace shall come to all
If we have peace in ourselves
Peace shall come to the world
When we have peace with others¹⁴⁾

- *Felice Anne Cargo*, Miriam College

- **Testing in New Situations:** As previously mentioned, the letter correspondences have branched out to several activities. It can be intuitively induced, therefore, that the students were moved by their experiences to come up with other projects such as creating peace clubs, the decision to continue the letter correspondences with different sets of students, and participating in other workshops. Most of the articles and poems in *Pag-Asa* express these thoughts.

12) Guiamaludin, Abdulrasid. "Pagtatagpo ng mga Magkakaibigan." *Pag-Asa*, A Miriam College and Rajah Mudah High School Joint Publication, April 2007, p. 7.

13) The translation is an informal attempt of the author to translate the excerpt. It has no official approval from the Komisyon ng Wikang Filipino (November 25, 2007).

14) Cargo, Felice Anne. "Peace Shall Come." *Pag-Asa*, A Miriam College and Rajah Mudah High School Joint Publication, April 2007, p. 12.

D. Lessons Learned from Miriam College s Center for Peace Education

In sum, it can be said that the activities related to the Twinning Program have been sustained for the last three years with actual results such as the joint publication that comes out every year after a training or workshop where experiences gained during the letter exchanges are discussed and processed.

There are two approaches by which we can measure the said learning. First, determine if the changes in students' behaviors toward real situations will trigger them to exercise real values gained from peace education such as tolerance, openness, and understanding. This was proven by interactions among the students of Miriam College and Rajah Mudah High School, especially during trainings, workshops, and continued friendships between "pen pals." Second, directly observe if abstract concepts were imbibed by the students by examining and reading their published works in Pag-Asa. There can be no more succinct demonstration of how much a student learned from her experiences than she expressed in her essay:

"To summarize the lessons I learned from all these activities: knowledge about people from other religions can prevent misunderstandings. No matter how different our faiths are, I know that most people want peace in the world."¹⁵⁾

15) Balasolla, Samantha. "My Experience in Peace Activities." Pag-Asa: A Miriam College and Rajah Mudah High School Joint Publication, April 2007, p. 7.

4. Promoting Peace and Education for Sustainable Development through Adult and Continuing Education: The Center for Moderate Muslim Experience

By Prof. Taha Basman

A. Background

The CMM has become well entrenched in various Muslim communities in the country because of its activities geared toward their welfare. It has become an organization tackling the more important issue of educating/informing its fellow Muslims and non-Muslims about the deeper meaning of Islam, which zeroes in on moderation and tolerance.

For the activities and advocacies of the CMM to make the greatest impact on Muslim communities in the country, it is vital to encourage the female community members who have a strong influence over the other members of their Ummah to join and participate. Hence, the Sunday Women's Seminar or Continuing Education for Muslims (CEM) was initiated. The CMM also envisions to encourage the youth to campaign for peace and moderation even at an early age. The CMM envisions to protect the youth from becoming "radicals" in the future.

B. Best Practices

Reaching Out to Non-Mindanao-based Muslim Adults through Continuing Education.

The CEM of the CMM had its humble beginnings with less than 10 enthusiastic and curious women who sought clarification on matters regarding the teachings of Islam on moderation and tolerance. As such, an Ulama facilitated the CMM's meeting every Sunday morning to discuss relevant issues within 2-3 hours. Through simple word of mouth, the enjoyable CEM attracted more participants. Their number

started to double and triple until it reached about a hundred per week.

The weekly gatherings likewise evolved to include not just lectures and discussions facilitated by the Ulama, but also cooking lessons and other household tips from female community leaders and the participants themselves to make the sessions more interesting. The warm reception from women who felt that the Sunday forums gave them a chance to take refuge from their mundane activities as mothers and wives also spurred more interest in continuing the program. It gave them a sense of empowerment that made them more confident about raising their families according to the teachings of the pbuh(prophet).

CEM cum Livelihood Programs: A Merry Match of ESD

The increase in the number of CEM participants also gained the attention of other well-meaning organizations. This encouraged many groups to conduct livelihood, micro-financed entrepreneurship, and other kinds of lectures for the attendees. Through the TESDA and the Department of Science and Technology(DOST), the CMM was tapped to provide continuing education programs for some other government projects as well.

Promoting CMM Programs in Other Parts of the Country

Word got around about the success of these seminars, so the same type of program was utilized by other branches of the CMM such as those in Quiapo, Pasig, Cavite, Cebu, Bacolod, Calamba, Davao, Zamboanga, Marawi, and other municipalities in Lanao del Sur. The involvement of more women made the advocacy for peace, moderation, and tolerance effective among Muslim community members nationwide due to the strong role that mothers play in Muslim families. The youth also became attracted to attend CMM programs through the encouragement of their mothers who were CMM members.

As expected, the female participants echo what they learn from the CEM to their families, relatives, and friends. Many of them even bring their children to the Sunday gathering to create an even homier atmosphere within the growing circle of what is now called the “Sunday Women’s Group (SWG).”

Educating Muslims and Caring for Youth Peace Education

The center envisions to provide the Muslim community with education that will inculcate a sense of responsibility toward educating the less-fortunate youth in the community. The CMM draws in the youthful members of families to become part of the campaign for peace and moderation at an early age. The CMM wants to prevent them from becoming “radicals” in the future. Thus, sports activities were also made part of the programs to attract more Muslim youth to advocate peace.

C. Moving Forward the Center for Moderate Muslim Way

The CMM’s deep involvement with interfaith organizations made possible the different programs it now undertakes. The free computer literacy program was made possible by the donation of 25 computers from CORDAID through the Catholic Bishops Conference of the Philippines (CBCP) Ecumenical Commission on Interfaith Dialog. Since its establishment in 2003, it has now graduated over 4,000 individuals, Muslims and non-Muslims alike.

The CMM’s regional affiliation made possible the implementation of its other allied activities such as the Imam Training Program, Youth Madrasah, and the CMM Sunday Women’s Program. The CMM was also granted by the Maharlika Elementary School free use of its classrooms during weekends and the summer vacation. Its meager resources were further augmented by private individuals and organizations who took notice of its worthy activities through its monthly publication, Universal Message.

III . Summary

The Philippines is faced with challenges in terms of peace and order. It suffers from political instability in many parts. It also suffers from armed struggles initiated by resistance groups and leftist movements. Several families in it are also greatly affected by the conflict in Mindanao brought about by misunderstandings between Muslims and Christians.

Even though the Philippine government already introduced a broad range of initiatives to support the peace process and advance a Culture of Peace in the country, the educational system is also critical in promoting the agenda of finding a just and peaceful solution to armed conflicts and political upheavals.

Educational institutions are at the forefront of peace initiatives. Nonviolent campaigns such as integrating peace education into curricula; organizing interfaith activities, peace seminars and conferences, and teacher-training for peace; setting up continuing education programs somehow raised people's awareness of peace education. Models, exemplars, researches, and best practices are pathways that will cultivate better awareness and understanding about the root causes of conflicts and violence and encourage pledges for and commitment to peace education.

The Philippines has well-built legal support policies that help promote education for peace and international understanding. These are, in fact, mandated in the 1987 Philippine Constitution, the Education Act, and other educational policies. The country also exhibits a strong atmosphere of support to implement programs and projects related to EIU. There also appears to be strong involvement on the part of NGOs to bring peace programs to many vulnerable regions in the country. Such local and international NGOs are assisting the country in addressing peace problems and bringing accessible, effective, and quality education, especially to Muslim learners.

The four case studies showed that EIU through peace and human rights education in the context of education for sustainable development can build a critical mass of Filipinos who will reject wars and promote social security. Education can play a role to direct the children, youth, and adults toward peace building and better understanding of cultural differences. It should also be noted that when institutions adopt a peace culture, establishing local and international organizations and putting up resources for various peace-building initiatives become possible. Educational intervention can effect changes in the minds of men and build a lasting and substantive foundation for peace based on justice and respect for human rights.

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Appendix 1

Focus Group Discussion Guides (Students/Children/Youth)

FGD/Interview No.:

Date of recording:

A. Background Information (School/Case)

Name:

Classification: () Private () Public

B. Background Information(Children/Students)

Name:

Age: Gender: () Female () Male

C. Life in school. What do you like most about the peace/human rights lessons given to you?

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.....
.....

D. Please state your own realization/experience/good moments in the lessons provided to you on peace/human rights education?

.....
.....
.....

E. Try to recall the incidents before you learned the lesson on

.....

F. What was happening to you at that time?

.....

G. Which of lessons above would you consider the most significant in your life? Explain.

.....

.....

.....

H. Do you find peace/human rights lessons relevant to your current situation? If so, why are you not in school?

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.....

I. Anything else important to you personally and to your education that you would like to share with me is most welcome. Please have your final say.

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.....

.....

Thank you!

Appendix 2

Focus Group Discussion Guide (School of Peace)

Welcome and thank you for coming to participate in this FGD meeting. The purpose of this FGD is to get your perceptions, opinions, views, comments, and suggestions regarding the current peace and human rights policies with the view to improving or strengthening them for the benefit of both Muslim and non-Muslim pupils and students. Because your responses are personal perceptions and views, there will be no right or wrong answers; only different perceptions and points of views. Thus, I encourage you to be very open as you voice out your ideas. Your responses to the questions I will pose will be kept strictly confidential.

1. What are some of the most perplexing problems faced by Muslim learners studying in your school? Please cite examples or actual cases.
2. What peace and human rights policies are being implemented/carried out by the SOP to address the problems you mentioned? In your opinion, how effective are these policies when carried out in the schools where there are Muslim children?
3. If there are educational policies, laws, rules, or regulations that should be strengthened, amended, or repealed in order to improve peace conditions in the community, what should they be? Please elaborate or give examples.

4. As a school head/teacher/parent, what lessons are integrated to bring about peace and human rights? Please give specific lesson exemplars or cases, which help promote peace and human rights education?

5. Lastly, in very specific terms, what do you suggest to our DepEd officials(national, regional, division, district, or school level) to make the implementation of educational policies, rules, or regulations more user-friendly to our Muslim children and youth in the public elementary and secondary schools here in Mindanao or elsewhere in the country?

Thank you!

Appendix 3

Summary Matrix of Selected Philippine Legislations and Policies on Peace and Human Rights Education

Batas Pambansa(BP) No. 232 or Education Act of 1982

This provides for the establishment and maintenance of an integrated system of education. It provides a national development goal that endeavors to achieve and strengthen national unity and consciousness as well as preserve, develop, and promote desirable cultural, moral, and spiritual values in a changing world. It also states that the state should promote the right of every individual to relevant quality education.

DepEd Order No. 53 s. 2001

This policy supports the constitutional guarantee on the right of citizens to freedom of religion and nondiscrimination on the basis of sex, religion, creed, or color. The DepEd also encourages all schools to reevaluate their policies to ensure that these are sensitive enough to respect the plight of Muslim students who attend them. The policy is very specific in allowing all Muslim students, specifically female Muslim schoolchildren, to use their veils or headdresses inside the school campus. Furthermore, in physical education classes, Muslim girls shall not be required to wear shorts and shall be allowed to wear appropriate clothing in accordance with their religious beliefs.

DepEd Order No. 51 s. 2004

This policy introduced a standard curriculum for the subjects,

Arabic language and Islamic studies, in madaris and the teaching of secular subjects(English, math, science, and Makabayan) in madaris that wish to be recognized by the department.

EO No. 626

In a move to strengthen her advocacy for interfaith dialog as a tool for peace and understanding, President Gloria Macapagal-Arroyo signed an EO creating a National Committee on Interfaith Cooperation. EO No. 626 intends to “consolidate, rationalize, and ensure the consistency of the country’s policies and position on various interfaith initiatives and forums in and outside the country.” The Philippine government is at the forefront of the advocacy for interfaith dialog as a legitimate tool for conflict resolution, peace, and understanding in the world.

EO No. 570

EO No. 570 issued on September 2006 entitled, “Institutionalizing Peace Education in Basic Education and Teacher Education,” mandated the DepEd to mainstream peace education in the basic formal and nonformal education curricula; utilize existing peace education exemplars and other peace-related modules; and enhance the knowledge and capabilities of supervisors, teachers, and nonteaching personnel on peace education through the conduct of in-service trainings.

AO No. 290

This policy created a technical working group to develop the Comprehensive Mindanao Education Program(CMEP). The CMEP envisions to provide more focused delivery of education services as a means to attain overall peace and socioeconomic development in Mindanao from 1997 to 2014.

Field Visit

On behalf of APCEIU, Ms. Johanna ma. Encabo, Junior Programme Specialist, Research and Development Team undertook a field visit to the Philippines from 17-22 June 2007 to carry out the missions such as: 1) to award the researcher as a winner of 2007 Best Case Study of EIU Experiential Learning Programme; 2) to give a guideline on finalizing the report of case study; and 2) to interview teachers, headmasters, scholars and students involved in the research and encourage them to continue and enhance further activities related to EIU.



▲ Meeting with the Researchers

▼ Awarding of Certificate



- ▶ School Visit to the Center for Moderate Muslims(CMM)
Headed by Prof. Taha M. Basman Who is Also
Commissioner in UNESCO National Commission of
the Philippines





▼ CMM- Hamdani Day Care Center



▲ Center for Moderate Muslims(CMM)



► School Visit to the OB Montessori School



► Students of J. Marquez Elementary School of Peace



▲ The School of Peace integrates peace modules into the curriculum that help cultivate values and attitudes.



◀ The school uses materials and exercises which provide child training for independence in self-care and care of the environment.

