

Conversations: Peacebuilding in Mindanao
April 9-10, 2014
Ateneo de Davao University

Workshop: PEACE EDUCATION

In matrix form:

Thematic Areas	Suggested Peacebuilding Objectives/Initiatives			Suggested Reporting and Sharing Mechanism (to work with ECID)
	Increasing Understanding on the Peace Process (Comprehensive Agreement on the Bangsamoro; Bangsamoro Basic Law; BM Transition Process)	Increasing Participation in the Peace Process (BBL consultations, Plebiscite, BM elections, transitional bodies)	Strengthening people to people relationships (dialogues in issues and implications to people/s; joint actions on peace issues)	
Peace Education in Schools/ Communities	<p>1. Brief historical antecedents of the peace process re Bangsamoro</p> <p>Focal inst. ADDU Coordination: send materials to Ateneo</p> <p>Resource persons: Prof. Rodil, Bro. Karl Gaspar, Dr. Heidi Gloria Long-term: history of Mindanao</p> <p>2. There is a need to</p>	<p>1. Long-term: engage in transformative education</p> <p>2. Localized conversations done in different avenues (sports, plays, cultural dance, etc.)</p> <p>Content: to build relationships, talk about the peace process, peace resources/positive stories</p> <p>3. Identify key persons who would be able to express/engage the experiences</p>	<p>1. Create spaces where people can come together</p> <ul style="list-style-type: none"> - Encounters (talk about differences and similarities) - Understanding each other's culture/religion - In communities/ in schools - Concrete activities (program on disaster mgt, tree planting, etc.) - Day to day life (using moments to educate, increase understanding) opportunities to 	

	study/analyze (as an individual/ group/ forum, etc.) the agreement with peace education be incorporated in the curriculum.	from the ground with congressmen, senators, and policy makers	build relationships	
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In narrative form:

Objective 1. Increasing Understanding on the peace process

- In Cotabato, there was a speakers' bureau formed to disseminate the content of Bangsamoro to teachers. Teachers should be educated about Bangsamoro agreement; then the teachers relay the information to the students.
- It is important to look from the view point of the schools.
- Share some narratives of the experience re Bangsamoro
- Write down briefly the historical antecedents re Bangsamoro peace process
- Whatever history/resources we have, we should use them for the brief narrative to understand the why's and what's
- From the commonwealth period to colonization, migration into Mindanao, all of these things should be understood as part of the historical antecedents. If injustice is the central issue, there must be a historical account of the injustice. It's very urgent, it is something that has to go to all over Philippines. It is a national issue. Sending of settlers were national decisions.
- If catholic educators can speak with one voice, it would be a great contribution to the Bangsamoro peace process.
- It is not necessary to back-up everything, there should be room for discussion especially from the ground/community
- The stories from the ordinary people who experienced should be heard.
- There were big words which came out from the discussions, but there is a very big gap, it should go to the inter/intra-religious group.
- There is a material re history of Mindanao in CRS.
- Zamboanga is not included in the Bangsamoro, Pillar College is not welcome of it. So she would want to know the history of Zamboanga and Pillar College why they do not welcome the idea.
- Whose history is relevant? History from different ethnicities vary thus complicates the issue of education.
- There are a lot of shared knowledge that is common to people; there is something common where everybody can agree on it.

- There should be shared understanding of the historical antecedents of the peace process of Bangsamoro; Bangsamoro comes from the MNLF and was taken over by the MILF.
 - If there is injustice that is discussed, it should be that injustice that would lead to why the Philippines now is saying that autonomy should be given.
 - Clarification: Bangsamoro includes other sectors. Why not then include the discussion of the issues in the IPs.
 - The comprehensive agreement of Bangsamoro's historical antecedents should be learned. The issues among the IPs should be included in it.
 - Educators should be provided with materials re these historical resources.
 - It is suggested that ADDU prepares the materials. (Fr. Tabora says yes to the suggestion so long that there materials from other institutions be available for consolidation and reproduction.
 - Expertise of Mindanao historians should be tapped.
 - Dr. Heidi Gloria once come up of the history of Mindanao.
 - Someone should write a book re Philippine history with the history of Mindanao and the history of Bangsamoro in it. Presently, Philippine history tackling Mindanao is still very broad.
 - In UIC, the book they use includes history of Mindanao.
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- Somebody has to study the agreement and shall serve as the focal person.
 - Localizing it would be very difficult.
 - The prior commitment must be, read the annexes and the agreement. We all have to commit ourselves in studying these since our first basis are from heresy. The idea is to stimulate thought and discussion.
 - Before we invite anybody, we need to read and understand it. The next part would be we would be recommending something to the congress where the recommendation is with conviction.
 - The study should be expanded to a workshop so that history will be studied in a more comprehensive manner.
 - We create activities in our respective institution. It should not be postponed.
 - There is a course/subject which discusses history and relationship between Christian and Muslim (peace education). This could be done using multimedia to hasten the learning. There could be symbolic activities as a group which would show the sentiments of the Mindanaoans that there is also peace in the island. Congress can be done and can be replicated; war isn't just war at arms but also about poverty. Poverty pushes rebellion.
 - A module was expected to be reproduced and Ateneo de Zamboanga was tasked to do it. But it was not materialized.
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Objective 2. Increasing participation in the peace process

- The conversations activity will be replicated in their own places. Key speakers will be invited. This activity initiated by ADDU/CEAP must be localized.
 - Sports can be a venue to promote peace education. Mindanao-wide sports activity for peace is being initiated. Then the same is to be done in their local areas.
 - Generally, the activity would be conversations (on the ground/and in different levels).
 - Another suggestion would be cultural dance/plays/theatrical presentations regarding culture. There should also be an emphasis on the positive side of peace.
 - Comic form of the annexes (creative media) and infomercials can be done. Uneducated (marginalized) people do not have the access to technology.
 - In Cotabato, there is a radio-program which discusses peace and brought it to the community.
 - Peace education should be included in the curriculum in other courses.
 - The sentiments from the ground should reach the congressmen and the senators. They should be informed of the experiences from the ground.
 - A statement should come from the group and not as individual.
 - Transformative education addresses key issues today (environment, peace, poverty, gender and equality, etc.) and this belongs to the school. Everyone should be involved in this transformative education.
 - With the coming of the CEAP convention, educators will be taught on how to understand transformative education. Education must be transformative of society. But it should not belong to the education department alone.
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Objective 3. Strengthening people to people

- Duplicate ADDU's slogan of honesty in their local areas. Slogans have psychological impact to people.
- There is a way to be engaged/associated with oneself to the local people. If you feel the way how they feel, there would be no problem in the issue of cultural diversity.
- The Muslims know a lot about the Christians; however, we know less of them. Both should meet half-way by knowing each other.
- Activities should not be limited to the academic community but to the society (outreach activities which bring people to come together).
- In doing this, can we now solve the personal perception of people towards others?
- In Kidapawan, Muslims are the minority. They come-up with a space which actually pooled people from different groups. Eventually, they interact with each other.
- Understand your religion and other religions (inter/intra-faith)
- Disaster management is a program that can be a venue where people of different religions/beliefs can come together and do a common cause. Another is tree planting as mitigation for climate change.
- DACS is open to students from other groups/religion/culture
- Strengthening relationship would be understood from the family. This can be strengthened among children. We have to know the history and can impart it to our circle not necessarily groups in an activity.