



Republic of the Philippines
OFFICE OF THE PRESIDENT
COMMISSION ON HIGHER EDUCATION



CHED Memorandum Order (CMO)
No. 42
Series of 2021

Subject: SUGGESTED GUIDING PRINCIPLES AND PRACTICES ON PEACE EDUCATION/STUDIES FOR HIGHER EDUCATION INSTITUTIONS

In accordance with the pertinent provisions of Republic Act (RA) No. 7722, otherwise known as the "Higher Education Act of 1994", and by virtue of Commission en Banc Resolution No. **662-2021** dated **October 19, 2021** the "Suggested Guiding Principles and Practices on Peace Education/Studies for Higher Education" are hereby adopted and promulgated by the Commission.

All private and public higher education institutions are enjoined to use these guiding principles in integrating Peace Studies/Education into relevant higher education curricula.

I. INTRODUCTION

As stated in the 1945 constitution of the United Nations Educational, Scientific and Cultural Organization (UNESCO), it advances international peace and the common welfare of humanity through educational, scientific and cultural relations between peoples of the world. The promotion of peace through education is at the heart of United Nations Educational, Scientific and Cultural Organization's (UNESCO) mission to promote universal values of peace and non-violence, human rights and social justice, intercultural dialogue and mutual understanding which persists with growing urgency.

According to UNESCO, the approach to educating for peace is multidimensional, such that it links education with a range of activities that address the root causes of violence, from human security to sustainable development. The goals of UNESCO's education programmes and partnerships is the development of comprehensive systems of education that embrace the values of human rights, intercultural understanding and tolerance. Education for peace and non-violence promotes the knowledge, skills, attitudes and behaviors that reflect and inspire these values.

In order to promote peace, CHED formulated these suggested guiding principles and practices on Peace Education/Studies for higher education institutions. This suggested guide supports the implementation of the trailblazing CHED Memorandum Order (CMO) No. 1, series of 2019 "Integration of Peace Studies/Education into Relevant Higher Education Curricula". The aforementioned CMO carries forward in a more meaningful way the earlier pronouncements that had called for the integration of peace education, such as Executive Order No. 570, s. 2006 "Institutionalization of Peace Education in Basic Education and Teacher Education".

The integration of peace education/peace studies has also been a concern of other government agencies such as the Office of the Presidential Adviser on the Peace Process (OPAPP) as well as many civil society groups, to help promote non-violent responses to conflict and a just peace in the country.

II. RATIONALE

Peace education promotes a culture of peace that is transformative. It cultivates the knowledge base, skills, attitudes and values that seek to transform people's mindsets, attitudes and behaviors. It also seeks transformation by building awareness and understanding, developing concern and challenging personal and social action that will enable people to live, relate, and create conditions and systems that actualize non-violence, justice, environmental care and other peace values (Castro and Galace, 2010).

Cultivating a culture of peace in the Philippines has long been an initiative which flowed all over the regions. The search for lasting peace in particular parts of the country may be considered as one great motivation towards implementing various peace-building efforts.

Peace education, as a primary pillar in upholding peace has been one way to not only instill the idea of peace in one's mind, but also in forming an attitude about the significance of peace in human life in general. Thus, as one of the country's government institutions that have seen the value of peace education particularly in local communities, the Commission on Higher Education (CHED) moves to teach and promote peace towards sustainable development.

In order to cultivate a culture of peace in people's minds and behavior, the Commission issued CMO No. 1, series of 2019 "Integration of Peace Studies/Education into Relevant Higher Education Curricula" wherein all private and public Higher Education Institutions (HEIs) are enjoined to offer Peace Studies/Education in their respective curricula through integration/incorporation with other subjects such as history, social sciences, sociology, political science, management and humanities subjects or offer it as an elective.

CHED in collaboration with Miriam College – Center for Peace Education conducted a training program for selected faculty members of HEIs from the various regions of the country and as a complement to the training and to ensure the wider implementation of CMO 1, s 2019, the following suggested guiding principles and practices are being issued to assist the efforts of individual HEIs in either integrating key peace themes and perspectives into appropriate subjects/courses or developing separate or stand-alone subjects that are peace-focused.

III. GUIDING PRINCIPLES AND PRACTICES IN PEACE STUDIES/EDUCATION

These suggested guiding principles and practices are divided into six (6) parts:

1. Holistic concept of peace (incl. Levels of peace)
2. Peace education's goals and schema of objectives
3. Major or key themes that comprise peace education (content)
4. General teaching-learning process and teaching approaches
5. Attributes of a teacher of peace, and
6. A whole school approach as a preferred framework toward a peaceable school culture

The following discussion is abbreviated in the interest of manageable length, but the details can be found in the main reference cited below. ¹

Part 1: A Holistic Concept of Peace

Peace is not only the absence of war and other forms of direct/physical violence (idea of a negative peace) but is also about the presence of conditions of well-being and just/non-exploitative relationships in the various spheres of human life as well as between humans and the natural environment (idea of a positive peace).

The various levels of peace include personal or inner peace, interpersonal peace, intergroup or social peace, peace between and among states, and peace between humans and our Earth home and even beyond it. For those who believe in God or Sacred Source, this is also another important relationship.

Part 2: Peace Education's Twin-goals and Schema of Objectives

A. What are our overarching Peace Education Goals?

To learn...

- to cultivate awareness, concern and behaviors that lead to peaceful relationships, conditions and structures; and

To un-learn...

- unpeaceful patterns of thinking and relating and seek changes/transform people's mindsets, attitudes & values, as well as behaviors that, in the first place, have either created or exacerbated violent conflicts.

B. The following schema is an attempt to list the key knowledge areas, skills, attitudes and values that are integral to peace education. The list is based on a survey of peace education literature and of key informants/peace educators. The list is not exhaustive and is expected to evolve, as peace education practice and experiences as well as corresponding reflections on these experiences increase. The explanation for most of the items in the diagram can be found in the main reference cited below:

SCHEMA OF KNOWLEDGE, SKILLS, ATTITUDES/VALUES

| KNOWLEDGE | ATTITUDES/VALUES | SKILLS |
|--|-------------------------|--|
| Holistic Concept of Peace | Self-respect | Reflection |
| Conflict & Violence—causes & effects | Respect for others | Nonviolent |
| Challenges/threats to peace at various levels & esp. in the Philippines; Phil. | Respect for Life | Communication- incl. active listening & clear expression |
| Peace Processes, incl. efforts of government and civil society | Nonviolence | Conflict resolution, incl. dialoguing |
| Peaceful Alternatives: | Justice | Empathy |
| Nonviolence- Principles & Practice | Gender Equality | Critical thinking and analysis |
| Conflict Prevention, Resolution, & Transformation | Compassion | Problem-solving |
| Conflict-Sensitive & Peace-Promoting Approaches | Global concern | Decision-Making |
| Human Rights | Ecological concern | Imagination |
| Human Solidarity | Cooperation | Group Building |
| Democratization | Inclusivity | |
| Equitable & Sustainable Development | Acceptance of diversity | |
| Disarmament | Openness | |
| Eventual abolition of the war system as a means of resolving disputes | Reconciliation | |
| | Social Responsibility | |
| | Positive Vision | |

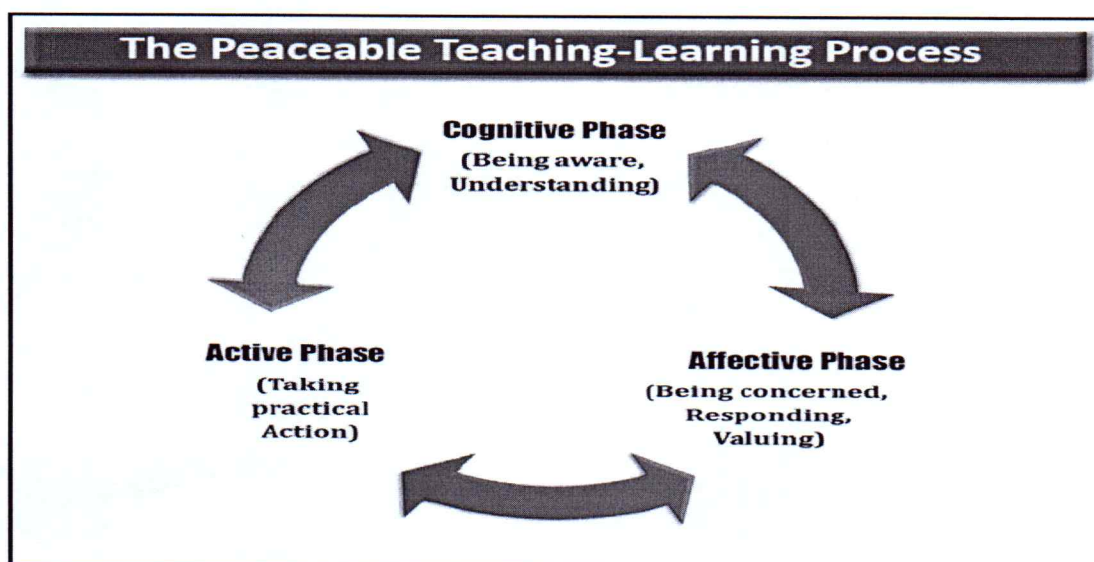
In the Philippine context, it is important to include in the discourse and in the application of the above schema the attempts of both the government and civil society to achieve peace and unity in Mindanao and other conflict-affected areas in the country. An additional dimension is elevating this yearning for national peace to the global level.

Part 3: Selected Key Themes of Peace Education/Peace Studies

- A. Upholding Human Dignity and Rights (including Indigenous Peoples' Rights)
- B. Promoting Nonviolence
- C. Resolving and Transforming Conflict
- D. Challenging War and the Tools of War
- E. Challenging Prejudice and Discrimination, Building Unity In Diversity
- F. Making Women's Participation Count/Gender Dimensions of Peace and Conflict
- G. Sharing the Earth's Resources (economic justice, global economic solidarity)
- H. Caring for the Earth (environmental concern, challenge of resource conflicts)
- I. Cultivating Inner Peace
- J. Recognizing Spiritual and Faith, including Indigenous, Traditions as Resources for Peace
- K. Harnessing Youth Participation in Peacebuilding and National Development

Part 4: A Peaceable Teaching-Learning Process and Teaching Approaches

The teachers are encouraged to use methods that are cooperative, participatory and dialogical. A few examples are cooperative learning approaches, reflection exercises, role playing or film showing followed by discussion and insight-harvesting, conflict resolution and perspective-taking exercises, use of stories, etc. The teaching-learning process tries to engage the cognitive, affective, and active dimensions of the learner. Whatever is the specific technique used in a particular cluster of lessons, the over-all process should cultivate not only the mind but also the learner's concern and empathy for others, as well as challenge or encourage appropriate and responsible personal and social action on the part of the learner. (Please refer to the 3 references below for suggested teaching approaches.)



Part 5: Attributes of a Teacher of Peace

Peace educators must be peace advocates. They need to be the models of the values and skills that they want the young people to develop. This means taking up the challenge of personal transformation in order to be credible agents of the peace message. Those qualities include, among others: s/he is motivated by service, has a positive vision of the future, is aware of important peace issues, makes the learners feel valued by being kind and fair, is respectful and open to diversity of ideas and cultural practices, and has skills of conflict resolution and nonviolent communication.

Part 6: A “Whole School Approach” (WSA) as Organizing Framework

It is helpful to aim for a “Whole School Approach” (WSA) as a **good organizing framework in doing peace education**. It is an educational approach that can more effectively promote a culture of peace, than just having a peaceable classroom because the WSA seeks to infuse or integrate peaceable perspectives and practices in **all** the facets of the school and in all learning spaces. The WSA also engages as many members of the school community as possible (students, faculty, administrators, staff), the wider community of parents, alumni, other stakeholders, and the larger society outside of the school as well. “All the facets of the school” refer to the various aspects of school life such as the school’s vision-mission, leadership & management style, the curriculum, teaching methods, policies and practices, student programs/activities, school structures and relationships, as well as social action for and with the larger community. A “Whole School Approach” is deemed a more effective way of creating change because the consistent and coherent integration and practice of peace values in the various aspects of the school facilitate and reinforce the intended outcomes.

The diagram below shows one model of the “Whole School Approach”ⁱⁱ:

Infuse peace perspectives into the life of the whole school



III. SEPARABILITY CLAUSE

Any provision of this Order, which may thereafter be held invalid, shall not affect the remaining provisions.

All CHED issuances or part thereof inconsistent with the provision in this CMO shall be deemed modified or repealed.

IV. EFFECTIVITY

These guidelines shall take effect immediately.

Quezon City, Philippines Dec. 31, 2021



For the Commission:

A handwritten signature in black ink, appearing to read "J. Prospero E. De Vera", is written over a faint circular stamp.

J. PROSPERO E. DE VERA, DPA
Chairperson

ⁱ Suggested Initial References:

*Castro, L. & Galace, J. (2019). *Peace Education: A Pathway to a Culture of Peace*. QC: Center for Peace Education. <https://www.peace-ed-campaign.org/peace-education-pathway-to-a-culture-of-peace/>

Reardon, Betty (2001). *Education for a Culture of Peace in a Gender Perspective*. Paris: UNESCO. <https://unesdoc.unesco.org/ark:/48223/pf0000124850>

Learning to Live Together (2008). Geneva: Arigatou Foundation. https://learning.educatetogether.ie/pluginfile.php/19696/mod_resource/content/1/Learning%20to%20Live%20Together%20Inter%20faith%20programme.pdf

Please check the Global Campaign for Peace Education for more resources. <https://www.peace-ed-campaign.org/>