



TIYAKAP SA KALILINTAD

Care for Peace

A Training Manual on Community-Based
Early Warning and Early Response (EWER)

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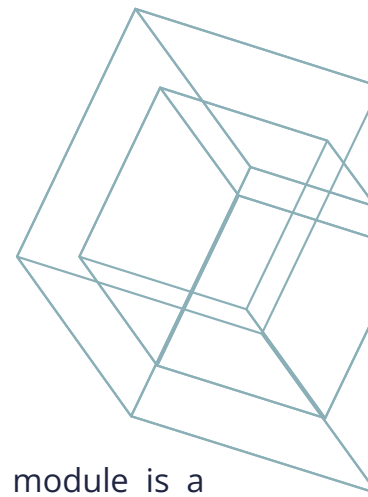


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ACKNOWLEDGMENTS



The realization of the Tiyakap sa Kalilintad (Care for Peace) training module is a reflection of our deep-seated belief that peace is not a destination, but a process that must be constantly guarded and nurtured. At Transforming Fragilities, Inc. (TFI), we understand that the most effective shield against violence is not found in weaponry, but in the collective vigilance and care of the community itself.

We express our profound gratitude to the officers and members of the EWERs for Peace —our "Human Radars"—who serve as the frontline guardians of their neighborhoods. Your willingness to watch over the community rhythm, identify the subtle sparks of tension, and intervene with a "soft response" is what prevents the fire of conflict from consuming our shared future. This manual is a tribute to your quiet, often unseen, commitment to the Bangsamoro.

Our sincere appreciation goes to our donors and partners who share this vision of proactive peace. We thank the Women's Peace and Humanitarian Fund (WPHF) and our lead partner, UN Women, for their unwavering support. We also extend our gratitude to our implementing partner, Tiyakap Kalilintad, whose localized expertise and deep community roots have been instrumental in grounding these early-warning and early-response (EWER) strategies in the lived realities of our people.

We also recognize the women of the BARMM, whose unique perspectives and social networks are the backbone of any effective early warning system. Your ability to detect *fitna* and de-escalate tension in the markets and kitchens of our barangays is the ultimate act of peaceweaving.

Finally, we thank the local leaders and traditional elders who have opened their doors to this proactive approach. By working together to bridge traditional wisdom with modern monitoring, we are creating a legacy of resilience.

To the Peaceweavers who will use this manual: May you remain vigilant in your watch and compassionate in your response. Together, we are not just monitoring conflict; we are nurturing the seeds of lasting peace.

Judith Joy Libarnes
Managing Director
Transforming Fragilities, Inc. (TFI)



INTRODUCTION AND RATIONALE

Peace in the Bangsamoro is not a static state; it is a continuous effort nurtured by the people. While many formal peacebuilding efforts focus on the aftermath of violence, *Tiyakap sa Kalilintad* (Nurturing Peace) focuses on the period before a conflict ignites.

In rural and conflict-affected communities, violence rarely strikes without warning. A severe clan feud, a land dispute, or a communal rift often begins with subtle shifts: a change in the market's atmosphere, the spread of a specific rumor, or a sudden change in family livelihood patterns. These are the "Warning Signals" that a community is under stress.

The Proactive Approach to Communal Peace Too often, intervention happens only after blood has been spilled. By that point, family pride (*maratabat*) and the desire for retaliation make resolution extremely difficult. *Tiyakap sa Kalilintad* empowers community members—mothers, youth, elders, and local leaders—to act as a "Human Radar."

This training equips participants with the skills to "read the rhythm" of their neighborhoods, verify sensitive information, and apply "Soft Responses" (early de-escalation). By identifying triggers early, community members can protect their social fabric and prevent the escalation of violence, ensuring that peace is nurtured from within.



HOW TO USE THIS MANUAL

This manual is designed for a 2-day skills-based training for community peace monitors. It is a self-contained guide that provides facilitators with the necessary tools to train participants who possess "local intelligence"—the natural ability to notice when something is wrong in their own community.

1 THE "PEACEWEAVER" IDENTITY

A central theme of this training is the identity of the Peacemaker. Unlike an "informant" or a "spy" who gathers information for outside forces, a Peacemaker watches over the community to protect all its members. As a facilitator, your role is to help participants embrace this identity as a service of love and communal protection.

2 THE PEDAGOGICAL STRUCTURE (A-P-G-A)

This manual follows an adult learning methodology designed to respect the lived experiences of the participants:

- **Activity:** Experiential exercises (simulations, mapping, games) to introduce concepts.
- **Processing:** Guided reflection questions to draw out insights from the participants.
- **Generalization:** Brief lecturettes to formalize EWER frameworks (Economic, Social, and Religious indicators).
- **Application:** Practical drills to practice verification and safe de-escalation.

3 FACILITATOR RESPONSIBILITIES

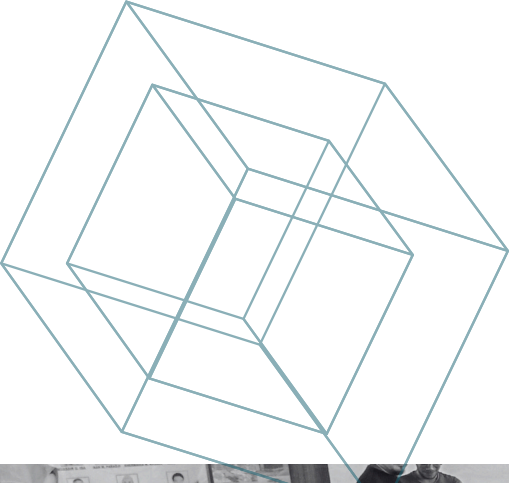
- **Safety Mandate:** The primary rule of EWER is that no information is worth a human life. Facilitators must constantly emphasize the "Safety First" principle.
- **Managing "Fitna" (Rumor):** Trainers must ensure that the training space does not accidentally spread real-world rumors. Always use fictional scenarios for role-plays.
- **Gender Inclusivity:** In the Bangsamoro context, women often hold the most accurate early warning information due to their roles in markets, schools, and health centers. Facilitators must ensure their voices are central to the training.



GLOSSARY OF EWER TERMS

To ensure clear communication among monitors and responders, the following definitions are used throughout this training:

- **Early Warning (EW):** The process of observing and identifying subtle shifts in behavior or environment that indicate a potential conflict.
- **Early Response (ER):** Safe, non-violent actions taken immediately after a warning signal is spotted to lower tension or refer the matter to the appropriate authorities.
- **Economic Indicators:** Changes in how families manage resources (e.g., selling livestock quickly or harvesting crops early) that suggest preparation for conflict or displacement.
- **Exit Strategy:** A calm, planned protocol for withdrawing from a dangerous situation to ensure a monitor's safety.
- **Fitna:** A cultural and religious term for discord or unverified rumors that cause division and chaos within the community.
- **Hard Response:** A formal intervention involving statutory authorities (Barangay Captain, Police, JPST) when the threat of violence is high or imminent.
- **Human Radar:** The mindset of a peace monitor who uses their natural senses to detect community tension during their daily routine.
- **Kitchen Diplomacy:** An informal de-escalation technique, often used by women, involving neighborly visits and listening to "cool down" angry parties in private.
- **Omni-partiality:** An ethical stance where the monitor is not "neutral" (indifferent) but is "on everyone's side," working for the safety of all families involved.
- **Red Lines:** Non-negotiable conditions (such as the presence of firearms) that signal a monitor must immediately stop their intervention and withdraw.
- **Rhythm Shift:** Any observable change in the normal social flow of the community (e.g., sudden silence in a busy area, avoidance of certain neighbors).
- **Rule of Three Sources:** A protocol requiring that a rumor be confirmed by three different types of evidence (e.g., a witness, a physical sign, and a neutral third party) before being reported.
- **Soft Response:** An informal intervention (e.g., listening, elder consultation, or "Kitchen Diplomacy") aimed at resolving tension before it becomes a formal legal or violent issue.



THE PEDAGOGICAL FRAMEWORK: HOW ADULTS LEARN BETER



1. THE EXPERIENTIAL LEARNING APPROACH (ADIDS)

The Tiyakap sa Kalilintad module is anchored in the belief that community members are not "empty vessels" to be filled with information. Rather, they are active participants who already possess "local intelligence."

To respect this experience, we use the ADIDS cycle. This five-step process ensures that every lesson is grounded in reality, analyzed through reflection, and converted into a usable skill.

A ACTIVITY (EXPERIENCE)

- **The Goal:** To "warm up" the mind and provide a shared experience for the group.
- **What happens:** We begin every session with a simulation, a mapping exercise, or a game (e.g., The Rhythm Shift or The Broken Message).
- **Facilitator's Note:** Do not explain the "lesson" before the activity. Let the participants experience the confusion, the urgency, or the difficulty of the task first.

D DISCUSSION (REFLECTION)

- **The Goal:** To look back at the activity and identify what happened.
- **What happens:** The facilitator asks guided questions: "What did you see?", "How did it feel when the rumor changed?", or "Why was it hard to find a green zone?" *
Facilitator's Note: Validate all answers. Write their observations on the board. This step proves to the participants that they already noticed the core problem.

I INPUT (GENERALIZATION)

- **The Goal:** To provide the formal "Theory" or "Framework."
- **What happens:** This is the brief lecturette (15–20 minutes). Here, the facilitator introduces the technical terms like Economic Indicators, Fitna, or the Rule of Three Sources.
- **Facilitator's Note:** Always connect the theory back to the discussion. For example: "Remember when you noticed the family selling assets in our discussion? That is what we call an Economic Warning Signal."

D DEEPENING (CONCEPTUALIZING)

- **The Goal:** To see how the theory applies to the participants' actual lives.
- **What happens:** The facilitator challenges the group with harder "What If" questions. We analyze how these indicators look specifically in their barangay or their tribe.
- **Facilitator's Note:** This is where cultural nuances are discussed—how a warning signal in a Meranaw community might look different from one in a Sama community.

S SYNTHESIS (APPLICATION)

- **The Goal:** To practice the skill so it can be used immediately.
- **What happens:** This is the "Skill Drill." Participants practice the Kitchen Diplomacy script, the Exit Strategy, or drafting a 48-Hour Plan.
- **Facilitator's Note:** The training is only successful if the participant feels confident enough to perform the action when they go home.

2. FROM "TEACHER" TO "FACILITATOR"


To successfully deliver this module, you must move away from being a "Teacher" and become a Facilitator—a Peacemaker who guides the conversation.

- **Be a Mirror, Not a Megaphone:** Instead of giving the answers, reflect the group's wisdom back to them.
- **Manage the Airtime:** Ensure that the quietest members (often youth or marginalized women) are given the space to speak, as they are often the most effective early warning monitors.
- **Respect the "Aha!" Moment:** Allow participants to discover the lesson for themselves during the Discussion and Deepening phases.

3. FACILITATION IN FRAGILE CONTEXTS

Monitoring conflict triggers is sensitive work. Facilitators must maintain a high level of Conflict Sensitivity:

1. **The "Fitna" Guardrail:** Never use real names or current, unresolved disputes as examples. This prevents the training from accidentally reigniting old tensions.
2. **Safety as the Supreme Value:** In every session, the facilitator must reinforce that No information is worth a human life. If a signal turns "Red" (imminent violence), the monitor's only job is to stay safe and refer the matter.
3. **Gendered Intelligence:** Explicitly recognize that women and men have different spheres of influence. Acknowledge that a woman's presence in the market or kitchen provides a different, equally vital "Radar" than a man's presence in the mosque or field.
4. **Omni-partiality:** Remind participants that as Tiyakap monitors, they are not "monitoring the other side." They are monitoring the Tension to protect the Whole Community.



MODULE OVERVIEW



TARGET AUDIENCE

Youth, Women's Peace Committees, Traditional Elders, and Barangay Peacekeeping Action Teams (BPATs).



CORE GOAL

Youth, Women's Peace Committees, Traditional Elders, and Barangay Peacekeeping Action Teams (BPATs).

DAY 1: READING THE RHYTHM (EARLY WARNING)

Objective: Participants will define Early Warning in the context of their specific communities and identify subtle social, economic, and religious triggers.

Unit 1: The Peacemaker's Watch (Identity & Ethics)

- **Activity: "The Guardian's Eyes"** - Participants draw a "Peace Map" of their barangay, identifying where people feel safest and where they feel most vulnerable.
- **Discussion:** Defining the Peacemaker's role: Not a "spy" or an "informant," but a guardian of communal harmony (*Kalilintad*).
- **Ethics:** Discussing confidentiality and the safety of the monitor. "A dead monitor cannot protect the community."

Unit 2: The Signals (Identifying Triggers)

- **Activity:** "The Rhythm Shift" – Groups list normal daily behaviors in the market, mosque/church, and water pump. They then identify what a "Shift" looks like.
- **Input:** The EWER Indicators:
 - Economic: Early harvesting, selling of livestock at low prices, hoarding of basic goods.
 - Social: Children pulled from school, families avoiding certain roads, "unnatural quiet" in a neighborhood.
 - Religious/Cultural: Absence from Jumu'ah (Friday prayers), sudden cancellation of weddings or Kanduri.

Unit 3: The Power of Rumor (Information Verification)

- **Activity:** "The Broken Message" – A game of "Telephone" that starts with a simple rumor about a land dispute.
- **Skill:** How to verify information without escalating tension. The "Rule of Three Sources."
- **Generalize:** Understanding Fitna (discord/slander) and its role in triggering Rido.

DAY 2: THE PEACEWEAVER'S SHIELD (EARLY RESPONSE)

Objective: Participants will design safe, non-violent responses to identified signals and map out referral pathways to traditional and statutory authorities.

- **Unit 4: The Art of the Soft Response (De-escalation)**
- **Activity:** "The Kitchen Diplomacy" – A simulation where a woman peace monitor notices tension between two neighbors and uses an informal coffee/tea visit to listen.
- **Input: Levels of Response:**
 - **Level 1 (Internal):** Family-to-family outreach.
 - **Level 2 (Traditional):** Engaging the *Ulama* or Elders.
 - **Level 3 (Formal):** Activating the *Lupon* or local officials.

Unit 5: Safety and Security (The Do No Harm Principle)

- **Skill Drill: "The Exit Strategy"** – Practicing how to withdraw from a situation when a "Signal" turns into an "Imminent Threat" (e.g., presence of high-powered firearms).
- **Concept:** Knowing the limits of community EWER. When to call the *Joint Peace and Security Teams (JPST)* or the *CVOs*.

Unit 6: The Referral Path (The Hybrid Network)

- **Visual Mapping: "The Peace Pipeline"** – Groups draw a flow chart: "If I see X (Signal), I tell Y (Actor), so that Z (Action) happens."
- **Hybridization:** Explicitly mapping how a youth monitor's observation reaches the Traditional Elder and the Barangay Captain simultaneously.

Unit 7: Commitment to Action (The Barangay EWER Plan)

- **Activity: "The First 48 Hours"** – Groups create a plan for what they will do in the first 48 hours of noticing a specific warning sign.
- **Closing:** A symbolic ceremony (e.g., tying a white ribbon or a shared *Du'a*) to signify their commitment to being the "Eyes and Ears of Peace."

SESSION 1: THE PEACEWEAVER'S WATCH (IDENTITY & ETHICS)

Suggested Duration: 90 Minutes

Session Overview: To be an effective peace monitor, one must understand their identity within the community. In the Bangsamoro, "monitoring" can sometimes be confused with "spying" or "intelligence gathering" for the military or police. This session draws a clear line between those roles and the role of a Peacemaker—someone who watches over the community to protect it from the fire of conflict. It establishes the ethical foundation of EWER: Confidentiality, Omni-partiality, and Safety.

Session Objectives: At the end of this session, participants will be able to:

1. Define the role of a Peacemaker as distinct from an informant or a spy.
2. Map "Safe" and "Vulnerable" zones in their own communities to identify where monitoring is most needed.
3. Articulate the "Safety First" principle of community-based EWER.





STEP 1: ACTIVITY – THE GUARDIAN’S EYES (PEACE MAPPING)

Duration: 30 Minutes

Facilitator Instructions:

1. Group Formation: Group participants by their specific barangay or sitio.
2. Mapping Task: Provide each group with a large sheet of Manila paper and different colored markers.

Instructions: Ask them to draw a simple map of their barangay. They must mark:

- **Green Zones:** Places where everyone feels safe, even at night (e.g., the Mosque, a certain elder's house, the school).
- **Red Zones:** Places where tension often starts or where people feel vulnerable (e.g., disputed boundaries, isolated roads, specific market stalls).
- **Yellow Zones:** Places that are currently peaceful but could change quickly (e.g., the house of a political candidate during election season).



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3. **Gallery Walk:** Have the groups post their maps and walk around to see the "hotspots" in neighboring communities.



STEP 2: PROCESSING – ANALYZING THE VISUALS

Duration: 15 Minutes

Facilitator Instructions: Gather the group back to the center. Ask the following questions:

- **Ask:** "Why are some places Red on your map? Is it because of geography, or because of the people who gather there?"
- **Ask:** "Who is currently watching these Red zones? Is anyone watching them with the intent to prevent violence?"
- **Ask:** "What would happen to the Green zones if a conflict started in a Red zone and was not stopped early?"



STEP 3: GENERALIZATION / INPUT – THE PEACEWEAVER’S IDENTITY & ETHICS

Duration: 25 Minutes

Facilitator Instructions: Use the board to clarify the role of the EWER monitor.

Key Points to Deliver:

- **Informant vs. Peaceweaver:** An informant reports to the State so that people can be arrested or fought.
 - A Peaceweaver (Tiyakap monitor) watches for tension so that the community can intervene to save everyone. You are not "reporting on people"; you are "watching over relationships."
- **The Three Ethical Pillars:**
 - **Confidentiality:** You do not gossip about the warning signs you see. If you see two families arguing, you share that information only with the designated response network (Elders/Lupon), not on social media.
 - **Omni-partiality:** Like our mediation training, you are on the side of the community's peace. You do not monitor "the other clan"; you monitor the tension between clans.
 - **Safety First:** "A dead monitor cannot protect the community." You never risk your life to gather information. If there are guns present, your "response" is to withdraw and alert the authorities.



STEP 4: APPLICATION – DEFINING PERSONAL BOUNDARIES

Duration: 20 Minutes

Facilitator Instructions:

1. **Individual Reflection:** Ask participants to look at the map they drew earlier.
2. **The Task:** On a small meta-card, ask them to write:
 - "One place I will watch more closely in my daily routine."
 - "One person I will notify immediately if I see a 'Red' signal in that place."
3. **Closing Thought:** Remind them that EWER is 90% observation and 10% reporting. Their presence in the community—their "Guardian's Eyes"—is often a deterrent to violence itself.



PRO-TIP FOR THE FACILITATOR

If participants are hesitant or afraid of being labeled as "spies," emphasize that Tiyakap sa Kalilintad is a community-owned initiative. It is about families protecting families, not civilians reporting to the military.



SESSION 2: THE SIGNALS (IDENTIFYING TRIGGERS)

Suggested Duration: 90 Minutes

Session Overview:

Conflict in the Bangsamoro does not happen in a vacuum; it is preceded by a change in the "social rhythm" of the barangay. Often, these signs are invisible to outsiders but are glaringly obvious to community members if they know what to look for. This session trains peace monitors to distinguish between normal community behavior and "Warning Signals." It categorizes these signals into Economic, Social, and Religious/Cultural indicators, providing a structured way to monitor the peace.

Session Objectives:

At the end of this session, participants will be able to:

1. Identify subtle "Rhythm Shifts" in their daily communal environments.
2. Categorize warning signals into Economic, Social, and Religious/Cultural indicators.
3. Understand the importance of early detection in preventing the escalation of clan feuds.



STEP 1: ACTIVITY – THE RHYTHM SHIFT

Duration: 30 Minutes

Facilitator Instructions:

- Group Formation:** Divide participants into three groups based on "Communal Spaces":
 - Group 1: The Public Market / Trading Post**
 - Group 2: The Mosque / Place of Worship**
 - Group 3: The Water Pump / Communal Laundry Area**



- The Task:** Provide each group with Manila paper divided into two columns: "The Normal Rhythm" and "The Shift."
- Instructions:** In the first column, describe how people normally behave in that space (e.g., Women laughing and gossiping at the pump; families eating together after Friday prayers).
 - In the second column, describe a "Shift" that would make them feel uneasy or suggest a conflict is brewing (e.g., Sudden silence when a certain family member walks by; men whispering in small groups away from others).
- Presentation:** Each group briefly presents their "Rhythm Shift."



STEP 2: PROCESSING – TRUSTING THE "GUT FEELING"

Duration: 15 Minutes

Facilitator Instructions: Gather the group and ask the following processing questions:

- Ask:** "When you see a 'Shift' in the second column, what is the immediate feeling in your gut?"
- Ask:** "Does an outsider (like a visitor from the city) see these shifts? Why or why not?"
- Ask:** "Why do we often ignore these shifts until it is too late? What stops us from acting on what we see?"



STEP 3: GENERALIZATION / INPUT – THE THREE EWER INDICATORS

Duration: 25 Minutes

Facilitator Instructions: Use the board to categorize the signals identified by the groups into the formal EWER framework.

Key Points to Deliver:

- What is a Warning Signal? It is an observable change in behavior that suggests a threat to the community's safety. We categorize these into three areas:

1. Economic Indicators (The Livelihood Shift):

- Selling Assets: Families selling cows, goats, or jewelry at very low prices. (Often to raise money for weapons/defense).
- Early Harvest: Harvesting rice or corn weeks early. (Preparing for evacuation or fearing their fields will become a battlefield).
- Hoarding: Sudden bulk buying of salt, dried fish, and batteries.

2. Social Indicators (The Relationship Shift):

- Avoidance: Families who were friendly suddenly stop speaking or taking the same path.
- Pulling out of School: Children being kept home from school without being sick.
- Changing Routes: People avoiding specific roads or "Red Zones" identified in Session 1.

3. Religious/Cultural Indicators (The Spiritual Shift):

- Mosque Absence: Men avoiding Friday Jumu'ah prayers to avoid an encounter with a rival.
- Canceled Feasts: Sudden cancellation of a Kanduri (feast) or wedding without a clear reason.
- The "Unnatural Quiet": A neighborhood that is usually noisy becoming suddenly and deathly quiet.



STEP 4: APPLICATION – THE SIGNAL SPOT-CHECK

Duration: 20 Minutes

Facilitator Instructions:

1. **Individual Reflection:** Ask participants to think about their own neighborhood right now.
2. **The Task:** On a small meta-card, ask them to identify:
 - "One specific 'Shift' I have seen or heard about in the last month."
 - "Is this an Economic, Social, or Religious signal?"
3. **Sharing:** Have them share their "Spot-Check" with a partner.
4. **Closing Thought:** Remind them: "A warning signal is not a guarantee of war. It is a call for a peacemaker to pay attention. By spotting these early, we give the elders more time to talk."



PRO-TIP FOR THE FACILITATOR

During the Input session, emphasize that women are often the first to spot Economic and Social signals because of their roles in the market and household, while men and youth might spot Religious or Road-based signals. This is why a community EWER network must include everyone.



SESSION 3: THE POWER OF RUMOR (INFORMATION VERIFICATION)

Suggested Duration: 90 Minutes

Session Overview:

In the Bangsamoro, a single rumor can be as deadly as a bullet. False information, often called fitna (discord or slander), can turn a small misunderstanding into a multi-generational clan feud. In the age of social media and Messenger, rumors travel faster than the truth. This session teaches peace monitors how to act as "Information Filters"—verifying stories through the "Rule of Three Sources" and learning how to ask questions without causing panic.

Session Objectives:

At the end of this session, participants will be able to:

1. Recognize how unverified information (fitna) acts as a catalyst for conflict escalation.
2. Apply the "Rule of Three Sources" to verify community rumors.
3. Demonstrate "Non-Escalating Verification" techniques to gather information without raising alarm.



STEP 1: ACTIVITY – THE BROKEN MESSAGE (TELEPHONE)

Duration: 20 Minutes

Facilitator Instructions:

1. **The Setup:** Ask all participants to stand in a long line or a large circle.

- **The Whisper:** Whisper the following complex, conflict-related sentence into the ear of the first participant. They must whisper it exactly as they heard



- **The Sentence:** "I heard that the eldest son of the [Family Name] was seen carrying a long firearm near the boundary of the [Other Family Name]'s farm late last night, right after the shouting match at the market."

2. **The Reveal:** Ask the last person in the circle to shout out what they heard.

3. **The Comparison:** Read the original sentence aloud.



STEP 2: PROCESSING – THE ANATOMY OF A LIE

Duration: 15 Minutes

Facilitator Instructions: Gather the group and ask the following questions:

- **Ask:** "How much of the original story changed by the time it reached the end? Was the 'firearm' still a firearm? Was the location the same?"
- **Ask:** "If the [Other Family Name] heard the version at the end of the line, how would they respond? Would they wait to talk, or would they reach for their own weapons?"
- **Ask:** "In your barangay, how do rumors travel? Is it at the market, the water pump, or through Facebook and Messenger?"



STEP 3: GENERALIZATION / INPUT – FITNA AND THE RULE OF THREE SOURCES

Duration: 25 Minutes

Facilitator Instructions: Use the board to define the danger of rumors and the protocol for verification.

Key Points to Deliver:

- **The Concept of *Fitna*:** In our culture and faith, *fitna* (sowing discord) is a grave sin. A rumor is a weapon that fires itself. As a Tiyakap monitor, your job is to be the "End of the Line" for rumors. The rumor must stop with you until it is proven true.
- **The Rule of Three Sources (Triangulation):** Never report a warning signal based on one person's story. You must verify it using three different types of sources:
 - a. **The Direct Witness:** Someone who actually saw the event (not someone who "heard from a cousin").
 - b. **The Physical Sign:** An observable indicator (e.g., if the rumor is "they are harvesting early," go look at the fields).
 - c. **The Neutral Party:** A respected elder or a neighbor from a third family who has no stake in the conflict.
- **The Danger of "Confirmation Bias":** If we already dislike a certain family, we are more likely to believe a bad rumor about them. A peacemaker must guard their heart against this bias.



STEP 4: APPLICATION – NON-ESCALATING VERIFICATION

Duration: 30 Minutes

Facilitator Instructions: Say: *"If you go around asking 'Is it true Family A is buying guns?', you are actually spreading the rumor yourself and causing panic. You must learn to verify information quietly and safely."*

1. **The Drill:** Divide participants into pairs. One plays a **Concerned Neighbor** (sharing a rumor); the other plays the **Peace Monitor**.
2. **The Scenario:** Neighbor says: *"I heard Family B is selling their cows to buy M16s because of the fight yesterday. Everyone is scared!"*
3. **Practice the Script:** Instruct the monitors to use **"Investigative Inquiry"** instead of "Confirming the Rumor."

The Verification Script Formula:

- **Step 1: Calm the Source.** *"Thank you for telling me. Let's stay calm so we don't worry the neighbors."*
- **Step 2: Check the Source.** *"Did you see the cows being sold yourself, or did someone tell you?"*
- **Step 3: Observe the Physical.** (To the neighbor): *"Have you noticed any other changes, like people leaving their houses or children staying home?"*
- **Step 4: Silent Verification.** The monitor then quietly checks the market (where cows are sold) or talks to a trusted elder in the area without mentioning the "M16" rumor specifically.

4. **Plenary Check:** Have one pair demonstrate.



PRO-TIP FOR THE FACILITATOR

Remind participants that in the BARMM, social media (Facebook/Messenger) is now the #1 source of fitna. Advise them: "If you see a threatening post online, do not 'Share' it and do not 'Comment' on it. Screenshot it, send it to your EWER coordinator/Lupon, and then stay quiet until it is verified."



SESSION 4: THE ART OF THE SOFT RESPONSE (DE-ESCALATION)

Suggested Duration: 90 Minutes

Session Overview:

In many cases, once a conflict reaches the Barangay Hall or the formal Council of Elders, it has already become a matter of "public pride," making it harder for parties to back down. The most effective "Early Response" often happens quietly in the kitchens, doorsteps, and markets of the community. This session focuses on the "Soft Response"—informal, non-threatening interventions used by peace monitors to de-escalate tension through listening and reminding parties of their shared connections.

Session Objectives:

At the end of this session, participants will be able to:

1. Distinguish between a "Soft Response" (informal) and a "Hard Response" (formal/institutional).
2. Identify the three levels of Response in a community-based EWER system.
3. Demonstrate a "Kitchen Diplomacy" visit to de-escalate a brewing neighborhood tension.



STEP 1: ACTIVITY – THE KITCHEN DIPLOMACY

Duration: 30 Minutes

Facilitator Instructions:

- The Setup:** Ask for three volunteers to perform a short role-play in the center of the room.
 - Volunteer 1 (Party A): An angry mother whose son was insulted by a neighbor's son. She is currently packing her things, preparing to leave her house to avoid trouble, or calling her male relatives to "defend" them.
 - Volunteer 2 (The Peace Monitor):** A woman from the same neighborhood who noticed the tension (the "Signal") earlier that morning.
 - Volunteer 3 (Observer):** To watch the interaction.
- The Scene:** The Peace Monitor visits Party A's house under the pretense of "borrowing some sugar" or "checking on a sick child," but her real goal is to listen and lower the heat.
- The Instruction to the Monitor:** *"Your goal is NOT to solve the problem or tell her she is wrong. Your goal is to let her vent her anger so that she doesn't take violent action. Use the 'Three Behaviors' from our Belala training: Paraphrase, Acknowledge, Inquire."*
- The Action:** Let the role-play run for 5–7 minutes.



STEP 2: PROCESSING – SOFT VS. HARD ENTRY

Duration: 15 Minutes

Facilitator Instructions: Gather the group and ask the following processing questions:

- Ask:** "To the Monitor: How did it feel to try and 'cool' the situation without being an official judge?"
- Ask:** "To Party A: If the Monitor had arrived wearing a uniform or carrying a clipboard to 'investigate' you, would you have shared your real fears?"
- Ask:** "What is the difference between a 'Soft Entry' (like a neighborly visit) and a 'Hard Entry' (like a police visit or a formal summons)?"



STEP 3: GENERALIZATION / INPUT – THE THREE LEVELS OF RESPONSE

Duration: 25 Minutes

Facilitator Instructions: Use the board to categorize how a community responds to warning signals.

Key Points to Deliver:

- What is a "Soft Response"? It is an informal intervention that uses the social "Web" (Inter-relatedness) to de-escalate tension. It happens before the conflict becomes a "case."
- **The Three Levels of Response:**
 - a. Level 1: Internal/Informal (Individual/Household):**
 - Action: Listening visits, "Kitchen Diplomacy," or asking a mutual friend to talk to the angry party.
 - Goal: To let the parties "vent" their anger privately so they don't explode publicly.
 - b. Level 2: Traditional/Cultural (Elders & Ulama):**
 - Action: If Level 1 fails, the monitor quietly alerts a respected Traditional Elder or Imam.
 - Goal: The Elder uses their moral authority to "hold" the families and prevent them from reaching for weapons.
 - c. Level 3: Formal/Institutional (Lupon & Officials):**
 - Action: Officially filing a report at the Barangay Hall or involving the police/JPST.
 - Goal: To provide legal protection and formal mediation if the conflict has already escalated beyond an informal talk.
- The Golden Rule of EWER: Always try a Level 1 or Level 2 response first if it is safe to do so. Once a conflict becomes "formal," maratabat (pride) makes it much harder to settle.



STEP 4: APPLICATION – THE "SOFT ENTRY" SCRIPT DRILL

Duration: 20 Minutes

Facilitator Instructions: Say: "A Soft Response requires a 'Soft Opening.' If you start by saying 'I heard you're fighting,' people will get defensive. We must practice the 'Neighborly Inquiry'."

1. **The Drill:** Divide participants into pairs.
2. **The Task:** One plays an Angry Neighbor; the other plays the Peace Monitor.
3. **The Formula:** Practice a 3-step Soft Opening:
 - **Step 1: The Casual Hook.** (e.g., "Peace be with you, Sister. I was just passing by and thought of your children...")
 - **Step 2: The Observation.** (e.g., "I noticed the neighborhood is a bit quiet today, and you looked a bit worried at the pump earlier...")
 - **Step 3: The Invitation to Vent.** (e.g., "If something is weighing on your heart, I am here to listen as your sister/brother.")
4. **Plenary Check:** Ask one pair to demonstrate.



PRO-TIP FOR THE FACILITATOR

Remind the participants that the Soft Response is the specialty of the Women's Peace Committees. In the Bangsamoro, a woman entering a house to "talk over coffee" is never seen as a threat, making her the most effective early responder in the community.

SESSION 5: SAFETY AND SECURITY (THE "DO NO HARM" PRINCIPLE)

Suggested Duration: 90 Minutes

Session Overview:

In the Bangsamoro context, the line between a "heated argument" and "armed violence" can disappear in seconds. While the goal of a peace monitor is to de-escalate, their first duty is to survive. This session focuses on the "Do No Harm" principle—ensuring that



the monitor's presence does not inadvertently escalate the conflict or put their own life at risk. It teaches monitors how to identify "Red Lines" and provides a practical drill for the "Exit Strategy."

Session Objectives:

At the end of this session, participants will be able to:

1. Define the limits of civilian-based EWER and identify the "Red Lines" for withdrawal.
2. Apply the "Do No Harm" principle to personal safety and community intervention.
3. Demonstrate a safe, non-confrontational "Exit Strategy" when a situation becomes an imminent threat.



STEP 1: ACTIVITY – THE ESCALATION SIMULATION

Duration: 25 Minutes

Facilitator Instructions:

1. **The Setup:** Ask for the same volunteers from the "Kitchen Diplomacy" in Session 4 (or new ones).

- **Volunteer 1 (Party A):** Still angry but talking to the monitor.
- **Volunteer 2 (The Monitor):** Using soft entry techniques.



2. **The Injection (The Threat):** After 2 minutes of calm talking, a **third volunteer (The Messenger)** runs into the scene shouting: *"They are coming! I saw your cousin's rivals at the crossing, and they have their long firearms! They say they are coming here now!"*

3. The Instructed Shift:

- *Party A:* Suddenly stops talking to the monitor, grabs a heavy object (or a simulated weapon), and starts shouting for their relatives.
- *The Monitor:* Must decide in real-time: *Do I stay and keep talking, or do I leave?*

4. **Action:** Let the chaos play out for only 60 seconds. Observe the monitor's reaction.



STEP 2: PROCESSING – THE HERO TRAP

Duration: 15 Minutes

Facilitator Instructions: Stop the simulation immediately. Ask the following questions:

- **Ask the Monitor:** *"In that moment, did you feel like you could still 'solve' the problem? What was your first instinct when you heard the word 'firearms'?"*
- **Ask the Audience:** *"If the monitor stays and the rivals arrive, what happens to the monitor? Does their presence stop the bullets, or do they just become another victim?"*
- **Ask:** *"What is the 'Hero Trap'? Why is it dangerous to think you can talk down people who have already decided to use guns?"*



STEP 3: GENERALIZATION / INPUT – RED LINES AND DO NO HARM

Duration: 25 Minutes

Facilitator Instructions: Use the board to outline the boundaries of a peacemaker's authority.

Key Points to Deliver:

- **The "Do No Harm" Principle:** Your intervention should never make the situation worse. If your presence as a monitor is causing more anger, or if your presence is putting your family at risk of retaliation, you must step back.
- **The Red Lines (When to Withdraw):**
 - a. **Presence of Firearms:** As soon as high-powered weapons are displayed or reported to be on the way, the "Soft Response" ends.
 - b. **Alcohol or Drugs:** If the parties are intoxicated, they cannot be reasoned with.
 - c. **Direct Threats:** If a party tells you, "*Leave now or you will be treated as the enemy,*" you must believe them.
 - d. **Loss of Emotional Control:** When shouting turns into physical pushing or a "point of no return" in *maratabat*.

The Civilian Limit: Remind them: "*You are a Peacemaker, not a combatant. You are a civilian monitor, not a soldier. Your most powerful response at this stage is to **Report and Refer**, not to intervene physically.*"



STEP 4: APPLICATION – THE EXIT STRATEGY DRILL

Duration: 25 Minutes

Facilitator Instructions: Say: "Leaving a tense situation is an art. If you run away screaming, you cause panic. If you leave without saying anything, you might look like a spy who got what they wanted. You need a 'Safe Exit Script'."

1. **The Drill:** In pairs, practice the **3-Step Exit Strategy**.

2. **The Formula:**

- **Step 1: The Acknowledgment of Danger.** (e.g., "Sister/Brother, I see that the situation has changed and it is no longer safe for us to talk here.")
- **Step 2: The De-escalating Reason.** (e.g., "I am going to leave now so that I don't get in the way of your family, and so I can alert the elders to help keep the peace.")
- **Step 3: The Immediate Withdrawal.** Move quickly but calmly toward a "Green Zone" (identified in Session 1).

3. **Referral Protocol:** Explain that once they are in a Green Zone, the monitor immediately activates the **Hard Response** (Session 4, Level 3):

- Call/Text the Barangay Captain.
- Alert the *Joint Peace and Security Teams (JPST)* or the *CVOs/BPATs*.
- Inform the EWER Coordinator.



PRO-TIP FOR THE FACILITATOR

This session can be frightening for some. Emphasize that knowing when to leave is a sign of a professional peace monitor. Remind them: "We need you alive to witness the peace treaty later. Do not let your courage outrun your common sense."



SESSION 6: THE REFERRAL PATH (THE HYBRID NETWORK)

Suggested Duration: 90 Minutes

Session Overview:

Early Warning is only useful if it reaches the right people at the right time. A monitor who sees a signal but doesn't know who to call is like a guard who sees a fire but has no bell to ring. This session teaches participants how to map the "Peace Pipeline"—the specific referral pathway that connects community monitors, traditional elders, religious leaders, and the Barangay Justice System. It emphasizes the "Hybrid" nature of the Bangsamoro context, ensuring that information flows to both cultural and statutory authorities.

Session Objectives:

At the end of this session, participants will be able to:

1. Visualize the flow of information from a "Signal" to a "Response" using a referral map.
2. Identify the specific actors in their community responsible for Traditional (Level 2) and Formal (Level 3) responses.
3. Determine the correct "Mode of Communication" for sensitive versus urgent warning signals.



STEP 1: ACTIVITY – THE PEACE PIPELINE (MAPPING THE FLOW)

Duration: 30 Minutes

Facilitator Instructions:

1. **Group Formation:** Group participants by their specific barangay or municipality.

2. **The Task:** Give each group a large sheet of Manila paper. Ask them to draw three distinct "Stations":

- **Station 1: The Monitor (You)** - Where the signal is spotted.

- **Station 2: The Elders/Imams (Traditional)** - The Level 2 responders.

- **Station 3: The Barangay Hall/Police/JPST (Formal)** - The Level 3 responders.

3. **Drawing the Pipeline:** Instruct them to draw arrows showing the "Path" a piece of information takes.

- *Ask them:* "If you see Family A selling their cows (Signal), who is the *very first* person you tell? Who does that person tell next?"

4. **Identifying Names:** Instead of just writing "Elder," ask them to write the actual names of the people in their community who currently hold these roles.



STEP 2: PROCESSING – IDENTIFYING THE BOTTLENECKS

Duration: 15 Minutes

Facilitator Instructions: Gather the group around the murals. Ask the following questions:

- **Ask:** "Look at your arrows. Is the path simple and direct, or is it complicated? What happens if the person in the middle is not home?"
- **Ask:** "Are there any 'broken pipes'? Is there anyone who should be informed but is currently left out of the loop?"
- **Ask:** "Why do we need to tell BOTH the Traditional Elder and the Barangay Captain? What happens if we only tell one and ignore the other?"



STEP 3: GENERALIZATION / INPUT – THE HYBRID REFERRAL NETWORK

Duration: 25 Minutes

Facilitator Instructions: Use the board to formalize the "Hybrid Pipeline."

Key Points to Deliver:

- **The Concept of Hybridity:** In the BARMM, peace is a two-handed task. One hand is the State (Law/Police), and the other hand is Tradition (Elders/Faith). A referral is only "Hybrid" if it activates both hands.
- **The Referral Protocol:**
 - a. **Urgent Signals (Threat of Violence):** Information must bypass the "Soft Response" and go immediately to the Barangay Captain and the JPST/BPATs.
 - b. **Sensitive Signals (Tension/Honor):** Information should go first to the Traditional Elder or the Women's Peace Committee to allow for a Level 1 or Level 2 "Soft Response" (Kitchen Diplomacy) before it becomes a legal case.
- **The 3-W Rule of Reporting:** When you refer a signal, your report must be brief and include:
 - **What did you see?** (The specific signal, e.g., "Family B is harvesting rice at 2:00 AM").
 - **Where did it happen?** (The specific location).
 - **Who is involved?** (The specific families, without using insulting labels).
- **Closing the Loop:** A referral is not finished until the monitor gets feedback. Always ask the responder: "What is the next step? Do you need more information from me?"



STEP 4: APPLICATION – CREATING THE PERSONAL DIRECTORY

Duration: 20 Minutes

Facilitator Instructions: Say: "A pipeline only works if you have the right contact numbers. We will now create your 'Peace Directory'."

1. **The Task:** Ask participants to take out their mobile phones or a small notebook.
2. **The Directory List:** They must ensure they have the following contact numbers saved and labeled correctly:
 - The Barangay Captain.
 - At least two (2) respected Traditional Elders or Imams in their sitio.
 - The head of the Women's Peace Committee.
 - The nearest BPAT/CVO or JPST contact.
 - Their EWER Coordinator/Tiyakap Focal Person.
3. **Verification:** Have them "check-off" with their seatmate that their directory is complete.
4. **Closing Thought:** "Your phone is now your most powerful peacebuilding tool. Use it to build the pipeline, but remember the Ethics from Session 1—never use these numbers to spread rumors or gossip."



PRO-TIP FOR THE FACILITATOR

If some participants do not have mobile phones, encourage them to identify a "Communication Partner"—a neighbor or youth member who has a phone—to act as their relay in the Peace Pipeline. This reinforces the "Inter-relatedness" of the network.



SESSION 7: COMMITMENT TO ACTION (THE BARANGAY EWER PLAN)

Suggested Duration: 90 Minutes

Session Overview:

Knowledge of Early Warning is only valuable if it leads to timely and safe action. The hours immediately following the detection of a "Rhythm Shift" or a "Warning Signal" are the most critical for preventing violence. This session helps participants create a "First 48 Hours" protocol—a clear, step-by-step personal and group plan. It concludes with a culturally grounded "Covenant Ceremony" to formalize their commitment to the community's safety.

Session Objectives:

At the end of this session, participants will be able to:

1. Formulate a 48-hour response protocol for a specific, high-probability warning signal.
2. Identify the personal and collective resources needed to sustain a community-based EWER network.
3. Commit to the Peacemaker's Oath through a symbolic closing ceremony.



STEP 1: ACTIVITY – THE FIRST 48 HOURS

Duration: 30 Minutes

Facilitator Instructions:

1. **Group Formation:** Group participants by their barangay or organization (e.g., Women's Committee, Youth, BPATs).
2. **The Scenario:** Assign each group one specific "Warning Signal" they identified in Session 2 (e.g., A family is selling livestock at low prices, or A rumor of an impending revenge attack is spreading in the market).
3. **The Timeline Task:** Give each group a sheet of Manila paper with a timeline:
 - **Hour 1:** Immediate Action.
 - **Hour 12:** Information Gathering/Verification.
 - **Hour 24:** Soft Response/Consultation.
 - **Hour 48:** Escalation/Referral.
4. **Instructions:** *"Draw or write exactly what your group will do during these intervals. Who do you call first? What do you say? When do you move from a Level 1 'Soft Response' to a Level 3 'Formal Referral'?"*



STEP 2: PROCESSING – THE WINDOW OF OPPORTUNITY

Duration: 15 Minutes

Facilitator Instructions: Gather the group around their timelines. Ask the following questions:

- **Ask:** "In which hour is the conflict easiest to stop? Why?"
- **Ask:** "What happens if we wait until Hour 72 to report a 'Selling of Assets' signal? Is it too late?"
- **Ask:** "How much of your 48-hour plan relies on other people (Elders, Captains, JPSTs)? Does your plan work if one person in the pipeline is missing?"



STEP 3: GENERALIZATION / INPUT – THE EWER RESPONSE PROTOCOL

Duration: 20 Minutes

Facilitator Instructions: Use the board to summarize the "Gold Standard" for a community early responder.

Key Points to Deliver:

- **The "Golden 48":** The first two days after a signal are the "Window of Opportunity." After 48 hours, the opposing side usually hears the same rumor or sees the same signal, and their maratabat (pride) forces them to prepare for war.
- **The Response Protocol Summary:**
 - a. **Verify (Hour 1-6):** Apply the Rule of Three Sources. Do not act on gossip.
 - b. **Analyze (Hour 6-12):** Is this an Economic, Social, or Religious signal? Does it threaten Security, Honor, or Survival?
 - c. **Consult (Hour 12-24):** Use "Kitchen Diplomacy" or speak with the Traditional Elders.
 - d. **Refer (Hour 24-48):** If the signal remains "Red," officially activate the Hybrid Referral Path (Session 6).
- **The "Peace Log":** Encourage monitors to keep a simple, private notebook or mobile memo. Example: "Date/Time/Signal/Action Taken." This is not for the police; it is to help the Elders understand the pattern of the conflict later.



STEP 4: APPLICATION – THE COVENANT CEREMONY

Duration: 25 Minutes

Facilitator Instructions: Say: "We began this journey by weaving a 'Web of Wisdom.' Now, as we prepare to return to our barangays, we must seal our commitment as the 'Tiyakap'—the nurturers—of our community's peace."

1. **The Circle:** Have all participants form a circle.

2. **The Symbolic Act:**

- Bring back the individual strands of string/yarn given to them in Session 1 of the Belala module (or provide new white ribbons).
- Have each participant hold their piece of string and state one action they will take upon arriving home (e.g., "I will verify the rumor at the market," or "I will share my directory with my local elder").

3. **The Peacemaker's Oath:** Ask everyone to raise their right hand and repeat after you:

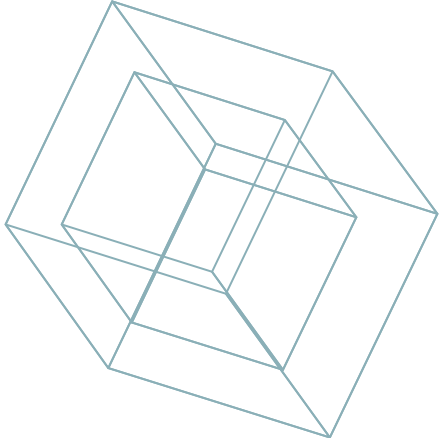
- "I am a Peacemaker of [Barangay Name]. I am the eyes that watch for danger, the ears that listen for pain, and the heart that nurtures harmony. I commit to protect the lives of my neighbors, the honor of our families, and the future of our children. My watch is for peace; my response is for life."

4. **The Closing:** End with a collective Du'a (Prayer) or a shared moment of silence.

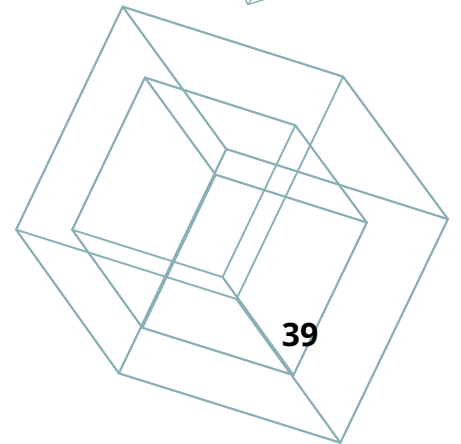
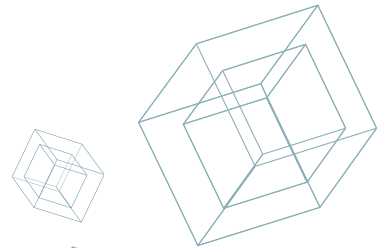


PRO-TIP FOR THE FACILITATOR

This session should feel solemn and empowering. After the oath, the atmosphere often shifts from "training" to "mission." Ensure that the local officials or elders present are the ones to give the final "Blessing" or closing remarks to reinforce community ownership.



HANDOUTS



HANDOUTS OF SESSION 1



HANDOUT 1.1: THE IDENTITY OF A PEACEWEAVER

"We are the eyes that watch for danger, the ears that listen for pain, and the heart that nurtures harmony."

*In our communities, the word "monitoring" can sometimes be misunderstood. People might fear that a monitor is a "spy" or an "informant" for the military or the police. As a participant in **Tiyakap sa Kalilintad**, you must understand that your identity is different. **You are a Peaceweaver.***

Informant vs. Peaceweaver

An Informant...	A Peaceweaver...
Reports people to the State so they can be arrested or	Watches for tension so the community can intervene and save
Often works in secret for the benefit of an outside force.	Works openly as a respected member of the community for the benefit of all
Focuses on "who is guilty."	Focuses on "what relationship is breaking."
Is a tool for enforcement.	Is a Human Radar for protection.

The Peaceweaver's Purpose: You watch the "rhythm" of your neighborhood not to get people in trouble, but to ensure that the "fire" of conflict is spotted while it is still a small spark. Your goal is to give the elders, the mothers, and the leaders enough time to talk before anyone reaches for a weapon.

HANDOUT 1.2: THE THREE PILLARS OF EWER ETHICS

"Your character is your greatest protection."

To be a successful peace monitor, the community must trust you. If they think you are a gossip or that you take sides, they will hide the truth from you. Follow these **Three Pillars** to maintain your integrity:

1. Confidentiality (The End of the Line)

- **The Rule:** What you see or hear as a monitor is a sacred trust. You do not share warning signals on social media, and you do not talk about them at the market as gossip.
- **The Action:** Information should only travel up the "Peace Pipeline" to the designated responders (Elders, Lupon, or Coordinators). You are the "end of the line" for community rumors.

2. Omni-partiality (On Everyone's Side)

- **The Rule:** You are not a monitor for one specific clan or group. You do not "watch the other side." You are **Omni-partial**, meaning you are on the side of the *entire community's peace*.
- **The Action:** You monitor the **tension** between families, not the people themselves. Your concern is that no mother loses a son, regardless of which family she belongs to.

3. Safety First (No Information is Worth a Life)

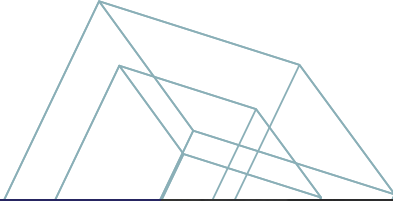
- **The Rule:** You are a civilian volunteer, not a combatant or a hero. If a situation becomes dangerous, your first duty is to stay alive.
- **The Action:** If you see "Red Lines" (like the presence of firearms or high-level threats), you do not intervene physically. You withdraw to a "Green Zone" and refer the matter to the proper authorities. **A dead monitor cannot protect the community.**

HANDOUT 1.3: THE PEACE MAPPER'S GUIDE

When you walk through your barangay, you should see it through the lens of the **Three Zones**. Use this guide to help you decide where to focus your "Peaceweaver's Watch."

- **GREEN ZONES (Safe Spaces):** These are places where people feel secure (e.g., Mosque, school, a respected elder's home). These are your "Safe Havens" for meetings and for retreating to during tension.
- **YELLOW ZONES (Caution Spaces):** Places that are currently quiet but have a history of tension or are likely to become "hot" (e.g., a candidate's house during elections, or a disputed boundary during harvest season).
- **RED ZONES (Vulnerable Spaces):** Places where conflict often ignites or where people feel unprotected (e.g., isolated roads, specific market stalls where rivalries meet).

Reflective Question: *As I go about my daily routine—going to the market, the mosque, or the farm—which "Yellow" or "Red" zones will I keep a closer eye on this week?*



HANDOUTS FOR SESSION 2

HANDOUT 2.1: READING THE COMMUNITY RHYTHM

"You cannot spot a problem unless you first know what 'Peace' looks like."

Every barangay has a rhythm—a predictable way that people move, talk, and interact. As a Peacemaker, your first task is to be an expert on the **Normal Rhythm** of your neighborhood. When that rhythm changes, it is a sign that the "social health" of the community is at risk.

The Rhythm Shift Table

The Normal Rhythm (Peace)	The Rhythm Shift (Tension)
Market: Lively bargaining, families eating together, people staying	Market: People buying only essentials and leaving quickly. Whispering in
Water Pump: Women laughing, sharing news, and children playing	Water Pump: Sudden silence when a certain person arrives. Avoidance of
Roads: People taking the shortest path, even if it passes a neighbor's	Roads: People taking long, difficult detours to avoid passing specific
Evening: Lights on in houses, people sitting on porches, sound	Evening: Early "curfews." Houses dark or locked early. An unnatural, deathly

The Peacemaker's Rule: A "Shift" does not always mean a war is coming, but it always means someone is afraid or angry. When you notice a shift, your job is to pay closer attention.

HANDOUT 2.2: THE THREE WARNING SIGNALS

"Conflict leaves a trail of clues before it leaves a trail of blood."

Warning signals are categorized into three areas. Identifying *which* area is shifting helps the elders and responders understand the "Need" behind the tension.

1. ECONOMIC INDICATORS (The Livelihood Shift)

- **Panic Selling:** Selling a cow, carabao, or goats at 50% of the market price to raise quick cash (usually for defense or weapons).
- **Early Harvest:** Cutting rice or corn before they are fully ripe because the farmer fears they will be burned or that the family will have to flee (*bakwit*).
- **Hoarding:** Sudden buying of large amounts of salt, dried fish, batteries, and fuel.

2. SOCIAL INDICATORS (The Relationship Shift)

- **Avoidance:** Families that have been neighbors for generations suddenly stop speaking or attending the same social gatherings.
- **School Withdrawals:** Children are kept home from school even though they are not sick. This is often the first sign that a family expects an attack.
- **Messenger/Social Media Heat:** A sudden increase in "blind items," insults, or threats posted on Facebook or shared in group chats.

3. RELIGIOUS & CULTURAL INDICATORS (The Spiritual Shift)

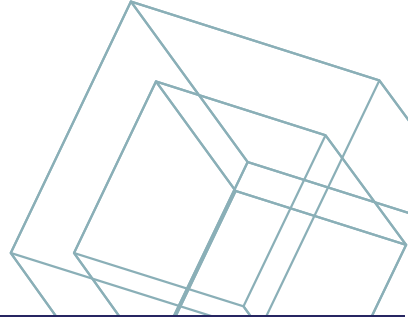
- **Mosque/Church Absence:** Men who are always at Friday prayers suddenly stop attending to avoid a "face-to-face" encounter with a rival.
- **Canceled Ceremonies:** A wedding or a *Kanduri* (feast) is canceled at the last minute without a medical or financial reason.
- **The "Quiet":** An eerie silence in a neighborhood that is usually vibrant.

HANDOUT 2.3: THE PEAWEAVER'S SPOT-CHECK

Use this simple mental checklist when you are at the market, the mosque, or walking the road. If you answer **YES** to more than two, it is time to verify the information (using the Rule of Three Sources) and prepare a Level 1 Soft Response.

1. **THE VOICES:** Is the volume of the community different? (Too loud/aggressive or too quiet/hushed?)
2. **THE FACES:** Are people avoiding eye contact or looking over their shoulders more than usual?
3. **THE CHILDREN:** Are the children playing in their usual spots, or are they being kept inside?
4. **THE MARKET:** Are people trading normally, or is there "Panic Selling" of livestock?
5. **THE ROADS:** Are people using the main paths, or are they avoiding certain boundaries?

Remember: Your "Gut Feeling" is your radar. If something feels "off," it probably is. Do not ignore your intuition—use it as a signal to start your verification process.



HANDOUTS FOR SESSION 3



HANDOUT 3.1: UNDERSTANDING FITNA (THE POISON OF RUMORS)

"A rumor is a weapon that fires itself. Once it leaves your mouth, you can never take it back."

In the Bangsamoro, we use the term ***Fitna*** to describe discord, slander, or the spreading of unverified news that causes chaos. In a community where family honor (*maratabat*) is high, a single false story about a land boundary or a hidden threat can trigger a gunfight before the truth is ever discovered.

Why Rumors are Dangerous:

1. **They Grow as They Travel:** Like the "Telephone" game, a rumor changes every time it is told. A "shouting match" becomes a "stabbing," and a "stabbing" becomes a "declaration of war."
2. **They Strike the Heart of Honor:** Rumors often target a family's reputation. Once a family feels publicly shamed by a rumor, they feel forced to respond with violence to "save face."
3. **They Travel Faster Than Truth:** Especially with Facebook and Messenger, a lie can reach every house in the barangay in minutes, while the truth takes days to arrive.

The Peacemaker's Rule: You must be the **"End of the Line"** for rumors. When you hear a story that causes fear or anger, it stops with you until it is proven true.

HANDOUT 3.2: THE RULE OF THREE SOURCES (TRIANGULATION)

"Never build a response on a single leg; a stable chair needs at least three."

As a Tiyakap monitor, you must never report a warning signal based on what one person says. You must verify the information using **Triangulation**. This means looking for three different types of evidence to see if they all point to the same truth.

The Three Sources Checklist:

1. **[] THE DIRECT WITNESS:** Find someone who actually saw the event with their own eyes. Do not rely on someone who says, *"I heard from my cousin that..."*
2. **[] THE PHYSICAL SIGN:** Look for observable proof.
 - *Example:* If the rumor is "they are preparing to flee," look if the houses are actually being locked or if livestock is being moved.
3. **[] THE NEUTRAL PARTY:** Talk to someone who has no stake in the conflict.
 - *Example:* A shopkeeper from a different tribe, a teacher, or a respected elder who is not related to either family involved.

If the three sources do not agree, the information is still a "Rumor." Keep observing, but do not activate a response yet.

HANDOUT 3.3: HOW TO VERIFY WITHOUT SPREADING THE FIRE

"If you ask 'Is it true they are buying guns?', you are the one spreading the news about guns."

A Peaceweaver must verify information quietly. If you ask direct, alarming questions, you create panic. Use **"Investigative Inquiry"** instead of "Confirming the Rumor."

The Non-Escalating Verification Script:

1. Calm the Source:

- *Instead of:* "Oh no! That's terrible!"
- *Say:* "Thank you for sharing your concern with me. Let's stay calm so we can think clearly and keep the neighbors from worrying."

2. Filter the Information:

- *Ask:* "Did you see this happen yourself, or did you hear it from someone else?"
- *Ask:* "When exactly did this happen? Where were you standing?"

3. The Soft Inquiry (The Side-Door Question): Instead of asking about the threat directly, ask about the "Rhythm Shift."

- *Instead of:* "Are they buying M16s?"
- *Say:* "I noticed the market was a bit quiet this morning. Have you noticed any other changes in how people are acting today?"

4. The Silent Check: Go to the location mentioned in the rumor. Observe from a distance. Do you see the "Red Zones" or "Yellow Zones" shifting? Do you see the "Economic Indicators" (like panic selling)?

Remember: Your goal is to be a **Filter**, not a **Megaphone**. Remove the poison, verify the facts, and only then inform the "Peace Pipeline."



HANDOUTS FOR SESSION 4

HANDOUT 4.1: SOFT RESPONSE VS. HARD RESPONSE

"A whisper in the kitchen can often stop a shout in the street."

When a Peacemaker identifies a "Rhythm Shift" or verifies a "Warning Signal," the next step is the **Early Response**. In our communities, we categorize responses into two types: Soft and Hard. Knowing when to use which is the key to preventing a *rido*.

The Two Types of Response

Soft Response (Informal)	Hard Response (Formal)
What it is: Using personal relationships, neighborly visits, and quiet listening.	What it is: Using the power of the State, police, or formal legal summons.
When to use: When tension is brewing but no blood has been spilled and no weapons are out.	When to use: When there is an imminent threat of violence, weapons are present, or a crime has been committed.
Goal: To lower the heat and "save face" for everyone in private.	Goal: To enforce the law and physically stop violence.
Who leads: Women's committees, youth monitors, trusted neighbors.	Who leads: Barangay Captain, BPATs, Police, JPST.

The Peacemaker's Rule: Always try a **Soft Response** first if it is safe. Once a conflict becomes "Hard" (formal), family pride (*maratabat*) makes it much harder to settle because the whole community is now watching.

HANDOUT 4.2: THE THREE LEVELS OF RESPONSE

"A Peacemaker knows exactly which door to knock on."

Our community Early Warning and Early Response (EWER) system operates on three levels. As a monitor, your job is to determine the "Level of the Heat" and refer the signal to the correct responder.

1. LEVEL 1: Internal/Informal (The Kitchen Level)

- **The Action:** Informal visits, sharing coffee or tea, and quiet listening.
- **The Goal:** To let the angry parties "vent" their frustration to someone they trust before the anger turns into a plan for revenge. This is the heart of **Kitchen Diplomacy**.

2. LEVEL 2: Traditional/Cultural (The Elder Level)

- **The Action:** If the monitor cannot calm the parties, they quietly alert a respected Traditional Elder, Imam, or religious leader.
- **The Goal:** To use the moral and spiritual authority of the Elders to "hold" the families and remind them of their kinship (*silah*) before the situation gets out of hand.

3. LEVEL 3: Formal/Institutional (The Legal Level)

- **The Action:** Formally reporting the signal to the Barangay Hall or activating the security teams (BPATs/JPST).
- **The Goal:** To provide legal protection and physical security. This level is activated when a "Red Line" has been crossed.

HANDOUT 4.3: THE "SOFT OPENING" SCRIPT

"It's not just about what you ask; it's about how you enter the house."

If you enter a house and immediately say, *"I heard you are fighting with your neighbors,"* the family will become defensive and stop talking. A Soft Response requires a **Soft Opening**. Use this 3-step formula to start a de-escalation conversation:

Step 1: The Casual Hook (The Reason for Visit). Start with a normal, neighborly reason to be there.

- *Example:* "Peace be with you, Sister. I was just passing by on my way from the market and thought of your children. I brought some extra snacks for them."

Step 2: The Observation (Not an Accusation). State what you noticed in the "Rhythm" without saying they are "guilty" of anything.

- *Example:* "I noticed it's a bit quiet in this part of the sitio today. I also noticed you looked a bit tired and worried at the pump earlier this morning."

Step 3: The Invitation to Vent (Listening). Open the door for them to share their burden.

- *Example:* "In our neighborhood, we are all sisters/brothers. If something is weighing on your heart or if you are worried about your family's safety, I am here to listen. You don't have to carry the burden alone."

Remember: In a Soft Response, you are not a judge. You are a **Peaceweaver**. Your ears are your most powerful tool. Once they finish shouting or crying to you, they will have less energy to shout at their rival.

HANDOUTS FOR SESSION 5



HANDOUT 5.1: THE "DO NO HARM" PRINCIPLE

"A dead monitor cannot protect the community. Your first duty is to survive."

In the Bangsamoro, we often feel a strong desire to be "heroes" for our families and neighbors. However, in Early Warning and Early Response (EWER), the most heroic thing you can do is stay alive to report the danger and alert the right responders.

The "Do No Harm" Rule

Your intervention should never make the situation worse. If your presence as a monitor is causing more anger, or if your presence is putting your own family at risk of retaliation, you must step back. You are a **Peaceweaver**, not a combatant.

The Red Lines (When to Withdraw). A "Red Line" is a signal that the situation is no longer safe for a civilian volunteer. If you see any of the following, you must stop your intervention immediately:

1. **PRESENCE OF FIREARMS:** As soon as high-powered weapons are displayed or you hear that armed groups are on their way, the "Soft Response" ends.
2. **INTOXICATION:** If the parties involved are under the influence of alcohol or drugs, they cannot be reasoned with. Your presence will only aggravate them.
3. **DIRECT THREATS:** If a party tells you, *"Leave now or you will be treated as the enemy,"* or if they threaten your family, you must believe them and leave.

LOSS OF EMOTIONAL CONTROL: When shouting turns into physical pushing or a "point of no return" where families are calling for their warriors.

HANDOUT 5.2: THE SAFE EXIT STRATEGY

"Leaving a tense situation is an art. You must leave calmly so you don't cause panic."

If a situation crosses a "Red Line," you must leave. But how you leave matters. If you run away screaming, you might cause a panic. If you leave without a word, you might look like a spy. Use this **3-Step Exit Strategy**:

Step 1: Acknowledge the Danger. State clearly that the environment has changed.

- *Example:* "Sister/Brother, I see that the situation has become very tense and it is no longer safe for us to continue this conversation here."

Step 2: Provide a De-escalating Reason. Give a reason for leaving that sounds like you are still trying to help.

- *Example:* "I am going to leave now so I don't get in the way of your family's movements, and so I can alert our elders to help keep the peace."

Step 3: Immediate Withdrawal. Move quickly but calmly. Do not run unless there is immediate gunfire. Move toward a **Green Zone** (the safe spaces like a Mosque or a respected leader's house) that you identified in your Peace Map.

HANDOUT 5.3: THE SECURITY PROTOCOL (AFTER WITHDRAWAL)

"Your job is not over when you leave; it simply changes from 'Listening' to 'Referral'."

Once you have reached a Green Zone and are physically safe, you must follow the **Hard Response Protocol**:

1. **SECURE YOURSELF:** Ensure your family is aware of the situation and is in a safe location.
1. **ACTIVATE THE PIPELINE:** Immediately call or text the **Barangay Captain** and the **JPST/BPATs**. Provide a "3-W Report" (What you saw, Where it happened, Who is involved).
1. **ALERT THE ELDERS:** Inform the Traditional Elders or religious leaders so they can begin back-channel talks to prevent a "Rido" from starting.
1. **STAY QUIET:** Do not post about the incident on Facebook or Messenger. Do not share details with neighbors. Wait for official instructions from your EWER Coordinator.

Remember: Your most powerful response to a "Red Line" is to **Report and Refer**. You are the eyes and ears; let the formal security teams be the shield.



HANDOUTS FOR SESSION 6

HANDOUT 6.1: THE PEACE PIPELINE (THE HYBRID NETWORK)

"Peace is a two-handed task. One hand is the Law, and the other is Tradition."

A warning signal is only useful if it reaches the people who can act on it. In the Bangsamoro, we use a **Hybrid Referral Network**. This means we do not choose between the government and our elders; we use both to ensure the peace is locked from all sides.

The Two Hands of Referral

1. The Hand of Tradition (Level 2 Response):

- **Who:** Traditional Elders, Imams, Religious Leaders, and the Women's Peace Committee.
- **When to use:** For "Sensitive" signals involving family honor, personal misunderstandings, or historical tensions that require a "Soft Response" (Kitchen Diplomacy) to lower the heat.

1. The Hand of the State (Level 3 Response):

- **Who:** The Barangay Captain, the *Lupon Tagapamayapa*, BPATs/CVOs, and the Joint Peace and Security Teams (JPST).
- **When to use:** For "Urgent" signals where there is an imminent threat of violence, presence of firearms, or a legal crime has been committed.

The Peacemaker's Rule: Always inform your EWER Coordinator or lead monitor first. They will help you decide if the signal needs a Traditional Hand, a State Hand, or both.

HANDOUT 6.2: THE 3-W RULE OF REPORTING

"A report should be like a clear map: short, accurate, and easy to follow."

When you refer a warning signal to an elder or an official, you must be careful not to spread rumors or *fitna*. Use the **3-W Rule** to keep your report professional and objective.

1. WHAT did you see? (The Specific Signal)

- *Instead of:* "I think they are going to war."
- *Say:* "I saw Family A selling three cows at the market for a very low price this morning."

2. WHERE did it happen? (The Specific Location)

- *Instead of:* "Somewhere in the lower sitio."
- *Say:* "At the main trading post near the old mango tree in Sitio Mahid."

3. WHO is involved? (The Specific Parties)

- *Instead of:* "Those aggressive people from the other side."
- *Say:* "The eldest son and the patriarch of Family A."

The Golden Rule: Only report what you have **Verified** using the Rule of Three Sources. If it is still a rumor, say: *"I am hearing a rumor about X, but I am still verifying it."*

HANDOUT 6.3: THE REFERRAL PROTOCOL

Use this guide to determine how quickly and to whom you should send your information.

Type of Signal	Example	Who to Tell First	Mode
SENSITIVE	Neighbors stopped talking; family is harvesting early.	Traditional Elder or Women's Committee.	Private visit or quiet phone call.
URGENT	Presence of firearms; groups gathering with weapons.	Barangay Captain & JPST/Police.	Immediate Phone Call / SMS.
CRITICAL	Gunshots heard; immediate evacuation occurring.	Everyone in the Pipeline.	Immediate SMS "Flash" Alert.

HANDOUT 6.4: MY PEACE DIRECTORY (TEMPLATE)

"A pipeline only works if the numbers are saved in your phone."

Fill out this directory and keep it in your pocket or saved in your mobile phone. Do not wait for a crisis to look for these numbers.

Role	Name	Contact Number
EWER Coordinator		
Barangay Captain		
Traditional Elder (1)		
Traditional Elder (2)		
Religious Leader (Imam)		
Women's Committee Lead		
BPAT / CVO Head		
JPST / Police Contact		

Final Reminder: Information is a trust (*Amanah*). Use these numbers only for the protection of the community. Never use the Peace Pipeline to spread gossip or personal grievances.



HANDOUTS FOR SESSION 7

HANDOUT 7.1: THE GOLDEN 48 (THE WINDOW OF OPPORTUNITY)

"A fire is easier to put out in the first minute than in the first hour. Peace is the same."

In Early Warning and Early Response (EWER), timing is everything. Once a "Warning Signal" is spotted, there is a narrow window of time before the situation escalates into violence or becomes a matter of public pride (*maratabat*) that neither side can back down from. We call this the **Golden 48**.

Why the first 48 hours matter:

1. **Emotions are Pliable:** In the first few hours, anger is often mixed with confusion or fear. People are more willing to listen to a trusted neighbor or elder before their hearts harden into a plan for revenge.
1. **Information is still Private:** Before a conflict becomes "public news," it is easier to resolve through **Level 1 (Soft Response)** or **Level 2 (Traditional)** channels. Once it is shared on social media, both families feel forced to act aggressively to save face.
1. **The "Other Side" is watching:** If Family A sees a signal from Family B, they will wait about 24–48 hours to see if someone intervenes. If no one comes to talk, they will assume the threat is real and start arming themselves.

The Peacemaker's Rule: Your goal is to activate the "Peace Pipeline" within the first 24 hours of a verified

HANDOUT 7.2: THE 48-HOUR RESPONSE PROTOCOL

"A plan without a timeline is just a wish. A Peacemaker needs a sequence."

When you spot a verified warning signal, use this protocol to guide your actions. Always remember your Safety First ethics from Session 1.

HOUR 1–6: THE VERIFICATION PHASE

- **Action:** Apply the **Rule of Three Sources**.
- **Goal:** Confirm if the signal is real. Is it a rumor (fitna), or is it a documented "Rhythm Shift"?
- **Task:** Do not report yet; just observe and verify.

HOUR 6–12: THE ANALYSIS PHASE

- **Action:** Categorize the signal (Economic, Social, or Religious).
- **Goal:** Determine the "Need" behind the signal (Security, Honor, or Survival).
- **Task:** Decide if this requires a Soft Response (Level 1) or a Formal Referral (Level 3).

HOUR 12–24: THE CONSULTATION PHASE

- **Action:** Alert your EWER Coordinator and your trusted Traditional Elder.
- **Goal:** Begin "Kitchen Diplomacy" or a "Soft Entry" visit to listen to the parties.
- **Task:** Try to lower the emotional temperature through informal listening.

HOUR 24–48: THE REFERRAL/ESCALATION PHASE

- **Action:** If the tension remains "Red" or if a "Red Line" is crossed, activate the Hybrid Referral Path.
- **Goal:** Involve the Barangay Captain, the Lupon, or the Security Teams (JPST/BPATs).
- **Task:** Formally hand over the information using the 3-W Rule.

HANDOUT 7.3: MY ACTION PLAN & THE PEACEWEAVER'S OATH

MY 48-HOUR COMMITMENT

Fill this out based on a real tension you have noticed in your neighborhood.

1. The Warning Signal I have noticed:

1. My first step to verify (Hour 1):

1. The trusted person I will tell (Hour 12):

1. The "Soft Response" I will try (Hour 24):

THE PEACEWEAVER'S OATH

I am a Peacemaker of my community. I am the eyes that watch for danger, the ears that listen for pain, and the heart that nurtures harmony.

I commit to keeping my watch for the safety of my neighbors and the future of our children. I will protect the secrets of the families I serve, I will stand on the side of peace for all clans, and I will never risk my life foolishly, for a dead monitor cannot protect the community.

My watch is for peace. My response is for life. Tiyakap sa Kalilintad!

Name and Signature / Thumbprint