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Editorial: Societal construction

Throughout history, there has always been different generations living together inside every community, and we construct social structures and an ethos based on our intergenerational existence. Several papers in this issue, explore different aspects of the relationships between different generations, and how changing balances of gender, relationships, ages, ancestry, and social outlooks affect our well-being.

In the first paper by Nazneen Akhter et al., we see how lens of public health and demographic structures of different populations affected our responses and the outcomes to the COVID-19 pandemic. For me the dramatic doubling of deathrate for each 6 year increase in age was a specific feature of COVID, as oppoed to influenza which also kills infants, and thus the impact on elderly persons was particularly severe.

The last paper by Pouya Lotfi Yazdi explores questions of child - parent, relationships, sexuality, and definitions of genetic and social parenthood. No matter what our conclusions, the exercise and analysis of an illustrative story of identity in the queer community raises questions that all children, and people, face when they develop their love to their parents and others.

Three of the papers in this issue come from the Philippines and we can see how issues of colonization have long lasting consequences in terms of respect for different people's, the concepts of wisdom and knowledge, and the methods in which we can share and educate people about the different ways that we construct identity. If we get it wrong, we may break open vicious wounds, which lead to cycles of conflict and perpetual war, that have even led some people to give up attempting to make peace. Yet a holistic approach can have positive results. And possibly this is the only long-term solution to lasting peace. Indigenous peoples have been treated in various ways over the course of colonization, but generally, we still see remnants of discrimination and failures in both formal and informal education to share lessons and wisdom.

Colonization is a very important topic in the American University of Sovereign Nations (AUSN), and in the discussions that are important in cross-cultural ethics, and have been a constant theme of International and the Asian Bioethics in *EJAIB*. Through publication of articles we hope that there is greater understanding of alternative ways of thinking and presenting knowledge. We can use methods of philosophy, social science, health sciences, and all disciplines are essential for a holistic approach to Bioethics that our journal encourages.

I hope that we will receive more papers and continue to generate interesting concepts and challenge the hegemony of Anglo-American and European-centered philosophy that dominates not only academic discourse, but also legal and political structures in the world. Finally, I encourage all readers to join the forthcoming 23rd Asian Bioethics Conference, 25-29 March 2025 in Bangkok.

- Darryl Macer

Public Health and Population Perspective of COVID-19 as a Global Pandemic

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Abstract

Background*:* COVID-19 appeared as a single case to a cluster of cases in Wuhan, China (Dec 2019), and with its continuous upsurge of cases spread as a global pandemic has created enormous threat and tension across the global public healthcare field. This is an infectious disease of global health emergency and the highest public health concern of the 21st century due to its high speed of spread.

Method*:* This research-focused article followed a secondary information, research, and article search both published and unpublished to draw down, data, and facts and grasp insights into the main theme which is described and narrated in this article.

Result: The major findings, as shown in this article are the facts that, this disease caused high levels of risk group mortality, high morbidity, health care services burden, panic anxiety, mental trauma, tension, and social and economic insecurity. These are collectively surfaced by a diverse range of social reactions and political pressure worldwide. including socio-economic and health status, population dynamics, health system and infrastructure, health behavioral patterns, nutrition, food habits, and access to information and knowledge which made this viral disease more complex in its manifestation as COVID-19 syndrome and also become difficult to address. The case fatality rate distinctively varies with the population dynamics and the health system infrastructure of different countries.

Conclusion: According to the Public health prevention practices and interventions, the common pictures of emerging characteristics and patterns of this viral disease, learning, and sharing are vital to prevent this COVID-19 pandemic. However, the world communities are still eagerly awaiting the result and outcome of the ongoing therapeutics and vaccine trials initiated in several countries to find a real-world solution to this pandemic.

Keywords: *COVID-19 Syndrome, Risk Group, Community Quarantine, Population Dynamics, Social Distancing*

Coronavirus Disease 2019 (COVID-19), is a historical astound of infectious disease pandemic outbreak which made rapidly spread in a month from its first infection (index case) "inextricably turned into a Global Pandemic affecting people worldwide with serious health burden and economic blow.[1-4]" From an epidemic and social realization point of view it's evident that, over the years we have invested more in human information technology but less on scientific preparation of any Global Human disease threat of international concern and this realization has echoed by the leadership of diverse discipline over the past many years in their articles, paper sharing and hard talk. In this COVID pandemic reality, while every country is dealing with an epidemic puzzle, at the moment this dichotomy of investment realization became a more pertinent issue to look back on and find a thoughtful way forward solution for this world where every country is willing to make sensible and synchronized allocation of science, technology, research and health science so that, this COVID-19 kind of reality never happen to be a repeat of experience, unlike past several infectious diseases of global pandemic nature."[2],[3]". In a sense the world was least prepared to deal with any type of infectious disease global pandemic even when it already experienced several types of global upsurge of particular and distinctive nature of infectious disease blow to this world in a time scale of every century, that means it's quite known fact for many social scientists and epidemiologists that pandemic happens after almost every '100-years'. "[2],[5]"

If we look back to the global epidemic time series analogy, the global outbreak history of 'The Great bubonic Plague of Marseille'', in France in 1720, 'Cholera pandemics', and its fast speed spread in India to Southeast Asia, the Middle East, Europe, and Eastern Africa in 1820, and nineteenth-century epidemic stagger of

'Spanish flu' or 1918 flu pandemic (influenza caused by an H1N1 virus) killing more of 50 million people worldwide in 1920."[2],[5,6]".

Taking a look at the emerging history of this disease, in late December 2019, the Chinese Health Commission realized that an outbreak of pneumonia associated with Coronavirus disease 2019 (COVID-19) had occurred in Wuhan, China, and rapidly spreading to other parts of China and the world as reported that to WHO "[1],[4]". To see more scientifically from the genome sequencing of this virus, its pattern, type, and virulence according to the virology and epidemiological evidence and scientific purview, to date, seven types of Coronavirus have infected humans of which four cause the common cold but other three are responsible for epidemic (SARS-CoV, MERS-CoV & presently SARS CoV-2). "[1],[5],[6-8]". In January 2020, the genome sequence done by the Chinese scientific community shared that the new virus responsible for COVID-19 causes severe acute respiratory syndrome Coronavirus 2 (*β*-SARS-CoV-2). The virus has been mostly detected in Nasopharyngeal secretion, throat, lower respiratory tract, stool, gastrointestinal tract, saliva, and urine samples and even in semen "[6], [7-8]",

Much to share the fact that, this disease created such a high level of mortality in the 'Risk Group', high morbidity causing health care services burden, Public Panic, mental trauma anxiety, and social and economic insecurity which are being surfaced by a diverse range of social reaction and political pressure across the world that this disease could create the most and highest attention of the current world scientific community response which showed by the fact that, there are over 6000 articles on COVID-19 sharing updated information till date.

While making a scientific trail of the disease's symptomatic appearance and physical dynamics, initially the disease's presentation was more of a respiratory tract infection associated with fever, dry cough, and respiratory distress, but now it's evident that it can cause cytokine storm, thrombo-embolic manifestation in the vessels, lung injury, kidney injury, Cardio-vascular failure and eventually multi-organ failure".[9],[10]" There are instances where, a limited number of children presented with post-infection multi-organ inflammatory syndrome including skin manifestation, e.g. 'Covid-toe "[9,10]". The medical and scientific stun of this disease dynamics is such that newer information is added every day as with the progress of science. Today much epidemiological evidence confirmed that COVID-19 has the characteristic of human-to-human transmission, predominantly through respiratory droplets and contact, but we are yet to confirm the secondary host between humans and bats.

A deeper look at the disease from the scientific evidence and population dynamics on its sign symptoms points of view the global information-data to date tells us that, there are asymptomatic cases, pre-symptomatic cases, and symptomatic cases [11]. However, most of the cases (80%) present with mild symptoms, which don't need hospitalization or oxygen therapy and can be treated at home. Some people present with moderate symptoms (20%) associated with pneumonia, become seriously ill develop difficulty breathing, and require hospital care. Recently CDC added a larger list of symptoms for the coronavirus: chills, muscle pain, headache, sore throat, repeated shaking with chills, and a loss of taste or smell. Only 3-5% of Coronavirus infection cases develop serious illness and need "intensive Care (ICU)" support and necessary urgent Medical intervention at the hospital "[9-11]". The clear scientific knowledge around the facts yet to understand why the COVID-19 infection varies in different people. However, the inference drawn on our body's immunity and response is clearer today based on a huge number of cases and scientific observations across the world, that this immunity has a major role to play besides the amount of infection load. Moreover, there is another distinctive observation made, which is 'Group risk' like Obesity, Hypertension, Cardiac Diseases, Diabetes, smoking habits, etc., and old age above 65 years were also important risk factors influencing the severity of disease progression and mortality".[12],[13]". However, it has by now become more clarified with the facts and evidence around the signs and symptoms of the disease which have been observed and recorded so far and gives us a clear hint on the nature of this disease and its symptomatic appearance which in most case is a collective like syndrome and not few symptoms of respiratory tract infection. The disease at initial stance may appear with few symptoms but in most cases makes very rapid progression

to multiple organ involvement, especially if it remains undiagnosed or untreated, so "COVID-19 syndrome can be another synonym appropriate to consider in the future".

To see the geographical dynamics and to relate this disease science, Wuhan, China was the first epicenter of this pandemic before it started spreading to other Asian countries, South Asia, the Middle East (Iran the epicenter), Europe (Italy the epicenter) and Spain (western Europe epicenter) and then to USA (NY the epicenter)."[1],[3],[4]". But the spread, number of cases, and case fatality rate (CFR) are different in different countries and regions of the globe, which has created a high level of concerns in the global communities, countries, and scientific arena."[4],[11]". Moreover, the case fatality rate (CFR) also widely varies across countries and regions with its given diversity in socioeconomic status, health status, population dynamics, health system and infrastructure, health behavioral pattern, nutrition and food habits, and access to information and knowledge and other factors. If we critically look at two of the very important factors i) population dynamics and CFR and ii) the health system ability and infrastructure with CFR to compare among countries which has been shown in the following figures (Figure 1, 2, 3). Here in the different countries age pyramids with an age-segregated -cluster depict/illustrate the fact that population constitutes and distribution by age and gender play a significant role in this disease risk, spread and, especially the difference in its pattern of age-specific morbidity and mortality."[11],[14-16]"

Interestingly, there is a major difference in the country-wide spread and number of cases of COVID-19 and CFR. Perhaps one major difference is in the distribution of world demography profile population age-clusters pyramids which explain the difference in the impact of this pandemic."[14],[15]"

There is a large variance across regions and countries in the capacity to cope with a sudden increase in serious cases that require intensive medical care and support, logistics, and sophisticated and scarce equipment. Differential access to the best healthcare facilities can also account for within-country and within-region depending on socioeconomic condition, the other explanation points to the co-morbid health condition and age composition of the population that contracted COVID-19 in each country. [11],[14-16]. We can find elderly populations differ substantially between countries in terms of the number of pre-existing conditions and/or severity of co-morbid conditions. [11]

In Bangladesh, the distribution of demography profile population pyramids with age clusters shows that in Bangladesh age above 65 years is 5.1% (WB2018) (median age is 27.6 years, worldometer 2020), in the case of India age above 65 years is 6.1% (WB2018) (The median age is 28.4 years, worldometer 2020) and in China, age above of 65 years is 10.9% (WB2018) (median age is 38.4 years (worldometer. 2020). So, we see less COVID-19 reported CFR in this part of the world among people above 65. "[14], [15,16]".

Whereas, in Italy, the distribution of demography profile population pyramids with age- clusters shows that in Italy age above 65 years is 22.75% (WB2018) (median age is 47.3 years, worldometer 2020), in the case of Spain age above 65 years is 19.37% (WB2018) (The median age is 44.9 years, worldometer 2020). It has been scientifically documented and observed that people aged 65 and above usually suffer from one or more co-morbid illnesses and are also at high risk and vulnerable.

The distribution of the UK, demography profile population pyramids with age- clusters shows that in the UK age above 65 years is 18.3% (WB2018) (median age is 40.5 years, worldometer 2020), in case of the USA age above 65 years is 15.8% (WB2018) (The median age is 38.3 years, worldometer 2020) "[14-16]". Thereby, we
can see a daily huge increase of COVID-19 reported cases and a jump in CFR which may not only be attributed to public health inability but also a population dynamic associated with this. But here strongly to say, the Public health policies for non-pharmacological interventions are very important till treatment and vaccines are available.

To look into the CFR and disease spread in relevance to a country's health system ability, capacity, and infrastructure point of view, here if we see the global data, China and South Asian countries have a low number of cases and CFR but on the other hand it's very high in Europe and USA.

Figure 1. Population Dynamics: Gender-segregated Population Pyramids

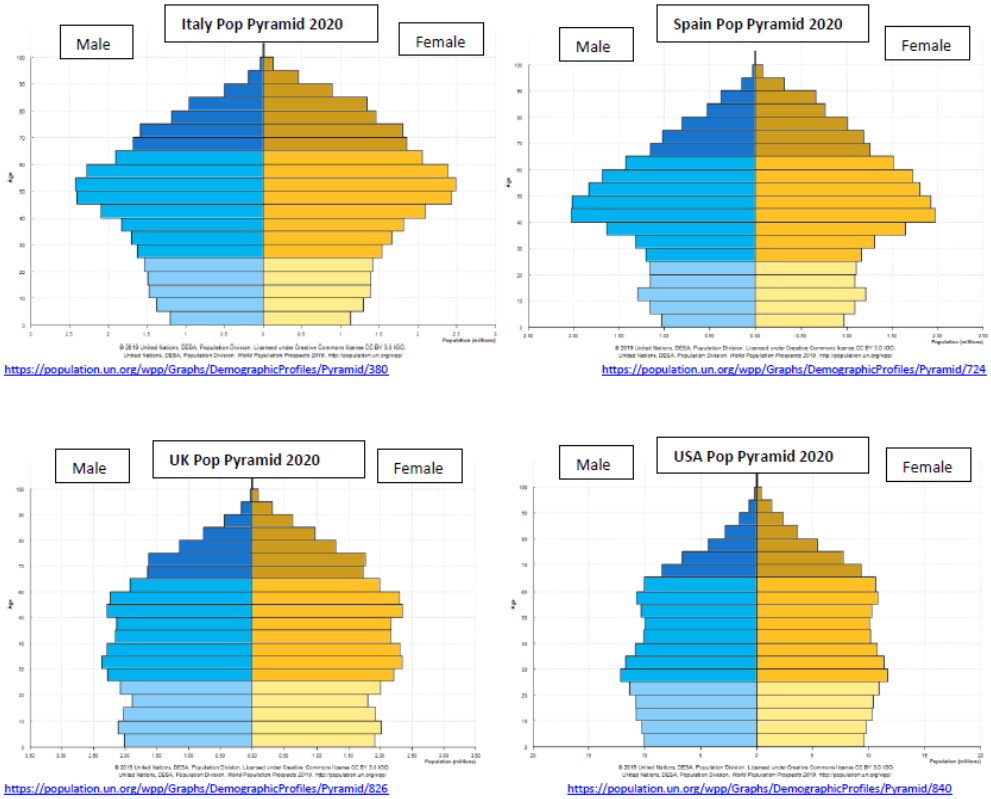

Figure 2. Country specific Gender segregated Population Pyramids

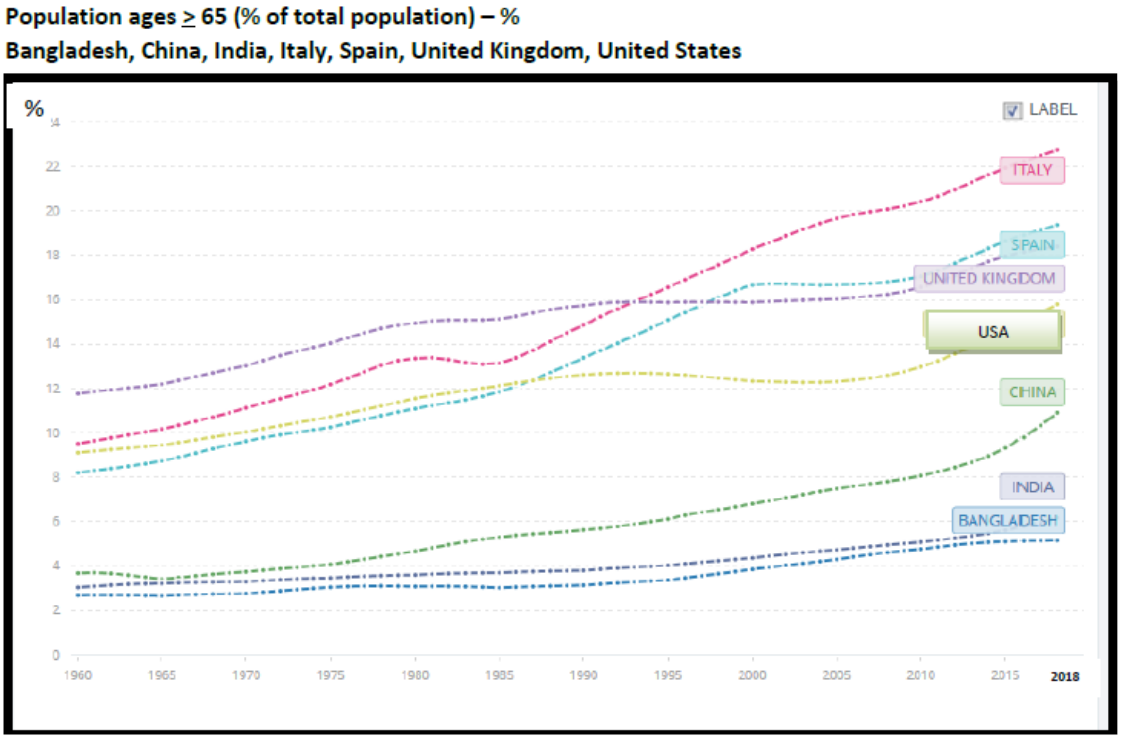

Figure 3. The World Bank, Data, https://data.worldbank.org/indicator/SP.POP.TOTL

The health system's ability of any country to offer health management support also influences the mortality rates of a country as well. "[16,17]".

At the moment, with the growing number of tests and diagnoses, the symptomatic cases are surfacing as the tip of the iceberg, however, there are huge numbers of both symptomatic and asymptomatic cases that are yet to be identified with more expanded test facilities availability with time ahead. Doing more and more tests will tell us about the county's total case numbers but in the developing countries most are 'mild cases' as described before. RT-PCR test is the most commonly used and reliable test for diagnosis of COVID-19. Serological diagnosis of antibodies of COVID-19 infection can be detected indirectly by the host immune response to SARS CoV-2 infection, beyond the illness onset of the first 2 weeks. It's an important tool to understand the extent of COVID-19 infection at the community level and to identify the individuals who are already infected maybe immune and potentially "protected" and is especially important for people who were with mild to moderate illness. For serological diagnosis of COVID-19, IgM and IgG antibody ELISA-based tests are done. IgM and IgG seroconversion occurred in patients between the third and fourth week "[18-20]". Finding epidemiological and public health solutions to address this pandemic today, experiences are widely varied and mixed and the success stories to slow down and contain the epidemic also vary across the globe. If we look into the public health remedy and solution as of now to deal with this COVID-19 disease, the Public health policy for non-pharmacological interventions includes proper diagnosis, contact tracing and isolation, hospital & health services readiness, and personal protections (PPEs). At individual level awareness and motivation, Community quarantine (Lockdown), social/personal distancing, hand hygiene and personal hygiene, and use of face masks, are important effective preventive and control measures. "[21],[22]". These measures may differ from country to country as per public health policy, population density, and the country's economic status. But in the case of COVID-19, the 'Group Risk' factors and age of more than >65 years age-cluster are perhaps the most important influencing factors for case numbers and CFR in different countries around the globe.

There are more than dozens of anti-viral agents under trial for developing treatment of COVID-19 but only Remdesivir is showing some hope, but then we still have to wait for the result of the WHO 'Solidarity multi-country multi-center clinical trial' to have an effective anti-viral(s).[23,24] Vaccine is also 12-18 months away, about 100-vaccine trials are underway with hope for further prevention &

control of not only health burden but also recover from the economic crisis." [25, 26]"

Conclusion

In this 21st century era, COVID-19 is one of the fast-spreading global pandemics of infectious disease origin which has also created a high level of concern among Public health and scientific community including the business community, civil society, and political leaders of the countries. The first index case was diagnosed in Wuhan, China (Dec 2019), and within a few months the global upsurge of cases obligated WHO to declare this as a disease of global Public health emergency. The disease varies significantly with its genomic sequence of virus pattern, signs, symptoms, and characteristics including its epidemiological and public health responses across the countries. Also, with the progress of the disease with its everyday new appearance of sign symptoms which uniquely portray this disease more of a kind of "COVID-19 syndrome" rather than as COVID-19. Along with many other factors associated with the case fatality rate (CFR) as evidenced so far, the population dynamics and the health system infrastructure and ability factors are also some ways influencing cases that are portrayed in this paper.

The public health prevention practices and interventions demonstrate the total world is quite connected and also learn from each other's public health experiences to fight the virus. However, the world community is eagerly waiting to see the result and outcome of the ongoing therapeutics and vaccine trials in several countries, the people of the world are optimistic and hopeful that, the global scientific community will be able to invent some miraculous and magical solution in the upcoming months which ultimately will free the world from this most terrifying COVID-19 pandemic of 21st century.

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Issues and Concerns of Hanunuo Mangyan related to Ancestral Domain at Sitio Tignuan, Sta. Teresita, Mansalay, Oriental Mindoro, the Philippines

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Abstract
This study focused on the issues and concerns of Hanunuo Mangyan related to their ancestral domain. The researchers used qualitative method which include interview, focus group discussion, and documentary analysis. The participants of the study were the selected elders and officials of Hanunuo Mangyan living in Sitio Tignuan, Sta. Teresita, Mansalay, Oriental Mindoro. The overall findings revealed that the most common problems that Hanunuo Mangyans encountered were landgrabbing, limited participation in decision-making, and inequality. Based on the result of the study, the academic institution in partnership with the local government unit of Mansalay, may conduct extension program to empower the Hanunuo Mangyan on their ancestral domain rights as enunciated under Republic Act 8371.
***Keywords**: Ancestral Domain, Indigenous Peoples Act, land grabbing*

Introduction

Ancestral domain issues continue to be one of the most difficult challenges facing indigenous peoples. These are often related to other issues such as mining, displacement, and political conflicts, all of which have a negative impact on them. For example, threats on land have an impact on their food security. Political conflicts jeopardize the security of their communities because insurgents or military groups often camp near their homes. Sometimes the natural abundance of their ancestral territories makes them vulnerable to exploitation or worse, to being displaced altogether.

Various means of struggle were used, both inside and outside the formal legal system. The protection of ancestral lands and resources remains a major issue. The struggle to preserve indigenous cultures and traditions, which are often inextricably linked with the land itself, is implicit in this fight to preserve the land and resources.

The 1987 Philippine Constitution mandates the recognition and promotion by the state of the rights of the indigenous cultural communities within the framework of national unity and development. It also provides for the protection of ICCs rights to ensure economic, social, and cultural well-being subject to the provisions of the constitution and national development policies.

Furthermore, Republic Act No. 8371, also known as the "Indigenous Peoples Rights Act (IPRA) of 1997," is considered a landmark legislation in the country. It recognizes and protects the rights of Indigenous Peoples (IPs). This law serves as huge step in addressing pressing issues like marginalization and historical injustices experienced by Indigenous communities.

Land disputes are not uncommon in countries like the Philippines, where several ethnic groups once dominated. In the Philippines, different ethnic groups are classified as Indigenous Cultural Communities or Indigenous Peoples (ICC/IP). In some land disputes, indigenous peoples face dilemmas such as land grab, lack of awareness of rights, ownership and relocation. Mansalay has been stuck in blindness and inequality when it comes to the rights of indigenous peoples. This study identifies respondents' issues and concerns related to areas of ancestry such as survival, dignity, happiness, and their rights to ancestral territory, where the respondent is a citizen of Sitio Tignuan, Sta. Teresita, in Mansalay Oriental Mindoro.

Conceptual Framework

Input: Programs and policies of the Municipality of Mansalay related to RA 8371; Views of the Hanunuo Mangyan on the provisions of RA 8371; Problems encountered by the Hanunuo Mangyan in the exercise of their ancestral rights.

Process: In-depth interview, FGD, Non-participatory observation

Output: Extension Program

An Input-Process-Output paradigm was used in this study. The input section includes the Programs and policies of the Municipality of Mansalay related to RA 8371, the views of the Hanunuo Mangyan on the provisions of RA 8371, and the problems encountered by the Hanunuo Mangyan in the exercise of their ancestral rights. The process box indicates the methods by which the data were collected such as in-depth interview, FGD, and non-participatory observation. The output box is the expected outcome of the study which is a proposed Extension Program.

Objectives

The study aimed to determine the issues and concerns of Hanunuo Mangyan related to Ancestral Domains at Sitio Tignuan, Sta. Teresita, Mansalay, Oriental Mindoro.

The study sought answer specifically to the following questions:

1. What are the existing programs and policies of the Municipality of Mansalay about Republic Act No. 8371?
2. What are the views of Hanunuo Mangyan on the provisions of Ancestral Domain?
3. What are the problems encountered by the participants in the exercise of their rights to ancestral domain?
4. What project may be proposed based on the results of the study?

Methods

This study is an ethno-phenomology research. Ethnographic research is valuable to gain deep understanding the customs, traditions, social structures, and belief system of a cultural community. Phenomology describes the individual human experiences and explore the meanings that people attribute to their own experiences.

The study was conducted at Sitio Tignuan, Sta. Teresita, Mansalay, Oriental Mindoro and Banti, Bulalacao. The participants of the study were the 13 elders of Hanunuo Mangyan and the 3 officers of PHADAG Inc., a SEC registered Hanunuo Mangyan organization. An informed consent from the participants were obtained to ensure that they understand the purpose of the study and their rights as research subjects. Privacy and confidentiality of the information gathered were assured throughout the study.

To ensure accurate information, the researchers used audio recording during the interview process. The interview was an open-ended question to encourage the study participant to describe their experiences in the programs and policies implemented by the local government units and their views in the provisions of ancestral domain. After data collection, transcription of interviews was done where the themes, patterns and other structures were identified. The study also undergone phenomological reduction by abstracting and reducing the study participants' experiences to their essential meanings. The interpretation of the data gathered was validated through member-checking where the participants review the analysis to ensure the accuracy of the result of the study.

Results and Discussion

Existing programs and policies of the Municipality of Mansalay about Republic Act No. 8371

Recognition to Ancestral Land

Recognition of ancestral lands is very important for indigenous peoples because this serves as a protection of their traditional territories. It is a recognition of the historical and ongoing relationship between the land and the indigenous peoples that have lived there for centuries. Recognition of ancestral lands is important because it provides legal protection and recognizes the rights of indigenous peoples to own, control and manage their traditional territories.

There are various ways to recognize the ancestral land in Sta. Teresita Mansalay like formal land titling, recognition of indigenous land management practices, establishment of protected areas or reserves and even negotiations agreements between the indigenous communities and the local government unit.

When the study participant no. 1 was asked about the current programs of the LGU of Mansalay about Republic Act No. 8371, he emphasized the existence of Certificate of Ancestral Domain Title called CADT. He contended *"Mayroon 'yong tinatawag na CADT/ CALT na kahit hindi pa naia-award sa amin iyon, iyon ay katibayan ng aming lupaing ninuno sapagkat may mga sinumpaang salaysay ang aming mga ninuo."*

The issuance of a Certificate of Ancestral Domain Title (CADT) is a provision for the securing of rights to their ancestral domain by indigenous peoples in the Philippines, a community that goes through the issuance of a CADT will also interface with different government agencies, specifically the National Commission on Indigenous Peoples (NCIP), and most probably any or a combination of the following departments: Department of Environment and Natural Resources (DENR), Department of Agrarian Reform (DAR), Department of Agriculture (DA), National Anti-poverty Commission (NAPC), Local Government Units (LGU) and the Land Registration Authority (LRA).

In addition, aside from the process of awarding of Certificate of Ancestral Domain Title, there's also the stewardship. Study participant 2 contended, *"Mayroon kaming Stewardship na matatawag kung saan masasabing sa mga katutubo ang lupa ngunit may expiration iyon na 25 years, kailangan i-renew."* This pertains to the Certificate of Stewardship Contract wherein the government issued a certificate stating that the Mangyans have the rights over their ancestral domain. They can develop and manage it as they like but they must renew it every 25 years.

Social Justice and Human Rights

In terms of social justice and human rights programs, study participant 1 answered, *"May gurangon kami at may Tribal Court, doon namin inaayos. Doon nilulutas. Pero kapag wala na, iaakyat na siya sa mas mataas na korte."* If anything happens or cases occur within the vicinity of the ancestral domain and lands, the talaghusay or the hukom goes to the court, IPs has the right to settle the problem if it is still on-going. *"Susulat sila dun, mismo sa husgado na hangga't maaari, dahil may katutubong sistemang pamamahala kami, kilalanin ninyo ang aming sistemang pamamahala na sinasabi sa IPRA,"* study participant 2 stated.

Views of Hanunuo Mangyan on the provisions of Ancestral Domain

Recognition of Ancestral Land

When the study participants were asked about their views on the provisions of local government related to recognition of their ancestral land, study participant no. 3 said, "Ayos naman. Masasabi kong okay at maayos sapagkat nabibigyan ng kahalagahan ang aming lupang ninuno kahit mabagal ang proseso. This view was

supported by study participant no. 4, *"Epektibo. Doon pa lang sa pagproseso ng aming titulo para sa aming mga lupaing ninuno, okay na okay na. Medyo tagilid lang sa part na mabagal ang process. Pero pangkalahatan ay okay."*

Self-governance and empowerment

In terms of the views in self-governance and empowerment provisions, study participant no. 5 said, *"Pagdating sa mga probisyon ng batas, wala kami gasinong alam, marahil hindi na naming inaaral dahil halos wala namang problema pagdating sa pamamahala namin dahil nagkakasundo naman kaming mga katutubo."* They have a Sitio Leader and Elders who are considered decision makers of the tribe.

Social Justice and Human Rights

Study participant no. 7 added, *"Yung sa diskriminasyon naman, ang alam namin dapat pantay-pantay, pero sa amin hindi maiwasan yun, dahil mas marurunong ang mga tagalog at mas may kaalaman sila."* Other participant contended, *"Ang alam naming magaganda ang batas, pero kadalasan ay hindi napapatupad lalo na sa aming mga katutubo na limitado ang alam."*

RA 8371 was enacted to address the marginalization and injustices committed against indigenous people. The study participants have a common view on the beauty of the provisions of RA 8371. However, most of them have a limited knowledge on the rights enunciated in the said law.

Problems encountered by Hanunuo Mangyans related to their Rights to Ancestral Domain

Lack of Awareness of Lowland Settlers in Recognizing Indigenous People's Rights to Ancestral Domain

Awareness of the recognition in ancestral land in the Philippines has been a long-standing issue due to several factors, including historical injustices, lack of legal framework and implementation, and conflicting interests between indigenous communities and government and private entities. Many indigenous communities have yet to receive formal recognition of their ancestral lands, leaving them vulnerable to encroachment and displacement. The lack of legal recognition also means that these lands are not protected from illegal logging, mining, and other extractive industries.

The respondents were asked about the common issues and concerns they experienced and have been experiencing regarding to recognition of their ancestral domain, Participant 11 answered, *"Kawalan ng kamalayan ng mga taga-baba sa pagkilala sa aming lupaing ninuno."* That pertains to lowland settlers' lack of awareness regarding the respondents' ancestral domain rights. This is when they are being belittled with their knowledge and wisdom because they are the Indigenous People.

Land-Grabbing

The Philippines has a long history of struggles for social justice and human rights, particularly about ancestral domains. Study participant no. 14 was asked about the common issue they encountered and he said, *"'Yong tinatawag na land grabbing."*

Other study participants added that they were taken advantage by the lowlanders. *"Ang aming lupaing ninuno ay para sa puro din na kagaya namin. Sila ang may mga karapatan na magmana o mag-alaga nito,"* said by study participant no. 13. According to him, this happens sometimes when lowland settlers are taking over their lands without their consent. In addition, they were being sent away from their own domain. They were the ones who made the adjustment and even paid taxes because of threat.

Furthermore, there's also conflicts and violence wherein Indigenous communities and their leaders who resist land-grabbing and displacement often face violence and intimidation from the others. The violence ranges from physical violence to more subtle tactics like harassment, intimidation, and threats.

Lack of Access to Resources

Another issue that they raised is the lack of access to resources such as clean water, healthcare, and education. *"Gusto naming mapaunlad ang aming lupain ngunit hindi iyon ganoon kadali,"* study participant no. 15 stated. This limits their ability to develop and govern their ancestral domains effectively and can perpetuate poverty and marginalization.

Limited Participation in Decision-Making

Limited participation in decision-making is next in the lists wherein Indigenous communities are often excluded from decision-making processes that affect their lives and their ancestral domains.

According to Paricipant 16, *"Minsan hindi kami napapansin o pinapansin."* This lack of participation can result in policies and development projects that are harmful to indigenous communities and their way of life.

Inequality and Power Struggle

Study participant shared, *"May hindi parin pagkakapantay pantay sa lipunan na aming ginagalawan, marahil ay dahil ang tingin sa amin ay mababang nilalang dahil sa aming estado sa buhay na karamihan ay hindi nakapag-aral."* Lack of recognition and respect for indigenous rights wherein despite legal provisions and international treaties recognizing indigenous peoples' rights to their ancestral domains and self-determination, these rights are often ignored or violated in practice.

Equality and power struggle remain the major problems of the Hanunuo Mangyan. Though, they know there is an existing law protecting their rights, they still experience inequality in the community.

Conclusions

Based on the results of the study, below are the derived concluding statements.

1. The Hanunuo Mangyans recognized the existing programs of the local government unit in protecting their ancestral lands. However, the participants have some concerns in the process of CADT and Stewardship Programs.
2. The study participants have limited knowledge of the provisions of RA 8371.
3. The existing problems of Hanunuo Mangyan rooted from the limited recognition of low land settlers of their rights under the law.

Recommendations

Based from the results of the study, the following are recommended:

1. The Local Government Unit of Mansalay may consider revisiting their current policies and procedures in the issuance of CADT/CALT.
2. The Academic institution, in partnership with the LGU of Mansalay, may conduct extension program for information dissemination of Indigenous Peoples Right Act of 1997 otherwise known as RA 8371.

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Indigenous Peoples Learning Practices then and Now: Case Study of Tau Buid

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Abstract
This study focused on the learning practices of Tau-Buid elders and learners living in Sitio Layang-layang, Malamig, Gloria, Oriental Mindoro. The researchers utilized a qualitative approach which includes interview, Focus Group Discussion (FGD), observation and documentary analysis. The study revealed that the experiences and challenges of Tau-Buid elders and learners varied. Their learning practices positively influenced their culture and perspective in life. Based on the result, the Local Government Unit may strengthen its educational program for Tau-Buid. Educational institutions may likewise provide extension programs to address the educational needs of the tribe.
Keywords*: Learning Practices, Tau-Buid, Elders, Learners, Indigenous Peoples*

Introduction

Indigenous Peoples (IPs) have a unique way of learning and undeniably face significant challenges in education; thus, they have low literacy rates around the globe. Remote locations make it difficult to address their demands, and typical educational programs must respect local customs, languages, and present circumstances. The Indigenous Peoples Curriculum Education Framework was recently adopted by the Philippine Department of Education (DepEd Order No. 32, s. 2015) to assist IP educators in creating curricula, lesson plans, instructional materials, and teaching strategies that are "culturally appropriate and responsive" to address these issues.

The literacy rate in the Philippines is among the lowest worldwide. Remote locations make it difficult to address their demands, and typical educational programs must respect local customs, languages, and present circumstances. The Indigenous Peoples Curriculum Education Framework was recently adopted by the Philippine Department of Education (DepEd Order No. 32, s. 2015) to assist IP educators in creating curricula, lesson plans, instructional materials, and teaching strategies that are "culturally appropriate and responsive" to address these issues.

Indigenous Peoples have a strong bond with their ancestral lands, cultural traditions, and traditional knowledge systems. Their approach to learning has been influenced by a great respect for nature, shared ideals, and generational wisdom. IPs have transmitted knowledge through oral storytelling, observation, and immersive experiences within their natural habitat for many generations.

Just like other Indigenous Peoples tribes, the Tau-Buid tribe has education and learning practices intertwined with their cultural heritage and the intervention of external factors. With a strong foundation in their cultural traditions and tight relationships to their natural surroundings, the Tau-Buid tribe has been cultivating their knowledge systems and learning processes for generations. These communities struggle to maintain their distinctive learning methods while adjusting to the rapidly changing modern environment. Because there aren't many educational facilities in their community, indigenous students must travel to the lowlands to attend school. Even if it means sacrificing their autonomy and originality, people must adapt to their surroundings to exist. Instead of attempting to destroy its rich culture, the government and locals should work to preserve it and utilize it to sell their businesses and draw in tourists and residents eager to experience this region's cultural richness. Their differences should be acknowledged, learned from, and accepted as equals rather than ignored.

This study was anchored by Richard Ryan and Edward Deci's Self Determination Theory (SDT) (2000). According to this theory, innate and universal psychological demands propel indigenous learners to grow and adapt. Indigenous learners can become self-determined with their competence, connection and when their autonomy demands are met. Indigenous learners of the 20th century is different from past indigenous learners. They are much more

determined today to finish their studies and have much more knowledge about the importance of education. Hence, in exchange for their success in education is their growth and adaptation to their "new" surroundings, which they can never find in the mountains or their tribes.

According to Ryan and Deci's Self Determination Theory, transformation and development play an essential role in the success of indigenous learners. Thus, it can never be acquired by the learner itself but could be accepted with the help of the people around the learner. The learner's growth and adaptation can be affected by the learner's surroundings. Harmonizing social, political, and economic systems could make it harder for indigenous peoples to get what they need. Indigenous learning differs from Tau-Buid elders and learners.

The main purpose of this study is to identify the different learning practices of the Tau-Buid elders and learners today. This also includes the experiences and challenges that the Tau-Buid elders and learners encountered and the different influences of education on the Tau-Buid culture.

Conceptual Framework

Input: Learning Practices of elders and learners, Experiences and Challenges, Influence of Education

Process: In-depth interview, FGD, Non-participatory observation

Output: Intervention Program

An Input-Process-Output paradigm was used in this study. The input section includes the Learning Practices of elders and learners, their experiences and challenges and their views on the influence of education in their culture. Meanwhile, the process box indicates the methods by which the data were collected such as in-depth interview, FGD, and non-participatory observation. The output box is the expected outcome of the study which is a proposed Intervention Program.

Objectives

This research aims to determine the different learning practices of the Tau-Buid from then to now in Malamig, Gloria, Oriental Mindoro. Specifically, it sought answers to the following questions:

1. What are the indigenous learning practices of the Tau-Buid Learners and Elders?
2. What are the educational experiences and challenges of the Tau-Buid Learners and Elders?
3. How do educational experiences influence the Tau-Buid tribes culture?
4. What intervention program may be proposed for the preservation of Tau-Buid Culture?

Materials and Methods

This study is ethno-phenomenological research. It explores the learning practices, experiences, and challenges of the Tau-Buid tribe. The study was conducted at Sitio Layang-layang, Barangay Malamig, Municipality of Gloria, a southern part of Oriental Mindoro and a 3rd-class municipality in the province's 2nd District.

The respondents to this study are three Tau-Buid elders and three Tau-Buid learners who are knowledgeable about the learning practices and can provide insightful information. The information gathered was transcribed to provide a detailed description of the experiences and perspectives of the participants. The researchers used a process of bracketing and thematic review of the responses of the participants. Moreover, this study limits its coverage to the Tau-Buid elders and learners who have experienced education.

RESULTS AND DISCUSSIONS

The learning practices of the Tau-Buid elders and learners

Ways of learning

It is no fluke to have an education, especially in ethnic communities, as it takes a lot of hard work, patience, and motivation. Some Tau-Buid elders back then did not pay much attention to education because they focused more on their livelihood.

Though the Tau-Buid elders did not realize the positive impact of education in their lives, the missionaries and their parents patiently taught them how to read and write. Study participant No. 1 remembered how the missionaries motivate her to Education, *"Noong panahon po ng kabataan ko ay may misyonaryo na pumaparito at yun po ang nagbukas ng edukasyon sa pamamagitan ng pagbabasa at pagsulat lamang. Nagsimula sila sa ABAKADA, tapos nag-umpisa sa mga pangungusap, unti-unti, mabagal."* She emphasized that the group of missionaries would

usually visit their community and would ask the elders to involve their children. They have with them education supplies and materials and stayed in the community for days to patiently teach them how to read and write. Aside from teaching them how to read and write, the missionaries strengthened their faith. She contended, *"Yung pakikisama narin po, tinuro po nila sa'min. Ahh…siyempre po unang-una yung--yung pinapanalangin ka sa Panginoon. Yung tinutulungan ka rin sa pisikal na gawain po. Yung sumusuporta na din po sila upang iyang ano po hindi na din po namin naranasan yung kanilang ano…naranasan dati."*

For the learners, formal education and mother tounge education are their ways of learnings. *"Ang akin po ay ang pagtuturo ng magulang sa akin sa bahay lang po ginagawa yung mga pagtuturo, noon po wala kaming ideya mag-aral. Kailangan ko po matuto sa amin bago po sa ibang pag-aaral," study participant No. 4 said.* Most of the time, his parents would allot a time to teach him and his siblings how to read and write. His parents would use mother tongue education for them to learn more easily.

Study Participant No. 3 emphasized the scholarship she receives from the government. *Ngayon po ay may nabigay na scholarship ang gobyerno kaya kami po ay nakakapasok sa paaralan,"*

Educational experiences and challenges of the Tau-Buid

Technology

For Tau-Buid elders, though technology during their time was very limited, they still recognized the role of technology in educational experiences. *"Ang teknolohiya noong kabataan naming ay ang radyo, nakakabalita kami sa iba't ibang lugar, sa TV rin halos masusundan ang mga pangyayari sa paligid tulad ng halalan noon o kaya mga bagong batas na napairal," study participant no. 2.*

For the challenges encountered by the Tau-Buid elders, Participant 1 contended that, *"Nawawalan kasi ng signal ang aming radyo.. oo.. minsan lalo na kapag masama ang panahon."* Despite having a radio, there are times that they are unable to use it because the signal weakens in bad weather. The latter added, *"Dati ay nakikiparinig lang kami ng radyo sa kapitbahay dahil hindi lahat ay may radyo tulad ng iba. Isa pang naranasan namin noon ay walang kuryente dito samin kaya hindi kami palagian nakakaparinig ng mga balita sa radyo."* During the early era, electricity is very limited specially for Tau-Buid elders. This contention was supported by study participant no. articipant 3 when he said *"Noon walang kuryente dito sa amin, yang telebisyon dati ay tulong sa ibang tao. Noon sobrang limitado ang teknolohiya ditto sa amin. Yang radyo lamang dati ang tulong na naibigay sa amin galing sa ibang tao." study participant no. 3*

The Tau-Buid learners today were exposed to different kinds of technology. They have access to internet using cellphones, laptops, computer, to aid their academic endeavors. As contended by Participant 5, *"Noong panahon po ng pandemya, karaniwan po ay nagamit kami ng cellphone, nakatulong po ito sakin dahil maari ko po ito kuhaan ng mga ideya sa mga aralin na pinagaaralan."* During the pandemic, technology plays an important part to their education. It became their way of communicating to their teachers and classmates for compliance to academic requirements This was supported by study participant no. 6 when she said *"Ahhhh….kapag po may research at hindi ko po alam, ginagamit ko po ang cellphone para magsearch. Gayundin po, kapag may mga salita akong hindi ko maintindihan na salita halimbawa po English nasearch ko gamit ang cellphone po."* By using their cellphone, Tau-Buid learners were able to search the information that they need. Technology became their companion on learning for it helps them on keeping up during the online education.

The Tau-Buid learners also faced challenges brought by technology. *Nahihirapan po ako dahil wala akong gamit na gadget, kadalasan nahiram lang po ako. Minsan po walang pang load at mahina po ang signal ng internet para makagawa at pasa ng mga aralin noon," study participant no. 6 said.* Tau-Buid learners are struggling academically due to a lack of connectivity or slow/unstable internet connections.

Family Support

During the early times, most of the families of Tau-Buid did not realize the importance of education, thus, they received no to very limited family support. They focused more on their livelihood, thus, they usually prioritize doing indigenous work back then rather than advancing their educational attainment. *May inapatawag ang magulang sa meeting sa skwelahan, hindi naattend dahil nahihiya,*

malaking kabiguan sa amin yun pag hindi nakikilahok ang magulang," study participant no. 2 said. Study participant no. 1 contended "Noon, ang mahirap sa amin walang nagsusuporta talaga, sariling sikap talaga ang karamihan. Sa pinansiyal, may naging problema, gawa ng pambili lang ng mga papel, gamit…talagang kulang na kulang kaya…may problema na din. Noon….kung tutuusin kasi ay…iyang…hindi ko din baga kagustuhang tumigil …pero parang nadesisyunan na din na parang hindi nila kaya akong tustusan din. Nagdesisyon na din na tumigil na lang."

The experiences of Tau-Buid learners differ from Tau-Buid elders when it comes to family support. *"Ahhhh…. Sinusuportahan po ako ng aking magulang sa pagbibigay nila ng baon at ng mga pangangailangan ko sa paaralan," study partcipant no. 6.* This was also supported by Participant 4 when he said, *"Yung pagkakaingin po at yung nagtatanim po sila tapos binebenta, para po may maibigay po sa amin. Nagbibigay po ng pera yung tulong nila yun sa pagaaral."* Tau-Buid learners were still able to continue studying because their parents were doing all the work to provide for their education. The study participant added, they get not only financial support from their family but also emotional and physical support. *"Unang-una po yung pag--palakas ng loob sa akin na magpatuloy po sa pag-aaral. Yun po yung unang-una. Tapos po yung…pisikal na din po na sinusuporta sa akin. Naging masaya po ako dahil mas nagiging pursigido po ako sa na ipagpatuloy ang aking pag-aaral dahil nasa aking tabi lamang po ang aking mga magulang upang ako ay suportahan sa aking mga pangarap sa buhay."*

Other learner experienced hardships in performing well because of limited financial support of family. "*Dahil po sa wala naman na maayos na trabaho ang aking mga magulang, wala po akong pera pagpasok sa paaralan, pero pumapasok parin po ako sa tulong ng aking mga kaibigan. Binibigyan po nila ako ng baon," study participant no. 5 said.* Their parents financial earning could only support enough for their daily food and cannot easily comply with the needs of the Tau-Buid learners.

Socialization

There had been a huge barrier in the communication between the indigenous peoples and the lowlander or the Tagalogs. This is the very reason why the missionaries help them in their education. Thus, they were able to learn, speak, and understand Tagalog.

When asked about experiences on socialization, *"Sa pamamagitan ng salamuha sa Tagalog, tinitingnan lang at pinakikiramdaman at tsaka ginagaya tulad ng sa wika unti-unti hanggang sa magkaroon ng pag-uunawaan kahit sa simula ay medyo pinagtatawanan lang naming ang isa't isa," study participant no. 1.*

Study participant no. 2 remembered, "Takot kami noon sa mga Tagalog dahil sila ay ay mga pinag-aralan, mas marunong kaysa sa mga Mangyan, galing pa ang kaisipan na ito sa aming mga ninuno pero ngayon hindi na ganon ang kaisipan."

The Tau-Buid learners shared their experiences in attending classes. Study participant contended "*Nahihiya po ako sa mga Tagalog, pero sa patuloy na pagpasok ko po sa paaralan ay nakakasabay na po ako sa pakikisalamuha sa kanila, nilalakasan ko po ang loob ko makipag-usap sa aking mga kamag-aral at guro.*

As to the challenges faced by them in socialization with the Tagalogs, "Yung mga classmates ko po minsan nahihirapan ako makisama dahil sinasabi po nila na mahina lang daw ako," study participant no. 4 said. They experienced peer pressure as they came from different cultures, lifestyles, and environments. It is difficult for them to change the way they dress to be comfortable with other peers.

Influence of educational experiences to the Tau-Buid tribe culture

Education has made a significant impact on changing Tau-Buid culture's understanding and appreciation about formal education. *"Sa tingin ko ay Malaki ang impluwensya sa kalinisan, at sa katulad ng pananamit namin," Study Participant No. 1.* He added, *dati kaming nakabahag lamang, wala kaming mga short o kaya'y pantalon, mga ganun siguro. Dati-dati, wala kaming mga t-shirt, wala kaming damit, malaking tulong na ang education. Other study participant added, "Para sa akin malaki ang naitulong pagdating sa kaalaman at pakikipagsalamuha sa mga tao.*

Education has made various contributions to Tau-Buid culture. The study participants shared their thoughts, *"Malaki ang kontribusyon ng edukasyon sa amin napaunlad nito ang aming kaalaman lalo na sa tradisyon na mayroon kami.*

Dati ang pagkakasal noon sa amin at sa harap lamang ng lider namin ngunit ngayon ay katulad na ng mga taga-kapatagan na kinakasal na sa bayan ngunit simple lamang hindi tulad ng sa kanila na maraming handa at ganap." Tau-Buid elders remembered previous ceremonies, but education has contributed little change to the traditions they have. Education helps them to become confident. Education for them fosters a sense of belongingness to the community while also appreciating and preserving their history and cultural heritage.

Just like Tau Buid elders, thelearner also appreciates the value of education and its influence to their culture. *"Ang pag-aaral po ay nagbigay sa amin ng kaalaman sa kalinisan at kaayusan ng aming buhay," study participant no. 4 said. Other participant contended, "Nakakatulong po ang edukasyon sa aming kultura at tradisyon dahil napapahusay po nito ang aming komunidad at napapaunlad po."* For them education improves their skills in making crafts. The study participant added, *"Malaki po ang naging kontribusyon ng edukasyon sa aming kultura at tradisyon katulad po ng napahusay po ang talento ng mga tao dito sa amin. Ahhh… sa bayan po may bentahan po kami ng mga hinabi po ng matatanda dito sa amin ang tawag po doon ay "kiyad" mga hinabi na basket, duyan, upuan, plato, walis at iba pa po."* In the town of Gloria, there is a small station selling the Tau-Buid elders' handmade products, known as "kiyad," woven baskets, cradles, plates, and other handmade crafts.

Conclusions

Based on the result of the study, the following invaluable insights were derived:

1. The learning practices of Tau-Buid elders and learners varied due to some external influences and modern technology.
2. The Tau-Buid valued the importance of formal education. It strengthened family support and independence.
3. The educational experiences of Tau-Buid elders and learners have positive influence in their culture.

Recommendations

1. The Education institutions, local government units, and other organizations may conduct intervention program to strengthen the educational foundation of Tau_Buid tribe.
2. The Local Government Unit (LGU) may propose additional scholarship for the Mangyan tribe.
3. The future researchers may conduct related researches to mitigate the educational gaps of the Indigenous Peoples in Oriental Mindoro.

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Holistic Peace Building and the Mindanao Problem

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Abstract

This study traces the roots of historical injustice in Mindanao using the lens of the "politics of difference" of Iris Marion Young. Focus Group Discussions (FGDs) were conducted in the cities of Koronadal, Cotabato, and Zamboanga. Employing the interpretive textual analysis, this work examined available literature and documents. The Spanish colonial regime failed to subjugate Mindanao due to the strong resistance from the Moros. The pacifist approach of the Americans ignored the island. The regime did not consider what it called the Moro Province as part of their colony. The Philippine Commonwealth Government, through its Manila-centric and elite-driven type of governance, also neglected Mindanao, reducing it into a land resource. Through the Great Migration of the 1920s until the 1940s, poor and landless peasants from Luzon and the Visayas were resettled in the South, displacing Muslims and Indigenous Peoples, collectively known as Lumad. This exclusion has resulted in prejudice against Muslims, who are being labeled as violent, and the marginalization of indigenous peoples, who are judged as illiterate. The ensuing conflict in Muslim Mindanao is not a religious war. It is the consequence of powerlessness and cultural imperialism. It is argued by this study that the state-centric framework of wealth sharing and representation rights are not enough to secure and sustain peace and progress. If peace must be pursued, the discrimination against Muslims and Lumads must end. In fact, the Bangsamoro region faces two threats. The first comes from local clans and political power players, while the second comes from extremist groups, who intend to foment hatred and instill fear. To ensure a shared future for all Muslims, Lumads, and Christians in the Bangsamoro, this study suggests a holistic peacebuilding paradigm that is anchored in the idea of democratic inclusion and group solidarity. Finally, this study proposes an ethical and human-centered development

framework in the Bangsamoro region, one that is crucial as it tries to integrate itself into societal culture toward a multilateral type of relationship with its neighboring countries and the world.

Introduction

"The problem is complex," says Archbishop Orlando Quevedo. The prelate thinks that the political, economic, and social dimensions of the conflict in Mindanao "have deep cultural and religious roots" (Quevedo 2003). For Quevedo, the Mindanao problem is rooted in a triple injustice - "injustice to the Moro identity," "injustice to Moro sovereignty," and "injustice to Moro integral development". According to Patricio Diaz, "the Mindanao problem is clearly evident by contrasting the Muslims and the Christians in the neighboring communities," in which it can be observed that, "economically, the Christian community is more progressive; socially, Christians are more advanced. Culturally, they are different" (Diaz 2003, 5). While this view offered by the Mindanao writer gives us a profound insight in terms of the everyday life of the Christian and the Muslim communities, the truth on the ground will reveal more in terms of the structural nature of the injustice felt by the people. This study proposes a holistic approach to the problem of peace in Mindanao by understanding the background, character, and significance of the Bangsamoro in the pursuit of national progress.

Iris Marion Young, an American thinker, feminist, and political theorist, wrote on the nature and causes of structural injustice. In her essay, "The Five Faces of Oppression" Young (2002) mentioned cultural imperialism as one of the types of injustice that undermined minorities and other ethnic groups. The Philippines is not a stranger to cultural violence. The country had been subjected to colonial rule by Spain for more than 300 years. Such an experience jeopardized the identity and welfare of Muslims and Indigenous Peoples in Mindanao. The Spanish colonizers excluded Mindanao from the country's political and economic map. National development was concentrated in the Christian-dominated urban centers. In *Justice and the Politics of Difference*, Young argued that social injustice is a result of positional differences. The issue here is that the injustice against Moros and Lumads in Mindanao are due to the prevailing pathology that took its form during the Spanish colonial period, especially in the patronage style of government that was sponsored by President Manuel L. Quezon. Finding a permanent solution to the problem requires going beyond the liberal approach to peace-building. In her *Inclusion and Democracy*, Young suggests that authentic state-building should go beyond formal venues and consider the direct participation of citizens.

The image of what Mindanao is today was laid during the early part of the 20th century. The historical unfolding of a resource-rich region that was to be mired in Muslim and Christian conflict beginning in the 70s was a result of years of neglect by the Commonwealth Government. It was triggered by the Jabidah Massacre (Gloria 2014). Young Muslim army recruits, trained to become part of the plan of President Ferdinand Marcos Sr. to infiltrate Sabah, were killed after a failed mutiny. The tragic event resulted in a feeling of resentment. Beyond that story, Mindanao has been suffering from decades of neglect by the National Government. The Moro insurgency is a result of a historical injustice caused by the patronage type of politics that favored the landed elites and the vested interests of the political patrons in Manila. The Spanish colonizers simply ignored Mindanao during their conquest (Constantino 1974). Manila, the power-hungry capital, has been the seat of Ilustrado politics. The Commonwealth Government was designed to be some form of a transition towards independence. But it was experimental. The purpose was to give Filipinos the freedom to govern themselves. However, the country was never ready. Its leaders remained subservient to the whims and caprices of the country's political elites and American administrators. The Commonwealth Government lacked the vision of inclusivity. When it came to the issue of Mindanao, the regime dealt with it, in terms of plans, but only on paper. It wanted Mindanao to contribute to the national economy but simply as an instrument for supplying land and natural resources. The desire of the Quezon Government was to use Mindanao to strengthen the country's security and in part, to integrate the Moros to Philippine society (Gaspar 2021). But as it turned out, the real motive of President Quezon was for Mindanao to become the new home of the landless peasants from Luzon and the Visayas that need to be resettled with the intent of expanding the country's plantation economy (Abinales 2010).

The state-centric approach to governance has only undermined Mindanao and its people. It is not the case that Christians are in a better condition compared to their Muslim neighbors. In fact, many Christians are also poor. It can be said, however, that Muslim Mindanao has a more difficult situation. Four of the original provinces that voted for their inclusion in the now defunct Autonomous Region in Muslim Mindanao (ARMM) are the poorest in the country. With its four million population, the region does not have a single tertiary health care facility. The life span in the Province of Tawi-Tawi, for example, is only 52 years old compared to 72 years old in Cebu City (Rasul 2007). In terms of infrastructure and other development projects, the region gets a mere pittance from the national budget. Such things have made the place a breeding ground for extremism given decades of neglect by the National Government. Two of the instances for such was the 2013 Zamboanga Siege and the 2017 Marawi Siege. The first was by Moro National Liberation Front (MNLF) rebels while the latter, by the Maute Group and the Abu Sayyaf. The heavy fighting between the Muslim rebels and the government resulted in the destruction of the main commercial district of Marawi City. Recently, Mindanao State University Gym in Marawi was also bombed as students attended a Sunday Catholic Mass. It was meant to foment hatred between Christians and Muslims. Indeed, the failure of the ARMM Government cannot be solely blamed on the incompetence of some of its leaders. Revolutionaries like Professor Nur Misuari, who founded the (MNLF), surely do not lack the passion for justice. But the inability of Muslim Mindanao to uplift the dire condition of its four million inhabitants is a consequence of the reality of political exclusion that Muslims and Lumads are subjected to.

Difference politics looks into norms and practices that reinforce the positional inequalities in society (Young 2002). This imbalance in the social structure gives undue favor to those who are at the top of the political hierarchy. Oppression is replicated in institutions (Gallen 2023). To correct social injustice, structures should be dismantled and replaced with inclusive mechanisms and policies. Identity politics focuses on ending the unjust and unequal treatment of minorities beyond representation rights. Group-differentiated rights empower marginalized individuals. But there exists a practical gap because political representation is not enough to correct inequalities that cause structural violence. Using the Bangsamoro as the case in point for this investigation, it is argued that to address the Mindanao problem, the roots and causes of the structural injustice against Muslims and Lumads should be identified and analyzed.

Structural violence appears normalized and legitimized in modern societal cultures. At the outset, it must be stated that the Mindanao problem is not a religious conflict between Christians and Muslims (Abinales 2010). Portraying the Christian and Muslim divide as a form of religious war silences the suffering of the Lumad. The exclusion of ethnic minorities in Mindanao is due to cultural imperialism. Philippine society labels Indigenous Peoples as illiterate and the Muslim Filipinos as violent. In the Filipino socio-cultural hierarchy, the Christian is positioned at the top whereas in the middle lies the Muslim. Powerless and without a voice, at the bottom dwells the Lumad. The socio-cultural and political dynamics in the Bangsamoro region affect the lives of its people, especially the ordinary folks who desire to live together in peaceful co-existence.

Peace, this study argues, is not just the absence of conflict. It is a process that is rooted in relational justice. Stakeholders often look at latent political motives and economic outcomes. But peace involves the dynamic relationship of people in a pluralist society. Such cannot be achieved by merely redistributing economic wealth. It can only be realized if the approach to governance is inclusive, which means giving a voice to underrepresented groups. Integral peace in Mindanao is meant for the total wellbeing of its inhabitants. It is not intended to satisfy the ambitions of any dominant political clan or family. But the situation in the Bangsamoro now caters to the desire of power players, who are the actual reason for the poverty of the whole region. If the Bangsamoro is to make any meaningful progress, then governance must be rooted in social justice.

This study explains the sharp distinction between the “politics of difference” and “identity politics”. Difference politics looks into Young's “social connection model”, which says that the problem of injustice cannot be solely blamed on individual responsibility (See Young 1990). For Young (2011), people have a collective

"responsibility for justice" that requires institutional or collective action. The liberal approach to the problem of justice focuses on individual rights and obligations. The politics of difference looks into structural processes that affect the options people have or the lack thereof in the design of public institutions and the crafting of laws and policies that are supposed to serve the interests of the general public.

The systemic issues in the region have resulted in the fear that the Bangsamoro might fail. Two aspects must be considered. The first has something to do with power politics and the other with the threat of extremism. Based on the results of the Focus Group Discussions conducted in Koronadal City, Cotabato City, and Zamboanga City, an in-depth assessment of the realities in the Bangsamoro reveals the motives of political power players who can alter the course of peace and the presence of extremist groups who can sabotage the peace process. The establishment of the autonomous government in the area is not enough to sustain peace. The process must involve the democratic empowerment of the people who should be able to determine their own destiny. This will require fighting the reality of structural violence that has since undermined the lives of Muslims and Lumads.

The Politics of Difference

Young says that society must look into institutions that replicate structural violence. Some institutions unduly reinforce the unfair treatment of minority groups. Laws and policies that are supposed to address social, cultural, and economic inequalities perpetuate the unjust ways in the basic structure, which is controlled by the dominant majority. The same can be observed in what Young (2002) calls the "positional hierarchy" that enables some people to exploit the powerless due to differences in their life situations such as those shown in one's economic status, class or political influence. Rules, for example, are often unilaterally decided by the ruling elite, a reality that reflects the hegemonic order in modern society. The Lumad in Mindanao is at the receiving end of structural violence. Indigenous Peoples in the margins of Philippine society continue to suffer from various forms of oppression. Many are uneducated, and for that reason, are mocked and exploited in a society dominated by political overlords and the economic elites.

State institutions can be coercive. Positional difference, according to Young, explains the hegemonic nature of political relations. In principle, such reflects the "inadequate design of our basic institutions" (Costa 2009, 397). The Rawlsian social contract is often naïve to structural inequalities. The principle of neutrality in the original position, for instance, is something that is quite difficult to employ given the reality of weak institutions. The efficient functioning of the government depends enormously on the maturity of a country's political culture. In this regard, enshrining the basic principle of impartiality in the constitution is never enough. The true power of basic human liberties can only be rooted in the honest way citizens enjoy their rights. Indeed, a weak democracy can result in the disrespect of procedures and laws which can be undeniably harmful to the well-being of the public.

To illustrate the above point, there is a big gap between the abstract world of Rawls and politics in the developing world. In the ideal world envisioned in the social contract, people are to respect each other as equals. But in the real world, bad leaders use their cunning ways to usurp honest and well-meaning people. The power that autocratic rulers wield enables them to control and exploit the vulnerable. In some instances, Indigenous Peoples have no immediate access to any form of legal protection. "Lumad" is the collective name for the Indigenous Peoples of Mindanao. They are from different tribes (eleven are in Davao) and have long been in the island even before Muslim traders established their sultanates in Sulu and Maguindanao (Hernandez 2003). Being in the margins, Lumads have little means, if anything, to defend themselves against the onslaught of outsiders who in turn made them alien to their own place of birth after they have been displaced by land-grabbers. In modern times, institutional procedures and policies manifest the influence and supremacy of the vested interests of the Christian majority, thereby pushing the Lumads into the margins and as a result, silencing them when it comes to critical issues.

The politics of difference is not oblivious to the positional hierarchies in society. Such type of imbalance contributes to a group possessing an undue advantage when it comes to the pursuit of the good in society. The rule of the majority, for instance, hides the fact that latent structures and

mechanisms control the composition of organizations or political bodies. Young maintains that the question of justice is structural. This means that "institutions and practices conspire to restrict people" (Young 2007, 63). Young explains that structural injustice has something to do with positional advantage. In *Justice and the Politics of Difference*, she argues that hierarchies undermine the freedom of people and marginalizes the minority. Systems serve the interest of the powerful because they are the ones who create them. Ordinary folks have no say because the formalities in Congress limit their participation. In this regard, the state being the apparatus of power can only perpetrate the strategies of technocrats who work for the benefit of the ruling class.

Rawlsian liberalism deliberately ignores structural injustice by choosing the ahistorical approach (Maboloc 2015). In this regard, the purported solution only exacerbates the problem as the system put in place actually favors the elite and disadvantages the powerless minority. Young teaches us that to realize justice in society, we must look into ways that would reform unjust systems by means of democratic inclusion. Deliberative democracy employs a procedural order that introduces opportunities for people to participate in state building. However, the same may be confined to formalities that also hinder any meaningful participation on the part of those who have been marginalized. In fact, the patronage system in the Philippines exploits the apparatus of the state to perpetuate those who are in positions of authority. There is no authentic democratic participation as people are reduced into mere observers when their representatives, who belong to political clans and families, implement projects in their respective districts.

Young makes a distinction between "collective" and "individual responsibility". Young (2011, 97) explains that the "social connection model finds all those who contribute by their actions to structural processes with unjust outcomes share a responsibility for the injustice." The latent prejudices people have, which influence the manner by which they deal with others, make them accountable for the wrong committed. The bias of people undermines those who are in the margins of society who in return are rendered powerless. This unjust system is beyond what any individual can change. The problem of peace in the Bangsamoro is a collective issue. Societal reform in the Bangsamoro needs a "collective sense of responsibility" that entails changes in the mechanisms and rules meant to empower Muslims, Lumads and Christians in the region. To achieve this, people must respect each other so that peaceful co-existence can flourish.

Difference politics seeks to address structural violence. As a case in point, discrimination in society is a by-product of colonial rule. The white man mentality acts as a standard that puts the ordinary citizen in an unpalatable position. Mindanao has been subjected to exclusion due to elite democracy perpetuated by the Americans after Spain had left. The "logic of Philippine politics" is based on a patronage system that requires people to have connections in government if they desire to get favors from the government (See Hotchcroft and Rocamora 2003). Young believes that structural injustice is bred in corrupt systems hidden in the bureaucracy and state policies. The purpose, terms, and conditions of public policy are usually decided by the elites in society. The centralized system of government exemplifies structural oppression in so far as those in the margins of society, especially the poor, including Lumads and Muslim Filipinos, have no means to protest or express themselves on public matters that affect their own well-being. In fact, some practices impede the development of a people. Projects will need the approval of the President in the capital. A local politician who is not a member of the ruling political party is not expected to get the funding. Instead of being a vehicle for justice and fairness, these institutional practices reinforce historical injustices that undermine the growth and development of society.

Powerlessness and Exclusion

The modern state has become the symbol or image of structural violence that ultimately undermines the freedoms of people. The Muslim rebellion in the Bangsamoro was a consequence of the exclusion of Muslim Filipinos. During the 1896 Philippine Revolution, Mindanao was not considered as a vital part of the effort to establish an independent republic. It was not considered worthy of being a part of the Philippines. Mindanao was seen by the colonial regime as nothing more than a land resource, the "Land of

Promise," in which poor and landless peasants from Luzon and the Visayas were to resettle from the 1920s up to the 1940s (See Abinales 2000). This resulted in the displacement of Lumads and Muslims who suddenly saw themselves landless, stripped of their dignity as a people. The same has severe repercussions on the lives of millions who continue to wallow in misery due to the abuses of the powerful few. The same scheme has encouraged the rise of political families and clans who now control most of the politics and the economic life of the Bangsamoro.

Muslim politicians in Congress also act like the rest of the pack. One problem is that rule-making in the Philippines is a one-sided affair. The Philippine Congress, for instance, does not represent the true interests of the people. It is composed of members from wealthy and powerful families (Coronel 2004). In this regard, laws often favor the wealthy in Philippine society. The Bangsamoro is no exception. This double standard means that the country is hardly democratic. In the same vein, peace building is meant to advance the interests of those who can benefit from the programs and funding. Mindanao has since become the face of oppression by means of a Manila-centric type of governance that makes it difficult for the region to decide its own course. The same structure has deprived Muslim Filipinos of the opportunity to be able to live dignified lives, which in the end, has made them powerless and vulnerable to extremist ideas. Within the Bangsamoro, there is also a type of elitism where local overlords are in control of the economy and for that matter, they naturally dominate the political power structure (See Maboloc 2022). As a result, the poor Muslim and the landless Lumad suffer from an unfair system that deprives them of the actual opportunity to attain a higher standard of living.

To achieve peace in the Bangsamoro, inclusion is a non-negotiable principle. For instance, the indigenous peoples in the region are viewed as possessing an inferior culture. The standard in the Philippines when it comes to high culture is America. This is also how the Christian majority often characterize themselves, especially in the Christian dominated areas. In places where there is a Muslim majority, like in the Bangsamoro, Muslim culture also prevails above the Christian culture. The problem, however, is that the indigenous communities seem to be demeaned along the way. They have remained voiceless. What this implies is that Muslim leaders are in control in Muslim areas while Christian leaders also undermine the indigenous tribesmen whenever the same go to the city, a type of situation that is present in many highly urbanized areas where Lumads often beg for food and money. For that reason, the Indigenous Peoples are mocked on the streets, an instance of what Johann Galtung calls cultural violence.

Liberal approaches to the politics of recognition based on the work of Will Kymlicka (2003) look into three aspects of identity politics - representation rights, respect for religious practice and the practice of cultural rights, and language rights. These rights can be legislated to protect the interest of the minority. In the case of Mindanao, the Bangsamoro Organic Law (BOL) is meant to provide a bigger slice from the national income for the region and greater autonomy in terms of autonomous decision making, which includes the rights mentioned above, including legal rights from certain aspects of the *Sharia* law, specifically on civil rights. The Muslim rebels after years of negotiation with the Republic of the Philippines agreed to sign the Peace Agreement in January 2014. This was significant because the previous government in the region failed to improve the socio-economic situation of the people.

The problem in the Bangsamoro is not just a question of identity politics. It is a problem of structural violence. It can be argued that the Autonomous Region in Muslim Mindanao is an example of the "politics of recognition," which is rooted in representation rights. However, it should be noted that the same mechanism has failed because it has not addressed the root cause of the problem – structural violence. The situation in the Bangsamoro is typical of the reality of elitism and positional inequalities. Political clans hold power and control the territory. This means that the people on the ground have no say in the affairs of the government. The failure of the ARMM, in this regard, was due to the fact that people had not been empowered in terms of governance and effective democratic participation. If one is keen in observing the system in the Bangsamoro, two or three political clans act as political patrons. The poor constituents in the localities depend on them for their economic survival and protection.

When one looks into Philippine history, it is no secret that Mindanao has been left behind in

terms of economic growth. The centralized form of government, a by-product of colonial rule, means that Mindanao is powerless in terms of determining the fate of its people. Mindanao's exclusion from the power structures in the country implies that the region has been reduced into a source of natural resources. From the vantage point of someone in the capital, Mindanao is a land of conflict because that is the way its image elsewhere has been projected. The centralized system of government instituted by the Spaniards and perpetuated by the Americans also implies that politically, Mindanao is meant to serve the interests of political overlords in the capital since the Commonwealth Government, until the present day, with a short interruption during the time of President Rodrigo Duterte who empowered Muslim Filipinos to finally take up the cudgels of governing.

Holistic Peacebuilding in the Bangsamoro

According to Galtung (1969), no one has "the monopoly of defining peace." For Tanabe (2019), peacebuilding cannot be limited to the liberal framework. The liberal framework is based on state-centric mechanisms that focus on formalities and political schemes that sometimes favor those who have vested interests. By the very nature of these systems and structures, they often exclude a group of people who have no means or ability to take part in a formal forum. Because of the bias against Lumads and Muslims, certain institutional processes prevent them from taking part in meaningful state-building. They are excluded and as a result, become subservient to the will of the powerful. Integral peace involves the "whole person" and aims to give to all persons the respect they truly deserve, which should translate to the opportunity to participate in building a truly just and equal society. State-centric approaches are centered on the decisions of those at the top of the hierarchy that sometimes undermine ordinary people.

There is an important distinction between negative and positive peace. "Negative peace" is about the absence of violence while "positive peace" refers to the presence of mechanisms that empower people towards growth and progress (Quillope 2020). Inclusion and democracy are the sides of the same coin which reveals that the mandate to govern comes from the people whose interests the institutions of the state are mandated to serve and protect. In this case, the situation in the Bangsamoro is that of negative peace. Since the Muslim rebels have laid down their arms, social integration has become possible. But there is no true guarantee that lasting peace can be maintained because peace should be tied to the moral fabric of society, which means that it must become part of the people's way of life. This will require the efficient functioning of government institutions where ordinary citizens can get fair treatment. Inclusion is a question of accessibility. It is not a question of control. People must have access to government services that are critical to their welfare. This means public officials must put the interest of the people above their own and govern on the basis of democratic principles – transparency, accountability, and the commitment to the public good. The strongest weapon against all types of violence is an empowered people.

There are fears that the BARMM will not succeed because of the unequal position of the stakeholders in the region. These fears are not unfounded. The region is in a state of negative peace. The idea that the BARMM might fail is rooted in the reality that powerful political clans will use their guns, goons, and gold, the moment power is handed over from the Bangsamoro Transition Authority to the elected members of the new Parliament in 2025. The return to the age-old patronage type of politics will only serve the selfish interests of the powerful clans. This is a complex issue given that the peace agreement was arranged to put an end to the 50-year Moro insurgency. The MILF leadership is afraid that the Bangsamoro will be controlled by the traditional politicians beholden to the interests of Manila, which is a reflection of the nature of politics in the country (Maboloc 2019).

The indigenous tribes in Lake Sebu, for instance, fear that the Bangsamoro will simply perpetuate their marginalization and as a result, may lead to their exclusion when it comes to growth and progress. This is evident, for instance, in the massive transformation of the place into a tourist attraction. People empowerment is crucial in the Bangsamoro. The people on the ground must be involved in peace building. Civil society groups must have a say in the planning, not just a select few who are beholden to politicians. The way forward, in order to allow the broad sense of democratic participation in building a democratic society, is to involve non-state actors in the

critical issues dominating the public sphere. This is what the burden of the shared responsibility for justice requires. Beyond the state apparatus, ordinary people must have a stake in the design of state institutions and the re-design of structurally oppressive ones (Young 2000). The success of the BARMM cannot depend on the formalities of its parliamentary system. It is about the way people nurture their newly found vigor in the pursuit of human progress and their desire to live in a plural society that is open to cultural diversity as the foundation of a peaceful co-existence.

To sustain peace in the Bangsamoro, institutions must be built from the bottom-and-up. This is the essence of a collective responsibility. Allowing the powers that be to make decisions will not rectify historical injustices. It is not just about putting more money on the table so that rebel forces will negotiate and surrender. They must be made to understand that they are part of the whole process, not only in the cessation of armed hostilities and ergo, the absence of fear that violence might arise, or negative peace, but more importantly, in establishing a democratic order where institutions are functional, or positive peace (Galtung 1990). The meaning of inclusiveness is not limited to being an observer in the crafting of laws and policy. It involves the meaningful involvement of ordinary citizens, or in the case of the Bangsamoro region, Muslim Filipinos and Lumads or IPs, and not be dictated by the whims and caprices of political families and their self-serving interests. The socio-political exclusion in the Bangsamoro tells us that minority groups often fall into the trap of concessions and false schemes that only accommodate the welfare of a favored group. For example, the idea of the rule of law for the Bangsamoro people is problematic because it usually favors the rule-makers (Lara 2015). Francisco Lara Jr. (2015, 110) explains that "political agents of constitutional laws are often the same clan leaders who…will collude with the national government in selectively imposing a rule of law that benefits them."

But Muslim Filipinos desire peace. To say that Mindanao is a land of conflict is rooted in a type of prejudice that labels the Muslim Filipino as violent. For Patricio Abinales (2010), it is an orthodoxy that was brought about in the making of a patchwork state. Mindanao was never really considered important in the creation of the Philippine Republic. As such, if social justice is about human progress, there is a need to address the problem of exclusion. The question, in this way, is not just about the concept of justice but how the reality of injustice can be addressed (Gallen 2023). Political exclusion is not just the lack of political representation in the formal venues of the legislature. Even if people choose or elect their representatives, if the same do not express the sentiments of the poor, state policy likewise would not empower minority groups. It is for this reason that the quest for peace cannot be limited to state-centric representation rights. The reality of structural violence will require dismantling of structures and rectifying historical injustices. Democracy is about the empowerment of ordinary people (Sen 1999). They must be considered as the actual stakeholders in the pursuit of a good life towards peaceful co-existence. This type of a shared future is something that the people in the Bangsamoro desire. Muslims and Lumads alike want to sustain peace and protect the lives of everyone.

Conclusion

This study uses "difference politics" to highlight the historical nature of the injustice in the Bangsamoro. To address the problem of violence in the region, unjust systems and structures must be dismantled. This will require, beyond the need to recognize the right to representation, the establishment of inclusive and just institutions. The prejudice against Muslims and Lumads must be removed. Difference politics seeks to dismantle obvious and latent injustices by making societal institutions more inclusive. Rawlsian liberalism, with its emphasis on designing the formal nature of the basic structure, focuses on the concept of justice. The problem, however, is the prevalent injustice that the people in the whole Bangsamoro have been subjected to. The way forward, in this regard, is to build a society that is truly democratic and inclusive by removing the barriers or obstacles to human well-being and to make institutions truly just by building them from the bottom up. This bottom-up approach not only recognizes the value of democratic participation but also rectifies the imbalance in state governance by giving back to the people the power to decide the course of their destiny. Peace can only be sustained if it becomes integral, which means that it is interwoven into the moral fabric of

society. This will require a government that is inclusive and just, with institutions working towards the public good and are respectful of the dignity and value of every member of society.

Since the Mindanao problem is rooted in a moral divide, the struggle for peace must be rooted in the respect and recognition of the unique identities of people. This type of inclusion is meant to form the type of solidarity that characterizes a nation that is open and democratic. The road to peace and justice is long and tedious because there exists a type of resentment anchored in prejudice. Philippine society can be characterized by a hierarchy that puts the Christian at the top and the Muslim Filipino in the middle. The silent cries of the Lumads mean that they have actually been confined to the bottom of this hierarchy, suffering from various labels and the obvious discrimination of their unique cultural identity. The laws protecting the Lumads are only good on paper. As a matter of fact, the Lumads are continually being exploited and forced out of their ancestral domain. The introduction of capitalism and modernity has intruded into their way of life, stripping the young Lumad of his sense of identity. This form of injustice is perpetuated by the majority in Philippine society who have forced others into the margins.

Peace in Mindanao cannot be sustained if the present peace agreement is only meant to satisfy the hunger for power of political clans and families. While viewed by some as a religious conflict, the Mindanao problem is largely rooted in the abuse of power that was perpetrated by the Commonwealth Government whereby Muslim Filipinos were largely ignored and Mindanao neglected. The struggles of the Muslim Filipino are about the desire to be respected and valued. The bias against Muslims is due to a way of thinking that excludes them from nation building. To respect Muslim culture and to preserve the sacred way of life of the Lumad, systems and structures must pay attention to the uniqueness of each. Society is not a monolithic and homogenous entity. It is constantly evolving. With its evolution comes the dreams and aspirations of a people who simply want to live and be respected as human beings. Peace, as an inner and integral struggle of human individuals, must enable lasting and meaningful changes in the lives of a people.

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"He Is My Wife", Dissent, Veto Adoption

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Abstract
I argue against the queer adoption right of children and propose this contention via the *Disrespectful Adoption Argument*.
Keywords: Children's Rights, Adoption, The LGBTQI+ Rights, Respect.

Introduction
This work is primarily on the children's adoption rights and after that, it is on the LGBTQI+ adoption rights of children.
The first act: Shelly M. Park has written about the queer adoption right of children through her personal experience.

> "*You are not my REAL mother!" she screams from behind a locked bathroom door ... all adoptive mothers anticipate this moment. I'm not ready for this yet. What is a real mother? Am I one? ... And how do I defend my status as real without implying that her birth mom is somehow unreal ... Clearly my daughter's current metaphysical schema will not readily permit the notion of multiple mothers. One of us must, according to her, be an imposter ... like Descartes's evil genius*" (Park, 2005, p. 171).

The second act: The little girl begs for her rights from Park.

> "*I don't want to hurt your feelings, Mom, but I really want to live with my real mom*" (Park, 2005, p. 185).

The next act: Park casts lights on the expostulation.

> ""*I know you love me too." "I do love you, but you're not my real mom," she explains ... "Am I fictional?*"" (Park, 2005, p. 186).

The fourth act: She confesses the no-win situation.

> "*I am tired ... Tired of being unfavorably compared to her "real" mother."* (Park, 2005, p. 181).

The last act: Finally, Park targets standard motherhood.

> "*I direct my attention to the ways in which a child's affective psychology might be queered to allow "room in her mind" for two (or more) mothers."* (Park, 2013a, p. 120).

Disrespectful Adoption Argument
The aforementioned view and similar views have impelled the writer to present the *Disrespectful Adoption Argument* (Hereafter: *DAA*), and the writer insists on the wrongfulness of the LGBTQI+/non-heterosexual/queer adoption right of children (for brevity: queer adoption right or QAR). For the synonym views see: (Park, 2009, p. 317), (Park, 2019, p. 63).
For some discussions of the adoption rights of children see: **A.** General (Stevens, 2005), (Gheaus, 2012), (Gheaus, 2015), (Mills, 2001), (Haslanger, 2009, pp. 104-5), (Archard, 2018), (Park, 2020, pp. 105-6), **B.** QAR (Almond, 2006, pp. 106-7), (Brake & Millum, 2021), (Park, 2006), (Park, 2005, pp. 192-4), (Park, 2013a), (Park, 2019), (Park, 2008), **C.** Arguments for QAR: 1. The empirical (Meezan & Rauch, 2005, pp. 103-4), reply (Vučković Juroš, 2017, pp. 88-90), (Marks, 2012, pp. 748-9), 2. The normative and non-normative (Park, 2006), (Park, 2013a, p. 20).
A. It is the argument:

1. Parents ought to respect their children primarily and necessarily,
2. Queer individuals ought to respect children in the same way,

3. Respecting children means valuing and satisfying their physical, psychological, educational, loving, and moral aspects of children principally,
4. The queer individuals could not comply with the obligations of the third premise in the case of QAR normatively,
5. If the fourth premise is true that they could not respect children in the case of QAR, then QAR is wrong noticeably,
6. If queer individuals would insist on QAR, it seems they would satisfy their interests and desires arbitrarily,
7. If the sixth premise is true, it seems that *DAA* is true morally.

B. Interpretation of the argument: In Kantian terms, the writer thinks on the first premise that respect is one of the most fundamental properties of morality, besides that, the second premise is that queer individuals ought to respect children in the same way, also, the third premise describes various valuable aspects of children which are related to the first premise and has to be fulfilled principally, even though, the next premise claims queers could not satisfy the third premise because of these aspects of children:

i. Physical Aspect: Avoiding torture, escaping sex objectification, preventing molestation, providing minimum welfare, preserving breastfeeding, and so forth. For the physical aspect of children see: (Park, 2010, p. 62), (Park, 2013a, p. 192).

Criticism of QAR from the physical point of view: Could a queer couple e.g. a homosexual male couple breastfeed a child? No. For similar criticism of QAR from the physical point of view see: (Almond, 2006, p. 108); (Levin, 2002, p. 112).

ii. Psychological Aspect: Providing care, well treating with sexual differentiation, showing kindness, avoiding cruel behavior, intimating and understanding menopausal moods to name but a few. For the psychological aspect of children see: (Almond, 2006, p. 110), and a differential view, see (Park, 2006, pp. 206-7).

Criticism of QAR from the psychological point of view: Could a queer couple e.g. a homosexual male couple intimate and understand the menopausal moods of a female child in her future? No. For similar criticism of QAR from the psychological point of view see: (Almond, 2006, pp. 110-11), (Levin, 2002, pp. 112-3).

iii. Educational Aspect: Child-centered education. For the child-centered educational aspect of children see: (Callan & White, 2003, p. 98), (Smeyers & Wringe, 2003, pp. 311-3).

Criticism of QAR from the educational point of view: Could a queer couple or partners e.g. polygamous/polyamorous homosexual females train a child as same as a straight male father/ female mother? No. Could a queer couple e.g. a homosexual female couple respond to a male child who wants to know how should behave toward his male sex organ? No. For similar criticism of QAR from the educational point of view see: (Levin, 2002, pp. 112-3). For dissimilar views about the polygamous/polyamorous see: (Park, 2016, p. 77), (Park, 2017, pp. 305,314).

iv. Loving Aspect: Familial love. For the loving aspect of children see: (Park, 2013a, pp. 245-51), (Gheaus, 2022).

Criticism of QAR from the loving point of view: Could a queer couple e.g. a homosexual female loves an adoptee as the adoptee could love the queer instead of the adoptee's real parents valuably and reciprocally? No. For similar criticism of QAR from the loving point of view see: (Park, 2013a, p. 141).

v. Moral: Humankind is an ""*end*"" and not a ""*means*"". For deontological moral aspect of children see: (Kant, 1999, p. 80), (Matthews & Mullin, 2023), (Wood, 2008, pp. 95-6).

Criticism of QAR from the moral point of view: Could queer partners e.g. a homosexual female couple or bisexual and blended partners tell a lie to a young adoptee about identifying his/her real birth parents or dragging the adoptee into an unreal family with queer parents because of queer's interests and desires? No. We should not, besides that, *DAA* is not only on consequences of adoption by queers i.e. physical, psychological, loving, and educational but also it obligates only legitimate candidates to the adoption of children -donated gametes or other types of adoptions- is

a heterosexual couple since QAR could not respect an adoptee, thus QAR could not treat an adoptee "*as an end, never merely as a means*". They are "*means*" in the case of QAR because it comes from a significant untrue familial position of QAR via untrue identifying and an essential unreal parental position of QAR via dragging into the unreal that both emerge through lying and deceiving the adoptee. Altogether, if one confirms this significant untruthiness epistemically, and admits this essential unreality metaphysically, one will recognize QAR is not righteous morally. For instance, in a possible world like X, K is female and L is a male could be biological and birth parents of R, if they have a heterosexual orientation to the opposite sex to reproduce R and be healthy and willing to do it, and so R becomes their biological child as the same as if they intend to adopt R in an actual world, then they could be adoptive parents of R via differential methods, even though, it could not be true vis-à-vis for queers in that possible world. For similar criticism of QAR from the moral point of view see: (Almond, 2006, pp. 110-1).

If the fourth premise is true, then queers could not respect children in the case of QAR, and then the next premise is also true, hence it seems that QAR is wrong, and it seems if queers insist on QAR they would only satisfy their interests and desires arbitrarily. The writer's *DAA* has to be alike a plea rightfully. For a differential view about QAR see: (Park, 2006, pp. 211-2).

C. Some opponents may prepare some objections against *DAA*:

- The ultimate aim of adoption is exclusively well-being. For a similar view see: (Park, 2019, p. 69).
  - Children have also fundamental moral aspects, a child is "*as an end, never merely as a means*".
  - Next, in the case of QAR, this well-being is a big lie and deception since a child's parents are not the real child's parents.
  - Third of all, it is not possible to know QAR's future consequences for children, unless one would imagine a possible world in which a child has been adopted by queer partners, and then one compares that QAR with the adoption rights of heterosexual partners and their consequences, and it seems QAR produces some consequences that their disadvantages outweigh advantages in that possible world.
- QAR is a natural/constructional relationship's rights between two or more partners. For a similar view see: (Park, 2013a).
  - If it is natural, they have to confirm they could not reproduce a child, and naturally, this ability belongs to the opposite sexual orientation (Park, 2009, p. 318); and it seems they are inconsistent to apply it and would not value this natural perspective. For a dissimilar view of this reply see (Park, 2009, p. 318). For a dissimilar view see: (Park, 2013a).
  - Another reply would be gender dysphoria i.e. transsexual or intersex with hormone therapy or sex reassignment surgery to become binary male/female with opposite sexual orientation is a differential case and has to be excluded from QAR.
  - *DAA* inclines this note there is a direct relation between gender identity and QAR, thus gender identity provides necessary conditions for QAR.
  - The last reply is that if the "*naturalistic fallacy*" is true then this objection is false. For this view see: (Moore, 1993, pp. 40,69).
- Imagine a disease that has been spreading around the world and only a few people are left, but technological medicine opens the adoption of children without heterosexual intimacy, then queers could have QAR since no one is left as long as you deny QAR, thus we need to confirm QAR in this case (The idea of this objection has been inspired by a real case.)
  - First of all, it is neither natural nor moral as heterosexual adoption rights.
  - Second of all, this example could apply to an opposite case that a child who has been adopted by a queer couple may figure out the lying and deceiving of QAR and queer parenthood that rearing up of them, and then the child will wreak revenge on all humankind as soon as the adoptee grows up.

- One would recognize QAR is as a choice of a couple. For a similar view see: (Park, 2006, p. 214).
  - Children are another part of QAR unless one denies the children's rights. For a similar view see: (Almond, 2006, p. 110).
- Some Queers fundamentally deny children are naïve and undeveloped and could be guilty. For similar views see: (Park, 2013a, p. 19), (Park, 2009, pp. 325-6).
  - It is a retrogressive proposal, a shameful one since it is not only true children are innocent morally, but also it is an arrogant and arbitrary benefit and interests of those queers.
- Psychological intimacy between children and parents is by degree, and a divorce could be harmful to children as same as QAR. For a similar view see: (Park, 2013a, p. 121).
  - This objection reinforces *DAA* and does not undermine it since we need to be prioritizing some responsibilities, appreciating some better parents, acknowledging questions about divorce or the nonexistence of ample emotions toward children, etc.
  - Also, children reasonably may complain they have lost their nuclear family which is irreplaceable and bringing them into this world, thus an explanation of divorce needs to be very persuasive and reasonable to identify the importance of children and obligations toward them e.g. losing respectfulness and worthiness of parents if marriage remains and so their obligation to split up is prior to marriage's obligation.
- Some prefer bottle-feeding a child to breastfeeding a child, or breast cancer/ disease causes pain in the condition of breastfeeding a child, or there is a doubt about whether there is a valuable weight in breastfeeding a child. For a similar view see: (Park, 2012).
  - Women principally could breastfeed a child, but a homosexual male couple principally could not breastfeed a child.
  - Also, it is a retrogression since it rejects valuable aspects of a physical and emotional relationship between a mother and her child, it also denies a mother's self-denial. For a dissimilar view to this reply see: (Park, 2013b, pp. 61,73)
- Some would generalize their personal experience to eradicate all differentiation between natural parenthood and QAR. For this view see: (Park, 2013a, p. 58), (Park, 2009).
  - *DAA* is a normative argument not an empirical argument, and if we eradicate normativity and values we'll go back into our uncivilized jungle.
  - Besides that, it is very suspect to generalize the experience without reasonable evidence since children are silent.

Conclusion

The writer believes that queers have to ask themselves whether they would violate children's rights since *DAA* is a multifaceted argument against QAR, and judges when hearing a plea, "*he is my wife*", will veto the adoption that is a secular moral rightful dissent.

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