

PEACE EDUCATION AMONG PRE-SERVICE TEACHERS AND STUDENT LEADERS: TOWARDS A SUSTAINED TRANSFORMATIVE EDUCATION

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Abstract

The study ventured on Peace education as a paramount avenue for transformative education. A profound exploration of the concept of peace has been done in a renewed and contextualized holistic way vis-a-vis the peaceable learning process experienced by the student – teachers and student leaders.

The extent of understanding peace in the teaching-learning process has been unravelled to a great extent along the areas of knowledge, skills and attitudes.

The results revealed that there was a **great extent** of knowledge, skills and attitudes about Peace Education among the BEED, BSED and other student leaders. Further, challenge on how to become a peacemaker in the educative process towards transformative education heightened the concept of peace as expressed by student-teachers and student leaders.

The recognition of the diversified contribution of peace education has been found to be a paramount avenue towards transformative education as the respondents qualified the level of peace education in the quest for positive social change. The extent of the key themes attached to peace education served as the basis for the crafting of a program on transformative education.

Keywords: peace, transformative, holistic change, learning

INTRODUCTION

The extensive and indefinite meaning of peace incessantly leaves each one to ask the question: “What is peace in today’s globalizing world? While peace is part and parcel of diversifying way of life of multicultural milieu, one may think of the old picture that peace is not only the absence of all violence but also the presence of justice and human security in all their forms. Peace basically begins from the mind – a mental paradigm of every human being which guides how one discerns, analyzes, and regulates relationships.

Peace education is multifaceted. Inherently, it is an education that perpetuates a culture of peace and essentially transformative. Reardon and Cabezudo (2002) posit “Peace education seeks to develop a global perspective on the problems and an understanding that humans are single species”. Hence thus, peace education seeks to exhort the oneness of the human race in all strata. Education in this context is a force that can reduce inter-group conflicts and tensions by expanding learners’ understanding and openness.

The past decades paved unending search for peace a new definition and greater imperative along the educative process, global affairs and human experience in particular. Gone are the days when peace was regarded as merely the absence of war, but it is conceptualized to embrace harmony, justice and security as levels of human affairs. (Tamayao, 2013). There is now a consensus to have a comprehensive and holistic understanding of peace if a genuine culture of peace is fostered. Building a culture of peace is very much contingent among people as relationships are developed.

The presence of peace and security are not limited nowadays to relations between nations but extend to problems of how to learn to live together in day-to-day life in schools, communities, cities and even families. This was further emphasized by UNESCO with its clear premise concerning human rights and responsibilities, which recognized peace as an essential human construct. This has been clearly shared by advocates of peace education who strongly believed that the implementation of principles of peace education into the institutionalized educational system is a better approach, especially within the subjects encompassing the cultural heritage of the dominant society and the ethnic groups belonging to it. By tapping proactive tools, normative instruments and publication, one can see how to fight against discrimination, whether it is economic, cultural or gender-based. Hence, it is in this light that educating people towards the task of becoming peace agents is central to the task of peace-building.

Peace-building is a long-term process that emanates in the whole gamut of education. Peace education significantly becomes a transformative response to major societal problems.

Saint Mary's University as a teacher education institution which maintains the Center of Excellence should exhibit a kind of education that responds to challenges of time and the culture of peace. It is thus encouraged that the whole teaching-learning of the students should be carried out with tangible characteristics and condition of peace education which amplifies transformative education.

A new way of thinking about peace is imperative today. The explicit power of one's understanding, views and experiences of peace cannot be separated. Our ideas and mindset shape our feelings and our actions as well as how we live and how we relate to others. Vega 2009 opines that:

Peace education or an education that promotes a culture of peace is essentially transformative. It cultivates the knowledge base, skills, attitudes and values that seek to transform people's mindset, attitudes and behaviors that, in the first place, have either created or exacerbated violent conflicts. It seeks this transformation by building awareness and understanding, developing concern and finally, challenging personal and a social action that will enable people to create conditions and systems that actualize nonviolence, justice, environmental care and other peace values.

It is assumed that peace education would invite the youth or adult learners to be cognizant of and to understand the ramification and roots of a particular conflict and what possible alternatives could be used to resolve such. Through reflection, discussion and use of a perspective-taking technique they will be asked to look at the various perspectives and imagine themselves to be in the shoes of others, to cultivate empathy for the victims of violence or for those whose perspective may also have legitimacy.

Peace education elicits well-thought-out alternatives that culminate with conflict's resolution and transformation through non-violent ways. There is now a consensus that we need to have a holistic and comprehensive understanding of peace if we are to move toward a genuine peace culture geared towards transformation.

The teaching-learning process becomes the arena that builds and creates diversifying contributions to societal and personal changes. (Galtung, 2011) explains that peace is the absence of violence, not only personal or direct but also structural or indirect. Further, peace in a capsule can be relegated as "absence of violence" and "presence of social justice". How are these concepts captured in the teaching-learning process? This study is significant to the senior teacher education students and student leaders in the educative process in so far as it would unfold and unravel experiences and state of well-being contributory to transformation.

The study followed the schema of knowledge, skills and attitudes for peace education as experienced by the senior- teacher education students and student- leaders of a Catholic university.

Profile of the respondents along the year, sex, age and program were further explored in the extent of their concept of peace along the schema of knowledge, skills and attitudes. Situations and conditions of peace were attached to fully determine the extent of peace education in their context as student-teachers and student leaders. The crafting of transformative peace education program became the offshoot of the study.

LITERATURE REVIEW

Peace education is indubitably a very extensive program focused on the attainment of social order and harmony in the world at large. Significantly, its aim is not limited to the four corners of the classroom. It is a liberating condition that leads to transformative education.

Core values of non-violence and social justice are central to peace education. Nonviolence is manifested through values such as respect for human rights, freedom and trust. Social justice is realized by principles of equality, responsibility, harmony and solidarity.

In order to achieve these ideals, peace education programmes across the world address a wide range of themes. These include nonviolence, conflict resolution techniques, democracy, disarmament, gender equality, human rights, environmental responsibility, history, communication skills, coexistence, and international understanding and tolerance of diversity.

Peace education can be delivered to people of all ages, in both formal and informal settings. Programmes exist at local, national, and international levels, and in times of peace, conflict, and post-conflict.

Creation of public dialogue different factions of society are often brought together in peace education programmes – these typically include civil society groups, schools, tribal leaders and the media. Yet due to the many areas covered by peace education, initiatives are primarily determined by culture and context, as well as by the projects' scopes and objectives.

Peace education and peacebuilding are considered as tasks which are seen inherently inseparable. Hence thus, one cannot speak about peace without considering its outcome in the community at large.

Promoting Peace Education in the classroom

Peace education is not limited to the confines of the classroom but lessons for life of immediate relevance, empowering individuals to achieve a just society in which all human rights of all persons are valued and respected. Equitable distribution of opportunities should be provided in the context of all human strata.

Peace education transcends the contents of all curricula, at every level in the educational system. Presumably, all experiences provided in the classroom should be avenues of a peaceable teaching-learning process including the hidden curricula.

Peace education is the holistic education of each individual. Regardless of one's race, peace education should be extended to all learners, including refugee and migrant children, children from minorities and disabled with the objective of promoting equal opportunities through education.

The competencies and skills honed in the training of teachers, education workers and all education stakeholders, including staff from ministries of education are seen crucial. Educators promote the development of the whole person, so as to enable everyone to contribute to society in a caring and responsible manner. In order to select professional teachers, they must be provided with a justifiable standard of living for themselves and for their families, as well as the means of enhancing their professional qualifications by developing their knowledge and improving their cultural resources. Governments must also focus on providing attractive working conditions including small class sizes, career paths and more opportunities for professional growth and development, financial and other incentives, and support systems for new teachers, such as mentoring programs.

Succinctly, holistic education is an interactive process of instruction and learning, and the curriculum and pedagogy should give prominence to understanding the wealth of distinctive cultural and linguistic characteristics, in response to globalization.

The educational context should be adept at providing programs addressing psychological and physical violence, including cyberbullying, through violence prevention, conflict resolution and mediation in all levels of education.

Stages of transformative learning, continues with the influences on the theory, transitions into the criticisms, and concludes with a discussion of its evolution and development.

Illeris, (2014) expounded transformative learning as shifting of meaning perspectives, frames of reference, and habits of mind. In contrast, however, several authors have found this definition too narrow and too cognitively oriented. A striking difference was emphasized on the emotional and social conditions emanating in any circumstance. Thus, there is a need for a broader, more up-to-date, and still significant definition. This article suggests that the target area of transformative learning should be defined by the term "identity," which explains what this term implies, argues why it is the best possible choice, and gives examples of how the concepts of transformative learning and identity can mutually enrich each other and lead to new understandings in both of these areas.

Mälkki (2014) explored a study about the phenomenology of transformative learning in the University of Helsinki, Helsinki, Finland. Delineation of the experiential micro-processes involved in transformative learning such that the phenomenon is illuminated from a first-person rather than third-person point of view. The notions of liminality, comfort zone, and edge emotions to elucidate the transformative process. The more intimate understandings that result should assist educators to support students who are undergoing such a metamorphosis. In addition, the article will consider some of the challenges encountered by the educator who wishes to support students through this process.

Although the notion of transformative learning points to a desirable destination for educational endeavors, the difficulty in the journey is often neglected.

Concept of a Culture of Peace

A culture of peace is definitively extensive in nature, it is a condition and a state of being which is not only reflective of the absence of war but the presence of peaceable process embedded in the culture of people. It should be fostered not only in intricate situations but even in very simple encounters and experiences affecting human life. It starts from cognition and extends to the very life of every person. Hence thus, it is based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between men and women.

Peace Education as Transformative Education

Peace education is clearly attached to transformative education in so far as it creates a harmonizing and liberating world to various stakeholders. Clearly, if peace is provided for in the four pillars of education, transformation follows suit in the educative process.

Synthesis:

It is evidently clear that peace education is multi-faceted in bringing transformative education. Emphasis is given on knowledge, skills and attitudes that are integral to peace education. Peace education challenges the long-held belief that wars and conflicts cannot be avoided. It is, however, significant that knowledge on peace can break away from any peril and danger that confront any circumstances. More often, this belief is assumed on an underlying view that violence and disorder can be inherent in human nature.

Educating for peace is an ethical concern seen responsive in the task to combat the negation of life and well-being caused by all forms of violence.

METHODOLOGY

This study utilized descriptive – correlational, comparative and qualitative research designs to determine the extent of peace education experienced along the levels of attitudes/values, knowledge and skills towards transformative peace education.

The researcher made survey checklist based on the schema of knowledge, skills and attitudes/values and validated by experts. The checklist was used to respond to the problems explored in this endeavor.

The survey checklist was personally administered to the senior student teachers during their class in EDMS 107 and student leaders in a designated time.

Focus group discussion was integrated to validate and triangulate the data retrieved. The extent of peace education Items was qualified further with the answers provided by the respondents on part III. SPSS version 21 extensively unfolded the intent of the study which culminated with a program crafted on transformative education.

The study has been administered at Saint Mary’s University among teacher education students. It is a premier Catholic school situated in Region 2. One of the six school directly managed by the Congregation of the Immaculate Conception of Mary (CICM).

The study has been carried out with the use of a researcher- made survey checklist based on the Center for Peace Education of Miriam College. The schema of knowledge, skills and attitudes/values for peace education was the focal point of the study meant to find out the extent of peace in consonance with the existing schema of a peaceable teaching-learning process.

Treatment of Data

1. The Likert scale was used to track down and determine the extent of peace education. (Very great extent; Great extent, Moderate Extent and Low Extent and Very low extent)
2. The data collected and gathered were treated with SPSS V 21. Results were qualified and heightened further with the qualitative part addressed on part III of the questionnaire. The focus group discussion conducted with the respondents validated the presentation of data collected.
3. Descriptive Statistics. Frequency counts and percentages were utilized to determine the profile of the student – teachers and student leaders.
4. Means and Standard Deviations. Weighted means and standards of deviations were used to determine the extent of peace education along the schema of knowledge, skills and attitudes.
5. Data analyses were done on the data using Descriptives, t-test for independent samples and one-way analysis of variance in SPSS V 21.
6. Qualitative data derived from the respondents heightened the discussion of the results on the extent of the schema of knowledge, skills and attitudes.
7. The qualitative data were used to strengthen the quantitative results, these were culled, analyzed and explained through an inductive reasoning technique.
8. All computations were carried out through the Statistical Package for the

RESULTS AND DISCUSSION OF DATA

Section 1: Profile of the Student-Teachers and Student Leaders in terms of year level, age and sex, program

Table 1: Profile of Respondents in terms of Year Level

Year Level	Frequency	Percent	Valid Percent	Cumulative Percent
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	2	5	4.0	4.1	4.1
	3	18	14.3	14.6	18.7
Valid	4	93	73.8	75.6	94.3
	5	7	5.6	5.7	100.0
	Total	123	97.6	100.0	
Missing	System	3	2.4		
Total		126	100.0		

Table 1 shows there are 126 respondents across various areas of discipline in terms of program BEED and BSED. The data reveals that there were 5 sophomore students; 18 students who are junior and 93 senior students who significantly dominated the composition of the respondents. In addition, there were seven fifth-year students in the tertiary level. There were 3 who did not write their year level.

Table 2: Profile of Respondents in terms of Age

	Age	Frequency	Percent	Valid Percent	Cumulative Percent
	2	1	.8	.8	.8
	16	2	1.6	1.7	2.5
	17	3	2.4	2.5	5.0
	18	11	8.7	9.2	14.3
	19	61	48.4	51.3	65.5
Valid	20	28	22.2	23.5	89.1
	21	7	5.6	5.9	95.0
	22	3	2.4	2.5	97.5
	23	1	.8	.8	98.3
	24	1	.8	.8	99.2
	27	1	.8	.8	100.0
	Total	119	94.4	100.0	
Missing	System	7	5.6		
Total		126	100.0		

Table 2 reveals the age of the senior teacher education students and student leaders across the various areas of discipline. Out of 126, there were 7 who did not include their age. One mistakenly wrote 2; 2 students are 16 years of age, 3 are seventeen; 11 are 18; 61 are 19 ;28 are 20 years old;7 are 21; 3 are 22; 1 is 23; 1 is 24; and 1 is 27. Most of the respondents are aged 19.

Table 3: Profile of Respondents in terms of Sex

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	1.6	1.6	1.6
F	95	75.4	75.4	77.0
M	29	23.0	23.0	100.0

Total	126	100.0	100.0
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Table 3. shows that there were 126 senior teacher education students and student leaders across the various areas of discipline as respondents which includes 95 females and 29 males. This means that 75.4% percent females dominated the number of the respondents.

Table 4: Profile of Respondents in terms of Program

Program and student leaders	Frequency	Percent	Valid Percent	Cumulative Percent
BEED	32	25.4	25.4	25.4
BSED	64	50.8	50.8	76.2
Valid Student leaders	30	23.8	23.8	100.0
Total	126	100.0	100.0	

Table 4 shows that there were 32 student-teachers belong to BEED program and 64 from the BSED program. There were 30 student leaders who participated in the study. Remarkably, there were more BSED student-teachers since the population during the current school year is bigger compared to the BEED program

Section 2: Extent of Knowledge, Skills and Attitudes

Table 5

Extent of Knowledge, Skills and Attitudes in Peace Education

PEACE EDUCATION KNOWLEDGE	N	Min	Max	Mean	Std. Dev	Qualitative Description
I understand that peace is not just the absence of direct/physical violence but also the presence of conditions of well-being, cooperation and just relationships in the human ecological spheres	126	1	5	4.56	.639	Very great extent
I consider conflicts as natural part of person's social life, but they become problems of violence depending on the methods of conflict	126	1	5	4.34	.802	Great extent
I believe that disarmament can	126	2	5	3.77	.728	Great extent

lead to the goal of abolishing and reducing global arm forces							
I think about peace as an experience non-violence as a condition of peace	126	1	5	4.26	.761	Great extent	
I resolve conflicts with resolution	126	1	5	4.26	.821	Great extent	
I have an integral understanding of human rights	126	2	5	4.15	.770	Great extent	
I find myself closely in solidarity with others	126	1	5	4.07	.750	Great extent	
I give what is due to others as a manifestation of justice	126	2	5	4.29	.679	Great extent	
I critically perceive peace as democratic action to others	126	2	5	4.33	.679	Great extent	
I believe that interdependent relationship between humans and natural environment ensures the well-being of the ecosystem	126	3	5	4.40	.633	Great extent	
PEACE EDUCATION KNOWLEDGE	126	2.80	4.90	4.24	.429	Great extent	
I use reflective thinking or reasoning in performing actions which contribute in maintaining peace	126	3	5	4.30	.696	Great extent	
I have the ability to approach issues with an open but critical mind, knowing how to research, question, evaluate and interpret evidence	126	1	5	4.06	.832	Great extent	
I have the ability to analyze problems, develop alternative solutions and analyze advantages and disadvantages	126	1	5	4.02	.759	Great extent	
I can create and imagine new paradigms and new preferred ways of living and relating	126	2	5	4.01	.844	Great extent	
I listen attentively with empathy, as well as the ability to express ideas and needs clearly in a non-aggressive way	126	1	5	4.13	.833	Great extent	
I have the ability to analyze conflicts in an objective and systematic way and to suggest nonviolent solutions	126	2	5	4.06	.724	Great extent	
I have the ability to see the perspective of another person or group to feel what that person or group feels	126	1	5	4.13	.737	Great extent	
I can work cooperatively with	126	1	5	4.25	.797	Great extent	

others in order to achieve common goals							
I can adjust well with any circumstance confronting me	126	2	5	4.11	.802	Great extent	
I can control my emotions with the right time, right place and right situation	126	1	5	3.96	.941	Great extent	
PEACE EDUCATION SKILLS	126	1.80	4.90	4.10	.558	Great extent	
I have self-respect which gives me power and goodness that enable me to contribute toward positive change	126	1	5	4.37	.756	Great extent	
I recognize sense of worth and inherent dignity of other people	126	2	5	4.40	.749	Great extent	
I value human life and I refuse to respond to an adversary of conflict	126	1	5	4.31	.834	Great extent	
I respect the rights of women to enjoy equal opportunities with men and to be free from abuse, exploitation and violence	126	2	5	4.56	.675	Very great extent	
I have sensitivity to the difficult conditions and suffering of other people	126	1	5	4.29	.791	Great extent	
I care for the whole human community transcending or going beyond the concern which they have for their nation or local ethnic community	126	1	5	4.21	.793	Great extent	
I protect the environment and have preference for sustainable living and simple lifestyle	126	1	5	4.30	.762	Great extent	
I demonstrate cooperation and live the principle of working together	126	1	5	4.34	.750	Great extent	
I manifest openness to the processes of growth and change as well as willingness to approach and receive other people's ideas, beliefs and experiences	126	2	5	4.32	.712	Great extent	
I act with sense of fairness towards others, upholding the principle of equality and rejection of all forms of exploitation and exploitation	126	1	5	4.25	.817	Great extent	
I am willing to contribute to the shaping of a society characterized by justice and non-violence	126	2	5	4.46	.653	Great extent	
I value and uphold human dignity	126	2	5	4.67	.630	Very great extent	

PEACE EDUCATION ATTITUDES OR VALUES]	126	2.16	5.00	4.37	.514	Great extent
Valid N (listwise)	126					

Table 5 presents the extent of Peace Education on knowledge, skills and attitudes/values. It is significantly clear that the **overall mean** score for the different items on knowledge is 4.24, great extent. The statement **“I understand that peace is not just the absence of direct physical violence but also the presence of conditions of well-being, cooperation and just relationships in the human ecological spheres” has been rated very great extent.** Significantly, it is only the item with a **mean score of 4.56.** This means that peace is more or less understood as an experience of well-being that transcends physical violence and other negative situations challenging human harmony.

The item **“I consider conflicts as natural part of person’s social life, but they become problems of violence depending on the methods of conflict”** has been rated to a **great extent with a mean score of 4.34.** This confirmed the idea that despite the presence of conflict in one’s life, it is dependent or contingent on the gravity of the situation.

Further, this is contrasted with the item **“I believe that disarmament can lead to the goal of abolishing and reducing global arm forces “which was rated 3.77, great extent.** Since the student-teachers and student leaders are not directly affected by this in their milieu, it is still clear that they adhere to disarmament.

The premise which runs **“I think about peace as an experience of non-violence as a condition of peace”** has been rated to a **great extent** with the **mean score of 4.26.** **This qualifies further that the concept of peace is related to the absence of violence or non-violence.** Learners can study the philosophical and spiritual underpinnings of non-violence as well as its efficacy as a method to effect change. Advocates of nonviolence philosophy can be traced back from persons who exemplified the method, in particular, they are: Mahatma Gandhi, Martin Luther King, Aung San Suu Kyi, Thich Nhat Hanh, Desmond Tutu and Wangari Maathai.

“I resolve conflicts with resolution” has been also rated to **great extent** with the **mean score of 4.26.** This reveals that if there are conflicts, there are also possible solutions to be integrated into an order that it becomes a liberating experience. Learners can study effective ways of resolving conflicts non-violently i.e. collaborative problem solving and how these can be applied to their lives. They could examine how a conflict that has been resolved can be transformed into a situation that is more desirable. Specific ways to prevent conflict can also be explored, as John Galtung said, similar to health care services, **“it is better to prevent than remedy a situation that has gone wrong”**

The item **“I have an integral understanding of human rights”** gives a cognizant picture of peace education as something that is rooted in the protection of human rights. This was rated with a **mean score of 4.15, great extent.** It is important for learners to have integrated understanding of human rights and to reject all forms of repression and discrimination based on beliefs, race, ethnicity, gender and social class. In the context of the study, the student-teachers and student leaders should be encouraged and motivated to respect the dignity of all especially the weak and powerless. Human rights are fully understood with the obligation to give what is due to others.

Another statement “***I find myself in solidarity with others***” gives another situation related to peace which is being one with a group or in solidarity with others. This was rated to ***great extent*** with a ***mean score of 4.07***. The prevalence of diversified groups may be seen in cohesion because of commonalities that bind them together. Students can as well develop interfaith dialogue and ecumenism across races and cultures.

“***I give what is due to others as manifestation of justice***” heightens one’s understanding of peace as built on equity. Giving what is due to others is imperative to rationally manifest that no one else should emerge more powerful. This item was rated with a ***mean score of 4.29, great extent***.

In a similar manner, the statement “***I critically perceive peace as a democratic action to other***” yielded ***mean score of 4.33, great extent***. Indeed, it is crucial for learners to understand that democracy provides the environment within which people’s fundamental rights, interest, wishes are respected.

“***I believe that interdependent relationship between humans and natural environment ensures the well-being of the ecosystem***”, this dimension of peace has been rated to ***great extent*** with a ***mean score of 4.40***. Students are expected to understand the interdependent relationship between humans and the natural environment and the changes that are necessary for the well-being of the whole ecosystem.

Based on the results of the study, over-all, ***great extent*** of peace education on skills was rated with a ***mean score of 4.10***. Remarkably, the highest rate along this component is attributed to the item “***I use reflective thinking or reasoning in performing actions which contribute to maintaining peace***” which reached a ***mean score of 4.30***. This emphasizes the use of reflective thinking or reasoning through which the students deepen their understanding of themselves and their connectedness to other. It is evident that they are well aware of the importance of reflective and rational thinking. It is a skill that eventually leads them to come up with enlightened decisions in achieving peace. The item “***I can control my emotion with the right time, right place and right situation***” though it has been rated with a ***mean score of 3.96, great extent***, quite revealing that is the lowest among the other items. This could mean that emotions should be expressed at the right time and right place. Further, there is really a tendency among the respondents to appear weak in this context.

The skill “***I have the ability to approach issues with an open and critical mind, knowing how to research, question, evaluate and interpret evidence***” was rated to ***great extent*** with a ***mean score of 4.06***. This means that the student-teachers and student – leaders are not far behind with the skill to recognize and challenge prejudices and unwanted claims as well as the ability to change opinions in the face of evidence and rational arguments. Further, the skill “***I have the ability to analyze problems, develop alternative solutions and analyze advantages and disadvantages***” was rated to a ***great extent*** with a ***mean score of 4.02***. This is very much related to the previous skill since analyzing problems would require the careful and deliberate use of the intellect and will so much so that one’s decision will lead to peace of mind.

The item “***I can create and imagine new paradigms and new preferred ways of living and relating***” has been scored to ***great extent*** with a ***mean score of 4.01***. One’s prowess in this skill would definitely allow a person to shift to new paradigms relevant in building positive relationships with others. Moreover, the statement “***I listen attentively with empathy, as well as the ability to express***

ideas and needs clearly in a non-aggressive way” becomes a viable way of maintaining harmony. This means that one has the choice to deal with matters calmly and discreetly by putting oneself in the shoes of other people. This is affirmed with a higher ***mean score of 4.13, to a great extent***. This is fully described as ***“the ability to see the perspective of another person or group and to feel what that person or group feels”*** which similarly received ***a mean score of 4.13***. Indeed, it is a skill that helps in broadening the learner’s own perspectives especially in the quest for a fair and constructive alternative.

Moreover, the statement ***“I have the ability to analyze conflicts in an objective and systematic way and to suggest non-violent solutions”*** was rated to ***a great extent with a mean score of 4.13***. This means that the respondents duly recognized the importance of the value of conflict resolution skills which include appropriate assertiveness, dialogue, active listening and collaborative problem – solving.

“I can work cooperatively with others in others in order to achieve common goals” notably got a ***mean score of 4.25, to a great extent***. This means that among the respondents, the skill of group building emanates well in their lives. Cooperation and group-building are facilitated by mutual affirmation and encouragement by the members. The assumption is that everyone has something to contribute, everyone is part and parcel of the solution.

The skill ***“I can adjust well with any circumstance confronting me”***, was also rated with a ***mean score of 4.11***. This skill is paramount in any situation since one is measured on how he or she may react in diversified circumstance.

“Values are caught and not taught”, this adage reminds us that we need to discover the values that reflect our behavioral pattern. We are asked to continually seek the common ground of shared values among diverse faith and culture to manifest that despite the diversity, we are one humanity with parallel fundamental aspirations for mutual respect and acceptance in our journey towards peace.

On the cluster of attitudes and values, there were 12 items included. Consistently, like the extent of knowledge and skills, the extent of attitudes and values reached a ***mean score of 4.37, to a great extent***. ***Very great extent*** qualitative description was placed along the values on ***“I respect the rights of women to enjoy equal opportunities with men and to be free from abuse, exploitation and violence”*** and ***“I value and uphold human dignity”*** with mean scores of 4.56 and 4.67 respectively. This shows that gender equality is a very crucial element that brings peace. In the same manner, the intrinsic worth of the human person which is human dignity qualifies further that to maintain peace and order, everyone is required to respect human dignity. This means that women fully consider equality in the world at large. Most of the respondents were female, this tells them that they are fully aware of human rights and human dignity. As affirmed in the statement ***“I recognize a sense of worth and inherent dignity of other people”*** which was rated with a ***mean score of 4.40***.

The item ***“I value human life and I refuse to respond to an adversary of conflict”*** further qualified the response of the student-teachers and student leaders in their preference for non-violent processes such as collaborative problem-solving and other positive techniques as against the use of physical force and coercive force. It has been rated with a mean score of 4.31. Further, the value ***“I have a sensitivity to the difficult conditions and suffering of other people”*** was rated with a ***mean score of 4.29***. This means that compassion among the respondents has adhered to a ***great extent***. Notably, this is qualified further in the value of global concern ***“I care for the whole human***

community transcending or going beyond the concern which they have for their nation or local ethnic community” with a mean score of 4.21.

Ecological concern has been also rated to a **great extent** on the value **“I protect the environment and have a preference for sustainable living and simple lifestyles”**. Based on the results, the respondents support very well the preservation of the natural resources which in turn contributes to maintaining peace within the community. **“I demonstrate cooperation and live the principle of working together”** was also rated with a mean score of 4.34. This emphasizes valuing of cooperative processes and the principle of working together toward the pursuit of common goals.

Another value on **“I manifest openness to the processes of growth and change as well as a willingness to approach and receive other people’s ideas, beliefs and experiences”** was rated to **great extent with a mean score of 4.32**. Truly, this upholds the significance of open mind by respecting the rich diversity of our world’s spiritual traditions, cultures and forms of expressions.

The value of justice integrated into the statement **“I act with a sense of fairness towards others, upholding the principle of equality and rejection of all forms of exploitation and exploitation”** was significantly rated to a **great extent with a mean score of 4.25**. Moreover, this was heightened in a similar statement **“I am willing to contribute to the shaping of a society characterized by justice and non-violence”** with a mean score of 4.46.

It is significantly clear that values emanating from each person truly shape the capability to become peacemakers.

Table 6 shows the mean scores of the various items on knowledge, skills and attitudes as rated by 29 male respondents and 95 female respondents. Significantly, the item **“I understand that peace is not just the absence of direct physical violence but also the presence of conditions of well-being, cooperation and just relationships in the human ecological spheres ”** got a mean score of 4.48 among male respondents, in contrast to the mean score of 4.58, very great extent among female respondents .

The item **“I consider conflicts as natural part of person’s social life, but they become problems of violence depending on the methods of conflict”** was rated 4.14 by the male respondents and 4.39 by the female respondents which are similarly qualified as **great extent**.

Great extent mean scores of 3.76 and 3.77 were also derived from the item **“I believe that disarmament can lead to the goal of abolishing and reducing global arm forces”**.

“I think about peace as an experience of non-violence as a condition of peace”, both for male and female respondents, this item has been rated to a **great extent** with mean scores of 4.00 and 4.34 respectively.

Moreover, **“I resolve conflicts with resolution”** similarly got mean scores of 4.17 and 4.28 qualified to **great extent**.

“I have an integral understanding of rights” has been rated to a **great extent** both for the male and female respondents with mean scores of 4.07 and 4.18.

The item ***“I find myself closely in solidarity with others”*** has been rated to a ***great extent*** with ***mean scores of 3.97 and 4.09.***

“I give what is due to others as a manifestation of peace” has been similarly rated ***great extent with mean scores of 4.17 and 4.32*** for the male and female respondents.

“I critically perceive peace as a democratic action for others” got a ***mean score of 4.10 and 4.39 for males and females*** respectively.

The item “I believe that interdependent relationship between humans and natural environment ensures the well-being of the ecosystem” in the same manner got mean scores of 4.34 among the males and 4.42 among the females.

Based on the culled data, it is notably clear that the different items on the knowledge level in understanding peace were rated to a ***great extent among the various respondents.*** The male respondents showed an ***overall mean score of 4.12 and the female respondents reached a mean score of 4.27.***

The next aspect of peace on skills were all practically rated with ***mean scores from 3.51-4.50.*** This means that all the items were experienced to a great extent among the various respondents. Overall, ***mean score of 4.03*** was derived from the ***male respondents and 4.12 from the female respondents.***

The item ***“I respect the rights of women to enjoy equal opportunities with men and to be free from abuse, exploitation and violence”*** and ***“I value and uphold human dignity”*** were the items which were ***significantly rated to a very great extent.*** This is probably because of its relevance among women and men in the context of determining skills relevant to maintaining peace.

The items classified on attitudes and values were at the same rate to a ***great extent. Over-all 4.23 and 4.41*** were the ***mean scores*** for male and female respondents respectively.

It is therefore clear that the overall level of knowledge in peace education for the male has been rated ***4.27*** and ***4.23*** for female; peace education skills, ***4.13*** for males and ***4.14*** for females, and for the peace education attitudes and values, ***mean scores of 4.31 and 4.51*** were derived. Significantly, this level is the only one with an ***overall mean score of 5.51, very great extent*** as evaluated by the females.

The overall mean scores of the extent of peace education along the schema of knowledge, skills and attitudes. It is clear from the results of the study that great extent qualification has been found.

The intention of this study is not limited to the task of identifying the extent of peace education on knowledge, skills and attitudes But it should as well transcend the quantitative means of understanding peace. Suffice it is to say that peace is quite elusive in the globalizing world. Nonetheless, the future teachers and student leaders are given the challenge to become agents of change and peacemakers in our current situation.

In our quest for more knowledge, learnings and inventions, we have forgotten that they are only useful if they serve as well. This study becomes an entry point in fulfilling a noble task specifically in creating a culture of peace towards transformative education.

The culture of peace in the educative process is not created in a vacuum. Its social dimension can be clearly seen in the teaching and learning context.

According to De Torres (2008), The interplay between and among the knowledge, skills and attitudes may bring us somewhere. The knowledge provides the content and information that will help develop skills that in turn will build the attitude.

The Declaration on the Decade of the Culture of Peace and Non-violence for 2000-2010 defines Culture of Peace as a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations De Torres (2008) further opines:

As culture is defined as a way of life, so will the culture of peace.

For us Filipinos, it should not be difficult to create this culture of Peace because of our preference for smooth interpersonal Relationship or SIR. However, let us not keep it in the superficial Level. Sometimes in order to keep the SIR, we forgo talking about the issue, we do not tackle the root cause, and we do not want to disturb the seeming peace which could lead to unresolved issues that build up resentments. What we need to do as a people is to learn how to go to the root cause/s no matter how painful or difficult it may be. SIR which is a desirable value will help us to slowly get to the culture of peace by maintaining the SIR especially where issues are discussed. Also, it might be Worthwhile to recall how Filipinos settle their differences and the importance of a mediator.

Indeed, for peace and non-violence to prevail, we need to foster a culture of peace through education by promoting education for all, focusing on especially the women by revisiting the curricula to promote qualitative values, attitudes and behaviors of a culture of peace, training for conflict prevention and resolution, dialogue, consensus and justice.

Evidently, many respondents adhered to the concept of peace as the opposite of conflict. One student – teacher mentioned, “**as a student, I will become peacemaker through doing what is right and resolving conflicts**”. Further, another one added, “**...be a peacemaker is being a leader on your own to a better way of the common good.**” And “**through reinforcing equality and fairness because if there are equality and fairness, I believe that there is peace.**”

The concept of peace is not just peripheral as one respondent affirmed, ***“By teaching and living a peaceful life by doing so. I do not only teach it but also manifest it”*** Similarly someone opined ***“First recognize that being a peacemaker is much more than avoiding conflict. Second, understand that we are all called to be peacemakers..third seek opportunities to bring peace fourth allow small things to remain small and quick to forgive and finally notice what others are doing right.*** In fact, many of the respondents mentioned that importance of value by saying ***“ I can be a peacemaker in the educative process by knowing our differences and respecting one another”*** and ***“I can be a peacemaker in the educative process towards transformation by being a value-oriented citizen who and responsible enough for every action I do...”*** ***I can be a peacemaker in the educative process by being a responsible individual in at the actions I do”*** and ***“By understanding others and giving what is due to them”***. In addition, ***“I become a peacemaker in the teaching-learning process by having equality and fairness inside the classroom.”***

Indeed the ethical dimension of peace enjoins each one to be righteous. As one student leader mentioned, ***“I will become a peacemaker through doing what is right and avoiding what is wrong”***. ***Further, also a student –teacher, “I will respect my students in their ways and lifestyle culture and traditions and other related aspects for them to fully understand what peace and equality is.”*** and ***“I’ll do what is right and appropriate in my own respective and try to understand different people’s point of view about peace.***

CONCLUSIONS

This study explored the extent of peace education with the interplay between and among knowledge, skills and attitudes towards sustained transformative education.

It unraveled (1) the profile of the senior teacher education students and student leaders across the various areas of discipline in terms of program (BSED/BEED) year, age, and sex (2) the extent of concept of peace they experience in the teaching and learning process (3) the significant difference in the assessed level of peace of the teacher-education and student leaders when grouped according to year age, sex and program (4) the significant contributions of peace education that are heightened in the teaching learning process through the task of becoming peacemakers.

Findings:

Section 1: Profile of the student – teachers and student leaders in terms year, age, sex and program

There were 126 respondents. The data reveals that there were 5 sophomore students; 18 students who are junior and 93 senior students who significantly dominated the composition of the respondents. In addition, there were seven fifth-year students in the tertiary level. There were 3 who did not write their year level.

Out of the 126 respondents, there were 7 who did not indicate their age. One mistakenly wrote 2; 2 students are 16 years of age, 3 are seventeen; 11 are 18; 61 are 19 ;28 are 20 years old;7 are 21; 3 are 22; 1 is 23; 1 is 24; and 1 is 27. Most of the respondents are aged 19.

There were 126 respondents which included 95 females and 29 males. This means that 75.4% percent females dominated the number of the respondents.

Based on the culled data, a total of 32 student-teachers belong to BEED program and 64 respondents come from the BSED program. There were 30 student leaders who participated in the study. Remarkably, there were more BSED student-teachers since the population during the current school year is bigger compared to the BEED program.

Section 2: Extent of Peace Education on Knowledge, Skills and Attitudes

This part presented the extent of Peace Education on knowledge, skills and attitudes/values. It is significantly clear that the **overall mean** score for the different items on knowledge is 4.24, great extent. The statement **“I understand that peace is not just the absence of direct physical violence but also the presence of conditions of well-being, cooperation and just relationships in the human ecological spheres” has been rated very great extent. Indeed,** it is only the item with a **mean score of 4.56**. This means that peace is more or less understood as an experience of well-being that transcends physical violence and other negative situations challenging human harmony.

Overall, peace education schema of skill was rated with **a mean score of 4.10, great extent**. Remarkably, the highest rate along this component is attributed to the item **“ I use reflective thinking or reasoning in performing actions which contribute to maintaining peace”** which reached a **mean score of 4.30**.This emphasizes the use of reflective thinking or reasoning through which the students deepen their understanding of themselves and their connectedness to others.

On the cluster of attitudes and values, there were 12 items included. Consistently, like the extent of knowledge and skills, the extent of attitudes and values reached a **mean score of 4.37, to a great extent**. Specifically, **Very great extent** qualitative description was placed along the values on **“I respect the rights of women to enjoy equal opportunities with men and to be free from abuse, exploitation and violence”** and **“I value and uphold human dignity”** with mean scores of **4.56** and **4.67** respectively.

Section 3: Significant difference in the level of peace education

Based on the culled data, it is notably clear that the different items on the knowledge level in understanding peace were rated to a **great extent among the various respondents**. The male respondents showed an **overall mean score of 4.12 and the female respondents reached a mean score of 4.27**.

The next aspect of peace on skills were all practically rated with **mean scores from 3.51-4.50**. This means that all the items were experienced to a **great extent** among the various respondents. Overall, **mean score of 4.03** was derived from the **male respondents and 4.12 from the female respondents**.

The item ***“I respect the rights of women to enjoy equal opportunities with men and to be free from abuse, exploitation and violence”*** and ***“I value and uphold human dignity”*** were the items which were ***significantly rated to a very great extent***. This is probably because of its relevance among women and men in the context of determining skills relevant to maintaining peace.

The items classified on attitudes and values were at the same rate to a ***great extent***. ***Over-all 4.23*** and ***4.41*** were the ***mean scores*** for male and female respondents respectively.

It is therefore clear that the overall level of knowledge in peace education for the male has been rated ***4.27*** and ***4.23*** for female; peace education skills, ***4.13*** for males and ***4.14*** for females, and for the peace education attitudes and values, ***mean scores*** of ***4.31*** and ***4.51*** were derived. Significantly, this level is the only one with an ***overall mean score of 5.51, very great extent*** as evaluated by the females.

The extent of knowledge, skills and attitudes of the BEED, BSED and other student- leaders presents that with 32 BEED, 64 BSED and 30 student leaders, the ***overall mean score*** for peace education knowledge scheme is 4.243, great extent with an SD of .4300. Mean scores of 4.259, 4.344 and 4.010 were derived from BEED, BSED and student leaders respectively.

For peace education scheme of skills, ***mean score of 3.984*** is attributed to the BEED. This is followed by ***3.953*** from the student leaders. BSED students gave a higher rating of ***4.231***.

On the level of attitudes and values, the ***overall mean score*** is ***4.476***, qualified as ***very great extent***. The BEED rated this specifically with ***4.313 mean score***, ***4.719*** BSED and student-leaders, ***4.13***. Based on these results, it is evidently clear that the level of peace education on knowledge is parallel with the items on skills. The significant difference was noted on the level of attitudes and values. The BEED, BSED and student leaders have striking similarities on the extent of their responses to the survey-checklist.

Section 4: Significant contributions of peace education that are heightened in the teaching-learning process through the task of becoming peacemakers

The explicit expressions and contributions of the different respondents in the study were drawn out. Indeed, these are all conglomeration of the three scheme of peace education: knowledge, skills and attitudes.

The intention of this study is not limited to the task of identifying the extent of peace education on knowledge, skills and attitudes But it should as well transcend the quantitative means of understanding peace. Suffice it is to say that peace is quite elusive in the globalizing world. Nonetheless, the future teachers and student leaders are given the challenge to become agents of change and peacemakers in our current situation.

In our quest for more knowledge, learnings and inventions, we have forgotten that they are only useful if they serve as well. This study becomes an entry point in fulfilling a noble task specifically in creating a culture of peace towards transformative education.

It is imperative to consider that knowledge gives the content and information that will, in turn, build the attitudes and values in transformative education.

Conclusions

1. Female respondents who are student-teachers dominate the male respondents; the majority of the student teachers and student leaders are 19 years old. In terms of the program, there were more BSED students.
2. Based on the culled data, peace education across the items on knowledge, skills and attitudes generally exhibited great extent results.
3. Female respondents rated the items higher than male.
4. The student-teachers and student leaders are potent peacemakers who can contribute and sustain transformative education in the teaching-learning process.

Recommendations

1. Heightened program on the culture of peace should be integrated into the different subject areas.
2. The interplay between and among the knowledge, skills and attitudes should be the bedrock in promoting a culture of peace. Knowledge provides the content and information that will, in turn, build the attitude towards transformative education.
3. Foster a culture of peace through education vis-à-vis varied classroom instruction.
4. Crafting of a program that would enhance and invigorate the culture of peace.

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