

The Implementation of Peace Education in the Feuding Areas of Lanao Zones

Gaudencio M. Alaya-ay, Jr.^{*}, Milagros B. Basang^{**}, Amparo P. Fernandez^{***}, Farida Gracia B. Sabaduquia^{****},
Teresita B. Sambo^{*****}, Concordia S. Talaid^{*****}

^{*} Lourdes College, Cagayan de Oro City, Philippines

^{**} St. Peter's College, Iligan City, Philippines

^{***} Acelo C. Badelles, Sr. Memorial High School, Tipanoy, Iligan City, Philippines

^{****} Iligan City SPED Center, Roxas Avenue, Mahayahay, Iligan City, Philippines

^{*****} Tomas Cabili Central School, Tomas Cabili, Iligan City, Philippines

^{*****} Miguel Obach Memorial School, Merila, Ubaldo Laya, Iligan City, Philippines

Abstract- The implementation of peace education is practically a fulfillment of once aspiration in the quest for positive social changes. The educators who are the linkages for such function are having the possibilities in the attainment of a favorable place to live in. Hence, they are the most important elements in the quest for a serene situation then are tagged as ambassadors of goodwill. Being tasked about promoting peace, with no doubts they used the materials available, applied some teaching strategies, and invited personalities and agencies as advocates of the desired utopian environment. To build relationships and structures that will lead positive changes and human well-being are the target goals in determining the extent of implementation of peace education in Munai-Maigo District, Lanao del Norte Division for SY 2012-2013. The respondents were limited only to fifty (50) regular employed public basic education teachers. Purposive sampling procedure was undertaken based from the list of participants who previously attended seminars and trainings on peace education and its implementation. Specifically, this study answered the questions on the level of implementation of peace education in the aspects of value of non-violence and brotherhood, value of justice and equity, value of human rights and dignity, and value of building of social justice. The results revealed that these values were highly implemented by the educators.

Index Terms- Social Science, peace education, implementation of peace education, teaching strategy, descriptive design, Balo-i, Lanao del Norte, Philippines

I. INTRODUCTION

In response to the feuding zones that seems to be growing violent, the implementation of peace education program by the teachers at their schools is one of the expected ways to establish positive outputs. Since the attainment of peace and order is always a dream and in the heart of every Filipino, so the power of education is very essential in the process. The normative process of it is believed to play a vital role in the attainment of peace through directing and reforming the characters of members of the society. As evidenced, education reflects the societal norms and aspiration of the society. It changes the way people of looking at things. Given the significant task, the Department of Education initiated the program for peace and the peace

education initiative. The ultimate aim of the program is to educate children about peace, the value of non violence and brotherhood, justice and equity, human right and dignities and social justice building. These will enable the learners to sharpen their human critical awareness, openness to truth and responsiveness to realities of life which is very necessary in their adult life (Montiel, 2012).

In significance to the aforesaid program, people will be aware that war is the worst enemy of development and progress of a certain dwelling place. In relation to it, a person with peace and harmony is actually a call for an inclusive approach to mutual coexistence and to a holistic way of living. A holistic way of living implies to live in peace with others and with the environment in all perspectives. Though Filipinos were used to solve their conflicts with bloodshed, the Epifanio De los Santos Avenue (EDSA) People Power Revolution in 1986 was a miracle and an eye opener for everyone since it modelled the real Filipino character in solving conflicts of ideologies. It was the beginning when Filipinos think that peace can be achieved without bloodshed and that they should start to teach children the value of being peace loving individual. Since it was a common insight that peace should start from the heart, individual members of the society should be trained to have the culture of peace. Therefore, to value peace, it requires a continuous process to create and maintain the happily and orderly state characterized by just leadership in social, cultural, economic, political and ecological realities.

Conclusively, the implementation of peace education by the public basic education teachers hopes to attain an environment where people learn forms of creating a culture of peace, analyze the causes of violence, and learn values and skills that are congruent with peaceful behaviour. Peace education is also a gateway that takes people to various avenues of learning to appreciate our differences, but honestly and sincerely addressing the imbalances.

II. FRAMEWORK

Peace Education is focused on the importance of peace and its components in the lives of people. Non-violence and brotherhood is about the settlement of conflict through peaceful ways and development of close relationship between individual justice and equity which concerned on the equality of people

with regards to opportunity and law. Human rights and dignities include the value of human being, while social justice building is the development of fairness and equality in the community. The aforesaid values of peace geared to develop an understanding of unity as a state of being and as a process characterized by an absence of direct violence and presence of well-being and just relationships in the political, social, economic, and ecological spheres.

The role of education is to give special recognition to peace education for prominent influence in the peace development efforts of the people and the government. Education is what will enable people to move from a culture of war, which they unhappily know only too well, to a culture of peace. It is how people embodied and practice the concept of peace in their own lives. Teachers therefore are given a vital role in redirecting and reforming their learners in order to become peace loving citizens.

In this study, the public basic education teachers' level of the implementation of peace education through teaching was measured. The aspects of peace education which were measured focused on the values of non-violence and brotherhood, justice and equity, human rights and dignities, and social justice building. These values were mandated and integrated in the key subject areas of the basic education curricula. These made up the independent variables. The extent of implementation of peace education program for the public basic education teachers which were rated as very highly implemented, highly implemented, moderately implemented, slightly implemented, and not implemented served as the dependent variables of the study.

III. OBJECTIVES OF THE STUDY

This study aimed at determining the level of implementation of peace education by the public basic education teachers of Munai-Maigo District, Division of Lanao del Norte, Philippines for the SY 2012 – 2013 which desired to foster changes of culture to make the world a better and more humane place. Specifically, the aspects of peace education which were focused in this study in terms of teaching are the values of non-violence and brotherhood, justice and equity, human rights and dignities, and social justice.

IV. MATERIALS AND METHODS

The study used the descriptive research design. The respondents were limited only to the fifty (50) regularly employed public basic education teachers and have ideas on the peace and order condition of Munai-Maigo District in the Division of Lanao del Norte, The selection was done through purposive sampling scheme which was based from the list of participants in a certain district meeting and who had the attendance of seminars and training relative to peace education and its implementation. The district was chosen since this is one of the places affected by conflict between the Moro Islamic Liberation Front (MILF) and the government forces five years ago. It is also known as the source of human resources for the MILF. The instrument used for the study was an adapted questionnaire from Castro (2009) which concepts were based from the Peace Education Initiative Module (2005).

The data were gathered following the standard protocol, i.e., permissions were secured before the administration of the questionnaire. The select teachers were guided on the procedures on how to answer the questions and were only given less than an hour to accomplish the questionnaire during vacant periods. These statistical techniques were employed in gathering the information needed: frequency count and percentage, mean value, t-test, and chi-square. All the computations were done manually and with the statistics software from an accredited statistician.

V. RESULTS AND DISCUSSIONS

Table 1. Level of implementation of peace education on non-violence and brotherhood

Indicators	Weighted Mean	Verbal Description
(NVB1) Gives emphasis to calm and good temperament in solving or setting conflicts with family, subordinates and community members.	3.88	<i>Highly Implemented</i>
(NVB2) Models of non-violence attitudes, and behaviour in all actions and conversations with all people in any time and place.	4.12	<i>Highly Implemented</i>
(NVB3) Gives compassion, care and understanding to all people regardless of race, ethnicity, religion or belief.	3.82	<i>Highly Implemented</i>
(NVB4) Considers every fellowmen a brother or sister.	4.30	<i>Very Highly Implemented</i>
(NVB5) Strives to have peace within myself and exemplify it in behaviours.	3.78	<i>Highly Implemented</i>
(NVB6) Lives happy life with coexistence of different personalities and cultures in the community.	3.90	<i>Highly Implemented</i>
(NVB7) Promotes peace in the school and community by making close harmonious relationship with members.	4.14	<i>Highly Implemented</i>
(NVB8) Cooperates with authorities in negotiating peace process and negotiation with those who have committed or violated the law of society.	3.84	<i>Highly Implemented</i>
(NVB9) Implements what they learned in the peace education curriculum required by the Dep Ed.	3.82	<i>Highly Implemented</i>
Average	3.96	<i>Highly Implemented</i>

<i>Note:</i>	4.20-5.00	<i>Very Highly Implemented</i>
	1.80-2.59	<i>Less Implemented</i>
	3.40-4.19	<i>Highly Implemented</i>
	1.00-1.79	<i>Not Implemented</i>
	2.60-3.39	<i>Moderately Implemented</i>

Table 1 shows the level of implementation of peace education in the aspects of non-violence and brotherhood. The average mean (3.96) is described as highly implemented. The highest mean (4.30), described as very highly implemented which pointed to the indicator, on “considers every fellowmen a brother or sister”. The lowest mean (3.78) described as highly implemented is on the indicator, “strive to have peace with myself and exemplify in behaviour.”

The results imply that the value of non-violence and brotherhood when associated to education was being taught by teachers to their pupil most of the time. This was given high importance by teachers in integrating peace to other subject areas. Education itself is a transformative process, in which Filipinos believe can transform behaviours into more civilized manners. Education for a Culture of Peace by Castro (2009) believes that social transformation can be attained through internalization of the value to the value of non-violence, tolerance and brotherhood against xenophobia and recession.

Whereas, considering every fellowmen a brother or sister was the highest priority of teachers in teaching peace education. This implies that teachers found it as an effective means of keeping in the mind of their pupils the love of fellowmen as a way in attaining peace through developing positive attitudes toward mankind. Claveria (2000) cited ways to achieve peace which is on developing proper attitude and intellectual knowledge that can lead to understanding individual or groups.

Striving to have peace within self and exemplifying it on one’s behaviour is the last priority of public basic education teachers in the implementation of peace education. This implies that though teachers taught their children to be peace lovers within themselves and must be shown it in their behaviours, but still it is the last aspect they applied in teaching peace education. It was inferred that they did not prioritize it because they themselves do not have the true foundation of peace. In relevance to the matter, Mustafa (2000) linked it to the lives of the Tausogs who like to acquire guns which due to the fact that they were influenced by their ancestors since they were young that any man need to survive and defend themselves in which self is always in war with the need. For them, a man himself could not be able to have peace in his surroundings if he could not attain peace in himself. Thus, if peace is in the heart, then behaviour and eagerness to share could readily show it.

Table 2. Level of implementation of peace education on justice and equity

Indicators	Weighted Mean	Verbal Description
(JE1) Explains the meaning of justice and equity to their family members, school personnel and community members in the following	3.88	<i>Highly Implemented</i>

situations like land disputes, crimes and human right violation.		
(JE2) Shares principles of fairness and justice in terms of maintenance of peace and order.	3.76	<i>Highly Implemented</i>
(JE3) Participates in mass action like joining in the peace rally and peace camp.	3.42	<i>Highly Implemented</i>
(JE4) Acts or aides for people who are victims of injustice and inequity like filing cases in proper courts and facilitating court action.	3.16	<i>Moderately Implemented</i>
(JE5) Allows or facilitates information drives and seminar on justice and equity in school or community.	3.40	<i>Highly Implemented</i>
(JE6) Mediates with two feuding parties with fairness.	3.30	<i>Moderately Implemented</i>
(JE7) Settles conflict in the family and school personnel with fairness.	3.74	<i>Highly Implemented</i>
(JE8) Hears other people’s reasons and speak for victims of injustice.	3.74	<i>Highly Implemented</i>
Average	3.55	<i>Highly Implemented</i>

<i>Note:</i>	4.20-5.00	<i>Very Highly Implemented</i>
	1.80-2.59	<i>Less Implemented</i>
	3.40-4.19	<i>Highly Implemented</i>
	1.00-1.79	<i>Not Implemented</i>
	2.60-3.39	<i>Moderately Implemented</i>

The level of implementation of peace education in the aspects of value of justice and equity as reflected in the table shows the average mean (3.55) which indicates that the value of justice and equity was highly implemented. The highest mean (3.88) is on the indicator, “explain the meaning of justice and equity to their family members, school personnel and community members in the following situations like land disputes, crisis, and human rights violation,” described as highly implemented. The lowest mean (3.16) is on the indicator, “act or aide for people who are victims of injustice and inequity in school or community”, described as moderately implemented.

The value of justice and equity was highly implemented by the public basic education teachers in Munai-Maigo District, Lanao del Norte Division. This implies that the teachers taught their pupils often about the set of behaviour that are morally righteous or lawful in claiming something with fairness to others and with sense of impartiality. This is very important since most conflict that resulted to peace and order problems originated from these aspects. These are usually in the matters which are related to the dispensation of justice, agrarian claims or crimes at early age. To this purpose, justice must be taught to children so when they will grow up and will know how to seek justice and equity for themselves and for others. Further, the Peace

Education Initiatives Module by the UNESCO (2009) stated that it is the aim of education to educate children about justice and equity in such a way that learners would be able to sharpen their human cultural awareness, openness to truth and responsiveness to the realities of life which is needed most in their adult life.

Explaining the meaning of justice and equity to their family members, school personnel and community members on the following situations like land disputes crimes and human rights violation, are the priority activities of teachers in implementing peace education in aspects of value of justice and equity. This implies that teachers were very aware of the meaning of justice and equity which concerned land disputes, crimes and human rights violation. These situations are always the sources of injustice and inequity and children should know what their rights are so they can seek justice for themselves. With this, Bustos and Espiritu (2001) opined that on the top of these laws, right and responsibilities, there should have justice in order to have peace of mind which may lead to harmonious living.

Acting or helping people who are victims of injustice and inequity, like filing cases in proper courts and facilitating court action is sometimes practices by teachers. This implies that helping victims in seeking justice not the priorities of teachers since among Maranaos, this is too dangerous for oneself and to their love ones. Involving oneself in the conflicts of others is involving the whole clan in conflict that the victims are even innocent of the situation. This situation is very complicated and needs more immediate action from the community and the people concerned. However, the rule of law must prevail. Rosauro (2013) clearly emphasized in relevance to the above presentations that laws are promulgated by reason for common good since human being are creatures with attributes of reasons to recognize right or wrong. For him, reasons and justice is synonymous acts which supposedly to be observed and applied squarely.

Table 3. Level of implementation of peace education on human rights and dignities

Indicators	Weighted Mean	Verbal Description
(HRD1) Advocates human right and dignity in family, school and community.	4.04	Highly Implemented
(HRD2) Identifies priorities between human right, national security and public welfare.	3.98	Highly Implemented
(HRD3) Explains the human right standard and norms.	3.74	Highly Implemented
(HRD4) Explains hierarchy of rights.	3.62	Highly Implemented
(HRD5) Reflects on the bill of rights on the constitution.	3.54	Highly Implemented
HRD6 Explains that it is the right of the people to have their own language and culture among tribes.	3.94	Highly Implemented
(HRD7) Explains the diversity of legal system belief among people.	3.84	Highly Implemented

(HRD8) Explains the right of other people for self-determination, socially, economically, and culturally.	3.98	Highly Implemented
---	------	--------------------

Average	3.84	Highly Implemented
----------------	-------------	---------------------------

<i>Note:</i> 4.20-5.00	<i>Very Highly Implemented</i>
1.80-2.59	<i>Less Implemented</i>
3.40-4.19	<i>Highly Implemented</i>
1.00-1.79	<i>Not Implemented</i>
2.60-3.39	<i>Moderately Implemented</i>

Table 3 shows the level of implementation of peace education in the aspects of value of human rights and dignities and reflected the average mean (3.84) which indicates the value of human rights and dignities was highly implemented as part of the integration of peace education. The indicator with the highest mean (4.04) described as highly implemented is on “advocating human rights and dignities in family, school and community.” The lowest mean, described as highly implemented is on the indicator, “reflect on the bill of rights on the constitution.”

From the results, it can be inferred that teachers oftentimes included the value of human rights and dignities in their teaching. This implied that for the public basic education teachers, human rights and dignities was very important and should be taught to the learners so that peace and order can be sustained. It is in the acknowledgement of the right and dignities of man that the learners could understand and respect themselves and other people. This awareness of people could lead to the effort of sustaining peace in the locality, most especially by young people. This is the duty of the school, the institution delegated to prepare man to be a member of human society through laws, duties and obligation with his rights, in order to maintain social control and harmony (Training Module for Education for a Culture of Peace by the UNESCO, 2013).

Advocating human rights and dignities in family, school, and community were the priorities of teachers in implementing peace education so that peace and order can be sustained through valuing the aforesaid aspect of peace education. This is a way for the learners to recognize fellowmen as dignified and could lead to harmonious relationship. This must be taught to the learners, family members, and colleagues in school and community. Peace education is an empowering process that focuses on the transformation of Filipino minds, hearts, and behaviour for a just and humane world. Through these, the learners become creative and active participants of their own transformation in the climate that uphold the dignity of every person (Peace Education Initiatives Module by Castro, Nario-Galace, and Lesaca, 2005).

“Reflecting on the bill of rights of the constitution” was the last priority of teachers in implementing the aspects of value of human rights and dignities of peace education. This implied that this is the last priority of teachers in teaching human rights and dignities since the topic is too broad for the learners to understand at their level of maturity. Bill of rights in the constitution is seldom consulted since there is specific law on human rights. Moreover, schools seldom have the copies of the

Philippine Constitution since some schools have no formal libraries in itself. The saying, “nobody is above the law” is seldom understood since “innocence of the law” is usually actuation among citizenry. There is a need to explain the rule of law so peace can be sustained. Rules and specific interpretation of laws must be applied to various human relations and activities (Osara, 2008).

Table 4. Level of implementation of peace education on social justice

Indicators	Weighted Mean	Verbal Description
(SJ1) Acknowledges change as part of human society.	4.10	Highly Implemented
(SJ2) Knows that in a society diversity of culture exists and must be respected.	4.20	Very Highly Implemented
(SJ3) Avoids discrimination of other people’s way of life. Tradition, religion and practice.	4.10	Highly Implemented
(SJ4) Shares knowledge about our on cultures to other people who belong to another cultural group.	4.06	Highly Implemented
(SJ5) Deals with tolerance, understanding and open-mindedness of people who are members of other race, culture and religion.	3.84	Highly Implemented
(SJ6) Acknowledges that peace and harmony are vital elements of society.	4.24	Very Highly Implemented
(SJ7) Explains laws and ordinance governing life in a multicultural society.	3.86	Highly Implemented
(SJ8) Promotes moral development in society.	4.16	Highly Implemented
Average	4.07	Highly Implemented

Note: 4.20-5.00 Very Highly Implemented
1.80-2.59 Less Implemented
3.40-4.19 Highly Implemented
1.00-1.79 Not Implemented
2.60-3.39 Moderately Implemented

Table 4 shows the results on the level of implementation of peace education in the aspect of social justice. Average mean (4.07) described the implementation of values of social justice as highly implemented. The highest mean (4.24) is described as very highly implemented which is on the indicator, “acknowledge that peace and harmony are vital elements of society”. The lowest mean (3.84) is on the indicator, “deal with tolerance, understanding and open mindedness of people who are members of other race, culture or religion”.

From the results it can be implied that teachers oftentimes applied to their teaching the value of social justice as a way of

sustaining peace. This includes explaining to the learners about the dispensation of legal claims of individuals in community and society. Peace and order problems usually started in disparities of dispensing the community/mutual resources like parcels of land. The long standing conflicts in the Philippines specifically in Mindanao which is agrarian in nature resulted to crisis. This should be brought out to the awareness of young people so they could understand the crisis of conflict in the country and on the proper time they could prepare solutions in which at the present time Filipinos failed to give interventions. Cooper (2013) stated that the aim of education is to prepare people for responsibilities and leadership job in the government. Elements of peace education must be based on realities.

Acknowledging that peace and harmony are vital elements of society is implemented on the highest level. This implied that teachers believed that people living in a society need to have peace and understanding of each other for survival. This is very particular in a multi-cultural community like Lanao del Norte, in particular Maigo and Munai, where Maranao and Christian used to live together. This is an inevitable situation since boundaries in the world were broken by immigration and technology that results to pluralism. In the same situation; pupils should be trained to live in a multi-cultural community where there are varieties of races, culture and religions (Pachau, 2000). They must be trained to response to balance between functions and structure of social role in the society, so they can attain social development or progress which implied change, aimed for the better life and harmony (Hunt, et al., 2002).

Dealing with tolerance, understanding and open-mindedness of people who are members of other race, culture and religion is the last priority of teachers in the implementation of peace education on aspect of value of social justice. This implied that teachers taught the learners to be tolerant, understanding and to be opened to other people with different cultural backgrounds. In the Philippines, peace is marred with problem and conflict due to varied culture, belief and religion (Kiunisala, Guiam, and Cabanlit, 2004). The lack of understanding and cultural discrimination started it all. Filipino cultures of other countries appreciate including their own but not so much so with culture of Filipinos other Filipino and being tribes. This leads to the disappearance of the precious Filipino traditions and values and being replaced by commercialism. The Filipinos always look at themselves and his fellow Filipinos as inferior being from the white race due to imperialism. They are not only enslaved economically but culturally in which education is the only way to free them from the bondage. The Constitution of the Philippines of 1987 provides the state to preserved, enriched and evolved the Filipino natural culture based on unity and diversity of different Filipinos tribes.

Table 5. Summary on the level of implementation of peace education

Indicators	Weighted Mean	Verbal Description
Non-violence and Brotherhood	3.96	Highly Implemented
Justice and Equity	3.55	Highly Implemented

Human Rights and Dignities	3.84	<i>Highly Implemented</i>
Social Justice	4.07	<i>Highly Implemented</i>
Average	3.85	<i>Highly Implemented</i>

Note:

4.20-5.00	<i>Very Highly Implemented</i>
1.80-2.59	<i>Less Implemented</i>
3.40-4.19	<i>Highly Implemented</i>
1.00-1.79	<i>Not Implemented</i>
2.60-3.39	<i>Moderately Implemented</i>

Table 5 shows the summary on the implementation of peace education. The average mean (3.85) is described as highly implemented. The highest mean (4.07) is described as highly implemented in the aspects of social justice. The lowest mean (3.55) is described as highly implemented in the aspects of justice and equity.

Results show that peace education implementation was done to the highest level. This implied that aspects of values of non-violence and brotherhood, justice and equity, human rights and dignities, and social justice were being given most attention and efforts by the teachers. Based on the lines from Education for a Culture of Peace by Castro (2009) peace education is an empowering process which focuses on the transformation of the Filipino minds, heart and behaviour for a just and human world.

The highest priority of teachers was to implement social justice. This is related to the claims of individuals in the community or the society such as land resources. This is always the beginning of conflict where the few have all the resources and the majority have less. Fountain (1999) stated that this conflict occurs in all stages of nation's development and the source of poverty must be stopped through justice for all.

The end priority among the aspects of peace education implementation by teachers was justice and equity. This implied that the teaching of subjects related to law had some problem or confusions. This is due to the limited knowledge of teachers on laws and justice system. Fahin (2000) stated that students, teachers and school staff must be aware of the various approaches to constructive conflict resolution which foundation is knowledge about laws and justice.

VI. CONCLUSIONS

The results show something about the public basic education teachers' high motivation which relate to personal reasons to become peace educators. They wanted to help their learners solve problems related to violence and see they can make positive contributions by teaching conflict resolution skills. They were also seeking ways to resolve petty problems and fights in their zones.

Though it is hard to be a peacemaker in a violent society but the respondents were highly implemented the four major indicators in educating peace namely; non-violence and brotherhood, justice and equity, human rights and dignities, and social justice. Moreover, it can also be concluded that even the respondents were fully aware of the causes of the recent conflicts

in their zones through their attendance in seminars and trainings, and highly implemented the aforesaid indicators, but still not a guarantee to attain a peaceful place to live in. They still need family and administrative supports, like, cooperation among the constituents, and positive school climate. Since it is not the abstract formal content of their knowledge that motivates them to become peace educators but rather their personal experiences related to violence and peace that influence them to implement peace education techniques.

VII. RECOMMENDATIONS

Based on the findings and conclusions made, the following are the recommendations:

Peace education should not just be an add on subject to be taught by the few teachers, but rather should involve all levels of the school; teachers should be given more seminars on human rights, laws and justice system by the DepEd authorities and other stakeholders who are concerned about laws; sending of teachers to national and international level on peace education activities should be made by peace advocates and organizations; and the teaching of culture of Filipinos, both Christians, Muslims, and Lumads must be intensified by the basic education teachers.

ACKNOWLEDGMENT

The researchers wish to extend their gratitude to all those in one-way or the other extended their wholehearted support and encouragement for the completion of this study and finally to GOD for the peace, joy, and glory showered upon Him.

REFERENCES

- [1] Bustos, A. L. and Espiritu, S. T. 2001 Psychological, Anthropological and Sociological Foundation of Education. Quezon City: Katha Publishing. Retrieved on March 15, 2013 from <http://goo.gl/mXLg1>
- [2] Castro, L.N.
- [3] 2009 Education for a Culture of Peace. KASAMA Vol. 23 No. 1/January-February-March 2009/Solidarity Philippine-Australia Network. Retrieved on March 14, 2013 from cpcabrisbane.org/kasama/2009/V23Ni/LoretaCastro.htm
- [4] Castro, L., Nario-Galace, J., Lesaca K. 2005 Peace Education Initiatives Module (2005). Retrieved on March 26, 2013 from www.undp.org.ph
- [5] Claveria, O. G. 2000 The peace education program of the basic education. Philippine Journal of Education. Vol.LXIX No. 7 Quezon City. Retrieved on April 29, 2013 from www.worldcat.org/title/philippine-journal-of-education/oclc/2726046
- [6] Fahin, K. 2010 Education in light of Islam, Globalization and Women's Right to Education and Islamic Education. Retrieved on February 14, 2013 from www.academic.edu
- [7] Fountain, S. 1999 Peace Education in the UNICEF. New York. Retrieved on March 8, 2012 from

- www.unicef.org/education/files/PeaceEducation.pdf
- [8] Hunt, C. H., et al.
2002 *Sociology in the Philippine Setting*. Metro Manila: SBS Publishing House. Retrieved on March 2, 2013 from books.google.com.ph/...Sociology_in_the_Philippine_setting.html
- [9] Kiunisala, R. R., Guiam, R.C., Cabanlit, E.A., Jr.
2004 "Crime prevention campaign and leadership styles of General Santos police precincts: their effects to crime ratio solution efficiency and community support and involvement." A paper presented in the 9th National Convention Statistics (NCS) EDSA Shangrila- LaHotel. October 4-5, 2004. Retrieved on April 10, 2013 from www.nscb.gov.ph/ncs/9thncs/abstracts/1502.pdf
- [10] Montiel, C.J.
2012 Social psychological dimensions of political reconciliation in the Philippines: PsychoINFObased Record. Retrieved on April 11, 2013 from psynet.apa.org/index.cfm?fa=buy.optionToBuy&id=1997-02946-004
- [11] Mustafa, H. S.
2000 *Peace and Environment: The harmony of a happy habitat*. Iligan City: Ivory Printing Press.
- [12] Navarro, R. sC. and Lucido, J. L.
2001 *An introduction to the of social philosophy*. Katha Publishing Co. Retrieved on March 20, 2013 from books.google.com.ph/book?isbn=9715740480
- [13] Osara, H.
2008 *Mindanao conflict: in search of peace and human rights*. Asia-Pacific Human Rights Center. December 2008 – Vol. 54. Retrieved on April 2, 2013 from www.hurights.or.jp
- [14] Pachuau, L.
2000 *Missiology in a pluralistic world: then place of mission study in theological education*. India: International Review of Mission. Retrieved on March 15, 2013 from www.religion-online.org/showarticle.asp?title=1177
- [15] Rosauo, R.
2013 "Education is the lasting solution to Mindanao war." *Philippine Daily Inquirer News*. Retrieved on February 3, 2013 from newsinfo.inquirer.net
- [16] Sombreno, J. H.
2001 *Violence and democracy*. Mandaluyong City: National Bookstore.
- [17] UNESCO/FAME CO-OPERATION AND COLLABORATION.
2006 *Training Module for Education for a Culture of Peace*. Retrieved on March 6, 2013 from people.umass.edu/edu2870/Postconflict/resources/Trmodule-SLome.pdf

AUTHORS

- First Author** – Gaudencio M. Alaya-ay, Jr, ORCID No. 0000-0002-4717-0862, docjunix.alayaay2008@gmail.com, Lourdes College, Cagayan de Oro City, Philippines
- Second Author** – Milagros B. Basang, ORCID No. 0000-0002-8283-1400, milagrosbbasang@gmail.com, St. Peter's College Iligan City, Philippines
- Third Author** – Amparo P. Fernandez, ORCID No. 0000-0002-0827-401X, amparofernandez1952@gmail.com, Acelo C. Badelles, Sr. Memorial High School, Tipanoy, Iligan City, Philippines
- Fourth Author** – Farida Gracia B. Sabaduquia, ORCID No. 0000-0001-9572-2230, danjet07@gmail.com, Iligan City SPED Center, Roxas Avenue, Mahayahay, Iligan City, Philippines
- Fifth Author** – Teresita B. Sambo, ORCID No. 0000-0001-5428-9290, teresitasambo@gmail.com, Tomas Cabili Central School, Tomas Cabili, Iligan City, Philippines
- Sixth Author** – Concordia S. Talaid, ORCID No. 0000-0002-2407-629, concordiatalaid1955@gmail.com, Miguel Obach Memorial School, Merila, Ubaldo Laya, Iligan City, Philippines