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## RESEARCH ARTICLE

### ESSENTIALS OF PEACE CULTURE DEVELOPMENT AMONG STATE UNIVERSITIES AND COLLEGES IN THE PHILIPPINES: THE FACULTY ENCOUNTER

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#### ABSTRACT

The study investigated the essentials of building a peace culture among State Universities and Colleges (SUCs) in the Philippines. It determined the extent of importance of each identified essential factor, namely: adhering to constitutional and human rights; fostering democratic participation; respecting academic freedom; advancing understanding, tolerance, and solidarity; supporting participatory communication and free flow of information; promoting safe and healthy working environment; and equal access to opportunities in public service. It examined the presence of significant difference among these essential factors and the existence of significant relationships among the ratings of the respondents on the same. The researcher-made instrument adopting the 4-point scale rating, where 138 faculty federated officials of SUCs were respondents. It employed mean, one-way repeated measure ANOVA, correlation coefficient, t-test, and tested the hypotheses at 5% error margin. The results disclosed these seven indicators being "very much important" essentials for building peace culture, with "equal access to opportunities in public service" as the highest and "promoting safe and healthy working environment", the lowest. These essentials were significantly different among each other, though the ratings of faculty underscored the remarkable relationships among these essentials for setting peace culture among SUCs. Peace education efforts is pivotal among SUCs.

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#### INTRODUCTION

Management and leadership in organization are often interchangeably used and which may lead to confusion and the quality of business affairs is at risk. The qualities of either or both are perceivable by all those in top and lower members of the organization. As people constitute its most important element, the need to be organized and be led to the most human and candid purpose towards achieving organizational goals is basic. Human nature in some ways intervene the course of the organization, and if not properly monitored and remedied, organizational conflicts from unknown causes are likely to exist. No matter how equipped the top management officials with the management and leadership knowledge if not put into a balance between the human nature and organization thrusts then nothing at its best is achieved. This is to say that people and the organization itself will continually suffer. The educational organization, at all levels in the government, is not an exemption to these realities. The quality of education makes or breaks the quality of future generations and shapes up the clear state of the country.

If the younger generations of today learn from the kind of school governance as influenced by the conflicts between the personal and organizational goals, then they become confused and, if not remedied, results to irreparable corrupt and messy organizational and national structure. Such as a case, schools now become potent avenues of producing graduates who may not only become violators of law but become leaders in countless ways towards narcissism and to certain extent, violence. The realities happening in many countries of the world are products of the quality of education the youth receive either internal or external of school premises. This is the serious gap between what is right or wrong in the classrooms and those found in practical world. This is a scenario that makes one who may be educationally brilliant and well-awarded on academic grounds but become a threat or the least priority for employment under either a mediocre, or professionally deviant, or socially ill-mannered management practices. It brings now an issue on what makes up quality education towards establishing the culture of peace among schools, like State Universities and Colleges (SUCs) in the Philippines. This is a huge challenge that educational leaders have to intelligently embrace, should education becomes a tool

in responding primarily to national goals on top of their personal goals. Where the personal objectives surpasses those of the organization, setting a peace culture becomes elusive. This reflects that personal nature is so diverse while that of organization is communal. What remains unresolved is the search for a quality of leaders whose vision is communal and whose practices run parallel to selflessness in service to the public. Amidst this organizational challenge on local source, comes now the new challenge of internationalization where there is levelling of the diverse cultures, ethnicities, beliefs, and policies among others. On the local setting, despite rigorous screening process and qualifications set by authorities on becoming school administrators, still a lot of managers and teachers are found to be in conflict of social norms, academic standards, and laws. There is much social expectations that educational sectors are strong framers of personal and professional development of the coming generations, yet the realities are descriptors of the opposite as evidenced by the judicial convictions of a score of school administrators and teachers. Hence, there is the unresolved gap between what should and what should not in the governance among higher educational institutions. Thus, with the foregoing realities happening in any organization, and the challenges for global educational context of development, this study delved into the factors that may be considered influencers toward breaking or making peace culture among educational communities in state colleges and universities in the Philippines. Identifying these influencers may lead to educational measures that strengthen efforts towards peace direct from the hearts of faculty.

**Literature Review:** Leadership employs the direct application of the principles and techniques in bringing people to work together in achieving organizational goals. It sets the behavioral patterns in performing various tasks open to the eyes of the employees to observe and do. This demands the behavioral qualities of the servant leaders which Barnabas and Clifford (2012) quoted Sendjaya, Sarros, and Santora (2008) who identified the qualities on service, self-sacrificial love, spirituality, integrity, simplicity, emphasizing follower needs, and modelling. This emphasizes that leaders who are seen as models at work need to assert these qualities towards efficiency and effectiveness, and the culture of peace is its indirect consequence. In establishing a culture of peace calls for the educational sectors to deeply examine organization efforts where diversity of culture among people is accorded high respect.

As Ghosh (2019) essayed, that education is a means in building peace where learners are trained to appreciate the practice of solidarity, cooperation, respect for rights among diverse groups. This presupposes that educational sectors have to integrate in the curriculum the essentials for a culture of peace, of which include the values for peace along justice, equality, tolerance, and inter-culturality. Towards a healthy community, Lewandowski (2014) underscored the advocacy of John Paul II that peace is an important element of a healthy society and is rooted in the family. The abhorrence of tolerance and denial of the freedom of many people consequently threaten peace. Since family is where peace takes its roots, this does not remove the issue whether or not peace education is embedded in the classroom instruction. The study of Akudolu and Umenyi (2016) answered this issue that schools did not include instructional strategies in the curriculum implementation leading to peace. This educational perspective is on account that the culture of peace is rooted from the family

and is carried forward to basic education by children, hence schools of basic education is facing a huge challenge to create mechanism of building a culture of peace among children and teachers without the disregard of the existence of diverse beliefs and traditions of people they operate with. Under the Filipino culture, politics, and governance, the members of the organization always expect the democratic ideology which is predicated by their participation in the decision making on matters of their concern. This kind of political ideology has been transmitted from various colonization that Philippines has undergone. The same political concept has penetrated and exercised in the many sectors of the society of which State Universities and Colleges (SUCs) of the Philippines are not the exceptions. In fact, in the selection of leaders and school administrators in schools undergo the rigorous scientific criteria to ensure that these schools become strong pillars of national progress. However, issues of sort are inevitable and are connected to organizational leadership and political will. To Brinia and Perakaki (2018), interpersonal relationships have the highest power in the selection of school leaders. This is the educational scenario where there is a need to balance the organizational expectations as reflected in the selection criteria in the mind sets of both the selection committee, faculty, and the administrators in the context of school governance. The school community is therefore challenged to always ensure the meeting of organizational expectations through transparent and responsive governance towards peace culture. A kind of peace that are both felt inside and out of every educational stakeholder, most specially those experienced both by the students and faculty.

The challenge is primarily addressed to the school administrators as they know best, as leaders, to steer for the right educational directions. The quality of leaders in bringing people to work shall be predicated by the kind of prevailing organizational transactions. These transactions are bases of labeling the authenticity of the leader and that may become the gauge for trust or distrust by followers. Thus leadership in various transaction is remarkably related to the trust on the leader (Booms, 2012), and if there is distrust there also is the lost identity of faculty and of the organization as a whole. This reality in any educational setting greatly and undesirably affect the culture of school community and stakeholders. Under the domino effect principle, the way the school leaders treat their teachers is transmitted also to students in many forms and intensities, then to external communities. This view is in accord with the study of Vicente (2017), underscoring the concept that graduates of schools are defined by the issues on the social relevance of trainings and processes, and how they are trained and nurtured while in a school system. The schools have something to deeply examine in their management practices, and the socio-political issues cannot just be addressed to religious beliefs. This is to account what Kaya and Mamatoğlu (2017) found out, that individuals who defined themselves religious tend to get involved with actions that led no bearings to legal rights and responsibilities. Establishing a culture of peace in educational community cannot just happen through an overnight analysis of facts and circumstances that are descriptive of the stress free individual, organizational environment, and the world. As Jacobs (2014) explained, this stress reduction means not only having inner peace, but also how it contributes to global harmony in search for a deeper meaning of therapeutic solutions expressed not only in narcissistic needs but on wider and global issues. The said quest for meaning and the organizational analysis do not focus

only on the quality of people but also the state of facilities necessary in running the entire system operations; and also social, economic, political, and cultural dimensions vis-à-vis established norms and standards. The existence of sufficient operational resources and orientation based on agreed standards are major parameters for organizational reforms (Wenguang, Zhenya, and Xuan, 2016). Any inadequacies that members of the organization encounter will lead to human discomforts, and if not resolved would likely ripen to judicial issues. Evidenced by the various administrative and criminal cases hurled against school administrators and faculty that are also prevailing in educational setting have resulted to the career loss, if not life, of its constituents. The organizational conflicts, which may have rooted from the management practices in schools, are emerging in an unknown rate. These conflicts emerged as there are certain human rights issues such as discrimination, prejudice, poverty, hunger, and injustice are more important to this age and are important for government to critically examine for inclusion of human rights education in schools (Zain-Al-Dien, 2015). Evident to this challenge is the existing lengthy conflicts in western part of Mindanao, Philippines, where Biton (2007) claimed that despite governmental efforts still peace is not attained as propelled by the surfacing fears, suspicions, hatred, and pride among conflicting parties. Hence, educational sectors have to critically review their respective educational programs and curricula, not only on how the present educational systems operate but the quality of people in it, in terms of citizenship, values education, and essentials for building peace.

Human rights violations may emerge in ways where the administrative and supervisory practices are handed down to those in the lower ranks in the organization, and which led to either organizational peace or unrest. As disclosed by Sappaile, Masuddin, Saludung, et al. (2018), the implementation of academic supervision, interpersonal communication, and motivation of teachers has the remarkable association with the quality of student learning. It only posits that the academic policies and activities leading to a wholesome interpersonal relationships between the top management and the faculty shall ensure the desired student learning outcomes, and thus, organizational peace culture likely to exist. On the contrary, the study of Mafora (2013) pointed out that learners and teachers experienced the schools under democratically untransformed, with organizational climate definitive of unfairness, inequity, disregard for human rights, and intolerance of diversity. The leadership is full of behaviors that barred the principles of democracy, social justice that resulted to various management ineffectiveness. In terms of participatory process in decision making, Olakulehin and Singh (2013) underscored the personal prerogative-based restrictions exercised by the school administrators that hindered openness among members in higher education. These are only few of school realities not far from happenings among tertiary schools, public or private, in the Philippines where educational system operations must enforce governance in accord to the principles of securing a culture of peace. The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2016) outlined the essentials of peace culture:

*... a Culture of Peace consists of " a set values, attitudes, traditions and customs, modes of behavior and ways of life that reflect and are directed towards respect for life, for human beings and their rights, the rejection of violence in*

*all its forms, the recognition of the equal rights of men and women, the recognition of the rights of everyone to freedom of expression, opinion and information, attachment to the principles of democracy, freedom, justice, development for all, tolerance, solidarity, pluralism and acceptance of differences and understanding between nations, between ethnic, religious, cultural and other groups and between individuals.*

The foregoing pushes the concept that for an organization to start building a culture of peace, the direction of efforts shall revolve around the blends of respect of human dignity, culture, freedom of expression, legal and human rights, equality, justice, access of information, tolerance of differences, openness, trust, human life, and environment. Such efforts shall be so designed in absence of any amount of violence, and to start from the educational sector through the leaders at all levels to initiate moves. This view underscores that SUCs have to include among the programs and projects leading to establishing a culture of peace with the corresponding implementation and monitoring for the purpose of sustainability. Along with this sphere of concept, Cano and Rueda (2015) pushed a stand that the current globalization affects the realities on economy, market, nationalism, international relations, relationship among cultures and religions, gender relations, education, and others. They need for a special attention as global problems that may advance to conflicts among nations if left unattended by world leaders. As Guetta (2013) explained that while peace education is premised on the context of conflict and violence and no uniform and ready method to understand and plan for it, there is a growing awareness of the call among quality democratic education to address their programs for peace by integrating human rights and securing non-offensive and non-violent means.

The unresolved conflicts fuel the deterioration of the peace culture leading to the sacrifice of the quality of education the students likely to experience at undetermined degree and rate. This educational phenomenon is dismal as it is indicative of unwholesome teaching-learning environment. These undeniable realities in schools lead to the unjust, undue, and irrational rendering of services to students. To Ibijola and Ezeani (2017), even when adequacy of quality and quantity of faculty and sufficiency of curriculum content are present but with the sluggish support services and learning needs, still the quality of student learning suffers. Under this school environment the commitment for work and job satisfaction of school employees become serious issues. On the contrary, Dinc (2018) expressed that a caring climate is remarkably associated to overall job satisfaction and affective commitment which in turn also lead to altruistic behavior in organization. Moreover, Nikolaou and Papa (2017) stressed that social justice means treating equally the individuals under different social class, giving equal access to educational opportunities and learning environment, and ensuring a participative and open discussion on social, political issues; and that when authority is unjust, the social inequality becomes evident and emotional and psychological unrests emerge. On the other hand Alkhyeli and Ewijk (2018) pointed out that recognition of worth, reasonable pay, and autonomy are relevant factors that school administrators provide for a sustainable job satisfaction among faculty members. All these factors when given serious attention in the SUCs of the Philippines through a careful analysis and unified efforts of concerned authorities peace

culture is likely built initially in educational sectors and gradually transcends to external sectors of the communities. The foregoing reviews laid strong grounds for the study on unclogging the reasons behind these realities as initial step towards disentangling issues related to achieving a professionally friendly environment for desirable learning outcomes among higher learning institutions, through giving premium efforts for peace. On this premise, the study is pronged to getting the perceptions of faculty on organizational influencers toward culture of peace in state universities and colleges in the Philippines. This further posits urgent challenge to educational leaders to start carrying the yoke of peace process in all education operational systems.

**Philosophical Framework:** The reviews of various literature laid grounds in the development of philosophical foundation in formulation of the study as shown in Figure 1. The Figure elucidates a philosophy that “man behaves in accord with environment”. It scaffolds that any change of human behavior go with the demands of environment, and that a person is the most important element in any social organization who carries the kind of personality that defines the quality of the nurturing grounds of mutual development and growth. The presence of mutuality is evident between man and the surrounding circumstances caused by either nature or act of God or man per se.

In the various stages of development there are these intertwining fibers of experiences, needs, interests, values, and career plans that are acquired, forgotten, reacquired, or learned, unlearned, relearned, and lived for. The interlocks of these fibers defines the unique personality that may complement or compete with other personalities in social environment. As a social being, living with a kind of life demands another nurturing environment that satisfies these strands of life. This environment has the elements of social, cultural, political, ethnicity, educational, and spiritual threads to address the organizational goals designed for, by and of its people. As the person is plunged into this new environment, the former kind of personality gets into adjustments and learning arenas to form and transform another person. Such transformation process requires a critical and systemic self-evaluation vis-à-vis the fibers of making a satisfying life with or without others.

With the different personalities mixed in such environment for any length of time, one person experiences and makes a variety of means to make adjustments of what were acquired and learned, even to the extent of learning how to unlearn those in present personality. These transformative efforts are made for staying with the present kind of environment. However, with communal concept carries the individualism to be part of the environment, the persons come in harmony with the organizational climate, and likely makes a satisfying life, and manifests a productive behavior. On the other hand, when individualism come to play and insistent in the adjustment process the communal environment becomes hostile and tends to drive for a dissatisfying life. This later condition sparks for disagreements and discontents from little or small amount that need immediate resolution. If the organization denies immediate efforts to pacify small issues, this magnifies at unknown pace and rate that accumulates into huge issues. The presence of unresolved issues ripens into conflicts that are sourced from a variety of unclear organizational threads. Each of these conflicts is either caused by any single or a

combination of the organizational strands that are descriptive of the kind of environment.

The parties of the conflicts are not only those who are in the administrative personnel but among those involved in the issue in all organizational levels, including even those who are satisfied with the environment and system. In such situation, the organization now has to identify the organizational elements that makes or unmakes the peaceful environment. Identifying these essentials of developing peace culture cannot just be done by a click of a finger but requires a scientific method. Such essentials shall be carefully identified and analyzed as these are important in designing programs for peace. Thus, this study takes its initial part of identifying these essentials for developing peace culture among SUCs of the Philippines. The findings of which posit strong challenge for the authorities of these entities to hold the synergized efforts for peace to become a reality. In this research effort, the school officials across organizational and learning levels are provided with the initial step in building peace among the educational community, especially the students, prior to extend by all means to the external sectors of their catchments.

**Statement of Purpose:** The study delves into the answers that carve the organizational determinants toward the development of peace culture as encountered by the faculty among the state universities and colleges in the Philippines. It specifically investigated how the faculty rate the essentials of building a culture of peace among State Colleges and Universities (SUCs) in the Philippines as to the factors on 1) adhering to constitutional and human rights; 2) fostering democratic participation; 3) respecting academic freedom; 4) advancing understanding, tolerance, and solidarity; 5) supporting participatory communication and free flow of information; 6) promoting safe and healthy working environment; and 7) equal access to opportunities in public service. The study also examined the existence or absence of the significant differences in the ratings of the respondents among the seven (7) identified factors as essentials for building a culture of peace among SUCs, the presence or absence of significant relationships among their ratings in these essentials, and draw implications on the essentials for peace culture, and formulate a theoretical model of developing a peace culture in educational organization.

## MATERIALS AND METHODS

The data were gathered through the self-made research instrument, of which contents were based on the descriptors cited by the UNESCO with the adoption of various specific indicators applicable in school setting. The research instrument employed a 4-point scale and was content validated based on the literature reviews and comments from the faculty. Its reliability was set through the run-rerun method to a sample of faculty members of home school of the researchers, where the ratings were statistically analyzed using the correlation coefficient. A total of 138 faculty members who were faculty officials of the federated association in both institutional, regional, and national levels and representing the number of State Universities and Colleges of the Philippines were the final respondents. The data were gathered during the national convention of the Confederation of Faculty Association of State Colleges and University of the Philippines (CFASCUP) in Manila, of which the researcher was an officer as well. The data were statistically analyzed and interpreted to answer the

purpose of the study using the frequency, mean, one-way analysis of variance for repeated measures, Scheffé posteriori analysis, Pearson product moment correlation coefficients with t-test for significance. The hypotheses were tested for significance at 5% error margin.

## RESULTS

The foci of this investigation revolved around three major areas: 1) the faculty ratings on the essentials in establishing peace culture among SUCs in Philippines, 2) the existence of significant difference among in the faculty ratings among these essentials, and 3) the presence of significant relationship among these essentials. The data for these areas are presented, analyzed, discussed in this portion.

**Faculty Ratings on Essentials for Peace Culture:** This section presents the data, analysis, and interpretation to address the first purpose of the investigation on the ratings of the faculty on the essentials of building a peace culture among SUCs.

*1. Adhering to Constitutional and Human Rights.* The data in Table 1 deals with the organizational attributes leading to peace culture on adherence to constitutional and human rights, where the highest was on “awareness of school policies, rules, and/or regulations” with the mean of 3.80 that indicates very much important. The items on “accessible administrative offices for public service” and “Avoidance from verbal accusations against others” came out next with the equal means of 3.79 and was labeled very much important, while ranked fourth was the item “disciplinary measures are true to all” which got the mean of 3.76 and evaluated as very much important. The least rated item and evaluated as “much important” was on “freely leave the campus for urgent family matters” that got the mean of 3.48.

The obtained total mean of 3.64 supports the idea that the SUCs faculty desired the “adherence of constitutional and human rights” as very much important to establishing the peace culture in the educational organization among SUCs. Taking the highest on awareness of school policies, rules, and regulations as very much important to the faculty, this finding suggests that establishing a culture of peace demands full awareness and enforcement of pertinent legislations. Observance of legislation accounts to sound exercise social responsibility. To Dziegiel and Wojciechowska (2016) the concept of corporate social responsibility means accounting of social interests and environmental protection and relationship with various intra-organizational groups, in which school governance is descriptive of transparency, respect of the law and human rights. The concept of universal human rights, to Howe (2017), puts stress on the civil virtue as a bulwark against authoritarianism and the excesses of democratic freedom, and where this virtue embeds serious focus upon duties rather than rights, and the collectivism and not individualism. Menatti (2017) stressed the concept of distinguishing the common right as a landscape to address environment and the human rights. She advanced that as a landscape domain through human rights that are claimed and considered as rights to what every human being demands. These rights include the rights to common goods as the pool of resources within the reaches of their institution. Along with this view Merino and Cendejas (2017) connects the idea that the concept of commons is a collective understanding that organizational constituents need to hold and to establish a sustainable peace in a social environment descriptive of the

absence of conflict, notwithstanding differences in cultural orientation and across social levels in the organization. Given the account that any social organization consists of the variety of cultures, social groups, and informal policies that bind people together, the study of Mathias, Lade, and Galaz (2017) stressed the significance of collaborative social networks in forming different modes of policies leading to the polycentric organizational governance. This governance runs to and fro the national and local rules and regulations in the minds of the constituents. Thus, the viability of these policies builds the cooperation towards achieving organizational goals, through which the system of governance and the institutional framework becomes stable and socially adaptive. Cooperation requires freedom and autonomy, with respect to the capability of individuals or group to do things their way in accordance with the desired accomplishment. It is also predicated with the timeliness in the application of labor and the parameters of the law. As Vogt (2017) pointed out, sustainability of human efforts in pursuit of organizational goals demands common commitment of going into a direction of innovative and multiphasic approaches that encourage workers in adopting mechanisms that advance their rights towards achieving institutional goals. Empowering the plurality through a democratic process results to a wide range of commitment among group members to face the challenges and the consequences associated with their decisions of support or rejection. In this, the leader and authorities are fostering a culture of peace and avoidance of human rights violations that lead to the absence of participation. When this participatory right is denied there is ignorance of knowledge and capability of every member that may be different from those of the rulers. The consequences, good or bad, of the decision made out of autocratic process is charged solely to the leader (McChesney, 2000) in De Rivera (2009). In addition, De Rivera cited Schedler (2002) who advanced that societies pursuing for peaceful actions prefer participation and negate tendencies from being disenfranchised that may result to denial of their democratic and human rights. Such denial is a serious disregard of their existence as human beings imbued with a will to think. This results to unspoken belligerence and is where cultural violence is rooted from. In line with this finding, Imran, Singh, Goel, Sharma, Vakil, Bharathi, and Venkatesan (2015) underscored that teaching methods, behaviors of teachers with students, social and academic environment, support system during stress, and favorable accommodation for students stand out as main intervention areas for enriching a learning environment.

*2. Fostering Democratic Participation.* Table 2 presents the data on the ratings of the SUCs faculty on “fostering democratic participation” as an important element in establishing the culture of peace in schools. The Table disclosed that the equally highest ratings were on “quality and responsive purchases of equipment/facilities” and “policy formulation is open for suggestions without inhibitions” that got the mean of 3.81, described as “very much important”. The next in rank, with the mean of 3.79, was on item “freely express one’s opinion in academic and administrative meetings”. The item on “objectivity in evaluating performance of school personnel” came out fourth with the mean of 3.77 and evaluated as “very much important” in establishing the culture of peace in educational setting. On the other end, the lowest two items on “affixing signatures on group letter requests” with the mean of 3.13 and the “free choice of school activities” that got the mean of 3.06 were equally described as “much important” toward a culture of peace in SUCs.

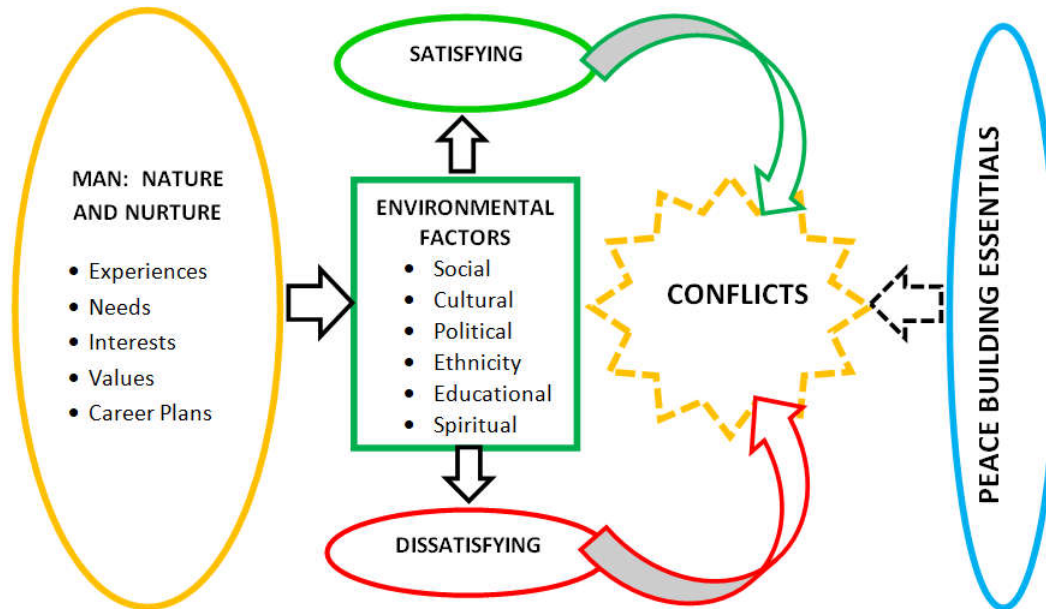


Figure 1. The Philosophical Model

Table 1. Adhering to Constitutional and Human Rights

Item	Description	Mean	Evaluation	Rank
1	Accessible administrative offices for public service	3.79	VMI	2.5
2	Available medical services	3.70	VMI	6.5
3	Freedom to join or not join in any organization	3.54	VMI	8
4	Selection of administrative officers without attaching administrative pressure	3.70	VMI	6.5
5	Observance of job preference	3.53	VMI	9
6	Freely leave the campus for urgent family matters	3.48	MI	10
7	Avoidance from verbal accusations against others	3.79	VMI	2.5
8	Awareness of school policies, rules, and/or regulations	3.80	VMI	1
9	Confidentiality of personal records	3.71	VMI	5
10	Disciplinary measures are true to all	3.76	VMI	4
	Grand Mean	3.64	VMI	~

Legend: V is very, M is much, and I is important.

Table 2. Fostering Democratic Participation

Item	Description	Mean	Evaluation	Rank
1	Free choice of school activities	3.06	MI	9
2	Affixing signatures on group letter requests	3.13	MI	8
3	Representation in budget preparation	3.75	VMI	5
4	Quality and responsive purchases of equipment/facilities	3.81	VMI	1.5
5	Freedom to say "no" to matters/activities against one's will	3.74	VMI	6
6	Ideas of subordinates are given importance	3.72	VMI	7
7	Objectivity in evaluating performance of school personnel	3.77	VMI	4
8	Policy formulation is open for suggestions without inhibitions	3.81	VMI	1.5
9	Freely express one's opinion in academic and administrative meetings	3.79	VMI	3
	Grand Mean	3.58	VMI	~

Legend: V is very, M is much, and I is important.

Table 3. Respecting Academic Freedom

Item	Description	Mean	Evaluation	Rank
1	Able to design/arrange classroom/shop freely	3.49	MI	10
2	Arrange lessons in accordance to objectives	3.63	VMI	7
3	Impose classroom related activities freely	3.55	VMI	9
4	Freely use books and references for the lessons	3.58	VMI	8
5	Give student grades without dictates from superiors	3.77	VMI	3
6	Choose appropriate teaching methods freely	3.69	VMI	5
7	Free choice of facilities/equipment for instructional use	3.65	VMI	6
8	Requests for instructional materials/equipment are given due course	3.75	VMI	4
9	Best qualified teachers are prioritized to handle the subject	3.79	VMI	2
10	Academic rules and regulations are strictly observed	3.86	VMI	1
	Grand Mean	3.64	VMI	~

Legend: V is very, M is much, and I is important.

**Table 4. Advancing Understanding, Tolerance, and Solidarity**

Item	Description	Mean	Evaluation	Rank
1	Evident deep appreciation of individual differences	3.59	VMI	7
2	Reconciliatory strategies are practiced	3.67	VMI	6
3	Group favoritism is avoided in making administrative decisions	3.77	VMI	3
4	Equal importance of administrative and academic personnel	3.71	VMI	5
5	Reasonable equal distribution of opportunities for trainings	3.73	VMI	4
6	Assistance/Support for professional development	3.84	VMI	1.5
7	Management decisions are fair for all	3.84	VMI	1.5
8	Tolerance for negative comments from others	3.46	VMI	8
	Grand Mean	3.67	VMI	~

Legend: V is very, M is much, and I is important.

**Table 5. Supporting Participatory Communication and Free Flow of Information**

Item	Description	Mean	Evaluation	Rank
1	Freely express in writing their needs or complaints to the management	3.60	VMI	6
2	Correcting misbehavior is made with compassion and confidentiality	3.67	VMI	4
3	Dissemination of relevant information to all concerned is evident	3.60	VMI	6
4	Official inquiries are wholeheartedly welcomed	3.70	VMI	3
5	Access to self-personal records on file	3.60	VMI	6
6	Occupational vacancies are disseminated and available to the public	3.79	VMI	1
7	Opposite views on the issue are welcomed without censure	3.72	VMI	2
	Grand Mean	3.64	VMI	~

Legend: V is very, M is much, and I is important.

**Table 6. Promoting Safe and Healthy Working Environment**

Item	Description	Mean	Evaluation	Rank
1	Available clean/sanitized comfort rooms	3.62	VMI	3
2	Comparative ambiance among administrative offices and faculty rooms	3.69	VMI	1
3	Comfortable classroom/shop	3.59	VMI	4.5
4	Access to medical/nursing/dental services	3.56	VMI	6.5
5	Strict implementation of security measures for guests/visitors	3.65	VMI	2
6	Absence of noise/pollutants in the campus	3.56	VMI	6.5
7	Available safe drinking water in the campus	3.59	VMI	4.5
8	Avoidance from activities/programs detrimental to organizational climate	3.25	MI	8
	Grand Mean	3.53	VMI	~

Legend: V is very, M is much, and I is important.

**Table 7. Equal Access to Opportunities in Public Service**

Item	Description	Mean	Evaluation	Rank
1	The Citizens' Charter are strictly observed	3.78	VMI	5.5
2	Administrative offices are accessible to all	3.86	VMI	3
3	Management officials avoids discrimination of service	3.83	VMI	4
4	Fair selection and recruitment process	3.89	VMI	1
5	Benefits and privileges are equally distributed to members of the same group	3.75	VMI	7
6	Equity in the opportunities and benefits to all concerned	3.78	VMI	5.5
7	Scholarships and trainings are made available to all interested	3.88	VMI	2
	Grand Mean	3.79	VMI	~

Legend: V is very, M is much, and I is important.

**Table 8. Summary Data on Essentials Peace Culture Development among State Universities and Colleges in the Philippines**

Item	SUC Qualities Toward Culture of Peace	Mean	Evaluation	Rank
1	Adhering to Constitutional and Human Rights	3.64	VMI	4
2	Fostering Democratic Participation	3.58	VMI	6
3	Respecting Academic Freedom	3.64	VMI	4
4	Advancing Understanding, Tolerance, and Solidarity	3.67	VMI	2
5	Supporting Participatory Communication and Free Flow of Information	3.64	VMI	4
6	Promoting Safe and Healthy Working Environment	3.53	VMI	7
7	Equal Access to Opportunities in Public Service	3.79	VMI	1
	Total Mean	3.64	VMI	-

Legend: V is very, M is much, and I is important.

**Table 9. ANOVA Data on Difference in Faculty Ratings among Essentials for Peace Culture in SUCs**

Difference among:	df	F-value	F <sub>.05</sub> -value	Decision on Ho	Conclusion
1. Adhering to Constitutional and Human Rights	6/822	10.251	2.11	Rejected	There was/were Significant Difference/s
2. Fostering Democratic Participation					
3. Respecting Academic Freedom					
4. Advancing Understanding, Tolerance, and Solidarity					
5. Supporting Participatory Communication and Free Flow of Information					
6. Promoting Safe and Healthy Working Environment					
7. Equal Access to Opportunities in Public Service					

**Table 10. Scheffé Data on Significant Difference in Faculty Ratings among Essentials for Peace Culture in SUCs**

Difference between: ( $df = 6/822$ & $F'.05 = 12.66$ )	Means	F-value	Decision on Ho	Conclusion
Adhering to Constitutional and Human Rights vs. Fostering Democratic Participation	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.59$ )	2.41	Accepted	Not Significant
Adhering to Constitutional and Human Rights vs. Respecting Academic Freedom	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.64$ )	0.02	Accepted	Not Significant
Adhering to Constitutional and Human Rights vs. Advancing Understanding, Tolerance, and Solidarity	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.67$ )	0.68	Accepted	Not Significant
Adhering to Constitutional and Human Rights vs. Supporting Participatory Communication and Free Flow of Information	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.64$ )	3.29 <sup>5</sup>	Accepted	Not Significant
Adhering to Constitutional and Human Rights vs. Promoting Safe and Healthy Working Environment	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.53$ )	9.57	Accepted	Not Significant
Adhering to Constitutional and Human Rights vs. Equal Access to Opportunities in Public Service	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.79$ )	18.06	Rejected	Significant
Fostering Democratic Participation vs. Respecting Academic Freedom	( $\bar{X} = 3.59$ ) ( $\bar{X} = 3.64$ )	2.00	Accepted	Not Significant
Fostering Democratic Participation vs. Advancing Understanding, Tolerance, and Solidarity	( $\bar{X} = 3.59$ ) ( $\bar{X} = 3.67$ )	5.65	Accepted	Not Significant
Fostering Democratic Participation vs. Supporting Participatory Communication and Free Flow of Information	( $\bar{X} = 3.59$ ) ( $\bar{X} = 3.64$ )	2.43	Accepted	Not Significant
Fostering Democratic Participation vs. Promoting Safe and Healthy Working Environment	( $\bar{X} = 3.59$ ) ( $\bar{X} = 3.53$ )	2.37	Accepted	Not Significant
Fostering Democratic Participation vs. Equal Access to Opportunities in Public Service	( $\bar{X} = 3.59$ ) ( $\bar{X} = 3.79$ )	33.71	Rejected	Significant
Respecting Academic Freedom vs. Advancing Understanding, Tolerance, and Solidarity	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.67$ )	0.93	Accepted	Not Significant
Respecting Academic Freedom vs. Supporting Participatory Communication and Free Flow of Information	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.64$ )	0.02	Accepted	Not Significant
Respecting Academic Freedom vs. Promoting Safe and Healthy Working Environment	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.53$ )	8.72	Accepted	Not Significant
Respecting Academic Freedom vs. Equal Access to Opportunities in Public Service	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.79$ )	19.30	Rejected	Significant
Advancing Understanding, Tolerance, and Solidarity vs. Supporting Participatory Communication and Free Flow of Information	( $\bar{X} = 3.67$ ) ( $\bar{X} = 3.64$ )	0.69	Accepted	Not Significant
Advancing Understanding, Tolerance, and Solidarity vs. Promoting Safe and Healthy Working Environment	( $\bar{X} = 3.67$ ) ( $\bar{X} = 3.53$ )	15.34	Rejected	Significant
Advancing Understanding, Tolerance, and Solidarity vs. Equal Access to Opportunities in Public Service	( $\bar{X} = 3.67$ ) ( $\bar{X} = 3.79$ )	11.76	Accepted	Not Significant
Supporting Participatory Communication and Free Flow of Information vs. Promoting Safe and Healthy Working Environment	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.53$ )	9.60	Accepted	Not Significant
Supporting Participatory Communication and Free Flow of Information vs. Equal Access to Opportunities in Public Service	( $\bar{X} = 3.64$ ) ( $\bar{X} = 3.79$ )	18.04	Rejected	Significant
Promoting Safe and Healthy Working Environment vs. Equal Access to Opportunities in Public Service	( $\bar{X} = 3.53$ ) ( $\bar{X} = 3.79$ )	53.97	Rejected	Significant

**Table 11. Interrelationship among Faculty Ratings on Essentials for Peace Culture in SUCs**

Relationship between: ( $df = 136$ & $t.05 = 1.96$ )		t-value	Decision on Ho	Conclusion
Adhering to Constitutional and Human Rights	Fostering Democratic Participation	12.75	Rejected	Significant
	Respecting Academic Freedom	8.54	Rejected	Significant
	Advancing Understanding, Tolerance, and Solidarity	10.71	Rejected	Significant
	Supporting Participatory Communication and Free Flow of Information	11.06	Rejected	Significant
	Promoting Safe and Healthy Working Environment	4.76	Rejected	Significant
Fostering Democratic Participation	Equal Access to Opportunities in Public Service	10.88	Rejected	Significant
	Respecting Academic Freedom	11.09	Rejected	Significant
	Advancing Understanding, Tolerance, and Solidarity	13.99	Rejected	Significant
	Supporting Participatory Communication and Free Flow of Information	14.32	Rejected	Significant
	Promoting Safe and Healthy Working Environment	7.86	Rejected	Significant
Respecting Academic Freedom	Equal Access to Opportunities in Public Service	11.13	Rejected	Significant
	Advancing Understanding, Tolerance, and Solidarity	9.71	Rejected	Significant
	Supporting Participatory Communication and Free Flow of Information	13.80	Rejected	Significant
	Promoting Safe and Healthy Working Environment	5.16	Rejected	Significant
	Equal Access to Opportunities in Public Service	9.45	Rejected	Significant
Advancing Understanding, Tolerance, and Solidarity	Supporting Participatory Communication and Free Flow of Information	18.68	Rejected	Significant
	Promoting Safe and Healthy Working Environment	5.05	Rejected	Significant
	Equal Access to Opportunities in Public Service	11.96	Rejected	Significant
Supporting Participatory Communication and Free Flow of Information	Promoting Safe and Healthy Working Environment	6.10	Rejected	Significant
	Equal Access to Opportunities in Public Service	11.73	Rejected	Significant
Promoting Safe and Healthy Working Environment	Equal Access to Opportunities in Public Service	6.04	Rejected	Significant





Figure 2. The Peace Building Theory

The faculty expressed that “fostering democratic participation” is very much important should the educational organization inclines to set a culture of peace, as the obtained total mean of 3.58 stands for it. The study suggests that the faculty desire the atmosphere where democratic involvement in various levels on matters that affect their work performance is respected. It starts at allowing every member to participate in policy formulation with any amount of inhibition or intimidation from higher authorities and providing them the quality teaching-learning facilities. It challenges educational managers to admit that there is no monopoly of knowledge, and that everybody across organizational levels has unique stories to tell for the majority and deserves listening for the purpose of respect of human dignity. This finding is aligned with the study of Idrus and Mukminin (2016) that organizational climate has the direct influence on job satisfaction, and that personal and environmental factors affect organizational commitment of employees. This kind of desirable educational climate roots from the kind of leadership that permeates open participation of the subordinates. The impact of a strong civil society is viewed on its ability to draw sufficient pressure of being free to express and inversely proportionate to the issue associated to corruption of rights. A societal influence that strengthens the worth of a mechanism on public pressure. A public system that, in turn, explains and promotes the accountability of governing officials and enhances sustainability of any policy implementing the programs for development. The culture of peace is not predicated with a mere observance of democratic decision-making systems. It is integrated with the element of collective acts within the realm of organizational structure, processes, and the actors under an environment of democratic rule (Themudo, 2012). The evident practice of managers in strengthening the bonds between and among employees across levels will drive them working together towards achieving the organizational goals, ensure job satisfaction, and strive for stress free working environment (Krishnapriya and Lavanya, 2017). On the other hand, the ideal of democracy is dependent upon the culture in place, and the violence, intimidation, lawlessness, and inability to accept defeat resulted to infinite issues on resource distribution, ideological contests, and social discrimination (Chikerema and Chakunda, 2014).

They advanced the idea that the most credible and valued principles in any social organization are the ideals of democracy, and that traditional leadership against these ideals captured organizational disputes in how social institutions operates and effects to the working climates. From this stems the choice between constitutional and arbitrary exercise of authority, freedom and thralldom. In service organization like schools, these ideals underpins praxis of assertion or submission, activism or passivism, and beneficent or atrocious. Peace culture development demands efforts in allowing every actor in the community to reevaluate the impact of practicing any of these ideals in assuring the higher quality of service to clientele.

*3. Respecting Academic Freedom.* The data on the ratings of the faculty on the importance of “respecting academic freedom” as basic in establish a culture of peace in state universities and colleges of the Philippines are reflected in Table 3. The data revealed that of the ten items, the highest was on “academic rules and regulations are strictly observed” that got the mean of 3.86 and evaluated as “very much important”. The item “best qualified teachers are prioritized to handle the subject” came out second based on the mean of 3.79 and described as “very much important”. Came out third was the item “give student grades without dictates from superiors” which was labelled as “very much important” with the mean of 3.77. The lowest rating was on the item “able to design/arrange classroom/shop freely” with the mean of 3.49 to indicate “much important”. The ratings of the faculty in this aspect got the total mean of 3.64 to emphasize that “respecting academic freedom” in SUCs is “very much important” toward establishing organizational peace culture. This study stresses a point of autonomy of the faculty in designing methodologies, strategies, and activities relative to achieving the course objectives with the students. The faculty believe that given their autonomy and independence in creating the learning environment within their respective jurisdictions would allow them the ingenuity and creativity in improving their ways in facilitating learning towards meeting the course and institutional objectives alike. Wanting this autonomy creates a culture of satisfying exercise of profession and the willingness for accountability. Olsen (2015) embarked accountability as

impregnated with principles for setting working relationships between the rulers and the ruled, where there is democratic participation and commitment for the desired goals. This concept on the exercise of academic freedom as an approach for teacher empowerment is highlighted in the study of Mabovula (2009) where empowerment through democratic school governance definitive of motivational communication, consensus, dialogue, collaboration, and conflict resolution. Getting involved into the direction of these parameters in the governance of SUCs, like building the desired free space for all and inviting full participating of the faculty with authorities on matters of setting governing policies, the efforts for establishing peace becomes a reality.

The finding of the study is further emphatic of the freedom of the faculty to be given their rightful share in carrying out their course objectives in terms of setting quality instruction and the learning facilities for effective learning environment. They highly welcome an educational atmosphere where there the school is defined by the freedom of teachers to have the greater share of making decisions in making their classrooms and learning milieus truly conducive for knowledge advancement of both teachers and students. While faculty and administrators across organizational levels come from different cultural orientations, they may tend to have reorientations under the principles of democracy that any leader may exercise. Gooby and Waite (2014) emphasized that leaders are dealing with multicultural society. Under multiculturalism, leaders are constantly challenged in accommodating differences in cultural and traditional mind sets of the faculty and other subordinates in formulating policies leading to a communal peace culture. Educational managers have to admit that their posts placed them in social situation where developing a more pragmatic directions and policies is predicated with the importance of interaction and accommodation of diverse experiences, and attempts of bringing them to commonalities instead of unceasing organizational conflicts and managerial interventions. This study suggests that in achieving organization peace culture, respect of academic freedom among higher institutions is very significant to account for. Academic freedom does not start from implementation of policies but from the conceptualization of the reasons why policies are to be made, and the mechanics of their implementation and evaluation. Denial of this freedom from faculty and students will likely result to certain extent of disgust and professional dissatisfaction, and the most to suffer are the students and other stakeholders. Inasmuch as job satisfaction stands as locus of performance of faculty, schools have to set the assurance of job security, wholesome interpersonal relationship with colleagues, sufficient and equal support for technology and technical advancement, conducive working environment, provision of spiritual and material incentives to influence job satisfaction of professors (Mehrabian, Niroumand, Mohamadian, and Naghipour, 2013). The study strengthened this present investigation that it is not far reaching the culture of peace among SUCs in the Philippines when the above cited factors are experienced not only by the faculty but all those involved in the service delivery in educational system. The enforcement of educational policies applies to all, unless limitations and exceptions are spelled out clearly to all. Any attempt to deviate from obedience of these policies will eventually lead to anarchism and thus peace culture becomes elusive. Existence of social problems triggers a thorough analysis and review of governing policies, since policies are dynamic and are open for

revision. To Dobbins and Knill (2009), a collective driven development of platform to solve pressing problems shall be fostered by reforms. These reforms are based on the convergence of variety of policies toward a common model to which it is to address. Disrespect of the views and cultural experiences of the stakeholders in education toward formulation of policies becomes tumultuous, and the desired reforms and commitment of the concerned are far expected.

*4. Advancing Understanding, Tolerance, and Solidarity.* Table 4 reflects the data on the ratings of the faculty on “advancing understanding, tolerance, and solidarity” as important attribute toward establishing peace culture among state universities and colleges in the Philippines. The highest of the eight items that got the equal means of 3.84 were on “assistance or support for professional development” and “management decisions are fair for all”. These items were followed by the item “group favoritism is avoided in making administrative decisions” with the mean of 3.77, where the faculty marked them as “very much important”; then the item “reasonable equal distribution of opportunities for trainings” with marked mean of 3.73, to stand for “very much important”. The faculty gave their lowest rating to an item “tolerance for negative comments from others” as it got the mean of 3.46, to indicate “very much important” though. The total mean of 3.68 defined the “very much important” desire of the faculty that the SUCs shall observe “advancing understanding, tolerance, and solidarity” in order to set peace culture among SUCs. As expressed, the faculty found organizational efforts for support to professional advancement and objectivity and impartiality in making management decisions on conflicting social and educational issues. They feel comfortable when the organizational climate is defined by the experienced equity and free from biases among individuals. If ever there are opinions raised that may be contrary to what is desired, these shall be treated with respect as the exercise of freedom and uniqueness, and the same shall not be dealt against the authors of dissents. This demands educational managers to be flexible, assertive, and humble; and manifest no sign of being harmed nor mark of vindictiveness even when the raised issues become difficult and to some extent already personal.

On this note, Islam and Abdullah (2011) opined that quality management is important in running the affairs of any service delivery organization, free from turbulent work environment. They advanced that more ideas are generated by an individual who is freely working alone than working with the group, although in the group setting. The finding of the study suggests that each member of the working faculty can formulate more ideas about the work when given the opportunity to design what is best doing at a time and how to do it with quality, more as an individual and not a member in a group. This study invokes that tolerance for individuality is basic for generating more unique ideas about the work assigned. Understanding the differences, on the other hand, may capture a unique result as a combination of individual talents. This advances the concept that with individual potentials and expertise brought together, solidarity for common goods is achieved. This concludes that there is so much to share from two or more different minds, when brought together in the equitable and humane atmosphere. This establishes a governance generated from the collections of what are commons among organizational culture and talents through institutional analysis and development to win trust (Henry and Dietz, 2011).

Trust is an essential element of credible institution and which leads to create integrity among its leaders and work commitments of subordinates. Commitment for work stems from fair distribution of workloads, tasks, and support. As Manso, Pires, Ugo, and Dantas (2012) unveiled in their study, withdrawal from work related values and even turnovers, are accounted on the significant variations of workflows and tasks, in addition to unhealthy social relations induced by complaints about their so-called worthless leadership. Their findings is aligned to this study on grounds that fair management treatment and support among SUCs personnel were rated the highest aspect for organizational peace culture.

*5. Supporting Participatory Communication and Free Flow of Information.* The data shown in Table 5 reveals the ratings of the faculty on the importance of “supporting participatory communication and free flow of information” as essentially important of peace culture in state universities and colleges of the Philippines are reflected in Table 5 that displays the highest rating on “occupational vacancies are disseminated and available to the public” with the mean of 3.79 to indicate the very much important element of setting peace culture. This was followed by the rating on “opposite views on the issues are welcomed without censure” with the mean of 3.72 that stands as “very much important” for peace culture to exist in the organization, and the third was “official inquiries are wholeheartedly welcomed”, marked with the mean of 3.70 to stand as “very much important” as well. The lowest rating went equally to the items on “freely express in writing their needs or complaints to the management”, “dissemination of relevant information to all concerned is evident”, and “access to self-personal records on file”, where both got the equal means of 3.60, described as “very much important” still. The grand mean of 3.64 spelled out that support for participatory communication and free flow of information are very important to observe a culture of peace among SUCs in the Philippines.

The finding denotes that openness and disclosure of information that pertain to the professional development and growth of faculty are necessary for a wholesome working and learning environment. Openness is basic for proper personal adjustment and interpersonal relationships among members of the community. As Hamad and Al-Ani (2016) advanced, that school improvement is a shared responsibility, and that school administrators have to be actively seeking varied measures to enhance best understanding and effective utilization of the available resources to achieve organizational goals. Cooperation in meeting the institutional goals is an outcome of the free flow of communication on common dilemmas in behavioral terms. The constrained communication about the existing state of resources has the significant effect to the performance of employees (Janssen, Tyson, and Lee, 2014). This emphasizes the importance of candid delivery of information on matters that the employees deserve. Limiting and barring openness of various opportunities and interests of all concerned will create distrust and consequential doubts of inequalities in the distribution of organizational benefits and professional advancement. Letting people experience any absence of communication for acts of the management that affects community members or puts some degrees of undue stress, becomes confusing, and is conclusive of avoidance from efforts towards a culture of peace.

As Philippines is heading towards internationalization, cultural and political information and understanding people through free and open communication across diverse nations is very basic in higher education. This global concept is aligned to what Deverell and Burnett (2012) found out in a study, that an organization with stronger knowledge sharing of culture have stronger desire for the freedom of information and the knowledge management of the cultural elements, either the intra or inter, of any social institution. This finding is congruent with the desires of the faculty in state colleges and universities of the Philippines for participatory communication and free flow of information that may influence in attaining peace while at work. They feel that a culture of peace goes parallel with the responsive governance on the need-to-know culture that concerns their practice of profession. Participation right, to Akarçay and Ak, (2017), is possible for the community who could totally manage in the steps of decision-making, information, dialogue and discussion, and negotiation. This participation could be reinforced under a decentralized system of governance where delegation of powers are vested in lower levels in the organization. Ainly and McKenzie (2000) opined that decentralized organizational system have greater impacts and is more promising on defining curriculum framework and monitoring quality intervention for effective and responsive public education. This view recounts the significance that in higher educational system where faculty are highly intellectuals, the opportunities shall be afforded them in sharing a variety of views towards resolutions of organizational problems on hand. Denying this participatory right is negating peace and welcoming unknown conflicts. When the community members are denied their opportunity to participate and right to information, the organization is promoting tendency of violating the freedom of information. Calland and Bentley (2013) accounted the lack of systematic evidence that clears out confusion about what this information right is all about, and which makes the purpose of legislation ineffective. This right is very essential in developing a culture of peace, and as evidenced in exercising true transparency in meetings or dialogues among parties in educational system.

*6. Promoting Safe and Healthy Working Environment.* The data on the ratings of the faculty as to the importance of “promoting safe and healthy working environment” for establishing the culture of peace among SUCs in the Philippines are displayed in Table 6.

Of the eight indicator for this aspect, the faculty rated the highest on item “comparative ambiance among administrative offices and faculty rooms” that got the mean of 3.69 to indicate “very much important”. This item was seconded by “strict implementation of security measures for guests/visitors” marked with the mean of 3.65, still interpreted as “very much important” to set a culture of peace; the next was on item “available clean/sanitized comfort rooms”, with the mean of 3.62, “very much important” though. The least rated important went to item “avoidance from activities/programs detrimental to organizational climate” with the mean of 3.25 to stress much important. The faculty set the very much importance of “promoting safe and healthy working environment” as prodded by the obtained grand mean of 3.53 in promoting a culture of peace in these schools. The findings of the study invoke the concept that for peace to exist in the SUCs, there is a comparable working environment between and among administrative and academic services. Equity to them is essential in terms of goods and services for both organizational

units. Health and sanitation are not only referring to the external of the human physical conditions but also include those internal of the persons. The faculty raised the notion that whatever is the protection and health safety measures that are served to certain group must be true to all, to include the guests. They claim the legal maxim on the equal protection of the law, in consideration of valid classification of the working groups. This implies that everybody is important and is to be treated equally. Any amount of discrimination leads to the distrust to administrative leaders, and fuels the discomforts and disorders. Establishing trust among organizational constituents demands genuine respect of human dignity without regard to the cultural ethnicity and hierarchical positions. This concept goes with what Dominguez (2014) emphasized and extolled that manifestations of violence promote perceivable changes in the dynamics and systems within the educational community, and in which case demand dialogue and education across socio-cultural orientations for organizational peace. This social concept stresses that as the SUCs steer for internationalization, their governance cannot dispense from the process of effecting change through a culture and goal based process of dialogue and reorientation why such change of educational landscape is necessary.

The study advances the philosophy that, if nothing comes to the mind without passing through human senses, and if the mind controls the human behavior, then it is proper that the organizational environment is free from eye sores and other mental pollutants. This is to set a desirable and mutual acts among workers with utmost authentic respect and trust. When these are observed, smooth teacher-administrator relationship, healthy environment, and job satisfaction are likely to happen. These organizational parameters are important influencers of creating peace culture among SUCs and all depends on the will of leaders. Relative to these findings and implications, the study of Baker (2018) underscored the managerial concept that the level of authentic emotional expressions of the leaders greatly affects the level of job satisfaction among followers, thus leaders with high level of authenticity creates high level of organizational climate acceptance. Healthy work environment is descriptive of the solidarity, goal-based direction, equitable benefits, and work fulfilling organization. It is a condition where workers experience very manageable job-related stress, absence of undue pressures sourced from nowhere, and free from burnouts. Accordingly, Rumin and Schmidt (2008) pointed out that working conditions and organization led to overload of workers, in addition to the lack of professional development, technical training, and appropriate protection for hazards and accidents. Inasmuch as life is very important for each employee, SUCs management officials are desired to exert efforts to keep the working environment safe and worth spending time for a fulfilling and satisfying job every day. This managerial effort is designed to prevent teachers, among other personnel, from experiencing burnouts. Burnouts in schools can be prevented through reduction of workload and exploring possible driving factors toward it (Bozkuş, 2017), as a step in establishing peace culture.

*7. Equal Access to Opportunities in Public Service.* The data in Table 7 underscore the ratings of the faculty on the “equal access to opportunities in public service” to be an important steps towards setting a peace culture among SUCs in the Philippines. It reflects the highest rating of the faculty on item “fair selection and recruitment process” with the mean of 3.89, interpreted as “very much important”; and which was seconded

by the mean of 3.88 for their ratings on item “scholarships and training are made available to all interested”, and which was described “very much important” as well. The next to this item was “administrative offices are accessible to all” with the mean of 3.86, still stood for “very much important” to consider for peace culture. The lowest rating the faculty offered was on item “benefits and privileges are equally distributed to members of the same group” with the mean of 3.75 and still marked “very much important”. The arrived grand mean of 3.79 supported for the ratings of the faculty that this “equal access to opportunities in public service” aspect was found to be “very much important” should the SUCs desire to create peace culture in their learning communities. Taking into account the scholarships and training for career advancement, the findings in this study are congruent to the claims of Ismail, Ali, and Arokiasamy (2012) that personality and organizational support are remarkable predictors of academic career advancement. The importance of advancement in education was underpinned by Haladay and Sergio (2016) on ground that education marks a valuable impact on managerial competencies as the universal standards for performance. Inasmuch as faculty members need to upgrade themselves in their knowledge and skills on fields they are teaching, the SUCs policies must address their fair and just decisions in selecting who will be sent for academic scholarships and trainings.

Access to opportunities in public service was highlighted by Olakulehin and Singh (2013) in their study that making higher education open to all requires efforts among developing countries in fueling a system through policies against contradicting tensions in practice but towards complementation. This study is along with this educational concept that reflexive efforts in diverting from possible conflicting issues between and among cultures and interests among higher education institutions will likely increase the dense of communal directions. Imperative of this study is for school authorities to redefine their directions and participative efforts in establishing the crux of education that Philippines has envisioned, rather than setting irresponsible measures of competition that unjustly pulls down and provokes other learning institutions and nurtures social and political conflicts, either intra or inter schools in nature. Getting into the criteria in selection of employees, Omisore (2014) found out that merit as basis for hiring was disregarded on the pedestal of ethnicity and religion, the policy on selection standards for public service are jettisoned and are sidelined. This scenario is a factor that must be avoided should SUCs extend efforts of peace building. This paper brings emphasis that each learning institution holds a specific identity and significant contribution to nation building in terms of equal access to public service, on account that one school cannot provide all the needs of all sectors in domestic and international scales. There is a need for an effort of negating educational practices that adversely provoke the existing standards of other schools and which may trigger conflicts. Inasmuch as social and political practices are present in all educational systems of schools, Gonzalez (2014) suggested that analysis and critical review for reformulation existing policies that would address to the present and changing demands of local and international enterprises. With this institutional reconstructive efforts of changing the traditional policies, schools are able to bring people together towards common understanding of the infinite role of education for humanity across cultures. Thus, making every school available for all who want it and need it within the

context of nationality and internationality. With these synergetic complementation of directions the access to global education and occupations is heightened and peace culture among national and international constituent will likely to surface in a gradual fashion.

In *summary*, the data in Table 8 displays the overall ratings of the faculty on the important qualities toward establishing the peace culture among state universities and colleges in the Philippines. The data marked a knowledge that all the indicators included in the study were all rated by the faculty as “very much important” to observe in building a sustainable culture of peace among SUCs in the Philippines. The highest of which was on the “equal access to in public service” with the mean of 3.71, and seconded by the “advancing understanding, tolerance, and solidarity” that got the mean of 3.67, then those that pegged the equal means 3.64 on “adhering to constitutional and human rights”, “respecting academic freedom”, and “supporting participatory communication and free flow of information. The overall mean of 3.64 strongly calls for all SUCs to adopt these identified descriptors in the study in building a culture of peace in the governance of their respective premises. Heads of these schools have to give premium that their roles are not for their self-esteem nor prestige but public service that transcends not only the present but lasting peace among people of various sectors they serve.

Inasmuch as violence and peace are undeniably coexisting in all human transactions in any societal groups (Sanchez, 2012), these are products of free decisions for obtaining comfort and disregard of spiritual growth, and which urges efforts for increasing propitiated violence in unknown time and intensity. This challenges all learning institutions to be critical in identifying factors that contribute to building peace, to start at participative kind of community. As schools are pivotal of designing work for sustainable peace as can be embedded in all their program directions, Rakhshani (2017) advanced, that peace is desired and demanded by all nations in the world, and strongly endorsed the golden rule of “treating others in same way you wish to be treated” which has common moral denominator in all schools of thought and is considered the strongest, most powerful, and effective weapon to achieve peace. To Kerega (2019), any interpersonal conflicts in the higher learning need for an immediate amicable mediation, otherwise conflicts are likely to grow into violence to sacrifice the desired quality of learning.

On the other hand, as the SUCs proceed to this peace culture direction, Smith (2006) suggested for establishing strong and healthy relationships among learners, parents, and teachers in all socio-political dimensions. Moreover, the findings and promotion of educational efforts for peace in this paper goes parallel with the study of Suliveres (2014) when she espoused the thematic foci of building peace culture as coexistent with schools, and these are on adopting educational landscapes that are descriptive of human rights; climate of trust, respect, and safety; supportive relationships with communities; emotional education; receptiveness, and tolerance for appreciation of differences; democratic participation; and non-violent conflict resolution. The study scaffolds the concept of trust for good of all. It marks a push of institutional efforts for school leaders to be models of goodness for others to emulate, and to employ humane dealings with those who transgress agreed policies.

### ***Difference in Faculty Ratings among Peace Culture***

***Essentials:*** The study also delved the answer to the second query on whether or not there exist significant difference in the faculty ratings among the identified essentials in establishing peace culture in the Philippines SUCs. The Analysis of Variance for repeated measures was used for this purpose and the data are reflected in Table 9. The data disclosed the existence of significant difference in the ratings of the faculty at 5% error margin under 6 and 822 degrees of freedom respectively. The obtained F-value of 10.251 exceeded the required critical  $F_{.05}$ -value of 2.11 that set strong ground for the rejection of the null hypothesis, in general. Hence, with this rejection the posteriori analysis was adopted using the Scheffé method.

***Posteriori Analysis:*** The post-hoc data are shown in the Scheffé Table 10, to specifically locate which of the contrasted variables where significant differences existed. The Table displays that the significant differences were situated among the six contrasted pairs of variable out of twenty one (21). These substantial differences were found between “adhering to constitutional and human rights” and “equal access to opportunities in public service” that got the computed F-value of 18.06 and which went beyond the required critical  $F_{.05}$ -value of 12.66 at 6/822 degrees of freedom. The same significance went to the contrasted pairs between variables “fostering democratic participation” and “equal access to opportunities in public service”, with F-value of 33.71; between “respecting academic freedom” and “equal access to opportunities in public service” where F-value was 19.30; between “advancing understanding, tolerance, and solidarity” and “promoting safe and healthy working environment” that got the F-value of 15.34; between “supporting participatory communication and free flow of information” and “equal access to opportunities in public service” that marked the F-value of 18.04; between “promoting safe and healthy working environment” and “equal access to opportunities in public service” as it obtained the F-value of 53.97. All acquired F-values as mentioned far exceeded the required critical  $F_{.05}$ -value of 12.66, and which suffice the rejection of corresponding null hypotheses for each contrasted pair of variables. A more in-depth analysis of these contrasted variables on essentials for peace culture, the indicator on “equal access to opportunities for public service” came out being present for 5 times in the pairs as compared to other indicators. As recalled from the summary data in Table 8, the highest mean was on this indicator, to stand as having the pivotal role of substantial differences to the other six (6) essentials of creating peace culture. Conclusive to this study, is the highest preference of the faculty to have this to be given the utmost importance in establishing a culture of peace among each of the SUCs in the Philippines. It also suggests that the traditional culture of “*padrino system*” or “*palakasan*”, need to be reduced, if not avoided, to secure equality in rendering public educational public services and opportunities. Moreover, the freedom of information and the criteria set in the hiring or selection for whatever purpose as the law may allow have to be unfettered to seriously respond to the organizational goals of SUCs, thus peace is set as a reality.

### ***Relationships among Faculty Ratings on Essentials for Peace Culture:***

The third interest of this study on determining the possible existence of the interrelationships among the essentials for establishing peace culture in SUCs of the Philippines is discussed in this section. The data in Table 11 is

offered for this purpose. The Table reflects the result of this investigation that all of these indicators were significantly interconnected with each other. The arrived t-values for each of the paired indicators were all far beyond the required critical  $t_{.05}$ -value of 1.96 at 5% error margin under 136 degrees of freedom, and that marked a strong ground to deny all the corresponding null hypotheses. This finding invokes the cultural concept that when one area, say, “adhering to constitutional and human rights”, is to be set in the SUCs it also goes the import of ensuring “fostering democratic participation” and other identified descriptors. Worth noting to say that if one of these seven (7) is left and not given due respect in the governance of the SUC, the efforts toward creating a culture of peace will likely result to inutility. Thus, the parallel efforts of SUCs in setting all these essentials need to be carefully analyzed and thorough monitoring of implementation for advancement of effects is a must. It ensures that the extent of importance is equally distributed in terms of focus and synergized efforts across all educational sectors within the institution, and where resources for the same are fairly distributed.

Getting all the educational affairs of SUCs in the Philippines, the governance revolves around the major academic, administrative, and other matters as may be designed by the governing body. Specifically, the academic matters embrace the instruction, research, production, and extension; the administrative deals with matters on budget and finance, human resource, building and estate, planning, monitoring and evaluation. Taking all these in perspective, people is the most important element in a responsive delivery of these governmental functions. The quality of people can either make or unmake a culture of peace in the organization. The multicultural, multi-educational, and multi-socio-political backgrounds of people placed into the organization is like putting various substances into the water that either spoils or purifies the desired result. The homogeneity or heterogeneity grouping of the varied personalities demands extra care of analysis on human nature purposely of fitting their blends to the requisites of attaining the specific goals and objective of the office they are assigned. The differing jobs of each educational affairs brings to the challenge of matching people to the job. Any man and job mismatch create the undesirable results and conflicts to some extent in the organization, and which damage can still be addressed to how they are recruited, hired, and assigned by the top management. Conflicts and issues come to surface from the accumulated feelings of discomforts, dissatisfactions, and discontents that are also rooted from disrespect of the essentials mentioned in Table 8. The evident inequality in the access to opportunities in public service, due to personal and sectoral interests, invites unwarranted bickering among constituents of educational community and thus peace efforts become very elusive. The experienced inequality of employees absolutely fuels the division of people in the organization, usually informal groups, for any common reasons that ripens to the formulation of other issues connected to any or all other indicators included in the investigation. Any emerging issues within the organization if not properly and immediately resolved with respect to any of the indicators will extent to external community at any unknown time and fashion. The internal and external community become participative in many ways to the issue, thus intensifies the problems and peace becomes just a word and remains a dream, in classrooms, offices, and locale they operate.

The conflict of values stems from the family and extends to the school and community. This study looked into the impact of the growing children of diverse values of families and of the communities placed in the classroom, with association to the seven (7) indicators under study. As these children becomes future leaders, the schools becomes their training or personality shaping grounds that extends to their respective towns or communities. They become leaders in any society, and the quality of education they obtained and the values they developed are transmitted to the organization they led, thus, classroom must ensure the right values that the stakeholders desire. This concept gives worth to the study of Özmen and Pekince (2013) that honesty and responsibility came out the highest values, and that the value of equality is indispensable for sustaining democracy in the classrooms.

They further recommended that teachers shall undergo professional training of making a democratic classroom learning environment and the school administrators to give highest preference of setting a democratic environment. Moreover, the culture of peace is descriptive of absence of disappointments, frustrations, and degradations, among others, that may lead to burnouts and turnovers of dissatisfied employees. Yoleri (2018) pointed out that emotional exhaustion burnout is positively linked with persistence. This exhaustion creates a negative correlation with self-direction, and has a positive connect with personal accomplishment and fleeing from harm. This study puts prudence on the effect of emotional burnouts of the faculty under a condition of schools where absence of democratic principles and where equality in access of information that may benefit them is denied. Underscoring this context, Cerdeira, Rojas, Garcia, Velazquez, Diaz and Arape (2011) suggested for the need to include a multidisciplinary discussion in school curriculum the factors that hinder the culture of peace and which include the humanistic, communicational ways of learning, doing, and living together in a communicative culture. It requires a compromise of individualism (LeFebvre and Franke, 2013) to realize a culture of peace, and educating values is an approach of promoting interculturality and toward building peace (Fernandez and Larrañaga, 2014). In addition to this suggested educational thrust, Sharma (2013) explained the significance of transforming culture of violence to peace through a deeper and more critical examination of the empirical and theoretical backgrounds of the conflicting spaces, structure, images, cultures, and ethnicities as part of education for peace.

***The Implied Present State of Peace Culture among SUCs in the Philippines:*** The findings of the study signals that the SUCs in the Philippines have still to build a strong culture of peace, and efforts have to be directed to a well-founded approach in transforming all sorts of personal and structural violence into a peaceful educational community. There is an implied need for the integration of peace education in SUCs across all programs to prevent a space for conflicts that may generate violence, either in micro or macro scale. Recalling the data in Table 8, a deeper analysis of the synthesized information unveiled the wills of the faculty that SUCs shall have equality in accessing possible advancement in profession before, during, and after their employments. They find that there are hidden aspects in the recruitment and hiring process and other privileges that are not made available for those who may be interested and be benefited from it. The faculty also underpinned the aspect on advancing understanding and tolerance as a powerful tool for peace, where they viewed that



multicultural and multi-social natures of organizational members tend to generate personal and structural conflicts. They also admit that pleasing everybody is difficult. This is evident when consistently done at the same time and to the same individuals or groups. However, it becomes easy when practiced one at a time to different groups of similar traits and qualities. Hence, understanding the nature of individuals is a must, on account that personality is a mystery and no uniform approach is readily applicable to get a comprehensive picture of the nature of all at once. The result further zeroed in on the necessities for peace in SUCs along adhering the legal rights of every member in the educational system, as person and as member in the organizational structure; respecting academic freedom, in terms of how they teach, what may be taught, and conduct research for professional advancement that are related to the course objectives they are assigned; and the regard of building a participative community during meetings, where there is no mark of intimidation, vexation, and profane languages from higher authorities. When these essentials are present and evidentiary practiced among SUCs then there is transformation of existing violence to a lasting peace.

Taking the account of SUCs as in the forefront of public higher educational system, they have the thrust of producing outcomes through their graduates that favorably respond to the investments of the State. The quality of graduates and their contributions to the national and international goals serve as the return of investment of the State. This educational thrust was underscored by Dorasamy and Mabila (2015) that the public sector is charged of powers and authorities of providing services, managing resources efficiently, and ensuring a productive return on investment through an institutional performance with flexibility and creativity under a responsive managerial control system. Taking the control system as inherent among educational administrators, it demands a careful balance between the desired institutional outcomes and the essentials for building a peace culture. The uncalled for exertion of power or misplaced authority may create unwarranted intrapersonal and interpersonal tension and havoc among people, so with the system. The quality of outcomes or services or products may not be reflective of the equal quality of the system as there are people who may be unhappy due to the felt and undisclosed violence they experience in the system per se. Hence, the said outcomes may only be temporal and not consistent with the system and the people within it may be horrified and resort to physical conflicts. The governance of SUCs is with the proper enforcement of the duly created laws and policies by both the legislative and executive powers. These policies were deemed created based on political theories and therefore demands flexibility in its implementation on account of human nature of people in the institution.

On this note, school administrators across all structural levels shall have the sufficient knowledge and skills in understanding the complex ramification of personalities of men and women under them. Management of people, as Guzman and Albert (2006) prompted also looks into a balance between the doctrines of recognition and equality and the political philosophy of justice. To them, one cannot disregard the policies on recognition of identity and culture from the policy of justice in the working groups. This brings to a managerial concept that any attempt to manage people in the system with inflexible rule and rigid political power will either result to human degradation or social conflicts, thus, transforming violence to peace will likely sacrifice. Imperative, therefore,

that administrators involved in the governance of the SUCs in the Philippines to intensively examine the philosophical and political theories behind the purpose of crafting the legislations and policies from which, to which, and for which they operate. They are urged to humanly examine and invest resources toward building a peace culture in their respective schools, starting with the first essential of equality to a variety of opportunities to which their people may be entitled. Nevertheless, Delello, McWhorter and Marmion (2018) raised the caution of pushing for large reengineering programs in higher education at the sacrifice of misinformation regarding faculty work roles, and further urge administrators to allow full participation of those very knowledgeable and concerned faculties in the discussions. In furtherance, teachers have the great role in building a healthy teaching learning environment in schools, as enshrined in the study of Rubaqiza, Umutoi, and Kaleeba (2016) that peacebuilding recognizes the significant role of teachers in the social, political, and economic reconstruction on account that their professional development, teacher management and academic environment are basics of setting a peace culture and organizational oneness.

With the findings in the study on the significant interconnectivity among all the essentials of establishing a culture of peace, the governance of SUCs shall consider investing all resources in promoting all the indicators of these essentials in the various educational transactions that directly and indirectly affect the nature human personalities and the environmental conditions. Each of these indicators may have countless effects and may cut across all components of the managerial functions. The synergy of the impacts of these essentials to the various formal and informal working groups need to be critically examined with the purpose of building a lasting culture of peace among SUCs in the Philippines. The organizational review and program design shall revolve around the peace essentials on equal access to opportunities in public service; advancing understanding, tolerance, and solidarity; adhering to constitutional and human rights; respecting academic freedom; supporting participatory communication and free flow of information; fostering democratic participation; and promoting safe and healthy working environment. Taking all these essentials in mind and as a participatory effort among constituents toward designing peace culture building program, the process needs to be free from signs of narcissistic display of power and avoidance of delusions of grandeur to invite optimal openness among constituencies.

**The Theoretical Model of Peace Culture Development:** The study is able to secure the hierarchical arrangement of the identified essentials in building a peace culture among SUCs in the Philippines, thus this study formulated the theoretical model as reflected in Figure 2. The Figure illustrates the seven (7) interconnecting essentials of peace building process. It explains that the first element to work-out for emphasis among SUCs in the Philippines is on “equal access to opportunities in public service”. This essential shall concentrate on fair access of every person in the opportunities for employment, as a start, to opportunities for professional advancement once employed. It goes with the equal rights to information on recruitment and hiring procedure, and the strictest and most objective implementation of the criteria for getting the employment. The “*padrino*” system shall not bar the fairness in the process. The theory invokes that the peace-building process shall not be

tainted with personal biases, thus rule of law and not of men shall objectively govern, and let the criteria go unfettered by external influence that lead to social injustice.

The educational system operates with the kind of people that fit to the requirement in the system of governance. Nevertheless, the SUCs faculty claimed that “advancing understanding, tolerance, and solidarity” will be an essential part of setting a culture of peace. The theory signals that there is evident effort of mechanism that brings people together where they develop understanding of their differences. A social grouping where individualism is jettisoned and communalism becomes strong. Any act of an educational leader where one is given much favor over the other with unclear basis is tantamount of rejection. Recognition of worth and participation of every member in group work will enhance self-esteem. This demands intelligent decision-making based on the clear-cut guidelines, policies, and implementation. Any interpersonal conflict demands immediate resolution, and the paucity of knowledge and skills in resolving conflicts amicably is urgent. The next essentials that come parallel with each other are those “adhering to constitutional and human rights”, “respecting academic freedom”, and “supporting participatory communication and free flow of communication”. The theory is emphatic of placing them equally important in establishing peace culture in the SUCs. This puts premium that in running the affairs of the institution at all levels, the rights of person as legislated by authorities are to be given utmost care. There are existing laws that are ready for use but are stifled for reasons that may have rooted from personal experiences and outdated knowledge and skills of the matter. It discourages abusive acts that are detrimental to the legal rights of other members of the educational community, this includes but not limited to the right of faculty members to exercise freedom on how classes are to be conducted without sacrificing the objective of the course.

The theory advances the creativity and ingenuity of every faculty member to make classes interesting within the designed parameters despite limited resources. Any unfounded exercise authority in any matter exercise will result to discontentment and frustration in holding the job and profession. The participatory communication among constituencies is another pillar in the theory toward building peace, by avoiding individualism and grandeurs but allowing every member to say a word that believed to have greater impact on the matter. Openness is regarded as a strong weapon for allowing free flow of information and advancement of profession. The advent of laws regarding data privacy act and freedom of information have their valuable importance for peace, and that any attempt of their disregard is inviting terror in the educational system. Peace culture process also has the essential of fostering democratic participation. The theory emphasizes that an organizational meeting, either micro or macro, everybody is given equal rights and opportunity to express and be part in arriving at a decision. It underscores respect of diverse opinions no matter how relevant they may be and the background of the proponent. It abhors monopoly of expression as rooted from the social status or organizational position or authority. This posits the principle that in any meetings there is communal process and the strict observance of the rule of majority. Hence, side comments or outside reactions to overrule the arrived decision have no place in democratic participation. The theory further underpins the concept that in democratic participation in all stages of

management there is commitment for work, responsibility, and accountability. The last essential of peace building process centers on promoting safe and healthy working environment. All these are intertwining for a strong foundation of efforts toward culture of peace in schools.

The theory suggests that the faculty and other employees have the assurance of security of tenure and their working atmosphere secures free from health hazards and unwarranted pressures. Peace culture demands an environment that is hostile of undesirable stress due to interpersonal and unrelated job conflicts. Instead, it welcomes work assignments based on expertise and interest and neither punitive nor exploitation that results to burnouts and turnovers. The theory is pivotal of a democratic and participative leadership and negates the excesses of authoritarianism and fascism. Thus, it promotes humility against arrogance, honesty against deceit, compassion against narcissism, collectivism against individualism, corporatism against sectionalism, humanism against materialism, objectivity against subjectivity, and republicanism against fascism.

### Conclusion

The thorough analysis of the foregoing data underscores the conclusion that peace culture will only be established among SUCs when their educational operations strictly observe the essentials on equal access to opportunities in public service; advancing understanding, tolerance, and solidarity; adhering to constitutional and human rights; respecting academic freedom; supporting participatory communication and free flow of information; fostering democratic participation; and promoting safe and healthy working environment across all their programs, projects, and activities. The SUCs takes the fulcrum of all peace education and peace loving people of the Philippines, and that where there is peace in schools there is also peace in external worlds, and peace is very elusive under a culture of dumb and deaf society. The culture of peace is not defined by the external violence but also in the internal peace in body and mind, and it is the commitment of everybody as peace is integral part of human life.

### Recommendations

For a gradual transformation of social groups, large or small, the inclusion of peace education in the curricular programs in spiral system from basic to the graduate schools becomes urgent. The basic and higher education authorities are heartened to initiate this call and to lead as models in all educational transactions and system operations. The teachers in all educational levels shall act as the first mirrors of their respective learners, inside and out of their classrooms and even in their private lives. Accordingly, the parents and elder members of the family are challenged to act as models of peace loving children in the homes.

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