

# Peace through Environmental Stewardship

Elizabeth D. Ramos

**Abstract**—Peace education supports a holistic appreciation for the value of life and the interdependence of all living systems. Peace education aims to build a culture of peace. One way of building a culture of peace is through environmental stewardship. This study sought to find out the environmental stewardship practices in selected Higher Education Institutions (HEIs) in the Philippines and how these environmental stewardship practices lead to building a culture of peace. The findings revealed that there is still room for improvement in implementing environmental stewardship in schools through academic service learning. In addition, the following manifestations are implemented very satisfactorily in schools: 1) waste reduction, reuse, and recycling, 2) community service, and 3) clean and green surroundings. Administrators of schools in the study lead their staff and students in implementing environmental stewardship. It could be concluded that those involved in environmental stewardship display an acceptable culture of peace, particularly solidarity, respect for persons, and inner peace.

**Keywords**—Academic service learning, environmental stewardship, leadership support, peace, solidarity.

## I. INTRODUCTION

**B**UILDING a culture of peace is an ongoing real-world process. UNESCO defined the culture of peace as ‘a growing body of shared values, attitudes, behaviors, and ways of life based on non-violence and respect for fundamental rights and freedoms, on understanding, tolerance and solidarity’ [1].

In the book *Comprehensive Peace Education* published by Betty Reardon in 1988, the acknowledged founder of peace education, she argued that the core values of schooling should be care, concern, and commitment, and the key concepts of peace education should be planetary stewardship, global citizenship, and humane relationships [2].

Reference [3] shows that peace education may be defined as the process of acquiring the values, the knowledge and developing the attitudes, skills and behaviors to live in harmony with one self, with others, and with the natural environment. On the other hand, peace education is broadly defined as the educational policy, planning, pedagogy, and practice that develop awareness, skills, and values toward peace [4]. Peace Education is composed of multiple subfields. These subfields are referred as “co-disciplines” of peace education. One such field is environmental education.

Environmental education is based on ecological thinking and respect for all life on the planet. Additionally, environmental education is part of peace education since peace cannot exist without respect for the earth and

environmental sustainability. Environmental education in action is environmental stewardship.

Environmental stewardship refers to responsible use and protection of the natural environment through conservation and sustainable practices [5]. How Christians regard and treat their environment ultimately depends on their understanding of the creative and sustaining work of God [6]. This environment is God's creation. Significantly, care for God's creation is one of the seven (7) elements of Catholic Social Teachings [7].

Additionally, people are not only responsible for the earth, but also accountable for it, following God's command “to till it and keep it” [8]. This means that human beings should use God's gifts of creation wisely for this generation and the next [9].

In the Philippines, the government initiated efforts to promote environmental stewardship. The former President Fidel V. Ramos inked Proclamation no. 244 s. 1993 declaring September of every year as National Clean-Up month and the 17th to the 23rd of September of each year as the world clean and green week [10]. In 1997, President Ramos also declared the whole month of November as the Philippine Clear Air Month via Republic Act No. 8749.

In January 2001, former President Gloria M. Arroyo signed Republic Act 9003, known as Ecological Solid Waste Management Act of 2000. A follow-up on this was made by the same President who signed Proclamation no. 470. s. 2003 declaring the third Saturday of September of each year as the International Coastal Clean-up (ICC) day [10].

This research aims to determine whether people involved in environmental stewardship manifest culture of peace. Specifically, this research aims to answer the following questions: 1) What are the environmental stewardship manifestations in selected HEIs in the Philippines in terms of a) academic service learning, b) waste reduction, reuse, and recycling, c) community service, d) clean and green surroundings, and e) leadership support; and 2) What are the manifestations of the culture of peace to people involved in environmental stewardship in terms of a) inner peace, b) respect for persons and c) solidarity?

## II. MODELS OF CULTURE OF PEACE

The two succeeding models were presented in *Teachers without Borders Peace Education Program* [11].

The Flower Model, a flower-shaped culture of peace model, (Fig. 1) shows that the model has “educating for a culture of peace” at the center, and six petals for: 1) dismantling the culture of war; 2) promoting human rights and responsibilities; 3) living with justice and compassion; 4) building cultural

respect, reconciliation and solidarity; 5) living in harmony with the earth, and 6) cultivating inner peace [12].



Fig. 1 The Flower Model

The Integral Model for Peace Education (Fig. 2) was developed by the University for Peace and Central American governments during the first phase of the Culture of Peace and Democracy Program. This model emphasizes the importance of personal or inner peace, with respect to the body, heart and mind [12].

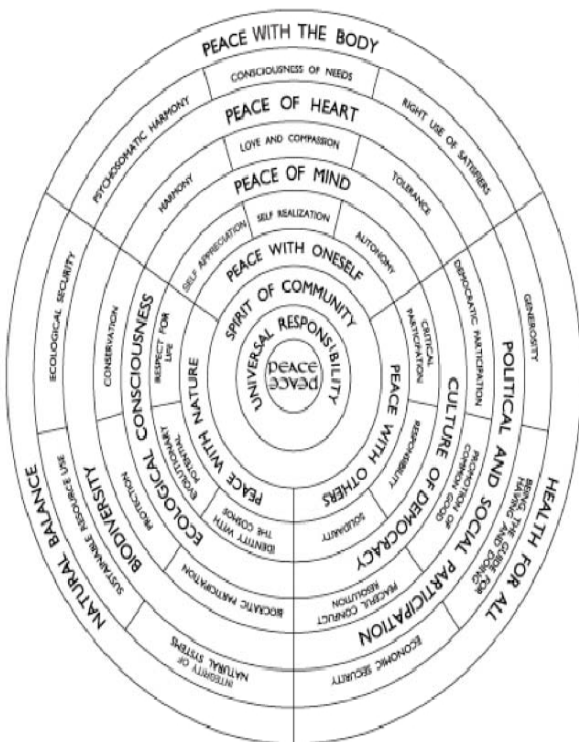


Fig. 2 Integral Model for Peace Education

Furthermore, in an effort to link peace education and environmental education, Bajaj and Chiu examined the

intersections among peace education and environmental education to understand how these commonalities frame education for sustainable development. The authors developed a framework showing that peace education exists with its co-disciplines, namely: development education, disarmament education, human rights education, conflict resolution, and environmental education [4]. The model is shown in Fig. 3.



Fig. 3 Framework of Peace Education and its Co-Disciplines

The authors concluded that while peace education and environmental education exist independently with their respective subthemes and concerns, the intersection between the two is also emerging as education for sustainable development as a valid and critically important field. This intersectional space placed emphasis on how peace cannot be achieved without environmental security and ecological responsibility [4].

In summary, the Flower model explicitly illustrates that living in harmony with the environment as shown by taking care of the environment is one of the components of building peace. The Integral Model for Peace Education shows that peace of mind could be attained by ecological consciousness. On the other hand, the framework of peace education and its co-disciplines shows that environmental education is a component of peace education.

### III. CONCEPTUAL FRAMEWORK

The Flower Model by Toh and Cawagas [12], Brenes' Integral Model for Peace Education [12], and Framework of peace education and its co-disciplines [4] show the interrelatedness between harmony with nature and building peace. With these concepts at hand, the researcher came up with the following conceptual framework shown in Fig. 4.

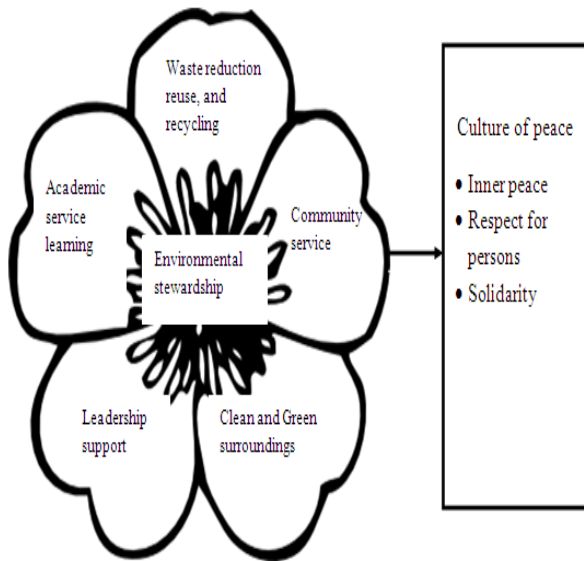


Fig. 4 The conceptual framework of peace through environmental stewardship

As shown in Fig. 4, at the core of the flower is environmental stewardship. The five petals represent the manifestations of environmental stewardship, namely: 1) academic service learning, 2) waste reduction, reuse, and recycling, 3) community service, 4) clean and green surroundings, and 5) leadership support. Involvement in these practices will result in a culture of peace characterized by inner peace, respect for persons, and solidarity.

#### IV. METHODOLOGY

The study employed quantitative-qualitative research design or mixed method design. It is quantitative in the sense that descriptive survey was used to determine the environmental stewardship practices in selected HEIs in the Philippines in terms of the five indicators mentioned. The same research approach was also used to find out the manifestations of the culture of peace in the HEI in terms of inner peace, respect for persons, and solidarity. On the other hand, the qualitative part was done by conducting interview with selected respondents to verify their responses.

The following HEIs were considered in the study: St. Paul University Dumaguete (SPUD), University of the Philippines Los Banos (UPLB), Miriam College (MC), and St. Paul University Manila (SPU Manila). The schools were chosen based on their core values and/or advocacies.

St. Paul University Dumaguete (SPUD) considered environmental stewardship as the university's top advocacy. The school offers a certificate course in Environmental Management and a graduate course in Environmental Studies.

On the other hand, the core values of University of the Philippines Los Banos (UPLB) are ecological balance and environmental safety in the conduct of research [13]. The school offers environmental science and management courses in the graduate level.

Conversely, the core values of Miriam College include Truth, Justice, Peace, and Integrity of Creation. Miriam College offers environmental studies and management programs in both the undergraduate and graduate levels [14].

In St. Paul University Manila (SPU Manila), the core values are Peace Education, Environmental Stewardship, Pro-Life, Social Participation and Disaster Management [15].

Purposive sampling was employed in selecting the respondents. The following inclusion criteria were used: 1) the respondent has participated in at least three (3) environmental stewardship activities of the school; or 2) the respondent has integrated or is presently integrating Academic Service Learning. Moreover, only those endorsed by the head of the institution or his/her authorized representative were taken as respondents. Thus, the number of respondents of the study was limited to a) five (5) administrators and three (3) faculty from SPUD, b) two (2) faculty and three (3) graduate students from UPLB, c) one (1) administrator and one (1) faculty from Miriam College, and d) nine (9) administrators and six (6) faculty from SPU Manila.

Majority of the respondents came from 1) College of Arts, Sciences, and Education, 2) Department of Environmental Science and Management, 3) College of Business and Management, 4) Graduate School, and 5) Religious Education. This shows that those involved in environmental stewardship came from different units in the university.

In terms of position, academic heads, faculty, and graduate students comprised the greater majority of the respondents (83.3%). Unit head respondents have also teaching load. This implies that those in the academics unit were involved in environmental stewardship.

Most of the people involved in environmental stewardship in schools under study were within the 41-45 age range (36.7%). Those who belong to 31-35 and 56-60 age range shared the same percentage (16.67%). Erik Erikson's theory of psychosocial development stated that those from 40-60 years old are in the stage of generativity, or the adult's ability to look outside oneself and care for others [16]. Thus, care is the virtue that corresponds to this stage, which for the respondents is caring for the environment.

In terms of the number of years in the present school, 33.3% of them have been in their respective schools for 1-5 years, while 20% of them have been in their respective schools for 6-10 years.

This study made use of a researcher-constructed questionnaire and an interview guide. The questionnaire underwent content and construct validity and reliability. A 4-point Likert scale was used.

The data were collected from November 2013 - July 2014. Using MS Excel, the following statistical methods were used: 1) frequency distribution and percent frequency distribution and 2) mean.

## V. RESULTS AND DISCUSSION

*A. Environmental Stewardship Manifestations in Selected HEIs in the Philippines*

## 1. Academic Service Learning

Academic service learning refers to the service provided by the students to the community which is part of the objectives of the course they are taking and integrated in the course through assignment and/or project. The project, together with a reflection paper that contains insights about the project, are assessed accordingly.

Table I shows the manifestations of environmental stewardship in terms of academic service learning.

TABLE I  
MANIFESTATIONS OF ENVIRONMENTAL STEWARDSHIP IN TERMS OF  
ACADEMIC SERVICE LEARNING

Academic Service learning practices	Mean	I	Rank
1. Helping my unit in forging linkages with the outside community for nature preservation activities	2.53	VS	4
2. Including nature preservation activities in the community such as tree planting, educating people on proper waste segregation, and the like in my syllabi.	2.83	VS	1
3. Implementing the nature preservation activities written in the syllabi.	2.60	VS	3
4. Willing to spend extra hours to ensure the implementation of the nature preservation activities written in the syllabi.	2.80	VS	2
5. Seeking the support of barangay leaders and/or government officials in implementing the nature preservation activities stipulated in the course.	2.13	S	6
6. Getting feedback from barangay leaders/ government officials regarding the nature preservation activities done in the outside community.	2.03	S	7
7. Seeing to it that the nature preservation activities done in the outside community are properly evaluated by students.	2.33	S	5
<b>Over-all Mean</b>	<b>2.46</b>	<b>S</b>	
3.51 - 4.0 (O) Outstanding Participation			
2.51 - 3.50 (VS) Very Satisfactory Participation			
1.51 - 2.50 (S) Satisfactory Participation			
1.00 - 1.50 (N) No participation			

Peace educators teach that all lives and actions matter and that; students are connected to all of life through a vision of peace, harmony, and earth stewardship [17].

Table I shows that the respondents participated **very satisfactorily** in four out of seven environmental stewardship practices. Including nature preservation activities in the community in their syllabi is ranked number one. Willingness to spend extra hours to ensure the implementation of the nature preservation activities written in the syllabi is ranked number two.

Community people should encourage stronger support from barangay officials to let them know that their participation is necessary in every development project [18]. The present study shows that the respondents of the study only sought the support and got feedback from barangay leaders and government officials **satisfactorily**.

## 2. Waste Reduction, Reuse, and Recycling

Environmental stewardship is also manifested through waste reduction, reuse, and recycling as shown in Table II.

TABLE II  
MANIFESTATIONS OF ENVIRONMENTAL STEWARDSHIP IN TERMS OF WASTE  
REDUCTION, REUSE, AND RECYCLING

Waste reduction, reuse, and recycling practices	Mean	I	Rank
1. Making double-sided copies of documents/reports or used papers for printing whenever possible.	3.41	VS	2
2. Instead of making individual copies for everyone, advocating using a routing slip and/or posting notices on bulletin board when circulating information to faculty, staff, and students.	3.37	VS	6
3. If applicable, using electronic mail or paperless communication instead of making hard copies of all communications.	3.40	VS	4
4. Encouraging faculty, staff, and students to reuse paper clips, rubber bands, brass fasteners, and other office/school supplies.	3.40	VS	4
5. Participating actively in the observance of the scheduled "Earth Hour" in the school.	3.40	VS	4
6. Seeing to it that wastes in school are properly segregated.	3.23	VS	7
7. Refraining from using plastic and styrofoam as food containers, specially within the school premises.	3.43	VS	1
<b>Over-all Mean</b>	<b>3.38</b>	<b>VS</b>	

According to the EcoWaste Coalition of the Philippines, at least 90 cities and towns have passed ordinances banning or regulating the use of plastic bags, with several more local government units (LGUs) poised to follow suit before the end of 2013 [19].

The respondents rated all the practices **very satisfactorily**. It could be deduced from Table II that refraining from using plastic and Styrofoam as food containers, especially within the school premises is ranked number one by the respondents. Participant D stated that "we were no longer allowed to use plastic when purchasing any dry goods.... as it is already implemented by the Local Government Unit of our municipality as part of their waste reduction project." Participant A also cited that "styros are banned inside the campus". Moreover, participant F quoted that "we are using paper bags instead of plastic bags."

The respondents also make double-sided copies of documents/reports or used papers for printing whenever possible (ranked number two). According to participant G, "we also use scratch paper for in-house transactions like when we make letters, memos, liquidation reports, and others." Making double-sided copies reduces printing costs by 50%. Furthermore, double sided printing saves trees, water, and energy. Finally, double sided printing reduces waste.

## 3. Community Service

Participation of the respondents in environmental stewardship through community service is shown in Table III.

The respondents rated all the manifestations in terms of community service **very satisfactorily**, except for "assisting in coordinating with barangay leaders and local government officials in implementing 'linis drive', tree planting and the like" which is participated by them **satisfactorily**. This is consistent with the result in question number one, which states that the respondents only sought the support and got feedback from barangay leaders **satisfactorily**.

TABLE III  
MANIFESTATIONS OF ENVIRONMENTAL STEWARDSHIP IN TERMS OF  
COMMUNITY SERVICE

Community Service practices	Mean	I	Rank
1. Coordinating with the unit in school that oversees all community service activities related to environmental stewardship.	2.67	VS	5
2. Helping the school in forging formal linkages with government and non-government organizations for environmental stewardship practices.	2.70	VS	4
3. Assisting in coordinating with barangay leaders and local government officials in implementing "linis drive", tree planting and the like.	2.36	S	7
4. Supporting the implementation of projects related to environmental stewardship in partner communities outside of the school.	2.93	VS	2
5. Voluntarily participating in environmental stewardship practices in partner communities outside of the school.	2.6	VS	6
6. Encouraging student organizations to actively involve in environmental stewardship practices in the community.	2.90	VS	3
7. Participating in campaigns that promote environmental stewardship in the school.	3.06	VS	1
<b>Over-all Mean</b>	<b>2.74</b>	<b>VS</b>	

Participating in campaigns that promote environmental stewardship in school and supporting the implementation of projects related to environmental stewardship in partner communities outside of the school are ranked number one and two, respectively. Participant E stated that they are engaged in "environmental talks and seminars for local communities and outreach program with emphasis on environmental stewardship".

Participant H cited that they "have been involved in planting papaya seedlings in Plaridel, Bulacan." Additionally, participants H, I, and J cited the active involvement of employees and students in "civic actions like Fun Run and Coastal Clean-up that promote environmental protection" through the school's extracurricular organization called Paulinian Environmental Society. Participant B and F uttered that they "participate in promoting environmental advocacy by steering Green Fair. It is an activity that showcases researches on environment, quiz bee, cook off festival and a tour at ecological park."

#### 4. Clean and Green Surroundings

Participation of the respondents in maintaining clean and green surroundings can be seen in Table IV.

Peace parks and gardens are integral resources for promoting culture of peace [20].

Table IV shows that valuing the presence of trees and/or plants in the campus is ranked number one. Participant K expressed that "to keep the Paulinian community aware of ecological issues, the Paulinian Environmental Society puts up the SPU Manila Urban Herbal Garden to create an environment that will support alternative medicine." Additionally, participant G stated that their school "has No Smoking policy. Smoking does not only adversely damage the health of the people but it also harmfully damages the viability of plants."

TABLE IV  
MANIFESTATIONS OF ENVIRONMENTAL STEWARDSHIP IN TERMS OF CLEAN  
AND GREEN SURROUNDINGS

Clean and green surroundings practices	Mean	I	Rank
1. Helping in maintaining the cleanliness of the campus.	3.51	VS	2
2. Valuing the presence of trees and/or plants in the campus.	3.83	O	1
3. Supporting the planting of vegetables in the campus.	3.37	VS	4
4. Advocating the use of microfiber mops and cleaning cloths that pick up more dirt and can be laundered instead of disposable mops.	3.14	VS	6.5
5. Supporting the use of environmentally safe, concentrated cleaners, hand soaps, and laundry detergent in school.	3.34	VS	5
6. Promoting the use of Compact Fluorescent Light bulbs (CFLs) instead of incandescent light bulbs in school.	3.14	VS	6.5
7. Supporting the systematic process of waste disposal used in the school.	3.50	VS	3
<b>Over-all Mean</b>	<b>3.40</b>	<b>VS</b>	

#### 5. Leadership Support

Manifestations of environmental stewardship in terms of leadership support in schools in the study can be seen in Table V.

TABLE V  
MANIFESTATIONS OF ENVIRONMENTAL STEWARDSHIP IN TERMS OF  
LEADERSHIP SUPPORT

Leadership support practices	Mean	I	Rank
1. Valuing that the leaders of our school advocate environmental stewardship practices.	3.73	O	2.5
2. Appreciating that our school leaders come up with programs in support of environmental stewardship.	3.80	O	1
3. Being pleased that our school managers are role models of environmental stewardship practices.	3.53	O	6
4. Supporting the top management in informing and involving all the members of the school community of the proper environmental stewardship practices.	3.57	O	5
5. Valuing that the school rewards faculty, staff, and students for their active participation in environmental stewardship programs.	3.52	O	7
6. Appreciating that positive results of waste reduction, reuse, and recycling are communicated to faculty, staff, and students through meetings, e-mails, and/or notices in the bulletin boards	3.67	O	4
7. Being happy that the school achieves sustainable results of its environmental stewardship practices.	3.73	O	2.5
<b>Over-all Mean</b>	<b>3.65</b>	<b>O</b>	

The respondents rated all the indicators as **Outstanding**.

The summary of the five environmental stewardship manifestations is shown in Table VI.

TABLE VI  
SUMMARY OF THE ENVIRONMENTAL STEWARDSHIP MANIFESTATIONS

Environmental Stewardship manifestations	Over-all Mean	Interpretation
Academic Service Learning	2.46	Satisfactory
Waste reduction, reuse, and recycling	3.38	Very Satisfactory
Community service	2.74	Very Satisfactory
Clean and green surroundings	3.40	Very Satisfactory
Leadership support	3.65	Outstanding

The Table shows that the participants rated their participation in academic service learning only satisfactorily,

while they claim that the support of their academic leaders in environmental stewardship is outstanding.

### *B. Manifestations of the Culture of Peace to People Involved in Environmental Stewardship*

#### 1. Inner Peace

Table VII presents the manifestations of the culture of peace by the respondents in terms of inner peace.

TABLE VII  
MANIFESTATIONS OF THE CULTURE OF PEACE IN TERMS OF INNER PEACE

Inner Peace	Mean	I	Rank
1. Enjoying each and every minute of my life.	3.50	VS	2.5
2. Losing interest in interpreting the actions and motives of others.	2.60	VS	6
3. Losing interest in judging myself.	2.48	S	7
4. Becoming more conscious of maintaining a positive relationship with others	3.50	VS	2.5
5. Losing interest in conflict.	2.93	VS	5
6. Having contented feelings of interconnected with others and nature.	3.53	O	1
7. Becoming a role model of a respectful and nonviolent person for my peers, faculty, staff, and students.	3.33	VS	4
<b>Over-all mean</b>	<b>3.12</b>	<b>Acceptable culture of peace</b>	

I = Interpretation

3.51- 4.00 (O) Outstanding Culture of Peace

2.51-3.50 (VS) Very Satisfactory Culture of Peace

1.51-2.50 (S) Satisfactory Culture of Peace

1.00 – 1.50 (NI) Needs improvement

An over-all mean  $\geq 3.0$  = acceptable culture of peace.

Culture of peace is manifested in terms of inner peace. Inner peace must first be created within ourselves, then gradually, this peace will exude to our families and communities [21], [22].

It can be deduced from the table that the respondents of the study manifest inner peace (over-all mean = 3.12). Having contented feelings of interconnected with others and nature is ranked number one. This is followed by the fact that they enjoy each and every minute of their life and they are more conscious of maintaining a positive relationship with others. Participant H explained that “through the tree planting activities that I have attended, I have learned to become more patient and optimistic in my outlook in life.” She added, “the serenity and blissfulness being offered by having greener environment made me become more enduring and positive in taking life’s relationship and adversities.”

#### 2. Respect for Persons

The manifestations of the culture of peace by the respondents in terms of respect for persons are shown in Table VIII.

Peace education should be a central pillar to improving human relations in the family, in schools, at the workplace, within countries and across borders [23].

It could be deduced from Table VIII that the respondents display an acceptable culture of peace in terms of respect for persons (over-all mean=3.49). Recognizing peers, faculty,

staff, and students; and giving constructive criticism for good deeds are ranked number one and two, respectively.

TABLE VIII  
MANIFESTATIONS OF THE CULTURE OF PEACE IN TERMS OF RESPECT FOR PERSONS

Respect for persons	Mean	I	Rank
1. Valuing the cultural diversity of my peers, faculty, staff, and students.	3.47	VS	5
2. Expressing my disagreement upon witnessing acts of discrimination or aggression	3.34	VS	7
3. Dealing with others in a non-violent behavior using non-violent language	3.48	VS	4
4. Using a calm voice with my peers, faculty, staff, and students even when I am upset.	3.45	VS	6
5. Giving my peers, faculty, staff, and students recognition and praise.	3.59	O	1
6. Giving constructive criticism for good deeds.	3.55	O	2
7. Empowering my faculty, staff, and students to liberate their ideas.	3.52	O	3
<b>Over-all mean</b>	<b>3.49</b>	<b>Acceptable culture of peace</b>	

Participant L said that through involvement in nature preservation activities, “my students learned to inculcate discipline and respect; discipline in making peace reign in every relationship they have and respect for the environments’ vast contribution in making life possible.”

#### 3. Solidarity

Table IX shows the manifestations of the culture of peace through solidarity.

TABLE IX  
MANIFESTATIONS OF THE CULTURE OF PEACE BY THE RESPONDENTS IN TERMS OF SOLIDARITY

Solidarity	Mean	I	Rank
1. Consulting with and listening to my faculty, staff, and students when a decision has to be made which will affect them.	3.62	O	1
2. Reaching consensus among faculty, staff, and students when making decisions.	3.44	VS	7
3. Delegating tasks and responsibilities to faculty, staff, and students.	3.48	VS	5
4. Facilitating team work among my faculty, staff, and students	3.50	VS	4
5. Trusting my faculty, staff, and students to work independently	3.55	O	3
6. Using cooperative learning strategies with my faculty, staff, and students.	3.57	O	2
7. Promoting cooperation among the different sectors of the school community.	3.47	VS	6
<b>Over-all mean</b>	<b>3.52</b>	<b>Acceptable culture of peace</b>	

Reference [24] shows that there is lack of mutually beneficial interactions aimed at developing trust, interdependence, and collaboration in “cold peace”. By contrast, “hot peace” involves active collaborative efforts designed to “build bridges” between and among past and present adversaries. Peace, manifested through solidarity, can be seen in EDUCA’s Culture of Peace Project in Lima [25] wherein the culture of peace was assessed through the encouragement for group participation and collaboration. It is necessary to focus on the role of interdependence and cooperation in promoting a culture of peace [26].

As shown in Table IX, the respondents manifest an acceptable culture of peace in terms of solidarity (over-all mean = 3.52). Arranged according to rank, the top two manifestations are: 1) consulting with and listening to my faculty, staff, and students when a decision has to be made which will affect them; and 2) using cooperative learning strategies with my faculty, staff, and students. Participant I claimed that being involved in environmental stewardship “created a stronger bond between me and my students, faculty and staff”.

The summary of the culture of peace manifestations is shown below.

TABLE X  
SUMMARY OF CULTURE OF PEACE MANIFESTATIONS

Culture of Peace manifestations	Over-all Mean	Interpretation (Culture of Peace)
Inner Peace	3.12	Very satisfactory
Respect for persons	3.49	Very Satisfactory
Solidarity	3.52	Outstanding

Table X shows that persons involved in environments stewardship manifest solidarity, respect for persons, and inner peace.

## VI. CONCLUSION

There is still room for improvement in implementing environmental stewardship in schools through academic service learning. Waste reduction, reuse, and recycling, community service, and clean and green surroundings are implemented very satisfactorily in schools. Administrators of schools in the study lead their staff and students in implementing environmental stewardship.

Environmental stewardship fosters solidarity, respect for persons, and inner peace. It could also be concluded that the respondents display acceptable culture of peace.

It would be good to highly encourage more academic and non-academic personnel and students to be involved in environmental stewardship. An environmental stewardship program should be in place in every school. Academic service learning could be further strengthened. Moreover, to ensure the success of school-sponsored nature preservation activities in the community, there is a need to seek the support of barangay leaders and government officials in implementing and evaluating the activities.

Aside from that, there is a need for schools to be more conscientious in reducing, recycling, and segregating waste. Compact Fluorescent Light bulbs (CFLs) should be used instead of incandescent light bulbs.

Schools could also consider rewarding faculty, staff, and students for their active participation in environmental stewardship programs.

This researcher did not find any past related studies linking environmental stewardship and culture of peace. Thus, there is a great potential for environmentalists and peace advocates to further explore this topic. Finally, in terms of process, the study could be tried on a bigger sample, and other

methodologies like case study and ethnography could be employed.

## ACKNOWLEDGMENT

The author thanks SPU Manila High School class '62 for the Research professorial grant that enabled her to complete this research.

## REFERENCES

- [1] unesdoc.unesco.org Retrieved on March 20, 2014.
- [2] World People's Blog: Betty A Reardon, <http://word.world-citizenship.org/wp-archive/883>, Retrieved on August 13, 2013.
- [3] Mandal, M. "Peace Education: The Role of Teacher in Promoting Peace." *Indian Streams Research Journal*, Volume 3, Issue. 3, April. 2013. Retrieved from [www.isrj.net](http://www.isrj.net) on August 11, 2013.
- [4] Bajaj, M. & B. Chiu. "Education for Sustainable Development as Peace Education". *Peace & Change*, Vol. 34, No. 4, October 2009.
- [5] [http://www.nepa.gov.jm/student/resource-material/pdf/Environmental\\_Stewardship.pdf](http://www.nepa.gov.jm/student/resource-material/pdf/Environmental_Stewardship.pdf) Retrieved on October 6, 2013.
- [6] Berry, R. "Creation Care: Stewardship or What?" *Science & Christian Belief*, Oct 2012 Vol. 24 Issue 2 pp. 169-185. Retrieved from <http://ehis.ebscohost.com/> on August 12 2013.
- [7] <http://www.stjuandiego.org/pdf/CatholicSocialTeaching.pdf> Retrieved on September 1, 2013.
- [8] <https://biblia.com/bible/niv2011/Ge2.15> Retrieved on August 8, 2014
- [9] M. Glodava, personal communication, February 7, 2014.
- [10] <http://www.gov.ph/> Retrieved on August 25, 2014.
- [11] Glogowski, K. *Peace Education Program*. Teachers Without Borders. Retrieved from <https://www.achva.ac.il/sites/default/files/achvafiles/r%26d/institute/rd/PEP> on August 12, 2013.
- [12] <https://www.achva.ac.il/sites/default/files/achvafiles/r%26d/institute/rd/PEP> (Peace Education Program) Retrieved on August 11, 2013.
- [13] <http://www.uplb.edu.ph/> Retrieved on August 25, 2014
- [14] <http://www.mc.edu.ph/> Retrieved on August 25, 2014.
- [15] <http://www.spumanila.edu.ph/> Retrieved on August 25, 2014.
- [16] [http://currentnursing.com/nursing\\_theory/](http://currentnursing.com/nursing_theory/) Retrieved on August 25, 2014.
- [17] Joseph, P. & S. Efron. "Seven Worlds of Moral Education". *Phi Delta Kappan*, Vol. 86, No. 7, March 2005, pp. 525-533.
- [18] Labawig, M. *Leadership Effectiveness of Barangay captains: Its Implication to Barangay Development*. Master's Thesis. Saint Louis University, 1999. Baguio City.
- [19] <http://newsinfo.inquirer.net> Retrieved on August 25, 2014.
- [20] Bebrrier, M. "The Peace Path of the Cleveland Cultural Gardens: Making Place for Cultures of Peace". *Peace and Change*. Vol. 37. No. 3 July 2012.
- [21] Kraft, K. *Inner Peace, World Peace: Essays on Buddhism and Nonviolence*. 1992.
- [22] Rapsas, T. *Do you have inner peace?* Retrieved from <http://www.patheos.com/blogs/wakeupcall/2012/01/do-you-have-inner-peace-ask-yourself-these-12-questions/> on September 22, 2013.
- [23] Murithi, T. "An African Perspective on Peace education: Ubuntu Lessons in Reconciliation". *International Review of Education* 55:221–233. Springer 2009.
- [24] Kesharwani, P. Important Need of Future: Peace Education. *Indian Streams Research Journal*, Volume 3, Issue. 4, May. 2013. Retrieved from [www.isrj.net](http://www.isrj.net) on August 11, 2013.
- [25] [http://www.haguepeace.org/files/morePeaceLessons/Culture%20of%20Peace%20in%20School%20Community%20\(EDUCA%20Peru\).pdf](http://www.haguepeace.org/files/morePeaceLessons/Culture%20of%20Peace%20in%20School%20Community%20(EDUCA%20Peru).pdf) Retrieved on September 15, 2013.
- [26] Fry, D. & M. Miklikowska. Culture of Peace. Psychological Components of Sustainable Peace. *Peace Psychology Book Series*. Retrieved from <http://link.springer.com/> on Aug 12, 2013.