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Actions That Build Peace from the Voices of Teachers Affected by the Armed Conflict in Colombia

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Abstract: For decades, the armed conflict in Colombia has profoundly impacted across various domains, causing psychosocial, economic, environmental, political, and moral damages throughout the country. One of the most affected sectors has been education, which involves all stakeholders within the educational system, particularly teachers who have directly or indirectly experienced this violence. This article, stemming from research on the resignification of armed conflict and peacebuilding, focuses on how teachers have transformed these impacts into educational actions that contribute to peacebuilding. We analysed the experiences and reflections of 412 participating teachers on-site in five conflict-affected zones in Colombia. Four main categories emerged: (1) psychosocial actions, (2) responsible teaching practices, (3) pedagogical actions, and (4) discussion and reflection spaces. These findings reveal insights not only about the actions that foster peace through school activities but also those within homes and, importantly, the work on oneself. While these actions may not be adopted by all teachers and do not guarantee immunity against future violent events, we believe this analysis could greatly benefit humanity. It prepares us to prevent and confront various forms of aggression, while also assisting in reframing everyday events that could nurture a vulnerable society suffering in silence.

Keywords: educational actions; peace; teachers; armed conflict; Colombia

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Citation: Aristizábal, Luz Adriana, and Adriana Inés Ávila. 2024. Actions That Build Peace from the Voices of Teachers Affected by the Armed Conflict in Colombia. *Social Sciences* 13: 597. https://doi.org/10.3390/socsci13110597

Academic Editor: Nigel Parton

Received: 14 August 2024
Revised: 17 October 2024
Accepted: 31 October 2024
Published: 4 November 2024
Corrected: 25 November 2024

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1. Introduction

> "Life in rural schools was very difficult due to issues related to the armed conflict, but it was beautiful because I worked together with children and willing parents who taught me to be a teacher that, even though I'm not with them now, I will accompany them for the rest of their lives through their memories." (Teacher's testimony)

This article presents a study exploring the life narratives of one group profoundly affected by the armed conflict in Colombia: teachers. This research aimed to amplify their voices, recognising their roles as educators who have emerged as social leaders and exemplars of peace within their communities, despite enduring profound losses, including the violent deaths of loved ones, prolonged forced disappearances, displacement, or the recruitment of their students by illegal armed groups (GAGs). To achieve this, this study employed a qualitative methodology grounded in dialogue and narrative design. The narratives and experiences of 412 teachers from five conflict-affected regions in Colombia—Antioquia, Arauca, Caquetá, Chocó, and Norte de Santander—served as the foundational data. These narratives were treated as units of analysis, constructed during the interactive process of interviews and workshops. The objective of recognising the voices of teachers was to address the question: What actions contribute to peace from the perspective of educators affected by the armed conflict?

This intention seeks to analyse the educational dimension within the context of the armed conflict in Colombia. It aims to identify how teachers and the educational system

have had to adapt and transform amid violence to continue their educational mission, serving as a refuge and source of hope for children and youth. Highlighting the actions undertaken by teachers in the midst of conflict represents a significant example for those who believe that education is a crucial solution in peace processes.

The article proceeds by presenting an overview of the armed conflict in Colombia, with an emphasis on educational aspects and significant initiatives developed by the national government. Subsequently, the materials and methods employed in the research are described, followed by the results and discussion sections, which provide a detailed analysis, initial and emergent codes, as well as relational maps constructed using NVivo software. The article concludes with key findings that underscore the most significant achievements of the study.

1.1. Education and Conflict in Colombia

Colombia has endured decades of internal armed conflict characterised by confrontations between the government, guerrilla groups such as the FARC (Fuerzas Armadas Revolucionarias de Colombia) and the ELN (Ejército de Liberación Nacional), as well as paramilitary forces and other criminal organisations. This conflict has had profound social, political, and economic repercussions, particularly affecting rural and marginalised populations (Camargo et al. 2020; Ochoa and Mejía 2022; Bernal et al. 2024).

The complexity of the armed conflict in Colombia has been exacerbated by factors such as drug trafficking, socioeconomic inequality, and institutional weakness in certain regions. This violence has resulted in mass population displacements, systematic violations of human rights, and severe impacts on social cohesion and citizen security (Cárdenas 2018; Franco et al. 2006). The Unique Victim Registry (Registro Único de Víctimas—RUV) reports a historical cumulative total of 8,578,124 displaced individuals as of 31 December 2023. The RUV is part of the victims' unit system established by Law 1448 of 2011, aimed at protecting, assisting, and providing comprehensive reparation to the victims of the conflict in the country.

The armed conflict in Colombia has had devastating impacts on the educational sector, severely affecting both educators and students (Grueso 2023). Teachers have been subjected to violence and threats from various armed actors, creating an environment of insecurity that hinders their teaching efforts and diminishes educational quality (Hernandez Varona 2024). These attacks have led to the forced displacement of educators and the closure of schools in conflict zones, depriving thousands of children and young people of their fundamental right to education (Rodriguez and Sanchez 2012). Over decades of conflict, numerous cases of violence against educators and students have been documented, resulting in a significant deterioration in access to education and teaching conditions. Colombia has been declared one of the most dangerous countries for educators (GCPEA 2022).

Since the onset of the armed conflict, educators have been targeted by threats, intimidation, kidnappings, and murders perpetrated by illegal armed groups and other parties to the conflict. Data indicate that between 1986 and 2020, at least 1140 teachers were murdered in Colombia (Fundación Compartir 2021). Additionally, it is estimated that between 1985 and 2012, more than 15,000 children and adolescents were forcibly recruited by armed groups (Coalition to Stop the Use of Child Soldiers 2012). Schools have frequently been attacked militarily or used as bases for illicit activities, fostering an atmosphere of fear and mistrust within the educational community. According to the Truth Commission (2022), between 1986 and 2021, there were 881 reported incidents affecting educational communities during the armed conflict at the hands of all armed actors.

Such impacts, alongside the violence directed at educational actors, involve damage to infrastructure and inadequate resource utilisation, resulting in precarious teaching and learning conditions that sometimes impede the continuation of educational processes. This creates significant disparities in access to education between urban and rural areas affected by the conflict, as noted by Wharton and Uwaifo Oyelere (2011). Consequently, violence has undermined educational conditions, disproportionately affecting rural areas. According

to Noguera Montoya (2018), there is a three-year difference in learning levels between children in urban areas compared to those in rural regions, even when they are in the same grade. Moreover, only half of the children and young people in rural areas who gain access to education progress beyond primary school, resulting in an average of just five years of education for rural children.

The presence of armed groups in certain communities has created a coercive atmosphere that prevents both teachers and students from conducting their academic activities safely and effectively (Amar and Aparicio 2020). Psychologically and emotionally, both educators and students have suffered due to the ongoing violence and insecurity. This has impaired their ability to focus on learning and has contributed to a cycle of hopelessness and demotivation within the affected educational communities. The impact of this violence has directly influenced educational quality and the availability of professionals willing to work in conflict-affected areas (Torres Madroñero et al. 2021).

The negative effects on the quality and coverage of education as well as the impact on teachers due to violence have been examined by various authors. Lizarralde (2003) studied some of the psychological impacts experienced by teachers working in areas severely affected by armed conflict, identifying responses such as normalisation, indifference, and isolation among educators. Romero Medina (2012) conducted a documentary study on the effects on education in the department of Antioquia (Colombia) during the period from 1985 to 2005, noting impacts on physical spaces, territory, bombings, school occupation by armed actors, the presence of landmines, threats, displacements, murders, and the recruitment of children and adolescents. Palacios Tovar (2017) conducted a literature review that highlighted the macro-level influences of the conflict at the national or regional scale. Patiño Perez (2017) described the influence of armed conflict on students' academic performance in a municipality in the department of Cauca. Osorio González (2016) documented the impacts suffered by students' families in a school in the Nueva Colonia district of Urabá Antioqueño. Collectively, these studies not only reveal the extent of the impacts and victimisations but also underscore the potential role of education as a space for peacebuilding.

1.2. Education and Peace

Over the past decade, numerous studies have emphasised the importance of education as a fundamental tool for peacebuilding in contexts of armed conflict (Torres Madroñero et al. 2021). Novelli (2015) has investigated how educational policies can influence contexts of conflict and post-conflict, highlighting how education can contribute to social stability and cohesion, as well as how certain educational approaches may exacerbate tensions. Similarly, the work of Nesterova et al. (2022) explores the relationship between education and peacebuilding in post-conflict contexts, paying particular attention to how educational systems can transform conflicts through peace-orientated policies and practices in affected communities.

Prominent global leaders have also underscored education as the principal pathway to peace. Nelson Mandela stated that "education is the most powerful weapon which you can use to change the world" (Mandela 2003, p. 215). Malala Yousafzai, a Nobel Peace Prize laureate, has advocated for education as a fundamental right capable of transforming entire societies and promoting global harmony (Yousafzai 2013). Additionally, Kofi Annan, former Secretary-General of the United Nations, asserted that "education is the key to peace and sustainable development" (Annan 2001, p. 34). These voices highlight how education not only fosters knowledge but also promotes intercultural understanding, tolerance, and the peaceful resolution of conflicts.

In light of the aforementioned, several historical actions have diligently aimed to build peace through education amidst armed conflict:

Promotion of Peace Values in the Educational Curriculum: This involves integrating peace education into school programs to foster a culture of peace from early childhood (Salas and Rosero-Cabrera 2020; Toro Osorio et al. 2021).

Training Teachers in Peace Methods and Approaches: Educators are equipped with pedagogical strategies that promote peaceful conflict resolution and intercultural dialogue (Galtung 2006). Teacher training in peace competencies helps create inclusive and safe school environments where students learn to respect differences and collaborate constructively (Tejeda García and Del Pozo Serrano 2016; Oliveros 2024).

Inclusion of Human Rights and Conflict Resolution Topics in the Classroom: Subjects such as human rights, social justice, and non-violence are integrated into students' daily learning. According to UNESCO, the integration of peace education into school curricula not only helps students understand and appreciate diversity but also strengthens their abilities to resolve conflicts peacefully (Sagrado 2023; Socarrás 2024).

Promotion of Safe and Inclusive Spaces in Schools: Educational environments are developed to foster inclusion, mutual respect, and peaceful coexistence among students from diverse backgrounds (Valdés-Morales et al. 2019; Clavijo-Castillo and Bautista-Cerro 2020; Pasallo-Zepeda 2021).

These studies underscore the significance of education as a powerful tool for consolidating peace in contexts of armed conflict, providing concrete strategies and empirical evidence on how educational practices can positively transform social dynamics and contribute to sustainable peace in affected communities. However, these actions have often been conceived and designed from an external perspective that analyses the effects of violence and assigns educators the responsibility of teaching for peace.

1.3. Peacebuilding in Colombia

Since the 2000s, Colombia has undertaken significant efforts to pursue a negotiated resolution to its protracted conflict. The 2016 Peace Agreement between the government and the FARC aimed to end decades of hostilities and establish a framework for national reconciliation (Tellez 2019; Cárdenas 2020). This agreement represents a crucial milestone; however, its implementation faces substantial challenges related to security, transitional justice, and rural development (Rettberg 2020). Within this framework, the Truth Commission was established as a temporary, independent body tasked with investigating the causes and impacts of the armed conflict in Colombia. Its primary mission was to collect testimonies and evidence to construct an inclusive and comprehensive narrative of over fifty years of conflict, thereby acknowledging the roots of violence and the experiences of victims.

In relation to education, the Truth Commission specifically identifies education as a transformative tool. This is predicated on the idea that future generations should learn about the conflict through a narrative that fosters peace and reconciliation rather than perpetuating resentments or divisions. The Commission recommended the integration of content addressing the history of the conflict and human rights into the educational system, proposing programs that promote respect for diversity, empathy, and peaceful coexistence, which culminated in key recommendations for the Peace Chair initiative.

One of the innovative components of the peace agreement was the inclusion of the Peace Chair, a national educational initiative aimed at promoting values of peace, coexistence, and human rights. Established under Decree 1038 of 2015, the Peace Chair is implemented as a transversal subject across all official and private educational institutions at the preschool, primary, and secondary levels. Its objectives include fostering the acquisition of knowledge and competencies related to territory, culture, economic and social context, and historical memory, with the aim of reconstructing the social fabric, promoting general prosperity, and ensuring the effectiveness of the principles, rights, and duties enshrined in the Constitution. Fundamental aims of the Peace Chair include contributing to learning, reflection, and dialogue regarding a culture of peace, education for peace, and sustainable development (Government of Colombia 2015).

This initiative addresses the need to cultivate a culture of peace within schools to prevent the recurrence of conflict and to foster reconciliation among various sectors of Colombian society. In the classroom, teachers are trained to facilitate discussions on

sensitive topics such as the history of the conflict, human rights, and the construction of durable peace.

Bellino et al. (2022) characterise the Peace Chair as a relatively unique educational policy in that it mandates peace education. His studies indicate that, while innovative as an educational reform amid a national peace process, the Peace Chair bears resemblance to the citizenship standards and competencies promulgated in 2004, as both initiatives aim to contribute to a more peaceful and democratic society and are generally realised within the domain of social sciences. However, the author also highlights how the Peace Chair "created an opening for substantive curricular inclusion of historical memory, reinforcing the impression that the policy aimed to enhance the historical coverage of issues and processes related to conflict and peace" (2022, p. 25). Ultimately, all initiatives are actualised through the actions of teachers; thus, the study described in this article focuses on elevating the voices of educators as indispensable actors in the peacebuilding process.

These challenges faced by rural educators are poignantly illustrated by the reflections of a teacher mentioned at the beginning of this introduction, who noted the difficulties of teaching amidst the armed conflict yet emphasised the beauty of their experiences with students and supportive parents. This sentiment encapsulates the resilience and dedication required to foster a nurturing educational environment in such contexts. It also underscores the importance of initiatives like the Peace Chair, which aim to create spaces for healing and dialogue. By integrating peace education into the curriculum, educators are not only addressing the historical roots of conflict but also empowering future generations to envision a more harmonious society. Thus, the voices of teachers are integral to understanding and advancing the peacebuilding process in Colombia.

2. Materials and Methods

2.1. Study Type

This study adopts a qualitative approach, focusing on the interpretation of phenomena within their natural context and capturing the perspectives of educators affected by the violence associated with the armed conflict in Colombia. These teachers have experienced these events either directly or indirectly and actively engage in their roles (Pérez Guadalupe 2000). The aim is to explore the pedagogical practices of these educators in relation to the conflict and how such practices may either promote or hinder its persistence, taking into account their expressed thoughts, feelings, actions, cultural patterns, and interpersonal relationships—areas effectively addressed by qualitative research (Lerma 2009). Furthermore, theoretical frameworks from socioconstructionism (Gergen 1985; Ibáñez and Jiménez 2001) and situational analysis (Clarke et al. 2022) are integrated to enrich the analysis.

2.2. Research Design

The research design is grounded in narrative methodology, also known as the dialogue method (Arias Cardona and Salgado 2015). Participants' accounts were constructed through interaction, representing lived realities that were subsequently analysed. In this context, the data were not regarded as pre-existing or absolute; rather, they were co-constructed during the process of establishing diverse practices that emerged within social, historical, and geographical contexts, drawing on interpretations of knowledge, beliefs, and motivations (Arias Cardona and Salgado 2015). This narrative approach was pivotal, as participating teachers experienced their lives narratively, establishing a connection between their experiences and their stories. Consequently, they became narrators of their own histories, which in turn enrich the narratives of their students (Sarbin 1986, cited in Domínguez De la Ossa and González 2013).

2.3. Population and Sample

The study involved 412 teachers, of whom 337 participated in focus groups—18 of whom also took part in individual interviews—while 75 were engaged exclusively in individual interviews. Among the participants, 251 were women and 161 were men, all

affiliated with institutions of early childhood, primary, secondary, and higher education that had been affected in various ways by the armed conflict in Colombia. In this research, "affected" is defined as any damage or detriment arising from social violence, including displacement, physical and psychological harm, and various forms of loss (Aristizábal 2019).

The sample size exceeded initial expectations and was primarily determined by the willingness of invitees to participate. A non-probability purposive sampling method was employed, targeting affected teachers across five regions of the country through a snowball sampling approach initiated from contacts established with public educational institutions and select private ones in urban areas. Nineteen public and one private educational institution participated; approximately four institutions per region visited. Four of the public institutions were located in rural areas, and some of their teachers participated in synchronous face-to-face meetings. Some educators had previously worked in rural schools, while others had developed their careers in urban settings and opted to withhold their background information.

The departments visited during the research, reflecting the impact of the armed conflict, included Antioquia (58 teachers), Arauca (85 teachers), Caquetá (70 teachers), Chocó (108 teachers), and Norte de Santander (91 teachers). These departments were selected based on Decree 1650 of 2017, which prioritised attention to municipalities most affected by the armed conflict (ZOMAC) (Presidency of the Republic of Colombia 2017). Five municipalities were randomly selected, each representing one of the five principal regions of the country: Caribbean, Orinoquia, Amazonia, Pacific, and Andean, excluding the Insular region. The focus of the study was not on measurement but rather on understanding social phenomena in their full complexity, necessitating consideration of the social, cultural, and historical contexts in which the teachers are situated (Crouch and McKenzie 2006).

2.4. Instruments for Data Collection

The primary instrument employed was the semi-structured interview, chosen for its flexibility and depth in exploring social issues such as armed conflict. Following Taylor and Bogdan (2000), these interviews provide a broad framework for examining various situations or individuals at a specific moment, allowing for the assessment of a considerable number of participants within a short timeframe. For this study, the interviews were designed in advance and validated by three experts in the field, ensuring alignment with the study's objectives.

Additionally, workshops and focus groups were employed as complementary methods for data collection. These instruments facilitated interaction among participants, promoting the exchange of experiences and enriching the information gathered (Krueger and Casey 2015). Focus groups allowed for the exploration of perceptions and attitudes, fostering a dynamic analysis through reflection on individual and collective opinions (Morgan 1997). Workshops, in contrast, were designed to stimulate creativity and collaborative work, creating an atmosphere of trust essential for obtaining meaningful data (Lauttamäki 2014). The combination of these methods diversified the sources of information and enhanced the validity of the study's findings.

2.5. Methodological Procedure

To address our research question regarding actions that promote peace through the educational practices of teachers affected by armed conflict in Colombia, we established objectives and complementary questions that facilitated an in-depth exploration of specific experiences and enabled comparison of responses. All participating teachers were informed about the purpose of the study, and equality of treatment in both open and closed questions was ensured. The initial questions were designed to understand the context of the conflict, recognising the differences in regional and temporal impacts, which generated considerable interest among the teachers in learning about their colleagues' experiences under various conditions.

This article is based on qualitative data obtained through in situ interviews and focus groups. The teachers shared their experiences on a range of topics, including the characteristics of the conflict in their areas, its personal and professional impacts, and the actions that promote peacebuilding. We focused on the pedagogical practices of the teachers and how these contribute to the peace process in the region, exploring what they said, thought, felt, and did in their interpersonal relationships. With approximately 15 years of experience in this methodology, the researchers were able to observe and evaluate the interactions of the teachers, ensuring that the narrative exercise fostered ongoing reflective development.

Interviews, lasting between 20 min and 2 h, were conducted in spaces chosen by the teachers for their comfort, such as empty classrooms or libraries. Focus groups were organised in main classrooms and, in some instances, at other educational centres, divided into sessions for primary and secondary teachers. The researchers' experience as educators facilitated interaction with the teachers, allowing focus groups to be scheduled without disrupting academic activities, thereby maximising participation during their free time.

2.6. Ethical Considerations

Although qualitative aspects, such as actions that promote peace, are not easily measurable, NVivo software (version 14) enabled us to organise the information and conduct a rigorous coding process using open, axial, and selective coding methods as suggested by Glaser and Strauss in Grounded Theory, complemented by Charmaz's (2014) constructivist perspectives. We identified 1549 codes, which were subsequently grouped into 18 subcategories and 4 main categories. While we cannot claim that our findings represent all actions taken by teachers in Colombia to build peace through their roles, nor can we assume that all teachers have engaged in these actions or that they produce the same effects for everyone involved, we assert that analysing these contributions provides valuable qualitative insights into the experiences of teachers who take peace seriously. Through this article, their voices resonate to raise awareness and mobilise all those who have the opportunity to teach in their daily lives.

2.7. Data Analysis

In this study, content analysis was chosen as the primary methodology due to its capacity to provide a deep and structured understanding of teachers' perceptions. This approach allows for the identification and classification of significant patterns within qualitative data, facilitating the exploration of recurring themes that may not be evident in a superficial analysis (Hsieh and Shannon 2005). Furthermore, content analysis is particularly useful in educational contexts, as it enables the contextualisation of participants' experiences in relation to factors such as race, ethnicity, and social class, which is fundamental for capturing the complexity of their perspectives (Elo and Kyngäs 2008). This methodology also offers a systematic framework that supports data triangulation and the validation of findings, enriching the credibility of the study and ensuring that teachers' voices are respected within a respectful and ethical research environment.

3. Results and Discussion

Examining statistics regarding teachers affected and/or murdered to varying degrees by the armed conflict in Colombia reveals a pressing social issue that demands urgent attention. However, focusing solely on alarming figures is inadequate, particularly when many contributing factors lie beyond our control. This article presents a series of elements that contribute to peace, drawing from the experiences of teachers impacted by the armed conflict. While it may not guarantee the eradication of violence, it serves as a valuable guide for mitigating its impact and preventing its recurrence.

One teacher's testimony exemplifies this point:

> "My students have taught me to be a better teacher [...] Many times, I didn't know what to do or say, but their questions, their initiatives, and their very lives

> led me to create something new, something that hadn't previously occurred to me, provoking laughter, reflection, and very positive change [...] For example, they taught me that music and play, in addition to making lessons enjoyable, also serve to teach mathematics. I had to learn to utilise everything around me to educate them. . . because we had no resources [...] I would have them count chickens, leaves on a tree, the minutes and seconds of a song, the ingredients of a dish, etc."

This testimony clearly illustrates that education transcends the confines of home or school; it is a social matter that encompasses all spheres of global sustainability. Regardless of profession, economic status, race, ethnic origin, religious beliefs, age, or other factors, we are all both teachers and learners, as we always have something to teach and learn from one another. In this interaction of roles, a key component emerges: creativity, which can be nurtured even in the face of limited resources by responding to contextual needs, leveraging available assets, and developing new teaching strategies. Embracing this ethos of dialogue and creativity brings us closer to practicing peace as a principle and value that shapes our behaviours.

It is important to note that this research also identified some teachers who expressed indifference towards the topic of peace; most of these individuals had not directly experienced the impacts of the armed conflict. A few indicated that "teaching about peace is a matter for the 'ethics and values' or 'social sciences' curriculum," stating, "each does what they are supposed to," or "that topic isn't my responsibility." Some chose to maintain distance or strictly adhere to their contractual obligations as dictated by their salaries. Despite this, this article presents a unique opportunity to broaden the understanding of peacebuilding experiences among many teachers who have undergone processes of personal redefinition and transformation. Subsequently, these experiences impact their immediate and broader environments: family, students, neighbours, community, and now those who read this article and engage in this discourse.

All interviewed educators had been affected by the armed conflict, either directly or indirectly. Most acknowledged undergoing an inner transformation that guided them to change the lives of their students through everyday educational practices. One teacher remarked, "For me, it is a great satisfaction to see that the most problematic student, the one who fought the most with others, is now the leader of the group, and moreover, he practises what I have taught him about managing emotions. . ." This represents a bidirectional recovery process woven into the profound bond between teacher and student, significantly contributing to peacebuilding.

The educators articulated the impacts of armed conflict as deeply painful episodes in their histories, which they have either endured or are currently experiencing. Many emphasised their faith in God as a crucial element in fostering forgiveness, reconciliation, and rebuilding. Some spoke with nostalgia while recognising that these experiences have, in a sense, deepened their humanity, sensitivity, and empathy towards the suffering of others. They acknowledged their significant responsibility to serve as role models or heroes for their students.

> "I believe that without God, I would not have been able to overcome this phase of my life. Witnessing the murder of my nephew and the abduction of my husband was devastating [...] Yet God provided me with an inner strength that I cannot adequately explain... it is as if He taught me to perceive things differently... I understand that I suffer, but so do they... I do not justify their actions, ever, but I strive to comprehend their lives, which aids me in forgiving, reconciling with my past, and guiding my children and students. If I do not learn this, how can I teach them?" (Testimony of teacher)

The under-representation of spirituality in academic literature is a notable phenomenon, particularly within the educational context. As highlighted in the testimony of a teacher, their faith was instrumental in overcoming profound personal trauma. This experience

resonates with the study's findings, which indicate that the "presence of God" serves as a vital source of strength and motivation for many educators, suggesting a model of love and teaching that significantly influences their practice in crisis situations.

Cole (2021) emphasises that spirituality not only impacts the emotional and social development of adolescents but also affects educators, creating cyclical enrichment of the educational environment. The teacher's account exemplifies this dynamic, illustrating how their faith fosters empathy and understanding of suffering, aligning with the observations made by Miller and Thoresen (2003). They argue that integrating spirituality into teacher training could enhance the educational experience for both educators and students. When considering Palmer's (1998) perspective, which advocates for a profound connection with oneself and the surrounding environment, it becomes evident how spirituality can act as a bridge between teachers' self-understanding and their classroom practices.

By incorporating these perspectives, a more holistic understanding of the educational process emerges. Scholars such as Zohar and Marshall (2004) concur that recognising spirituality as an integral aspect of teaching life is essential for fostering meaningful relationships within the classroom. The teacher's testimony underscores this notion, highlighting the importance of learning and understanding in order to effectively teach: "If I do not learn this, how can I teach them?" Thus, the interplay between these viewpoints underscores the necessity of exploring spirituality not merely as an individual element but as a transformative factor in the overall educational dynamic.

Building on this foundation, incorporating spirituality into teaching practice not only enriches the teacher–student relationship but also manifests in specific actions that educators employ to establish a peaceful classroom environment. Drawing on data collected through interviews, workshops, and focus groups, we employed NVivo software (version 14) to conduct cluster analysis—a multivariate statistical technique that enabled us to categorise teaching actions based on their homogeneity (see Figure 1). This descriptive approach facilitated the identification of key actions prioritised by educators in their peacebuilding efforts, revealing four primary categories: (1) psychosocial actions, (2) responsible teaching practices, (3) pedagogical actions, and (4) spaces for discussion and reflection. All codes depicted in Figure 1 belong to one of the aforementioned categories. By integrating spirituality into this analysis, we can observe how educators' beliefs not only influence their internal motivation but also shape the structure of their teaching and the cultivation of a peace-promoting environment, reinforcing the importance of considering these elements in the development of effective educational practices.

According to Figure 1, it is evident that most actions are interconnected, indicating an interaction among the cods highlighted by the teachers, and that peace is constructed through this interplay. All the impacts that teachers have endured due to armed conflict have facilitated what Rodríguez Gómez and Restrepo Gil (2024) term "pedagogical subjectivity," referring to personal ways of teaching, relating to knowledge, and establishing connections with the educational community. Thus, the actions discussed in this article respond to the subjective experiences of affected teachers, which are often shaped by the complex contexts in which they teach and by the personal and social transformations that lead them to contribute in these ways.

In analysing their responses, a particular action mentioned by some teachers stands out, as it does not correlate with other actions, such as teaching with love (see Figure 1), which will be discussed in the category of responsible teaching. This observation also paves the way for further studies that wish to delve deeper into this area.

The hierarchical code map shown in Figure 2 illustrates the organisation of codes identified in the focus groups and interviews. Each category is marked by a different color. It is clear that the categories of psychosocial actions and responsible teaching practices represent the most frequently referenced patterns by the teachers. Emphasising these categories in practice is crucial to achieving more solid and visible results in peacebuilding processes.

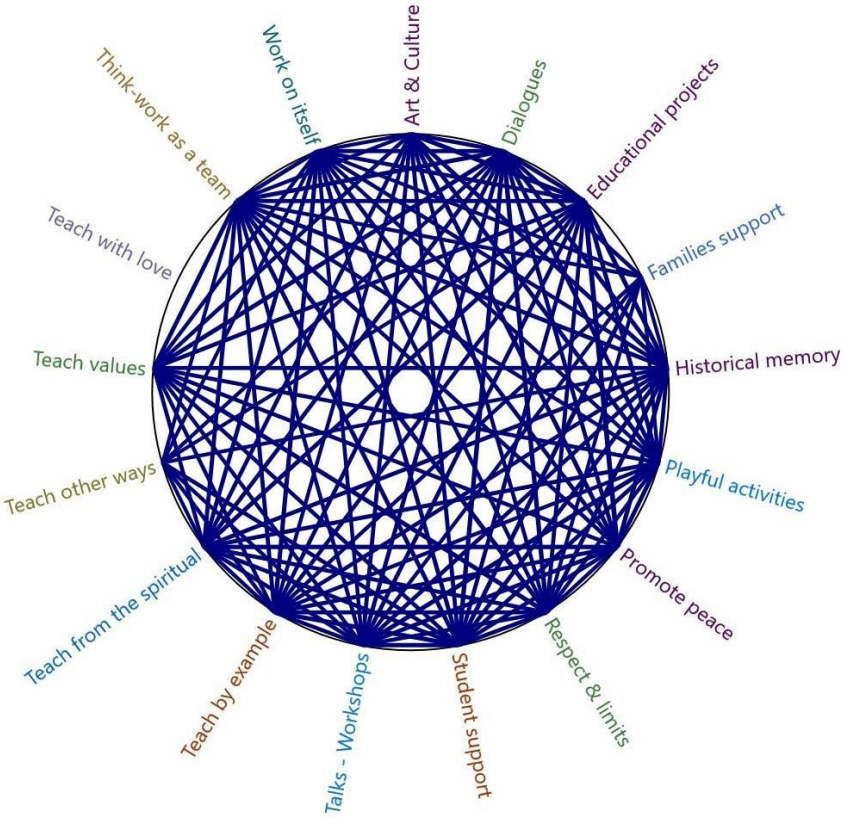


Figure 1. Elements clustered by similarity of words. Source: NVivo (14 version).

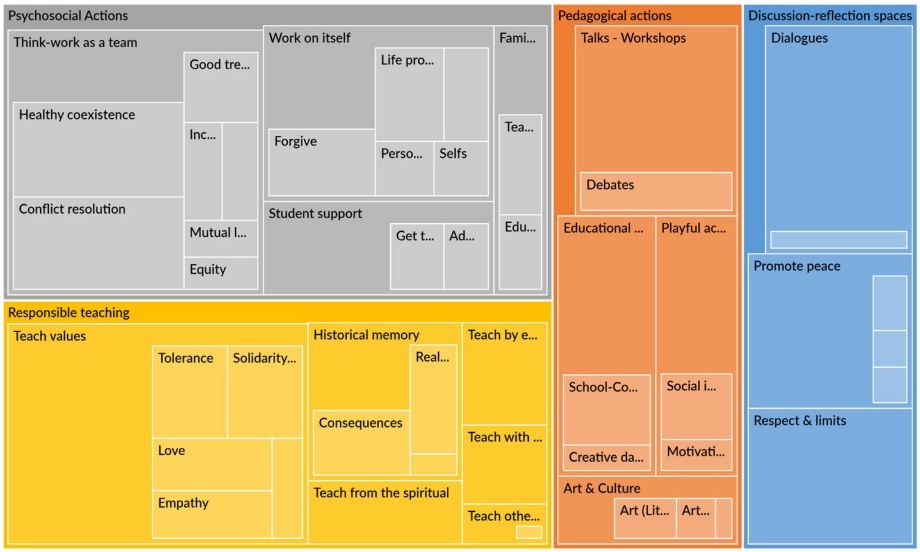


Figure 2. Hierarchical map of codes. Source: NVivo (14 version).

3.1. Psychosocial Actions

> "The work on peace has been significant, not only with the students but also within ourselves. They teach us about the best ways to teach about peace in such violent times. [...] I've had to control my anger and calmly approach them to say, let's think and find a solution together." (Teacher's testimony)

This category describes a range of actions that fall outside the specific role of the teacher but significantly contribute to peacebuilding and the promotion of resilient and harmonious societies. While some educational institutions in Colombia have the support of

a psychologist or a psychoeducator, this is often insufficient to meet the high demand from students and their needs. Therefore, integrating psychosocial actions into the teacher's role can have a substantial impact on the teachers themselves, their students, and consequently, on society.

> "I am everything to my students; for some, I am their teacher, while for others, I am also their psychologist or mother. It is very hard to educate in these times; our students have many unmet needs, and their parents no longer have time for them. They do not come when called, and it seems as though they do not care about what happens to their children. Many times, I sit down to listen to my students, to try to understand them, and to show them that life is more than what they see...". (Teacher's testimony)

This testimony resonates with the literature suggesting that education should not be limited to the mere transmission of knowledge but must also address the emotional and psychological needs of students (Reinke et al. 2011). This duality in the role of the educator, where responsibilities extend beyond academic instruction, is essential for creating an inclusive and empathetic educational environment. According to Bourdieu (1990), educators must recognise the cultural and emotional capital of their students, which entails adapting to the realities they face outside the classroom. Furthermore, the research conducted by Maricuțoiu et al. (2023) highlights that the subjective well-being of teachers, based on a strong sense of self-actualisation, is significantly related to the quality of interactions between students and teachers, the well-being of students, and student engagement.

Conversely, as illustrated in the hierarchical map (see Figure 2), the subcategory of empowering students in teamwork and critical thinking emerges as the most frequently cited. Some educators noted that "it is necessary for students to learn to work as a team [...]; they must see themselves as a unit in order to understand that both their needs and those of their peers are important; otherwise, they will continue to compete selfishly for their own interests". Thus, an emphasis on healthy interactions and conflict resolution underscores the central tenets of this approach, suggesting the need for greater focus on these areas, which are also explored in the Peace Chair, as derived from the analyses conducted by the Truth Commission in Colombia. Additional research underscores the crucial role of educational strategies that promote empathy, intercultural understanding, and peaceful conflict resolution (Haste 2014; Christie et al. 2016). Moreover, fostering attitudes of tolerance and cooperation among diverse groups is emphasised. These initiatives aim not only to reinforce social cohesion and prevent violence but also to cultivate socio-emotional skills that enable individuals to address challenges constructively (Deutsch and Coleman 2016).

Interestingly, when we focus on thinking and working collaboratively, personal development—what we refer to as self-work—also improves. Many educators highlighted the importance of cultivating the character of their students, as well as their own: "...I am not who I was before... I have changed significantly; I am not even a shadow of my former self. Previously, I did not live; I merely survived [...] And this is what I try to teach my students... Sometimes I share examples from my own life so that they can learn and avoid repeating the same suffering, or I present real-life cases for them to solve." The hierarchical map indicates that this is the second most significant psychosocial action, potentially linked to the first.

Self-work involves guiding students (and oneself) through a continuous process of forgiveness, as "when interacting with others who are as imperfect as we are, we will always find reasons to feel offended and hurt" (Teacher's testimony). Forgiveness plays a crucial role in promoting mental health by facilitating emotional healing and psychological well-being. Some educators noted that "it is impossible to overcome pain without learning to forgive [...] I tried many ways to forget the terrible things that have happened to us due to the conflict, and I felt anger—much anger... no human power could alleviate that [...] Over the years, I learned that just as God forgives me every day for the mistakes I make, I too must forgive myself and those who harm me, understanding that they are human like me but carry deeper wounds than mine, which cause them to project poison."

This is a form of forgiveness that is constructed in everyday life and encompasses all directions that inflict harm or affect integrity. Generally, the teachers' discourses were not directed towards a specific actor responsible for the armed conflict (the source of pain) but rather acknowledged a plurality of actors, including themselves. Consequently, forgiveness can become a life stance in response to any action or individual that causes harm. Research highlights that forgiveness reduces stress, anxiety, and depression (Berry et al. 2005; Toussaint et al. 2015), promotes healthier and more satisfying interpersonal relationships (Worthington et al. 2007; Fehr et al. 2010), and is associated with greater life satisfaction and a lower tendency to develop severe psychological disorders, such as post-traumatic stress disorder (Wade et al. 2014).

Educators emphasised that self-work entails developing a life project, emotional education, personal growth, and aspects related to self-knowledge, self-acceptance, self-control, and self-esteem. These are key strategies that should be integral to individual development: "students must invest time in examining themselves, getting to know themselves, and striving to change what does not benefit them", "if they do not learn to control their temper, they will always be easy prey to their emotions, which may lead them to make decisions they will regret", and "the life project is crucial; without one, they may be easily swayed towards negative paths". These teacher testimonies align with various studies demonstrating that emotional education is fundamental for psychological and social well-being, facilitating the effective management of emotions and promoting healthy interpersonal relationships (Brackett et al. 2019), thereby contributing to enduring peace.

This pursuit of personal and emotional development is connected to the maxim reiterated by many teachers: "No one can give the peace they do not possess". This statement underscores the necessity of focusing on inner peace for both educators and students, viewing it as the cornerstone of global peace. Achieving this inner peace requires dedication, consistency, time, and regular evaluations. In a competitive world driven by capitalist demands and ideals, social objectives are often prioritised at the expense of the internal processes necessary to achieve them. The obsession with visibility can lead to neglecting essential but invisible foundations.

3.2. Responsible Teaching Practices

> "I believe that what we have lost and need to teach are values. They [the students] do not understand what respect, love, tolerance are, and we need to reclaim these. It's urgent [...] And we need them to understand that God is the one who can help us become better people, because by ourselves we are very selfish." (Teacher's testimony)

In this category, practices orientated towards the teacher's vocation and experience are mentioned, which include actions such as teaching values, teaching and learning about the history of the armed conflict in Colombia, thereby promoting historical memory, teaching from a spiritual perspective, teaching by example, teaching with love, and teaching other ways or opportunities for life beyond what the current context offers. Some teachers mentioned phrases such as "The blows and sufferings of this conflict have made us stronger, perhaps wiser and more prudent. May this serve us to help others" (Teacher's testimony).

Conversely, the concept of historical memory not only encourages a critical understanding of the past but also fosters reconciliation and peacebuilding in post-conflict settings (Wood 2014; Cante and Ramírez 2018). Some of the teachers interviewed had limited knowledge of the armed conflict in Colombia. "I do not know the history of the conflict in Colombia very well [...] now I realise how important it is for all of us who wish to build peace" (Teacher's testimony). As a result, they recognised the importance of not only teaching this crucial part of Colombia's history but also actively learning about it themselves: "I believe that reconstructing historical memory is my way of contributing to peace, so that we do not repeat the ugly aspects of our history" (Teacher's testimony). As highlighted by the teachers participating in this study, historical memory is vital as it enables students to understand the past and its repercussions on the present. By addressing historical events

and conflicts from a critical perspective, the recognition of injustices and empathy towards the experiences of others are promoted (Meda and Viñao 2017; Domínguez-Acevedo 2019). This process not only fosters a sense of identity and belonging but also empowers young people to actively engage in reconciliation and the construction of a more just future (García Alonso 2022).

In the teacher's testimony shared at the beginning of this section, the statements "we need to recover values" and "God is the one who can help us become better people" underscore the urgency of reintroducing fundamental values such as respect, love, and tolerance within education. From an academic perspective, the teaching of values not only contributes to the moral and ethical development of students but also aligns with literature advocating for the active role of educators as guides in this process. Research by Berkowitz and Bier (2005) and Nucci (2001) emphasises that a values-centred education enables young people to make ethical decisions in various contexts, which is essential in an increasingly complex society. The reference to God in the testimony can be interpreted as an attempt to find a transcendent foundation for these values, suggesting that spirituality may be a significant component in character formation.

From a spiritual perspective in teaching, the example of Jesus (the Messiah) was frequently cited in the teachers' accounts: "I believe that the best example to follow is Jesus—holy, perfect, and whole. I have many flaws as a human, but if I show my students the example of Jesus, and if we all strive to follow it, I think we would have a world at peace, where we seek the well-being of all rather than acting as selfish individuals." They highlighted Jesus's teachings on love, forgiveness, and reconciliation as foundational principles for peacebuilding. Jesus not only advocated non-violence and compassion but also challenged societal power structures and injustices of his era, aiming to transform human relationships based on justice and solidarity. His message of peace transcends divisions, promoting reconciliation among individuals and communities, emphasising mercy and selfless service (Rohr 2019). It is interesting that most of the peace-building actions mentioned by the teachers were connected to the spiritual dimension. Educators spoke of God as an inner force that helped them overcome their pain (transformation), but also as an exemplary foundation for teaching that promotes peace (responsible teaching), and as a transversal axis for psychosocial and pedagogical actions that foster personal growth.

Teaching by personal example involves more than imparting academic knowledge; it includes modelling ethical conduct and fostering the development of moral identity in students (Narvaez 2008). Teachers reflected, "I once heard a phrase that said teaching by example is the only successful way to teach... I pondered this phrase for a long time and questioned everything I did in class. I placed myself in the students' shoes and realised that it is indeed true; it is of no use to speak eloquently about peace when my face conveys a bitterness that shouts 'war!'" This recognition of the importance of coherence between words and actions also relates to the need to offer life alternatives beyond the confines of current circumstances. By empowering young people and inspiring them towards meaningful educational and professional aspirations, educators can serve as role models, which in turn acts as a preventive measure against involvement in illegal armed groups (Martin and Dowson 2009). Thus, both personal example and the provision of opportunities contribute to an educational environment that promotes peace and moral integrity.

Some teachers underscored that without a true calling, advocating for education in areas affected by violence and pursuing all avenues for peacebuilding would be inconceivable: "Being a teacher is not easy, especially in these areas. Without a genuine vocation, it is very difficult to persist, as we would become robots merely repeating information."(Teacher's testimony). The teacher's vocation emerges as a critical determinant of educational quality and student well-being. Research indicates that teachers driven by a genuine calling demonstrate stronger dedication to student learning and holistic development (Day 2004; Skaalvik and Skaalvik 2011). This commitment extends beyond mere knowledge dissemination, encompassing adaptability in teaching methods, emotional support provision, and the establishment of meaningful student relationships (Hargreaves and Fullan 2012).

The possible similarities between the subcategories of a teacher's vocation and teaching with love were explored. While both concepts are rooted in a deep commitment to education, they differ in their nature and focus. Vocation refers to a heartfelt personal mission towards teaching, compelling the educator to wholeheartedly dedicate themselves to the holistic education of students (Noddings 2005; Finkelstein 2009). It is an internal motivation that drives the teacher's passion and purpose. In contrast, teaching with love involves everyday interactions and emotional connections between teacher and student, influenced in part by their personalities and character (Miller 2017). This requires not only the teacher's efforts but also the active commitment and reciprocity of students to nurture and sustain this bond.

Some educators nostalgically reflected on this relationship, noting differences between rural and urban contexts: "Students in rural areas were more appreciative, while in urban settings, sometimes we have to beg them to pay attention in class or participate in the activities we have planned for them. This can be quite demotivating" (Teacher's testimony). These differences between rural and urban students present a starting point for future research to further explore this relationship and its influence on teaching with love.

Drawing from the voices of the teachers, it can be said that they have succeeded in reducing tension among students through teaching with love; however, this has not translated into a decrease in killings in their areas, given the presence of other factors and actors such as poverty, family bonds, limited psychosocial resources, structural violence, social inequality, stigmatisation, and media influence, among others (Johnson et al. 2023; Piketty 2020; Bushman and Anderson 2017), which hinder the process: "I try to give my students the best of myself, to teach them with love and dedication, and I see that they respond because there are now fewer fights in the classroom, and they pay attention. But they go home, and it seems that what we built is destroyed; they tell me stories that are better left unsaid. Then there are the criminal gangs around the school, because we are in a very dangerous area, and you never know what they do after class. Then you hear about someone disappearing or someone being killed. It is very difficult to shield them from all of that" (Teacher's testimony).

3.3. Exceptional Case

Although the educators consistently emphasised the importance of teaching with love, this notion proved to be an exceptional case. In the cluster similarity analysis (see Figure 1), it was the only code that did not correlate with any others, suggesting it may represent a romantic ideal devoid of practical support. In other words, it could embody an ideal upheld by certain teachers yet be challenging to evaluate and connect due to factors previously mentioned that lie beyond the educator's control.

A deeper exploration of the literature reveals several hypotheses that may elucidate the dynamics of this exceptional case. Academic discourse has examined various reasons why educators frequently encounter difficulties in consistently teaching with love or affection. A key factor that may be constraining this practice is the substantial workload and additional demands placed upon educators, which can lead to heightened stress and burnout (Hargreaves and Fullan 2012). This situation may compel teachers to prioritise compliance with curricular and administrative requirements, leaving them with diminished time and energy to establish affectionate and empathetic relationships with their students (Darling-Hammond 2006). Furthermore, the pressure to improve academic outcomes and meet evaluative indicators may result in a greater focus on measurable academic performance rather than the holistic development of students (Hattie 2009). The possibility of further exploring this code in future research remains open.

3.4. Pedagogical Actions

> "Art definitely has to go hand in hand with education [...] Through educational projects, we have been able to involve parents and the community in their children's learning. Additionally, we see that students enjoy and become very

> interested in the subject when we engage in playful activities [...] We have a line of work related to art, which not only helps them discover other talents but also keeps them occupied so they don't get involved in trivial things like joining a gang (IAG)." (Teacher's testimony)

Within the realm of pedagogical actions, activities such as talks and workshops, educational projects, playful activities, and art play crucial roles. As highlighted at the outset of this category: "Undoubtedly, art must go hand in hand with education. . .", art can have profound emotional and intellectual impacts on students, serving not only as a means of personal expression but also as a catalyst for questioning social norms, reflecting on societal issues, and providing aesthetic enjoyment—all of which contribute to social well-being (Barnet et al. 2011).

These activities also raise awareness of human rights and social justice, fostering intercultural dialogue and empathy towards diverse perspectives (Novelli 2015). Educational projects, in particular, provide students with opportunities to apply theoretical knowledge in practical and collaborative contexts, addressing local and global issues comprehensively and from multiple disciplinary angles (Kahne and Westheimer 2003). Some teachers noted: "My students greatly enjoy project-based learning because I guide them in developing their projects within the community, allowing them to understand the community's needs, which leads to their joy at the small changes", and "whenever the children present their completed projects, I invite their parents and see their happy faces, acting as if they themselves were the teachers".

Collaboration between schools and families is crucial, as it entails an understanding of family dynamics and the individual needs of students. This partnership strengthens the educational environment and fosters lasting peace within communities. Furthermore, the implementation of project-based learning, as highlighted by Kahne and Westheimer (2003), enables students to apply theoretical concepts in real-world contexts, developing not only academic competencies but also a critical awareness of their surroundings. Teachers' testimonies underscore how these practical experiences generate a sense of belonging and pride among students, transforming them into facilitators of their own learning and promoters of positive change within their community. Thus, the collaboration between schools and families emerges as an essential catalyst for creating an educational environment that not only nurtures peace but also inspires active commitment to social justice and community transformation. In this regard, these pedagogical actions represent an innovative educational model capable of transforming realities and sowing the seeds of lasting peace.

3.5. Discussion and Reflection Spaces

> "I have had to sit down and dialogue with them (students), to listen to them and invite them to listen to me and my experience and suffering, which has not been in vain, hoping it serves some purpose—I tell myself." (Teacher's testimony)

Discussion and reflection spaces intersect with the aforementioned categories. They facilitate the development of psychosocial and pedagogical actions and responsible teaching practices. It goes beyond selecting a topic and discussing it in class; it entails "guiding students to listen attentively and freely express their thoughts and feelings without fear of judgment" (Teacher's testimony). These spaces encourage individuals to view themselves as part of a collective human community, fostering dialogue among key figures such as family members, educators, peers, and friends in the pursuit of peace. This approach involves processes like reframing, resilience building, restorative practices, and the essential skill of respecting and setting boundaries.

The reformulation of conflicts is achieved through mutual understanding and constructive dialogue (Svahn 2017): "Children must learn that they are not the only ones with needs, and that sometimes it is not necessary to think alike, but always to respect what others say". Meanwhile, resilience develops through confronting and learning from challenges, thereby enhancing both personal and collective capacities to overcome difficulties

and maintain positive relationships (Masten and Narayan 2012). One teacher remarked, "I believe it relates to resilience. If we do not adapt, we will be unhappy; however, if we do, we can learn to appreciate the small details that arise in our daily lives. . . and contribute to the community".

Additionally, restorative practices such as mediation and reparative justice serve as effective tools for peacefully resolving conflicts and rebuilding relationships (Morrison 2002): "I teach my students not only to recognise their mistakes but also to approach their peers, apologise, and take actions that demonstrate their regret and commitment not to harm again [...], afterwards I publicly acknowledge them for having had the courage to do so". Furthermore, fostering the virtue of respecting boundaries establishes clear and equitable norms within communities, promoting a safe and respectful environment that enhances the well-being of all (Määttä and Uusiautti 2021): "I teach them from the first day of class that they need to understand my boundaries, those of others, and to express their own limits. If we clarify this from the outset, it becomes easier for everyone", and "the youth today often do not know how to engage in dialogue; they shout without listening, or ignore one another, seeking only their own interests and disregarding boundaries" (Teachers' testimonies).

These practices not only strengthen social cohesion and emotional health within educational settings but also equip students with the tools to address contemporary challenges constructively and ethically. The concept of peace within spaces of discussion and reflection focuses not only on conflict resolution but also on fostering a culture of attentive listening and ongoing dialogue. As the teachers expressed, "effective discussion and reflection arise from attentive listening. We must teach our students the art of internal dialogue to engage meaningfully with others". This highlights how peace emerges as a skill cultivated through dialogue, where mutual understanding, respectful communication, and the establishment of boundaries are fundamental to fostering harmonious relationships.

4. Conclusions

This study elucidates the intricate relationship between education and the promotion of peace, emphasising the positive impact that the experiences of teachers affected by armed conflict can have on reducing violence and fostering peaceful learning environments. While education alone cannot eradicate violence, the testimonies collected provide a significant framework for developing educational interventions in crisis contexts.

The findings suggest that education extends beyond classrooms and homes, manifesting as a social phenomenon in which individuals assume roles of teaching and learning across various facets of life. This interaction fosters creativity, an essential resource for adapting educational practices to the specific needs of resource-limited contexts.

The accounts of educators demonstrate a process of personal transformation that translates into impactful educational practices for their students and communities. Spirituality is identified as a critical component of this process, serving as a source of strength and motivation that shapes teaching practices. This aspect has been under-represented in the literature, indicating the need to integrate spirituality into teacher training and educational policies, recognising its potential to enrich the teaching-learning experience.

The classification of teaching actions into four key areas—psychosocial actions, responsible practices, pedagogical actions, and reflective spaces—underscores the interconnection of these activities and their relevance in building peaceful environments. This systemic approach not only validates the experiences of educators but also provides practical guidance for future research and the development of teacher training programs.

The results highlight the necessity of incorporating psychosocial actions within the educational context, particularly in environments marked by violence, such as Colombia. The educators' testimonies reveal that the teaching process involves a profound emotional connection and a commitment to the holistic well-being of students. Furthermore, the educators' ability to manage their own emotions and foster forgiveness within the school community emerges as an essential element for developing resilient societies. Educators

assume not only the role of instructors but also that of emotional guides, offering significant support to students facing multiple challenges. This approach aligns with the literature that emphasises the importance of addressing emotional and psychosocial needs within the educational realm.

The pursuit of inner peace for both educators and students is established as a fundamental principle for achieving global peace. Building a peaceful society necessitates a continuous commitment to personal and emotional development, often overshadowed by external demands. The educators' testimonies underscore the urgency of restoring values as pillars of students' holistic development. Despite the importance of these principles, educators encounter significant challenges in their implementation, highlighting the need to address these obstacles in future research.

Historical memory is presented as an essential component in the educational process, enabling students to comprehend the impact of conflicts on their current reality. The critical teaching of the armed conflict in Colombia promotes a sense of identity and belonging, as well as empathy towards the experiences of others. The willingness of young educators to learn about this subject reinforces their commitment to transmitting this history, thereby enhancing teaching and empowering students to engage in reconciliation and the construction of a more just future.

Despite efforts to teach with love and establish emotional connections, significant obstacles are identified, such as the pressure to meet curricular requirements and job demands. This dissonance suggests that while teaching with love is an aspiration, it can be challenging to implement in contexts dominated by violence and inequality. The need for future research addressing these challenges is emphasised to develop effective strategies that coherently integrate values into teaching practice.

Pedagogical actions centred on the arts and community participation are essential in contemporary education. The educators' testimonies indicate that involving families and the community in the educational process creates a conducive environment for meaningful learning. Playful and creative activities not only motivate students but also allow them to discover and develop hidden talents, while steering them away from harmful behaviours. The arts are recognised as a powerful tool for emotional expression, promoting social well-being and critical understanding of social norms.

Discussion and reflection spaces complement these pedagogical actions, providing a safe environment where students can share their experiences without fear of judgement. This dynamic fosters a sense of community and facilitates the development of essential skills such as active listening and respect for personal boundaries. The capacity of students to engage in dialogue and reflect on their own realities becomes a fundamental pillar for resilience and constructive conflict resolution.

In conclusion, this study underscores the urgent need to reconfigure educational practices in conflict contexts, highlighting the transformative role of education in peacebuilding. The integration of psychosocial actions, the promotion of socio-emotional skills, and the inclusion of spirituality in training are essential components for creating resilient and meaningful learning environments in classrooms. However, new challenges persist that require attention, such as adapting these strategies to different sociocultural contexts and evaluating their long-term effectiveness. Furthermore, new research questions arise: How can the emotional impacts of teaching with love on students' resilience be measured? What are the best practices for implementing emotional education programs in resource-limited environments? This holistic approach not only addresses current challenges but also offers a model for educational intervention that can be adapted and replicated globally, thus reinforcing the relevance of education as a catalyst for social change and proposing a pathway towards a more just and peaceful future.

Author Contributions: Both authors contributed equally to this work. All authors have read and agreed to the published version of the manuscript.

Funding: This research was funded by MINCIENCIAS [Ministry of Science, Technology and Innovation of Colombia] and UNAB [Autonomous University of Bucaramanga] grant number 270-2023.

Institutional Review Board Statement: The study was conducted in accordance with the Declaration of Helsinki and approved by the Ethics Committee of the Autonomous University of Bucaramanga (UNAB). Protocol code CIEI-UNAB-018-2023, approved on 23 May 2023.

Informed Consent Statement: Informed consent was obtained from all subjects involved in the study.

Data Availability Statement: To complement the information in this article, you can review the book as a research outcome, which contains 18 activities in Spanish that promote peacebuilding through education, featuring the voices of teachers who participated in this study.

Acknowledgments: We would like to express our gratitude to all the teachers who participated in this study and who contribute to building peace through their educational practice. Special thanks to the young researcher Diana Marcela Gómez Lésmez for her invaluable contributions to the fieldwork and result systematisation. We also appreciate those committed to continuing or beginning this path towards peace in everyday life.

Conflicts of Interest: The authors declare no conflict of interest.

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