

**The Notion of Peace in the “Sinugbuanon-Baybayanon”:
Perspectives of the People from the Margins**

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Abstract

Peace is one thing that many cultures understand and define. As language is a part of culture, peace is also expressed and construed in a variety of ways. This paper explores into how members of two marginalized communities, a coastal fishing barangay and a farming village in the hinterlands of Baybay City in the western part of Leyte, understand the notion of peace. Using the framework of Virgilio Enriquez’s *makapilipinong pananaliksik*, this study aims to determine the Baybayanon local terms fisherfolks and farmers relate to peace, inquire into the various aspects of how Baybayanon fisherfolks and farmers define peace, and understand the Baybayanon fisherfolks and farmers’ means of achieving peace. This study then concludes that Baybayanon fisherfolks and farmers notions of peace are expressed through the terms and definitions in line with the peace concepts of *kinabuhi sa kinaiyahan* (life in relation to the environment), *gugma sa isig ka tawo* (love for others) and *pagsalig ug pagtuo sa Ginoo* (trust and faith in God).

Keywords: Environment, Interpersonal Relationship, Faith in God

Introduction

The language that Baybayanons use in communicating with each other is basically Cebuano. It is also the lingua franca in the central portions of the Philippines particularly in the islands of Cebu, Bohol, the eastern part of Negros, the northern coast of Mindanao, a large portion of the urban population of Zamboanga, Davao, Cotabato, and the western half of Leyte (Wolff, 1972) where Baybay is located. Since the Cebuano language is also called *Sinugbuanon* (Wolff, 1972), Baybayanon words used in this study are referred to as Baybayanon-Sinugbuanon. Peace, as a concept has been construed in a variety of ways. It may only be an abstract concept. Yet, many people long for it even if such idea is not represented by something tangible – something that the senses can perceive. The New International Webster’s Comprehensive Dictionary of the English Language (2004) defines peace as a state of quiet or tranquility, freedom from disturbance and agitation, calm, and repose. It can also mean the absence or cessation of war, general order and tranquility, freedom from riot or violence, a state of reconciliation after a strife or enmity, freedom from mental agitation and anxiety, and spiritual content. The way people think about peace has been there since the dawn of civilization. However, the requirements of peace change with the

changing world. At present, there is a need to arrive at a notion of peace which would lead people to recognize not only the many threats of peace but also its many dimensions (Ajos, 1997).

Peace has come in many names. Tagalog speaking people in Luzon call it *kapayapaan*. While there are a number of languages spoken across the different regions in the Philippines, it also follows that peace is also called by many names. Nevertheless, the essence of peace remains the same. Through the course of history, people strive to attain peace. In fact, in the presence of war, some tend to justify that war may sometimes seem unavoidable in order to attain peace. Yet, though the said claim may seem contrary to the real nature of peace, such means of attaining it may seem practical for some societies. Hence, people's way of attaining peace differ from one society to another. As societies become more complex and evolve through the course of time, it is indubitable that societies have become different from each other through the years. This paper then aims to understand how the Sinugbuanon-baybayanon speakers from two marginalized communities in the western part of Leyte define peace in their context. Lastly, this study also strives to decipher how the Sinugbuanon-baybayanon speakers from two farming and fishing communities in one of the coastal fishing villages and one of the farming communities in the hinterlands of Baybay City, Leyte attain peace in their lives and in their homes.

Methodology

In arriving at the Baybayanon fisherfolks and farmers' notions of peace, this study has delved into the framework of Virgilio Enriquez through people's life stories, "*kwentong buhay*" in Tagalog or "*sugilanon*" in Sinugbuanon-baybayanon. For Enriquez, an understanding of the peace concept based on language would indubitably draw out a culturally based definition of peace (Enriquez, 1994). Enriquez has presented a model to which the researcher and the research partners are directed which he appropriately calls "*makapilipinong pananaliksik*". *Makapilipinong pananaliksik* enables the researcher to indulge in "*pagtanongtanong*" or "*pangotana*" (casual questions in informal conversations) in an environment of food sharing (*kaon-kaon*) with the family and/or the community. To achieve this, the use of the respondents' language is of utmost significance. After all, to be able to understand a people, one has also to understand their way of life, their beliefs, and values as manifested in their language and the way they live in a given society (Paz, ed. 2008).

The "*makapilipinong pananaliksik*" allows the researcher to enter into the hearts and minds of the respondents through unstructured conversations between the researcher and the respondents. Enriquez's framework is a significant aspect of this study in the sense that it uncovers fisherfolks and farmers' understanding of peace in relation to their lives which are closely intertwined with the sea and as tillers of the land. This framework shows that such notions of peace are construed relative to their daily life experiences as they relate with others in their community. For the readers of this paper in the province of Leyte, Enriquez's framework makes their understanding of peace concrete since the fisherfolks and farmers' peace concepts have been drawn out as a result of "*makapilipinong pananaliksik*".

Results and Discussions

Baybayanon Local Terms Fisherfolks and Farmers Relate to Peace

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The fisherfolk and farmer research partners relate the term peace as something very related to the realm of the environment, to the human other, and to God, the Transcendental Being. In the realm of the environment, both fisherfolks and farmers understand peace as related to the concept of *Kinabuhi sa kinaiyahan* (life in relation to the environment). During the course of the interviews and focus group discussions, it is discernible that both fisherfolks and farmers give premium to nature as a significant element in their understanding of peace. Nature's providence gives peace to the research partners since their way of life is closely dependent on the environment's behavior towards them. For the fisherfolks and farmers, peace with the natural environment comes as an off-shoot of *pagbulig sa panahon* (favorable weather conditions for farming or fishing) and *pagbulig sa tawo sa kinaiyahan* (human beings support and care for nature). These two terms, in relation to the experiences of the research partners, are reciprocal in nature since there could never be *pagbulig sa panahon* (favorable weather conditions for farming or fishing) if *pagbulig sa tawo sa kinaiyahan* (human beings support and care for nature) are not practiced and done.

In relation to the terms *pagbulig sa panahon*, fisherfolks and farmers both refer to the terms *walay bagyo* (the absence of storms) as synonymous with peace since *walay bagyo* connotes an ambience where they could have greater chances to be productive in their means of making a living. For fisherfolks and farmers, the absence of storms benefit them greatly since their thrust to earn would not be hampered by the inevitable destructions that would be brought about by this unwanted force of nature. Hence, the research partners' terms such as *mamusaw ang bunga sa lubi ug pananum* (coconuts and crops' condition manifesting signs that they will bear much fruit), and *dili mangaguba ang mga sakayan, pambot, ug payaw* (no destructions to small scale non-motorized and motorized fishing boats and fisherfolks' fish shades) are terms that are realized only with the absence of typhoons. This, in one way or another, manifests the presence of fisherfolks and farmers' peaceful experience since they could earn without obstructions and difficulties to support their families' needs.

Moreover, fisherfolks and farmers also refer to the terms *walay habagat* (the absence of southwest monsoon winds), *linaw ang dagat* (calm sea), *igo-igo nga panahon* (well-balanced weather conditions), *walay sobrang init* (the absence of too much heat) and *walay sobrang owan* (the absence of very heavy downpours) as related to the terms *pagbulig sa pahon* since such terms refer to weather conditions that suit fishing and farming. These terms are also construed by the research partners as the same as peace since they connote occasions where fisherfolks and farmers enjoy the blessings of nature relative to their way of life either as tillers of the land or as a people that depend on the bounty of the sea for their livelihood.

In relation to the terms *pagbulig sa tawo sa kinaiyahan* (human persons' support and care to the environment), the research partners also refer to the terms *walay manglagtang* (the absence of the use of indigenous poison in fishing), *walay, hulahop sa panagat* (the absence of fishing vessels with long nets that reach the seabed with small holes in them), *walay basura sa dagat* (the absence of trash in the seas), *di magpasagad sa pagpamutol ug kahoy* (the absence of indiscriminate cutting of trees), and *pag atiman sa mga pananum* (proper care of the plants) as also synonymous with peace. Such terms are equated with peace since the farmers and fisherfolks understand them in relation to the aspect where they perform their noble task of taking good care of the natural environment. For fisherfolks and farmers, caring for the environment is essential in their understanding of peace since it is in relation to these terms that they perceive and understand the essence of *pagbulig sa panahon* (favorable weather conditions for farming and fishing). Hence,

the terms that fisherfolks and farmers construe as contributory factors to the understanding of *pagbulig sa panahon* are also referred to as synonymous with peace.

In relation to the aspect on human persons' relationship with others, fisherfolks and farmers refer to the concept of *gugma sa isig ka tawo* (love for others) as synonymous with peace. The research partners understand that in order for one to be at peace with others, one has to first be at peace with himself or herself. Hence, fisherfolks and farmers believe that they have to show love and concern for others, most especially, the other members of their community since they live in a close knit society where anybody knows everybody. For this reason, the terms that the fisherfolks and farmers construe as expressing concern for others refer to *pagtambayayong* (collaborative work of helping one another), *pagpa-ambit* (sharing one's graces to others), and *pagsinabtabay* (mutual understanding and trust among persons). These terms put into action the essence of the concept of *gugma sa isig ka tawo* (love for others) since the end result of these terms indubitably make people feel that others are also caring for them. This also makes the research partners feel good about themselves which also leads them to be at peace with themselves.

In the context of the human persons' penchant to adhere to the great powers and providence of God, the fisherfolks and farmers understand peace in relation to the concept of *pagsalig ug pagtuo sa Ginoo* (faith and trust in God). The fisherfolks and farmers express this concept through the terms *pagpuyo ug matarung* (living a righteous life), *paghiusa sa pag-ampo* (unity in prayer), and *pagbulig sa Ginoo* (blessings from God). The research partners understand these terms as synonymous with peace since said concepts refer to acts which are in conformity with the Christian teachings whom most, if not all, of the research partners can be classified in relation to their faith or preference in religion. As Christians, fisherfolks and farmers understand God as the Great Provider, the Absolute Good, and the Source of Peace. Hence, it is not also difficult to infer that it is natural for the research partners to believe that adhering to Christianity's basic teachings of living righteous lives, uniting themselves in prayer, and making themselves dependent on God's graces and blessings could lead to the development of their understanding and experience of peace. After all, God, the All Powerful, has sent His Only Son to this world to bring peace to human kind.

Baybayanon Fisherfolks and Farmers Definition of Peace

The fisherfolks of Sitio Lapawon, Barangay Santo Rosario and the farmers of Barangay Kambonggan in Baybay, Leyte define peace in relation to their good relationship with Mother Nature, their acts of caring for others, and the aspect of putting great importance on the role of God in their lives. For the research partners, having good relations with Mother Nature is a significant element in their definition of peace since fisherfolks and farmers' ways of life are greatly influenced by the natural environment's behavior towards them. Thus, fisherfolks and farmers' lives are at peace if the seas and weather conditions are suitable for fishing and farming. With these things present, peace indubitably reigns in the lives of the research partners since they have already been given the right conditions to support and sustain their families' basic needs. However, farmers and fisherfolks are also aware that while nature gives blessings and good things to people, it is also fierce and destructive when abused and excessively exploited. Hence, in order for the environment to continuously support and sustain fisherfolks and farmers' lives, they have to understand that they have that moral obligation to take good care of the natural environment in order to sustain their experience of peace. For the research partners, peace is defined in relation to the environment's positive behavior and attitude towards them.

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As mentioned earlier, the research partners know that they have to do their share of taking care of the natural environment if they intend to sustain their experience of peace. Hence, the fisherfolks and farmers also define peace in the context of the reciprocal nature of the relationship between the environment's behaviors towards farmers and fisherfolks and the aspect of the research partners' responsibility of doing their share of taking good care of Mother Nature. This is construed in the perspective that Mother Nature will give its blessings of good weather conditions and occasions to earn easily to fisherfolks and farmers if and only if fisherfolks and farmers would also take good care of the natural environment. For the research partners, there is no better way to define peace than to define it within the context of the reciprocal relationship between them and Mother Nature. One cannot happen without the other since they are naturally linked with each other. Hence, there is a need for the research partners to care for the environment since the environment is very generous to fisherfolks and farmers if it is taken cared of properly and not overly and abusively exploited.

Not only that, the research partners also define peace in the framework of their good inter-personal relations with the other members of the community that they live in. In fishing and farming communities like Sitio Lapawon and Barangay Kambonggan in Baybay City, Leyte where houses are built very close to each other, it is significant to be at peace with others in order for one to experience a sense of inner peace. In a close-knit neighborhood where people see each other on a daily basis, it would be awkward and uncomfortable to have feelings of animosity towards one's neighbor. However, these undesirable feelings could be easily avoided by doing acts that manifest concern for others' wellbeing. By doing such acts, others would also develop a feeling of oneness with one another since there exist a feeling of solidarity among members of the same community. These acts define fisherfolks and farmers notions of peace since such acts also lead them to experience a sense of inner personal peace. One could be at peace with oneself if he or she is also at peace with one's neighbor in a given community.

Lastly, fisherfolks and farmers define peace in relation to their adherence to the divine providence and living morally acceptable way of life. For the research partners, there is no greater way to define peace than to live life that follow the teachings of God and live life according to its principles. When one puts his or her faith and trust in God, one would surely be at peace with oneself and others for God teaches peace, not strife. Since the majority, if not all, of the research partners are Christians, their faith have strongly influenced their definition of peace as well as the way they actually live. Putting God at the center of their lives has made fisherfolks and farmers peaceful individuals who are contented with what Nature and God have bestowed to them. After all, fisherfolks and farmers define peace and happiness not so much by great quantities of material things that they acquire in their lifetime but by the quality of life that they live and spend together with their families, their neighbors, and the other members of their communities.

Baybayanon Fisherfolks and Farmers' Means of Achieving Peace

The fisherfolks and farmers are one with the belief that the experience of peace is something that human persons have to work and strive for. In doing this, the research partners have demonstrated that to attain peace, first they have to befriend Mother Nature so that Mother Nature would always smile on their endeavors in life or their means of making a living. Second, they ought to have good inter-personal relations with their neighbors since they are living in a close-knit fishing and farming community, and third, they have to adhere to the teachings of the Christian

faith and live righteous lives since they have a firm belief that God would bless those who have believed in His great goodness and generosity.

In the aspect of befriending nature in their quest to attain peace, the fisherfolks and farmers have indulged themselves into actions that are geared towards the preservation and conservation of their places of work that happen to be part of the scope of the natural environment. However, in their thrust to acquire peace, their experience of nature preservation and conservation also extend their applications to the circumstances surrounding their own lives. The fisherfolks, for instance, have made it a point to take good care for the sea since when the sea is properly taken cared for, it gives fisherfolks abundant catch of fish more than enough to sustain the needs of their families. In achieving this goal, fisherfolks have to eliminate destructive fishing methods like the eradication of the use of *lagtang* (local fish poison used to bait fish) as well as the *lagtang* (undesirable things in the society that poison people's relationship with others) that exists in the midst of their community. The eradication of the use of *lagtang* (local fish poison used to bait fish) naturally preserves the richness and abundance of fisherfolks' fishing grounds which enables them to reap the fruits of the bountiful catch that the sea gives them.



Figure 1. Lagtang (*anamirta cocculus*)

Photo taken from <http://www.stuartxchange.com/Lagtang.html>

Not only that, fisherfolks could also attain a sense of inner peace if they are able to eradicate the *lagtang* (undesirable things in the society that poison people's relationship with others) that exists in the midst of their community. In fisherfolks' community, *lagtang* could also destroy its sense of peace and affects good relations among community members. What is referred to in this context is not the literal *lagtang* (local poison used to bait fish) but other forms of poisons that destroy good relations among people. One of the things similar to *lagtang* in a community is the existence of gossips. Gossip destroys peace since it hurts feelings, creates misunderstandings, and enables people to cut ties with each other. It kills smooth interpersonal relations that community members possess. This alienates people and allows them to view others as undesirable, non-significant, good for nothing, and other negative adjectives.

Moreover, *lagtang* (undesirable things in the society that poison people's relationship with others) is also felt in community members' penchant to pull down others when they seem to be blessed with good things in life. This is what Filipinos referred to as crab mentality. This term simply refers to the tendency of a person to feel envious or jealous of others because of their

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achievements or accomplishments. There are people who couldn't handle their feelings of envy, which cause them to do bad things like negatively criticizing the people of their envy, discredit them, or worse, fabricate lies and gossips that may result in destroying the reputation, credibility, or social standing of people whom they feel jealous of (Mella, 2016). This definitely destroys peace and causes havoc among members of the same community who are supposed to support and care for each other. Hence, to prevent this from happening, the *lagtang* (undesirable things in the society that poison people's relationship with others) in the community must be eradicated at all cost. To get rid of it, people must go back to themselves and realize that they are made for service to others. As Pope Benedict XVI in his encyclical letter *Caritas Vinitate* puts it:

To love someone is to desire that person's good and to take effective steps to secure it. Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of "all of us", made up of individuals, families and intermediate groups who together constitute society. It is a good that is sought not for its own sake, but for the people who belong to the social community and who can only really and effectively pursue their good within it. To desire the common good and strive towards it is a requirement of justice and charity. To take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society, juridically, civilly, politically and culturally, making it the *pólis*, or 'city' (Benedict XVI, 2009).

Hence, as fisherfolks use the method of befriending nature in their quest to acquire peace, it can also be construed that they have also utilized and put into action the Filipino value of *pakikisama* in the aspect of bringing peace to their community. *Pakikisama* among members of the same community must be upheld to eradicate negative attitudes and actions towards others which are construed to be the *lagtang* that destroys. As a Japanese researcher observes, *pakikisama* is a value among Filipinos that enable them to be friendly with each other. To be with someone and to get along with each other indicates basic human friendliness and affinity (Saito, 2010). Feliciano (1990) farther adds that *pakikisama* also expresses the Filipinos' desire to be treated equally. They believe that as they live and act together with coequals, they consider it natural for their good deeds directed towards others to be justly reciprocated. With these existing in the midst of a community, *lagtang* would never have the chance to develop and affect people's lives.

Related to the eradication of the use of *lagtang* and the other form of *lagtang* (undesirable things in the society that poison people's relationship with others), fisherfolks also believe that in sustaining the peace in relation to their way of life and means of making a living, *hulahup sa panagat* (fishing method that use long nets that reach the ground with small holes in them) must also be eliminated. This is an important aspect in fisherfolks' thrust of acquiring peace since eliminating *hulahup sa panagat* would end the destruction of corals and other fish habitat under the sea. *Hulahop's* long nets surely destroy the coral reefs which are primarily construed as the fishes' place of habitation. Moreover, *hulahop's* nets' small holes would also catch small fishes that are not yet mature for the catch preventing them to undergo the natural process of regeneration and significantly caused the decrease of fish population in fisherfolks' fishing grounds. Hence, to prevent this from happening, fisherfolks have made it a point to eliminate such method of fishing.

This leads fisherfolks to the attainment of peace since it manifest acts of preserving and caring for their fishing grounds.



Figure 2. *Hulahop sa Panagat* Photo by Father Christen, 1999

In another aspect, fisherfolks have also realized that another form of *hulahop sa panagat* (the existence of things that only benefit a few but put a large number of people in disadvantageous position) also needs to be addressed in order to sustain their experience of peace. In many communities today, the drug menace poses a great problem for parents. Like *hulahop* (large fishing vessels that use nets that reach the seabed with small holes in them) that destroys corals and other marine ecosystem, illegal drugs destroy the life of the youth. Hence, to attain peace in any given community, illegal drugs should be eradicated so that the youth could eventually arrive at degrees of self-actualization. This takes the form of the fulfillment of their dreams and aspirations which would equip them with skills to lead the future generation. If fisherfolks attain peace when there is the presence of *walay hulahop sa panagat*, people from all walks of life could surely be peaceful if there is the absence of illegal drugs in their community.

On the other hand, The farmers of Barangay Kambonggan, Baybay, Leyte also believe that in order for them to attain peace, they should be at peace with the environment so that the environment would give them favorable weather conditions that suit farming and crop cultivation. Similar with the strategy utilized by their fisherfolk-counterparts, farmers have also befriended nature in order for them to attain lasting peace. In achieving this, farmers have also done their share of taking good care of the environment in the hope that the environment would favor and bless their way of life as tillers of the land. With this condition already done by farmers, it is already construed that they could live peaceful lives since Mother Nature would bless their life's endeavors in any manner possible.

However, to sustain their experience of peace, famers should not abuse Mother Nature's goodness and generosity so that she would not unleash her fury in the form of strong storms or cyclones or prolonged heat and drought. As the idea of climate change has slowly but surely become concrete in relation to farmer's experiences, farmers should do their share in preventing the destruction of the environment by doing things that they are capable of in preserving and caring for nature. Hence, in relation to their quest of sustaining their experience of peace, farmers have

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already possess that awareness that it is imperative for them not to be involved in illegal logging activities in the guise of clearing the mountains to make way for farms, use organic fertilizers instead of their synthetic counterparts, and educate younger generations of farmers of the importance of caring for the trees in the mountains and other things that have something to do with the preservation of the balance of the ecosystem.

Furthermore, farmers and fisherfolks also believe that their quest to attain peace cannot be achieved if they cannot be at peace with the other people that live within their respective communities. Hence, for fisherfolks and farmers, the experience of peace can be easily attained if they won't hesitate to extend a helping hand to others. This eventually brings peace to the lives of the research partners since it brings the spirit of unity and oneness to all community members. Farmers and fisherfolks call this *pagtambayayong* (collaborative work of helping one another) which is very close to the popular Filipino value of *bayanihan*. *Bayanihan* refers to acts of doing things as a group as it relates to the community. It also refers to the many hands and minds working together, each one contributing his or her share, doing his or her best for the attainment of a common goal. It is working together to community members' utmost to get the job done, and it is to share together in the harvest in good or bad times (Andres et. al., 1986).

Aside from this, fisherfolks and farmers believe that they can also achieve peace if they would also share what they have to others. Acts of sharing creates an atmosphere of closeness to each other since it goes beyond acts of giving of material things. It also means the giving of oneself to others because farmers and fisherfolks are not materially affluent. To give to others also means giving part of themselves since what they give are scarce, hard-earned, and needed. With the presence of the attitude to willingly share what one has to others, farmers and fisherfolks manifest that willingness to sacrifice something they possess so they could also share what they have to their neighbors or the other members of their community. This creates a bond among neighbors which is always the starting point of a peaceful and happy community. The research partners call this *pagpa-ambit* which is a trait possessed by this study's research partners.

Moreover, together with acts of extending a helping hand to others and the penchant to share what one has to one's neighbor, the fisherfolks and farmers also believe that they can also attain peace if they allow themselves to live in an ambience where there is mutual understanding and trust among persons. This enables fisherfolks and farmers to patch up conflicts that arise among some members of their respective communities. The research partners call this *pagsinabtanay* which is construed to be a key trait possessed by the research partners in order to keep the peace in their lives and in their respective communities. In addition, the fisherfolks and farmers are also convinced that one of the most important means in their attainment of inner personal peace is by putting themselves subservient to God's great powers and mercy. This is concretized by living righteous lives and lives according to the principles of the Christian faith. After all, to live in accordance with the principles of what is right leads a person to the attainment of peace. This enables the research partners to abide with Christianity's most important virtues – Faith, Hope, and Love. When there is love, there is no reason that a person would find ways to disadvantage others. Instead, people would always look after the wellbeing of their fellow human beings. As Romans Chapter 13 verse 10 puts it: "Love does no harm to a neighbor. Therefore, love is the fulfillment of the law".

Yet, the research partners also construe that their attainment and experience of peace is farther strengthened by acts of prayers whether communal or individual. Acts of communicating to God are ways of reaching out to Him. When people reach out to God, they are already in the

path of peace since God is a God of peace. People's connection with God enables them to look at their inner selves. To be connected with God presupposes an attitude of goodness among people which could easily translate into people doing only what God wills them to do. For people who adhere to God, communicating to Him also means acknowledging His role in their lives. With this present, peace would reign supreme in the lives of each person. Lastly, the research partners also believe that it is only possible for them to achieve peace if God blesses them and their lives' endeavors. The fruition of this brings peace since to achieve what one has strived and worked for gives a person fulfillment and satisfaction which is one of the measures for the attainment of inner peace. However, the fisherfolks and farmers also know that such blessings will come in a variety of little things like suitable weather for fishing or farming, a bountiful catch or a bountiful harvest, or a family members' success in his or her endeavors and other related things that bring joy, happiness, and peace to the research partners. This leads fisherfolks and farmers to live a peaceful, meaningful and fulfilling life.

Conclusion

To sum it all, the fisherfolks and farmers notions of peace are expressed through terms and definitions in line with the peace concepts of *kinabuhi sa kinaiyahan* (life in relation to the environment), *gugma sa isig ka tawo* (love for others) and *pagsalig ug pagtuo sa Ginoo* (trust and faith in God). In defining peace, the research partners are one in their contention that peace is achieved when Mother Nature favors their lives' endeavors as manifested in their means of making a living. Not only that, this study's research partners also understand that in attaining peace, it is a necessity for them to do their share of caring for the environment since the environment's attitude towards them depends on how they treat Mother Nature. The relationship is reciprocal in nature and can be very much likened to the "you reap what you sow" principle. Aside from that, fisherfolks and farmers also believe that peace is also achieved if they have good relations with others. This sustains the peace in their community considering that they live very close to each other. Lastly, for fisherfolks and farmers, there is no greater way to the path of peace than to trust and have faith in God, the Transcendental Being. After all, God is a God of peace and those who put their faith and trust in Him will surely attain a sense of inner peace in their lives.

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