

Teaching Indigenous Peace Concepts from Visayan Fisherfolks and Farmers through the Course Philosophy of the Human Person

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Abstract

This paper presents ways in teaching indigenous peace concepts from Visayan fisherfolks and farmers through their integration to the teaching of the Philosophy of the Human Person. This study aims to determine fisherfolks and farmers' notions of peace through the qualitative research method of hermeneutic phenomenology. This study finds out that the respondents understand peace through the concept of Kinabuhi sa Kinaiyahan , Gugma sa Isig ka Tawo and Pagsalig ug Pagtuo sa Ginoo. These concepts are fit to be integrated in the four significant lessons of the course. This study concludes that this research has given marginalized people a chance to air their voices. This study also concludes that the integration of indigenous peace concepts has made the teaching of Philosophy more meaningful and relevant.

Keywords: *life, environment, teaching of peace, indigenous peace concept*

1.0 Introduction

Peace is something that is very elusive in many societies. People long for it, yet not many are fortunate to arrive at a sense of peace. The New International Webster's Comprehensive Dictionary of the English Language (2004) defines peace as a state of quiet or tranquillity, freedom from disturbance and agitation, calm, and repose. It can also mean the absence or cessation of war, general order and tranquillity, freedom from riot or violence, a state of reconciliation after a strife or enmity, freedom from mental agitation and anxiety, and spiritual content. Human kind

needs to take lessons from the past in order to build a new and better future. One lesson learned is that to prevent the prevalent violent-ridden history repeating itself, the values of peace, non-violence, tolerance, human rights, and democracy will have to be inculcated in every human person (Castro and Galace, 2008).

As a teacher of Philosophy for the past twenty years, this researcher consistently believes that one of the purposes of Philosophy is to enable a person to be at peace with oneself, with people that surround him or her, and with one's God and the environment. After all, Philosophy asks questions that concern the

human person as a being, and the essence of peace is indubitably one of them. This is where Philosophy comes in since Philosophy is a very conducive course for the integration of the teaching of peace. In fact, one of the aims of Philosophy is to enable a person to actualize himself or herself fully so that he or she could live a meaningful and peaceful life. With the offering of the course on the Philosophy of the Human Person in Senior High School of the K to 12 program, this study finds a chance to integrate the teaching of peace within the context of said the course. After all, the realm of Philosophy serves as an opportune place to propagate the message of peace to young Senior High School students.

With this, fisherfolks and farmers' peace concepts come into play since included in the mandate of RA 10533, also known as The Enhanced Education Act of 2013, is to make the curriculum relevant, responsive, research based, culture sensitive, and contextualized (Congress of the Philippines, 2013). Hence, teaching peace concepts from people living within the locality where students also live makes the teaching of peace relevant in relation to students' experiences since it enables them to relate to things that are taught in classes. It also makes the teaching of peace responsive since delving on things that actually happen locally in classroom discussions would enable students to respond to issues that concern them as young citizens of a given society. Moreover, the teaching of local peace concepts would lead the teaching of this course to be researched based since this would lead students to confirm what they have learned in their respective classes by going into academic research activities. Furthermore, the teaching of local peace concepts also

makes the teaching of the course culture sensitive and contextualized since what are taught in classrooms are put into context with what students have actually experienced in their community in relation to said community's specific culture.

Therefore, in the thrust to integrate the teaching of indigenous peace concepts from fisherfolks and farmers within the realm of the Philosophy of the Human person, this study aims to determine the major peace concepts from fisherfolks and farmers, identify the significant lessons of the course in which the Cebuano-Visayan peace concepts are to be integrated, and determine the effects of the integration of indigenous peace concepts from fisherfolks and farmers to the teaching of the above-mentioned course. This researcher believes that this study makes the teaching of Philosophy more meaningful to students since it is put in line with the context of their experiences and integrated in a course that would make them understand how important it is to feel and become an authentic human being.

2.0 Methodology

Research Design

In achieving the end of the study, this paper has drawn out notions of peace from Visayan fisherfolks and farmers. Since there are a number of fishing and farming communities throughout the Visayas Region, this study makes use of purposive sampling and identified the fishing community of Sitio Lapawon, Barangay Santo Rosario in Baybay, Leyte, Philippines and the mountainous farming community of Barangay Kambonggan of the same municipality as this research's study areas. This study uses the qualitative research

method of phenomenology which focuses on the subjective experiences of the individual and seeks to understand the essence or structure of a phenomenon from the perspectives of those that experienced it (Creswell, 2007). Specifically, this study employs hermeneutic phenomenology which is essentially characterized by Martin Heidegger's interpretative approach that focuses on researcher involvement through on going interpretation (Thompson, 2007). With this, this study follows Heidegger's contention that it is impossible to bracket researchers' assumptions and reflections from their research. Instead, in the hermeneutic approach, it is possible to bridle researcher assumptions through scrutinizing by continually questioning and critically reflecting upon one's pre understanding and involvement in the Phenomenon (Dahlberg, 2006).

Research Procedure

In this study, peace concepts have been derived from the fisherfolks and farmers through key informant interviews with open ended questions that flow from cues generated by the research participants. This is essential in order to capture the participants' voices since Heidegger's approach focuses on interpreting the lived experience of individuals as situated in their world with recognition of their stories and social contexts. After all, key informant interviews allow researchers to understand how participants make meaning of both past and current experiences. In the process, the respondents' native language, in this case, Sinugbuanon or Cebuano Visayan is utilized since the language of a people ultimately manifests the essence of their culture (Pe-Pua, 2011). The course of the interview has been set up by the participants resulting in

circular dialogue from which questions flow from the course of the conversation (Thompson, Locander, and Pollio, 1989). Conversational interviewing generates a first person description of the experience (Van Manen, 1990) since interviews elicit a variety of types of rich data that manifest how participants interpret and use language as well as how participants explain their decisions or actions or narrative data (Cohen, Kahn, and Steeves, 2000).

In this study, the researcher conducted several sessions of semi-structured interviews that took place in a mutually agreed upon location that is accessible, private, and quiet. During the course of the interview, the following questions were asked in order to determine the fisherfolks and farmers notions of peace: What is your personal definition of peace? What are the vernacular words that refer to peace? What are the means that you employ to attain peace? The researcher gained permission to digitally record the interviews. Digital recording allowed the researcher to focus on the interview, attend to the participants, record memos and accurately capture participants' tone, inflections, and pauses. After the data were gathered from several sessions of key informant interviews, thematic analysis was done with the use of the hermeneutic circle of reading, interpretation, and reflective writing in order to identify phenomenological themes that were essential to represent the structure of experience. The process began with the immersion in the data through reading and re-reading in order to engage with the meaning of the texts for interpretation that facilitated coding (Van Manen, 1990).

After the process of data interpretation, the researcher assessed the trustworthiness of the data analysis by

presenting the terms for peace to the fisherfolks and farmers to correct whatever information, words, or concepts that had been missed during the first session of key informant interviews. As a qualitative method, this research embarked on several sessions of key informant interviews for clarification and validation of data. Lastly, since the participants of this study were partners of the researcher in attaining the answers of the research questions asked, the final draft was presented to the participants for their appraisal.

3.0 Results and Discussion

Visayan (Cebuano) Derived Peace Concepts from Fisherfolks and Farmers

In the process of identifying indigenous notions of peace from fisherfolks and farmers as well as the process of integrating such concepts in the teaching of the Philosophy of the Human Person, three major conceptions on peace are identified namely, *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). For the fisherfolks, *kinabuhi sa kinaiyahan* relates to the concept of *kinabuhi sa dagat* (Life in Relation to the Sea) since fisherfolks' lives are very much intertwined with the behavior and condition of the sea. After all, *kinaiyahan* refers to the whole of nature, the natural things one observes in the world like the seas, skies, mountains, trees, and all living and non-living entities around each person (Wolff, 1972).

These three major Cebuano Visayan - derived peace concepts are integrated in the lessons on The Human Person as an Embodied Spirit, The Human Person and the Environment, The Human Person in

Relation to Others, and The Human Person on a Journey Towards an Impending Death.

The Concept of *Kinabuhi sa Kinaiyahan* (Life in Relation to the Environment)

The indigenous peace concept of *kinabuhi sa kinaiyahan* is utilized for the integration of the teaching of peace in the course's first and second lessons ----- The **Human Person as an Embodied Spirit** and **The Human Person in Relation to the Environment**. The local vernacular terms that fisherfolks and farmers relate to peace like *pagbulig sa tawo sa kinaiyahan* (human person's support and care for the environment), *walay manglagtang* (the absence of the use of indigenous poisons in fishing) and *walay hulahop sa panagat* (the absence of fishing vessels with long nets that reach the seabed with small holes in them) are used in the teaching of the above-mentioned lessons in the aspect that these lessons, in a way, delve about the human person's potentials and limitations. In the lesson on the Human Person as an Embodied Spirit, the Baybayanon-Sinugbuanon phrase *pagbulig sa tawo sa kinaiyahan* (human person's support and care for the environment) is employed in the teaching of peace since this phrase portrays the human persons' intentions of aiding what God has made and created --- Mother Nature.

This fits well to discussions that explore on the nature of the human person, a being who is endowed with a corporeal body and a spirit that is manifested in relation to the operations of his or her will and intellect. In Philosophy, the body is construed as the fundamental source of human being's physical operations while his or her spiritual component is understood to be the aspect that serves as the guiding light of the physical body's operations (Dy,

2001). This part of the lesson is geared to enable human persons to recognize their own limitations and possibilities, evaluate their own limitations and possibilities for their transcendence, and know how human bodies impose limits and possibilities in the process of self actualization (Dy, 2001). One of the questions asked to the fisherfolks research participants is the question what is/are the word/s that they could think of as connoting or referring to the essence of peace? The words *walay manglagtang* (the absence of the use of a local poison in fishing) are one of the most frequently given answer to this question. For the fisherfolks, *lagtang* is a poison derived from the seeds of *anamirta cocculus* (Umali, 2013), a locally known effective poison for fish. By not using *lagtang* (*walay manglagatang*) in their quest for a plentiful catch, the fisherfolks clearly know their limits even if they are also aware that they can go beyond such limits by using undesirable fishing methods that would give them abundant catch.

According to the fisherfolks, the words *Walay manglagtang* relates to peace since it means the preservation of small young fishes. *Lagtang* can kill fishes, big and small alike, which makes fishing easy for unscrupulous fisherfolks. Nonetheless, this results into the eradication of fishes since they could no longer regenerate because even small fishes are caught. In sum, there would be a decrease of catch for the fisherfolks which also means a decrease in income. With *walay manglagtang*, fishes could regenerate over and over since the fisherfolks will only catch those fish that are already mature for the catch. With this, a bountiful catch can be sustained for a long period of time, promising days of prosperity and peace. The following is the answer of Francisco Villaceran, a fisherfolk research

participant, when asked to expound why the words *walay manglagtang* is for him connoting the essence of peace:

For me, there is peace when fisherfolks would no longer use lagtang – walay manglagtang – in their quest to have a good catch on a given fishing night. If there is the absence of lagtang, fishes would not be indiscriminately killed including those that are not yet mature for the catch. If the fishing method with the use of lagtang continues to exist, there is a great chance for fishes that used to be caught near our shorelines to be totally annihilated. In this method of fishing, fishes, big and small alike, are included in its catch. Aside from that, those who have eaten the fish caught with the use of poison would have great chances to be slowly but surely inflicted with the poisons that have been eaten by the fishes (Villaceran, 2015).

It is in these recognitions that the essence of *pagbulig sa tawo sa kinaiyahan* (human person's support and care for the environment) is taught to students so that they could be aware that it is each person's moral responsibility to take good care of the environment so that they could also benefit from the things that nature gives in return.

After all, *pagbulig sa tawo sa kinaiyahan* refers to the fisherfolks' efforts to protect the seas in order to maintain and sustain its capacity to support the fisherfolks and their families. *Pagbulig* means to cooperate (Ortega, 2014) while *kinaiyahan* simply means nature or the

environment (Ortega, 2014). To define it further, *Kinaiyahan* also means everything in the world that is not made by people, such as plants, animals, and weather (Streblow, 2007). Hence, *pagbulig sa tawo sa kinaiyahan* (human person's support and care for the environment) manifests actions that people do for nature conservation. This enables them to fulfill their obligation as guardians of nature. In this lesson, students are given venues and occasions to recognize how the human body imposes limits and possibilities for transcendence and are also made to evaluate their own limitations and possibilities (Dy, 2001).

This reinforces what modern environmentalists have urged people to cut back their efforts for excessive economic growth and instead live in tune with nature and limits their exploitation of the natural environment (Moga, 1995). Moreover, it is also in this part of the course that students are honed to identify and distinguish their limits and potentials so that they can transcend their anthropocentric attitude towards the natural environment (Routley and Routley, 1982). This enables students to rethink and re-evaluate the common notion that from the very beginning, Mother Nature was made by God for human beings to exploit since such anthropocentric tendencies could lead to environmental abuse and gross irresponsible exploitation of the natural environment.

As Reynaldo Cuya, a farmer research-participant, observes, it is necessary to balance farming activities and the welfare of the natural environment. When asked why he makes such an assertion, his response was an indirect answer to the question: What are the means that you have to undertake to achieve peace? According to Mr. Cuya:

In our thrust to make farms, we can only farm in the mountains since it is the only available place to farm. There, there are plenty of trees to be cut. Yet, I personally believe that it is not proper to sacrifice a lot of trees for our farms. There must be a balance between making farms and the necessity to cut trees if we want to live peaceful lives. We have to balance this and take care of the tress because peace, for me, only occurs when there already is a great possibility that we will not become victims of landslides that come as a result of indiscriminate cutting of trees. According to the news, indiscriminate logging is one of the causes of landslides (Cuya, 2015).

Hence, the message of peace in relation to environment conservation has become more meaningful in relation to the first lesson of the course since many of the problems that confront the present generation of Filipinos have been brought about by the undiscerned and violent actions of humans against nature. Furthermore, the lesson on The Human Person in Relation to the Environment again serves as a good venue to integrate the indigenous peace concept of *kinabuhi sa kinaiyahan*. In this lesson, the fisherfolks and farmers' terms for peace such as *pabulig sa panahon* (favorable weather conditions for farming or for fishing), *mamusaw ang bunga sa lubi ug pananom* (crops and coconut trees' manifestation of their capacity and potential for an abundant and a bountiful harvest), and *walay bagyo* (the absence of storms) are utilized to integrate the teaching of Peace.

According to Felissisimo Aldiano, a farmer research participant:

Mother Nature's support for our endeavors (pagbulig sa panahon) can be described through the healthy growth of our plants and their manifestations that they will bear much fruit (mamusaw ang bunga sa lubi ug pananum). A well-balanced weather that suits our means of making a living (pagbulig sa panahon) could give us an experience of peace. It connotes the absence of storms (walay bagyo) and other forms of weather disturbances that could bring trouble to our lives in relation to our work (Aldiano, 2015).

Mr. Aldiano's assertion serves as the answer to the question: what is your personal definition of peace? Moreover, the observation of Jodi Baslan, a fisherfolk research participant, also answers the same question. According to him:

There is peace in our lives as fisherfolks if Mother Nature supports and favors our means of making a living. The environment's favorable behavior towards us (pagbulig sa panahon) plays a very significant role in our attainment of peace. With the environment's positive disposition, the seas are calm that it would be impossible for us not to have a bountiful catch. With calm seas present, our safety at sea is not compromised, the evenings are not very cold, most especially, with the absence of rains. The sea is our life. Hence,

if the sea is peaceful, our lives would also be peaceful. (Baslan, 2015).

In this lesson, the essence of peace is taught in a manner that the students are made to realize that for farmers and fisherfolks, there is peace if the environment is also at peace. Nonetheless, this lesson would also lead them to assess and reflect why weather conditions in many parts of the country no longer follow its built-in seasonal schedules as well as the aspect on why some of the fisherfolks' fishing grounds are abundant with fish while others are depleted, why some farm soils are fertile while others are barren, inquire on the reason behind the occurrence of prolonged heat and persistent heavy downpours, as well as the question on why storms are becoming stronger and more destructive.

These questions and points of reflections would enable students to understand why environmental disasters happen. Yet, this lesson would also educate them that environmental tragedies could be prevented from happening once they are addressed at the proper time, proper place, and by all concerned citizens of the nation. This lesson gives students an important realization that the human person has a crucial role of taking good care of Mother Nature so that she could support and sustain each person's needs for a longer period of time. In this lesson, students are made to understand that the relationship between human persons and the natural environment is reciprocal in essence in a way that there could never be *pagbulig sa panahon* (favorable weather conditions for fishing and crop cultivation) without the aspect of *pagbulig sa tawo sa kinaiyahan* (human beings' support and care for the

environment). This relationship is very similar to the “reap what you sow principle” which is often felt to be working in many aspects of a human person’s life.

The Concept of *Gugma sa Isig ka Tawo* (Love for Others)

Furthermore, Indigenous peace concepts’ integration to the Philosophy of the Human Person is also made more meaningful in relation to the experiences of Baybayanon students since the local peace concept of *gugma sa isig ka tawo* (love for others) is used and incorporated in this course’s third significant lesson, The Human Person in Relation to Others.

The fisherfolk community of Sitio Lapawon understands the concept of *gugma sa isig ka tawo* (love for others) in relation to the words *pagtambayayong* (collaborative work of helping others), *pagpa-ambit* (sharing what one has to others), and *pagsinabtanay* (mutual trust and understanding). *Pagtambayayong* comes from two vernacular terms *tabang* which literally means help and *yayong* which Visayans construe as to carry. Hence, putting the two words together would be construed to mean “to help carry” or helping other people with their loads (Tirol, 2010). *Pagpa-ambit* connotes the spirit of sharing and generosity among community members. In an environment where *pagtambayayong* and *pagpa-ambit* are present accompanied with an ambience of *pagsinabtanay* which the locals refer to as mutual trust and respect among themselves, it would be impossible for peace not to exist in the community. This assertion is an offshoot to the answer to the question: what are the means that you employ to attain peace? As Armando Baqueros, a fisherfolk research participant puts it:

We could attain peace if we have that attitude to collaboratively help one another. With this, work would become easy and light and we could easily find solutions to given problems. Collaborative work of carrying together non-motorized and motorized boats out of the sea during southwest monsoon season or during typhoons, helping a fellow fisherfolk whose boat has capsized during a fishing venture, and helping one another to booster the cleanliness drive of the Barangay coastal areas so that fish population would regenerate in the fishing grounds near the shores of our community would strengthen the bonds friendship and cooperation among us. This strengthens the peace that exists in our community since we look after each others’ welfare. This manifests the presence of love and concern for each community member in our small fishing community (Baqueros, 2015).

Yet, since fisherfolks get their source of livelihood from the sea, their expression of *gugma sa isig ka tawo* (love for others) is clearly manifested in helping and supporting each other in their drive to earn their keep amidst the uncertainties of what the seas would bring them. With *gugma sa isig ka tawo* present, fisherfolks would have that feeling of assurance that their neighbors are also looking after their own welfare. This brings peace among fisherfolks since the love present among them could easily be reciprocated. After all, fisherfolks live in a close knit community

where everybody knows everybody. They are a family of people whose common goal is to live life side by side with the sea. With the presence of that common goal, the spirit of oneness would eventually develop which eventually leads to the development of love for others.

In relation to the fisherfolks' farmer counterparts, *gugma sa isig ka tawo* (love for others) is also expressed through the words *pagtambayayong* (collaborative work of helping others), *pagsinabtanay* (mutual trust and understanding), and *pagpa-ambit* (sharing what one has to others). Such words have been the dominant answers when the farmer research-participants are asked the question: What are the vernacular words that refer to peace? However, though both farmers and fisherfolks construe peace in relation to the Cebuano-Visayan words mentioned earlier, expressions of those acts vary in relation to the geographical location of their communities and the nature of their means of making a living. If fisherfolks actions are expressed in relation to their way of life as very much influenced by the sea, farmers also expressed said words in relation to their way of life as tillers of the land.

For farmers, the word *pagtambayayong* is understood as the presence of the spirit of collectively helping each other to make a certain task a little bit lighter. *Pagtambayayong* takes the form of farmers' willingness to help a neighbor in his or her task in relation to his or her work like harvesting of coconuts, field preparation for planting, carrying or transporting copra to buying stations and other related tasks. Moreover, *pagtambayayong* also expresses the attitude of reciprocating to others what one has done to them by helping others in their work the moment they need help from

neighbors. Not only that, *pagtambayayong* promotes camaraderie among farmers and develops good interpersonal relations among members of the same community. With this present, bonds among farmers are strengthened and the attitude to look after the welfare of each community member is developed. This leads to the ambience of peace in the community since *pagtambayayong* builds up the spirit of oneness among farmers. This is the answer of Catalino Estopito, a farmer research participant, when asked the question: What are the means that you employ to attain peace?

There is peace when we farmers collaborate and bond together to help one another make a certain task light and easy (pagtambayayong). This unites us in achieving a noble goal, the attitude to engage in mutual help among us during times when it becomes necessary to come and work together so that work could be easily done. With this, we in the community would no longer think to do bad things to one another since we have a common goal for the betterment of our community. This goal is cemented by our willing attitude to collaboratively work together and share each others' time, and sometimes, talents and treasures. It is our way of expressing love for one another since we live in the same community and share the same way of life (Estopito, 2015).

With *pagtambayayong* and *pagpa-ambit* present as expressions of the concept of *gugma sa isig ka tawo*, it cannot be

denied that peace is present in a given community. However, farmers' experience of peace would be more complete if they possess the virtue of *pagsinabtanay*. *Pagsinabtanay* refers to acts of understanding each other among members of a community. This is also accompanied by a person's capacity for tolerance which enables him or her to buy some time to weigh things out before making a decision or an action. This brings peace to the community since each member would have the penchant to understand one another and evaluate things according to merits. This is evident in the statement of Reynaldo Cuya, a farmer research participant, when asked the question: what is your personal definition of peace?

There is peace when there exists among community members the attitude to understand each other. When people have that attitude to understand others, it would be easy to come up with meaningful solutions to given problems. With a penchant to understand others, a person will know his or her place in relation to any given situation. Because of this, chaos would indubitably be prevented which is known to be the main cause for the destruction of peace (Cuya, 2015).

With this, *pagtambayayong* and *pagpa-ambit* would be more facilitated and peace would easily be achieved. The internalization of concepts and values would not be as difficult to understand and apply. Thus, integrating these peace concepts into the teaching of the Philosophy of the Human Person would indubitably fit in the topic on "The Human Person in Relation to Others" as individually

stipulated in the lessons on "Freedom and the Human Person", "Intersubjective Human Relations," and "The Human Person in Society". The lesson on human freedom would enable students to realize that every action have consequences. It is in this part of the course that students should come to an awareness that some things are ought to be given up while other things are also obtained in the process of making choices (Dy, 2001).

In relation to the concept of *gugma sa isig ka tawo*, it has to be emphasized that expressions of love for others should naturally come from one's free choice and that one should also be responsible for one's action in the process of manifesting love and concern for fellow human beings. Moreover, *gugma sa isig ka tawo* is also significant in relation to the lesson on "Intersubjective Human Relations" since it is in this lesson that students are made to realize that intersubjectivity requires accepting differences and not imposing on others as well as the aspect that authentic dialogue means accepting others even if they are different from themselves (Dy, 2001). This is the aspect that words construed as expressions of the concept *gugma sa isig ka tawo* such as *pagtambayayong*, *pagpa-ambit*, and *pagsinabtanay* are taught in classrooms since their applications to real-life situations would surely lead students to the attainment of peace.

Last but not least, the concept of *gugma sa isig ka tawo* also fits to be integrated in the lesson on "The Human Person in Society." This lesson is designed to make students recognize the aspect of how individuals form societies and how individuals are transformed by societies (Dy, 2001). This part of the course would teach

students that in order to arrive at a sense of peace in a given community, it is imperative for individuals to have common inclinations of getting along well with others. With this, the fisherfolks' notion of *pagsinabtanay* could be integrated in the teaching of peace since *pagsinabtanay* connotes acts of understanding with each other. With *pagsinabtanay*, people can get along well among themselves and be peaceful as they live in the midst of society. This prevents the development of "*lagtang*" (indigenous fish poison) in the relationships among fisherfolks and farmers which often destroys the atmosphere of peace in a community.

The concept of *Pagsalig ug Pagtuo sa Ginoo* (Trust and Faith in God)

Lastly, the teaching of peace cannot be made complete if the fisherfolks and farmers' indigenous concept of *pagsalig ug pagtuo sa Ginoo* (trust and faith in God) would not be included in the last lesson of this course ---- The Human Person on a Journey Towards an Impending Death. For Heidegger, as cited by Maboloc (2009), *death is the human person's ultimate possibility, the fruition of the human person's being-in-the-world. As long as the human person is in the world, he or she is still not complete. The human person's finality or completion only comes upon death.* Hence, as this lesson delves into the topic of death as human persons' ultimate end, discussions relative to the role of God in the human person's attainment of inner personal peace is one thing that cannot be ignored. As this study's research participants are predominantly Christians, if not Catholics, the terms *pagpuyo ug matarung* (living righteous lives), *paghiusa sa pag-ampo* (unity in prayer), and *pagbulig sa Ginoo* (blessings from God) could greatly

help the human person to muster enough courage to face the certainty of death. Such terms for peace are derived from the research-participants' answers when asked the questions: What are the vernacular words that refer to peace? What are the means that you employ to attain peace?

For instance, Zacarias Labante, a farmer research participant, expounds:

If we live righteous lives (pagpuyo ug matarung), we would be far from doing things that are not right. Said things are believed to be the main causes of chaos and strife. If we live righteous lives, it will always be in our consciousness to always do what are appropriate and proper. Because of this, our acts could not cause troubles among ourselves, our family members, or to people that we meet everyday. This will make us persons who possess a sense of inner peace since living a righteous life would also please our God, the most powerful. This will give us greater chances of happily meeting God face to face when the time comes for us to leave this world. After this earthly life, there is ever lasting life and ever lasting peace allotted for righteous persons (Labante, 2015).

Moreover, peace for the research participants is further discernible in the statements of Pedro Silongan, a farmer research participant, and Dante Martinez, a fisherfolk research-participant, when they are asked to answer the questions: What are the means that you employ to attain

peace? and what is your personal definition of peace? According to Pedro Silongan:

There is peace when we unite together in prayer. In prayer, we are given peace of mind since we are able to communicate to God whom we believe to be the Great Provider. Not only that, prayer also gives us chances to tell God about our fears and worries in life. With this, we are able to muster enough courage and strength to face these challenges. Through unity in prayer, we all believe that peace will prevail and remain among us because all of us are one in praising and thanking God for the many blessings that He has showered on us because of our trust and faith in Him. With unity in prayer, we won't be afraid of anything – even death itself (Silongan, 2015).

Furthermore, Dante Martinez also adds:

We believe that our fishing ventures would be very successful if there is blessing from God. Such blessing makes us safe and enables us to also have a bountiful catch. With this, there is always hope that God's graces will continue to be present in every fishing night since God is always watching over us, perpetually blessing us with his goodness, and always supporting us in our means of making a living. Because of this, there is peace in our lives since we hope and believe that God is always with us and that He will not

leave us especially during times of dire need (Martinez, 2015).

Therefore, since the terms used in the integration of the teaching of peace are terms derived from Visayan fisherfolks and farmers, it would be easier for students to relate to the concepts relative to the aspects of the Human Person's journey towards the Creator.

Effects of the Integration of Indigenous Peace Concepts from Fisherfolks and Farmers to the Teaching of Philosophy of the Human Person

This Study Gives Marginalized People the Opportunity to Air their Voices

The integration of Cebuano-Visayan peace concepts to the teaching of the Philosophy of the Human Person makes the teaching of Peace culturally based. Also, it gives farmers and fisherfolks the opportunity to be heard by a larger number of people. The voices and feelings of the farmers and fisherfolks are seldom heard and considered since they belong to the marginalized sector of the society. Hence, this course does not only make the essence of peace more familiar to students, it also gives marginalized people the chance to be heard. However, it also has to be re-emphasized that the study of the Philosophy of the Human Person zeroes in on the human person's journey for self actualization and the subject on peace cannot be ignored since one cannot actualize oneself fully if one is not at peace with oneself

This Study Gives Great Weight to Human Freedom in Human Beings' Thrust to Care for the Environment

The issue on human persons' relationship with the environment greatly involves the human persons' gift of freedom for it is in the freedom of the human person that he or she would act whether for the good or the worse of the natural environment. Yet, as rational beings, human persons' freedom would naturally sway towards the good since the human person's essence is basically good. As Socrates once said, "a person who knows what is good would always do what is good". With this Statement construed as true, the freedom of the human person would always lean towards things that have something to do with environmental protection and conservation.

Therefore, in the thrust to aid students to value and prioritize care for the natural environment, this study has made it a point to emphasize that it is necessary to care for Mother Nature to sustain the peace in a person's life. This will encourage students to freely take good care of Mother Nature since the well being of the natural environment would also sustain and ensure the well being of human beings. To attain this end, society should voluntarily invest either in technology, human capital, or education directed to the care for Mother Nature so that the requirements for living peaceful lives would be realized. In this relation, this study would delve into the sphere of education in doing its part in the collaborative effort to attain peace.

This Study Stresses the Necessity to Emphasize the Importance of the Concept of Love for Others in Teaching the Ideal and True Essence of Human Beings' Relationship with Others

This study also includes another important concept necessary in fully understanding the human persons' essence.

It sees it proper to incorporate the concept *gugma sa isig ka tawo* (love for others) in understanding the human person's essence as the human person is made to be with others since time immemorial rather than isolate oneself from others. This study makes it a point that *gugma sa isig ka tawo* emphasizes the necessity to value other people since they are the ones whom the individual human person is dealing with since the time that he or she becomes aware of the people and things that surround him or her. In the thrust to arrive at a sense of peace, being at peace with others is one of its significant pre-requisites. Thus, this study uses the concept of "Love for Others" in teaching peace through its integration in the teaching of the Philosophy of the Human Person. These peace concepts are separately and specifically integrated in the lessons on Human Freedom, Intersubjective Human Relations, and How the Human Person is Formed and Transformed by Society. These lessons are categorized to fall under the area of the Human Person in Relation to Others.

This Study Gives a Significant Realization that Fisherfolks and Farmers' Notion of Death is Always Linked to the Aspect of their Faith

This study realized that it was not proper to exclude the last concept of fisherfolks and farmers' indigenous notion of peace. Since the last lesson on the Philosophy of the Human Person mainly focused on The Human Person as a Being on a Journey Towards Death, the concept of *pagsalig ug pagtuo sa Ginoo* (trust and faith in God) took center stage in the thrust to integrate the teaching of peace. This study finds this very significant since majority of the Filipinos are Christians because of the

fact that Christianity has been embraced by the Filipino people since the early years of Spanish colonization. Thus, taking into consideration Christianity's influence on one's life, it is fit to deduce that the element of faith and trust on a personal God have greatly affected Filipinos' view of life, morality, and their conscious or unconscious preparations for the certainty of death. This is the aspect that convinced this study to necessarily integrate the concept of *pagsalig ug pagtuo sa Ginoo* in the teaching of Peace since it possesses the elements of leading students to understand fully the true essence of the human person.

4.0 Conclusions

This study therefore concludes that the integration of indigenous peace concepts in the teaching of the Philosophy of the Human Person is made possible through the use of fisherfolks and farmers' understanding of peace. These indigenous notions of peace have certainly enriched the teaching of Philosophy. This study also concludes that fisherfolks and farmers' peace concept of *kinabuhì sa kinaiyahan* (life in relation to the environment) is congruent to the discussions on the lessons on "The Human Person as an Embodied Spirit" and "The Human Person in Relation to the Environment". Hence, local terms for peace in relation to the said concepts are integrated and utilized in the teaching of these lessons.

Moreover, this study further concludes that in the lesson on "The Human Person in Relation to Others", the most appropriate peace concept to be integrated is the concept of *gugma sa isig ka tawo* (love for others). This concept holds a significant bearing in relation to this lesson since it carries significant human

experiences in the hearts and minds of students as well as an awareness that the foundation for the attainment of inner peace is to be at peace with others. Lastly, this study also concludes that the peace concept *pagsalig ug pagtuo sa Ginoo* (trust and faith in God) is a very relevant concept to be utilized in the integration of the teaching of peace because most, if not all, of this study's respondents have that belief that to be able to peacefully live life and also peacefully face the certainty of death, one has to adhere to the infinite grace and mercy of the Almighty God, the Transcendental Being.

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Appendix A

Guide Questions for Key Informant Interviews – English Version

Questions on the aspects relating to Cebuano words that describes the word Peace

- What are the Cebuano words that describe peace based on your experiences in in life? Why?
- Why is the word _____ means peace to you?

Questions on the aspects on how the word peace is understood?

- For you, what is the essence of peace?
- How do you describe the word peace?
- As a farmer/fisherman, what for you are the things that bring peace to your lives?
- As a farmer/fisherman, what for you are the things, actions, or events that destroy the ambience?
- When there is the absence of peace, what are the actions that you usually do in order to again attain a sense of peace?

Questions on the aspects on the means on how peace is achieved

- What are the ways that would lead you to the attainment of peace?
- Are the means geared towards the acquisition of peace difficult or easy to achieve?
- If it is easy, what makes it easy?
- If it is difficult, what makes it difficult?

Appendix B

Guide Questions for Key Informant Interviews Visayan-Sinugbuanon Version

Pangutana kung unsa nga mga Pulong Sinugbuanon ang nag hulagway sa kalinaw

- Unsa man ang mga pulong nga sinugbuanong Binisaya ang nag hulagway sa kalinaw basi sa inyong mga kasinatian sa kinabuhi? Ngano man?
- Nganong ang pulong nga _____ nagkahulogan man ug kalinaw para nimo?

Mga Pangutana sa Aspeto kung Giunsa Pagsabut ang Pulong nga “Kalinaw”.

- Para nimo, unsa man ang kinaiya sa kalinaw?
- Unsaon nimo pag hulagway ang pulong nga Kalinaw?
- Isip usa ka maguoma/mananagat, unsa man para nimo ang mga butang nga nagadala ug kalinaw sa inyong kinabuhi?
- Isisp usa ka maguoma/mananagat unsa man ang mga kasagarang mga butang, aksyon, o panghitabo nga maka guba sa presensya sa kalinaw?
- Kung wala ang prsensya sa kalinaw, unsa ang mga butang nga kasagaran nimong buhataton para makab-ot nimo pag usab ang kalinaw?

Mga Pangotana sa Aspeto kung unsa ang mga pamaagi sa mga mag-uoma/mananagat aron makab-ot ang kalinaw sa ilang mga panimalay ug sa ilang kinbuhi

- Unsa man ang mga pamaagi aron makab-ot ninyo ang kalinaw ?
- Sayon or lisud ba ni nga mga pamaagi?
- Kung sayon, unsa may nakasayon sa mao nga pamaagi?
- Kung lisud, unsa may nakalisod sa mao nga pamaagi?