

The Philippine Framework for Peace: A Conceptual Study

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Abstract

The study aimed to develop a Philippine peace framework in its socio-political-psychological perspectives. The international framework of peace with dimensions of substantive, processual, and personal peace values and spheres were used as springboard to describe the Philippine peace. Concepts of positive peace and negative peace emerged in Philippine peace efforts. Library search and document analysis were employed as methods of investigation. Peace philosophy model focused on the peace thinking of the respondents as analyzed by the authors in the literatures reviewed. Peace spheres span from the influence of a universalist to inward-oriented concept of peace; also from individual to group level of human organizations within the nation. In the process of analysis, the acronym DEFERENCE and FIST were formed. Interestingly, *deference* means “respect” while, in antithesis, the word *fist* is associated with *fight*. Literally, deference is a means to avoid fistfight (or may denote any form of fight, for that matter). In the present study, DEFERENCE stands for Discipline and order, Emotional stability/positive affect, Freedom from fear and want, Equality based on social justice, universal Respect, Equitability, Non-direct and structural violence, Care for the environment, Empowerment and stewardship, and education. FIST, on the other, represents Family-oriented values, Interdependence and solidarity, Spirituality and Trust. These peace values comprised the socio-political-psychological Philippine peace framework in the educational, organizational and political settings under study.

Keywords: negative peace, peace spheres, peace values, personal peace, positive peace,

Introduction

Peace seems to be a byword that everybody from all walks of life speaks about. Yet, researches show that the term “peace” is expansive and too broad, as described in the following definitions:

1. “Peace is all-encompassing.” (Ferrer, 1997, p. 9).
2. “Peace is an eternal enigma, a conundrum, a riddle for humanity” (Esteban, 2016, p. 160).
3. “Peace is something irrational, diffuse, intangible, that cannot be researched and hardly even analyzed -...” (Galtung, 1967, p. 7).
4. “Peace seems to be an ‘umbrella concept’, a general expression of human desires, of which is good, that which is ultimately to be pursued (p. 8).
5. “Peace concept is not a whole which cannot be analyzed, but a configuration of components, or peace values, and that each component is accorded different importance or emphasis depending upon a human collectivity such as civilization, culture, nation, society and so forth” (Matsuo, 2007, p. 15).
6. “Peace concept is multivariate or made up of more than one component of peace or peace value” (p. 20) and so on that proves the breadth of peace.

Moreover, a theoretical study of Gogoi (n.d.) about peace described that researches on peace pose significance in various literature...but there “is no commonality in such understanding due to diversity of the political context where peace is defined and perspective adopted to define peace.... She further posits that “it is essential to take into account the socio-political context to have proper understanding of the concept of peace.” And then, there is a psychology of it all. For example, the political psychology of peace in Mindanao in the 2011 World Development Report on Conflict, Security and Development. Roberts (2014) espoused that “There are the cynics, and there are optimists...” but in the long run, the signing of the Comprehensive Agreement on the Bangsamoro is a great achievement. Also, the study on the non-violent process of the popular Philippine people power, Macapagal & Galace (2009) described the social psychology of People Power II emphasizing the psychological antidote to fear of the Filipinos such as their cultural dispositions of *bahala na* (leave it to God),

lakas ng loob (inner strength) and Christian faith. Hence, the present study saw the significance of analyzing the socio-political-psychological context of Philippine peace.

Further, the international framework of peace movement presents the dimensions of peace as substantive (substance or basis of peace), processual (peace process) and personal (peace of mind and heart) (Armarlo & Maramba, 1995 & Santos, 2002).

It is in this light that the present study focuses on the socio-political and psychological context of the Philippine peace framework, particularly on its dimensions of substantive peace, processual peace and personal peace with emphasis on peace values and peace spheres (Matsuo, 2007). This study believes that peace may be analyzed in specific context with emphasis on particular culture, nation, and society following Matsuo (2007) definition of peace. From this context, future Philippine peace studies may focus on this peace framework adaptable to its varied settings.

On peace values, the Philippine peace has both positive and negative peace components (Ferrer, 1997). Simply put, negative peace, pertains to the absence of war and other direct violence or actual hostilities. Positive peace, on the other hand, goes beyond the mere absence of violent conflict and requires the absence of structural violence, the protection of human rights, and the presence of social justice (Galtung, 1967; Ferrer, 1997, pp. 9-10).

On peace spheres, Matsuo (2007) introduced its three types: universalist concept, in-group-oriented concept and inward oriented concept of peace. The universalist concept points to the international framework of peace and UNESCO's culture of peace which was used as lens in analyzing Philippine peace. The in-group-oriented concept, on the other hand, pertains to the peace within one's own group or more generally "self" and "others" in political, economic, cultural or religious dimension in the country. Lastly, the inward-oriented concept of peace emphasizes the importance of individual well-being in the context of Filipino psychology of shared inner self (*pakikipagkapwa*).

The Philippine framework for peace in the socio-political-psychological perspectives was presented in the study in the educational, organizational and political settings in the Philippines. It aimed to

consolidate the peace values that described the Philippine peace framework in its peace efforts.

Objectives

The present research aims to describe the Philippine peace framework in its socio-political-psychological perspectives.

Specifically, it intends to:

1. Describe the dimensions of peace - substantive, processual, and personal - in educational, organizational and political settings in the Philippines.
2. Identify the peace values in the different spheres based on the settings under study.
3. Develop a socio-political-psychological peace framework in Philippine context.

Methodology

This is a conceptual study which aimed to develop a Philippine peace framework in its socio-political-psychological perspectives.

Library search and document analysis were used as methods of investigation. First, research was conducted based on available references such as books and periodicals in San Beda University Manila (SBU) and Centro Escolar University (CEU) Manila library catalogs on the topics on peace. Second, databases were searched in the SBU online library, open access. Third, Google scholar was searched on related topics keying in peace framework in Philippine context. Then search was delimited to Philippine E-journals. Finally, theses/dissertations were searched at the National Library on related topics.

Peace thinking five levels of human organization (Table 1) was considered in the search for the settings of the study, particularly, Level 0 to 2. Individual advocacies for peace such as discussed in the Philippine peace compendium belong to level 0; educational, organizational and community-based researches comprise level 1 and different peace movements and organization in the Philippines composed level 2 (highlighted).

Table 1*Five levels of human organization*

Level 0	Individuals	
Level 1	Groups of individuals with the same occupation, status, value-orientation or residence	
Level 2	Groups of such groups within same nation but with different occupation, status, value-orientation or residence	Groups of such groups within different nations but with different occupation, status, value-orientation or residence
Level 3	Groups of nations which is an IGO (international governmental organization, regional or functional)	Groups of INGO's which is a super-INGO (such as the international social science council)
Level 4	Groups of IGOs	Groups of super INGO's

Note: From Galtung, 1967

In the document analysis, peace philosophy model was used. The focus is on the relation between peace thinkers and their thoughts, where the structure of the thought is analyzed, the relation between the thoughts and the background and personality of the thinker. Questions of testability and tenability recede into the background or disappear completely, the focus is on peace thinking of the subjects of analysis. This applies to the peace thinking of a particular person or a particular group, and of a nation (Galtung, 1967). 'Peace thinking' refers to 'a body of thoughts expressed in non-verbal or verbal symbols (writing or orally); in such a way as to be accessible to others' (p. 20).

Delimitations and Limitations

This conceptual paper is delimited by several elements. First, this paper only reviews articles in Philippine E-journals, open access and books only found in two academic libraries and the National Library. This is delimiting because it does not include other journals that present peace studies that may have described other peace values in various settings in the country. Second, the peace philosophy model used only focused on the peace thinking as analyzed by the authors of the literatures reviewed. The

conceptual paper has analytic restraints. This study has its limitations due to expansiveness of readings and timeline involved since the concept of peace came to fore as a subject of analysis. Only literatures that were accessible to the researcher were used. There is also human limitation of a single researcher. Thus, it is encouraged that a team using multi-method approaches pursue the topic of the study and future studies deal with the Philippine peace as its focus.

Concept of Peace

The concept of peace was first introduced in 1960. Its two facets were also distinguished: ‘peace values’ and ‘peace sphere’ as proposed by Matsuo (1984 and 1985 as cited in Matsuo, 2007). “Peace value refers to the content or substance of peace. It can be viewed as the component of peace. In contrast, peace sphere, proposed first by Johan Galtung, refers to the logical or cognitive, and frequently the only, space where peace exists, whatever the substance may be” (Matsuo, 2007, pp. 13-14).

It is Takeshi Ishidas who first adopted a multi-value approach (In the early years, peace concept was consisted of only one peace value, that is, the absence of war.) in the study of peace concepts (Ishida, 1969 as cited in Matsuo, 2007). In his study, peace concept has a complex structure and can theoretically take more than one (peace) value or substance at the same time.

Later, Sugata Dasgupta went beyond the absence of war and proposed a new concept of peace. His definition of peace contains such peace values as the absence of poverty (or underdevelopment), famine, insufficient education (opportunities) and so on (Matsuo, 2007).

Peace concept also involves another dimension, that is, dimension of peace sphere. It was Galtung (1981 as cited in Matsuo, 2007) who explicitly pointed out the importance of sphere of peace; classified into three types: universalist, ingroup/outgroup oriented, and inward-oriented.

The ‘universalist’ concept sees the whole world as one, and thinks that only the peace of the whole world is meaningful. The Roman concept of ‘pax’ is the representative of this concept.

The ‘in-group-oriented’ peace sphere first divides the world into two parts: that is, its own group and other groups (out-group).

The third, 'inward-oriented concept of peace' emphasizes the tranquility of the mind of individuals (Matsuo, 2007).

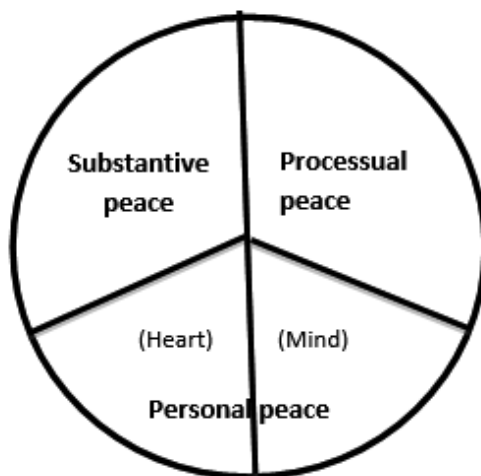
Eventually, the concept of peace reaches global attention that leads to the formation of an international framework.

International Framework of Peace

Santos (2002) clearly delineates the international framework of peace movement that presents the dimensions of peace as substantive, processual, and personal (see *Figure 1*).

Figure 1.

The international symbol of peace



First, substantive peace speaks of the substance and basis of peace which takes the form of the people's agenda, specifically, the various problems, issues and demands of the people to create the conditions for genuine and lasting peace.

Second, processual peace points to the peace process/methods that are reflective of peace in which peace talks, ceasefires and peace zones are its examples.

The third dimension is personal peace which leads toward personal conversion; that is, peace of heart and mind or changing of mind-set, that must go hand in hand with social transformation. This includes imagination, creativity and the will to wage peace through peace education, culture, Christian faith, spirituality, prayer, fasting and trust building (Santos,2002; Armarlo & Maramba, 1995).

In this sense, the present study categorizes the Philippine framework in these levels of peace.

Philippine Peace

Johan Galtung (1967) first discussed the distinction between negative and positive peace. Negative peace refers to “the absence of organized collective violence.” Positive peace, on the other hand, “is the sum total of other relatively consensual values in the world community of nations exemplified in the values of cooperation, freedom from fear and want, economic growth and development, absence of exploitation, equality, justice, freedom of action, pluralism and dynamism.”

According to Ferrer (1997), Philippine peace has both negative and peace components. The presence of insurgent groups such as Muslim insurgencies and military rebellion leads to the origin of peace movements and the long journey for negative peace shares in the burden to reduce the level and effects of actual or direct violence. The positive peace building, on the other hand, is premised on the attainment of major structural reforms that will correct social, political, economic, and cultural injustices.

The peace organizations, peace movements, peace agreements, peace zones, and ceasefires that were organized in the attempt to address insurgency adhere to the framework of processual peace. Not to mention, the recommendation of the National Unification Commission (NUC) of the “six paths to peace”: 1) addressing the root causes of the armed conflicts and social unrest; 2) consensus-building and empowerment for peace; 3) pursuing negotiated, peaceful settlement with the various armed rebel groups;4) reconciliation and reintegration to mainstream society of former rebels; 5) addressing concerns relative to continuing armed

hostilities; and 6) nurturing a climate of peace through confidence-building measures and peace advocacy and education (pp. 176-178; Santos, 2002, p. 148).

In hindsight, personal peace is involved in all these peace efforts as its psychological component since “without strive for goodwill, understanding and accommodation at a personal level – an earnest sense of reconciliation – no peace effort can succeed ” (Yan, 2000).

Relevantly, peace in Filipino psychology is composed of the components of peace in personal, society, nature and God (*Teaching Peace, Human Rights and Conflict Resolution*, 2003 as cited in Yu, 2010).

Ang kapayapaan sa personal na antas ay laging nakaugnay sa kapwa. Ang pakikipagkapwa ang susi sa panatag na relasyon o patutunguhan ng mga Pilipino alinsunod sa Sikolohiyang Filipino. Ang pag-iral ng kapayapaan sa lipunan ay kaalinsabay ng katarungang panlipunan. Ang pag-iral ng kapayapaan sa kalikasan ay pagkalinga dito ng tao. Ang pag-iral ng kapayapaan sa pananampalataya o praktis ng relihiyon ay kaalinsabay ng kalayaan. Ang pag-iral ng kapayaan sa lahat ng komponent ay nangangahulugan na may kapayapaang umiiral sa buong lipunan. Ideyalito at siyang pinagsisikapang matamasa nang lubos sa sandaling maipundar ang kultura ng kapayapaan sa bansa.

(Peace in the personal level is always anchored with shared identity¹. Shared inner self² is the key to a peaceful relationship or smooth interaction among Filipinos in Filipino Psychology. The existence of social peace coincides with social justice. Ecological peace is equated with how people care about it. The existence of religious peace or practice of religion coincides with freedom. The existence of peace in all these components means that peace prevails in the whole society. This is ideal and strives to be attained to the fullest once the foundation of culture of peace has been established.)

An example of a Philippine peace organization adopting the international peace framework is the Center for Community Development of Ateneo de Naga. This organization defines three levels of peace as: substantive peace, referring to concerns rooted in social, political and

environmental structures; processual peace, pertaining to methods that are also reflective of peace; and personal peace, denoting individual well-being (Ferrer, 1997).

Socio-Political-Psychological Perspectives of Philippine Peace Frameworks

Table 2 shows the peace values and spheres in socio-political-psychological perspectives in different settings in Philippine researches. Peace thinking which evoke similar themes/values were integrated. The substantive dimension of peace pertains to the social perspective, the processual peace is political in nature and the personal dimension of peace is psychological. Social perspective pertains to the relationship of the self with the family, other people and nature. This includes studies in educational, organizational, and community-based settings. The political perspective, on the other hand, includes peace efforts of individuals or organizations creating peace movements in specific localities or peace advocacies at a national level. Researches focusing on psychological aspects of peace among Filipinos as to their concept of peace were categorized as such. Psychological perspectives of *bahalana ang Diyos* (leave it to God), *lakas ng loob* (inner strength), *pakikipagkapwa* (shared inner self) and one's Christian faith are evident in peace thinking among respondents. Notably, the processes that have gone into these peace efforts and processes carried with it its psychological element through an "earnest sense of reconciliation at a personal level" among parties involved.

In the socio-political settings, such as in Northern Mindanao pertaining to the perception of its people as regards the Bangsamoro Peace Framework Agreement and Basic Law; also in Inay Malinandang in Talaandig, Bukidnon as to peace process among its indigenous peoples; as well as in Davao City with regard to perceived concepts of its tri people (Muslims, Christians and Lumad youths) as basis for a peace building model; and Bual peace zone community-based peace program, the substantive peace values emerged pertains to the aspect of human relationship and care for nature which cuts across processual and personal peace.

Du, et al (2017) described the perception of the people in Northern Mindanao as regards the Bangsamoro Peace Framework Agreement and

Basic Law through survey questionnaires. The respondents composed of high school and college students, college faculty, government employees and individuals from private sectors. The study shared the principle “that peace is not only the absence of violence but also the elimination of hate, discrimination, mistrust, doubt, and fear by all Filipinos toward one another (p. 30).” Also, national sovereignty, territorial integrity, power and wealth sharing were put forth as important aspects to have national peace.

Ortiz (2017), on the other hand, delved into peace process among the indigenous peoples of Inay Malinandang in Talaandig, Bukidnon. A process of *pakikipagniig sa sarili* (inner battle), *sa pananampalataya* (faith) *kay Magbabaya (Manlilikha)* initiated all other processes. People find *pananampalataya* (faith), *pagninilay ng loob* (introspection), *pakikinig* (listening), *pagtiwala* (trust), *at pagtataya* (assessment) as important factors in attaining peace. To them, peace means *kapanatagan ng sarili* (peace with self), *ginhawa ng katawan* (comfort), *malinisnaloob* (pure intentions), and *espasyo* (space) *para sa lahat—babae man o lalaki, matanda man o bata, ng pamilya, ng lipunan, at ng ugnayan sa kalikasan* (good relations across gender and ages; with family, society and nature).

The thesis of Gutang (2013) from University of Southern Philippines determined the perceived concepts of the tri people (Muslims, Christians and Lumad youths) in Davao City as basis for a peace building model. It made use of primary data gathered through focus group discussion using grounded theory. The findings showed that peace concept is not the absence of war but fulfillment of right to self-determination and attainment of social justice; accessible and affordable education for all, genuine land reform and distribution, housing and employment.

A community-based peace program (Bual peace zone) in a descriptive qualitative method; specifically case study using document analysis, key informant interviews, focus group discussion, and participant observation; equated peace with the promotion of broader democratic participation, fair and equitable distribution of material and non-material resources, utilization of local resources, critical empowerment, concern for the environment, and awareness of interdependence and solidarity, and the reduction of mislabeling and stereotypes among different social groupings in the community (Arviola, 2008).

In the educational front; studies such as that of the School of Hospitality and Tourism Management in La Consolacion College-

Bacolod, of Filipino high school students from a private secondary school institution in Muntinlupa City; and of children between 9 and 12 years old; peace of mind, fair treatment, family-oriented values, environmental concern, positive life-affirming values and structures and affective states convey substantive and personal peace dimensions.

A descriptive quantitative study, using survey questionnaires adopted from UNESCO-APNIEVE with 18 years below from a School of Hospitality and Tourism Management in La Consolacion College-Bacolod as respondents, proved that peace entails the presence of positive life-affirming values and structures such as unity and harmony, respect for the human rights, tolerance, active non-violence, cooperation and social responsibility (Arcenas & Radislao, 2013).

The association between peace of mind (PoM) and academic engagement was explored with Filipino high school students from a private secondary school institution in Muntinlupa City. PoM is a form of affective well-being that is characterized by feelings of internal peace and harmony. It purported that the ability of positive emotions to optimize a wide range of psychological resources (e.g., creativity and resilience) may result to greater degree of positive affective states (Datu, Valdez & King, 2018).

A study with the use of storytelling in a focus group discussion elicit the perspective of children, between 9 and 12 years old, on peace in children's literature. Some peace thinking surfaced such as "*patas*" sa *relasyong pampamilya, pagkakaroon ng disiplina at kaayusan upang maiwasan ang mga dahilan ng pinagsisimulan ng away, nagtutulungan, masaya sa piling ng isa'tisa, malinis na kapaligiran, masagana (mga punong maraming bunga) at mga awtoridad at kapangyarihan ang pinagmumulan ng kapayapaan*. In a nutshell, the children invoked peace in the context of family with feeling of security around them, unity and harmony and also clean environment and exercise of freedom (Yu, 2010). Apparently, peace values of negative (absence of direct violence) and positive peace (absence of direct and structural violence) were present in the children's perspective of peace. The structural violence points toward poverty, emotional pain (*sakit ng loob*), cultural and symbolic violence in ideology, religion, arts, language among others. The psychological perspective of peace of being "*panatag, pakiramdam na protektado, at may seguridad sa piling na pamilya*" (the feeling of security and protection being around family members) reveal family-oriented values of Filipino.

Studies in organizational settings, such as that of Holy Cross of Davao College and High School department in Bajada and peace organizations, the spiritual aspect posed as a peace value on top of relational and environmental concerns and the concepts of respect, active nonviolence, democratic participation, stewardship, and more.

Aga (2019) described the culture of peace and organizational commitment of employees in Holy Cross of Davao College and High School department in Bajada with administrators, basic education and college instructors, academic non-teaching personnel and non-teaching personnel as respondents in a descriptive, comparative, and co-relational, quantitative study. Utmost in the study is the spiritual aspect where the best pattern of the culture of peace is oneness with God for it brings calmness which is manifested in our love and care for humanity and environment. Moreover, emphasis on congenial relationship surfaced – peace is an expression of compassion and care; Gandhi’s inspiration of “live and let others live” and UNESCO ideal that magnifies that peace necessitates mutual understanding ... values, attitudes and modes of behavior as requirements to good relationship.

Apparently, processual peace is evident in a compendium that provides an overview of the peace movements and peace organizations in the Philippines (Ferrer, 1997). The focus of the study is the meanings attached to peace reflecting the framework of the government’s peace agreements with the country’s insurgent groups. The lists of major peace coalitions include the National Peace Conference, the Coalition for Peace Consortium, and the defunct People’s Caucus and People’s Congress. Using questionnaire and field interviews in a convenience sampling technique, the following peace values were derived: social justice, total well-being, total human development, minimal indirect violence and long, quality life, co-existence through dialogue/openness, enjoyment of rights, satisfaction of the needs of specific contexts or sectors, decent shelter and security of tenure for the urban poor, concretization of agrarian reform and rural development based on social justice, and advocating strategies or means for socio-political change.

Further, psychologist and former Psychological Association of the Philippines (PAP) President and Chairperson of the Commission of Higher Education (CHED) Patricia Licuanan and colleagues, shared their

aspirations and conceptualized the characteristics of a culture of peace as follows (UNESCO CIP/CCWGD, Manila, 25-28 April 1995, pp. 8-10 cited in Bernardo & Ortigas, 2000, p. 4):

1. "A culture of peace would be a culture of freedom and universal respect, upholding all human rights and eliminating double standards."
2. "A culture of peace would be a 'festival of diversities.'"
3. "A culture of peace would acknowledge the responsibilities of solidarity... A culture of peace assures the dignity and the well-being of the vulnerable."
4. "In a culture of peace, the human capacities unlimited by constraints of gender or other aspects of human identities."
5. "In a culture of peace persons would be educated to value human solidarity, mutuality and justice, and be provided with achieve social or individual purposes."
6. "In a culture of peace power would be derived from shared capacities and responsibilities."
7. "In a culture of peace conflicts need not produce violence; differences would be mediated in a spirit of mutuality; and disputes settled in ways which reconcile and strengthen communities."
8. "In a culture of peace there would be space to express human creativity and share human feelings."
9. "A culture of peace ... would produce a social order based on equal human rights, the human dignity of all persons and reverence for living creatures and life systems."

Based on previous studies and Filipino worldviews, Salazar-Clemena (2000) developed a framework for peace based on the Filipino experience with the following components: Peace with God, Peace with Oneself, Peace with Others, Peace with the Nation and Peace with the World (Bernardo & Ortigas, 2000). Salazar-Clemena (2000) following previous findings and studies enumerated the set of conditions described by experts and compared it with the indicators for peace among a cross-section of Filipinos:

The first condition of a culture of freedom, universal respect and upholding of human rights is seen on the

Filipinos' association of peace with *kalayaan* (freedom) and *katarungan* (justice).

The condition of diversity and acceptance of differences is reflected in the concept of peace as "love for humanity" and a "symbol of understanding, unity, and love for every person."

Acceptance of the responsibilities of solidarity, wherein the relief of people's suffering is considered the responsibility of the world community is related to the Filipinos' view of peace as "the absence of selfishness or desire to acquire everything" as well as "the absence of tyranny, famine/pestilence."

That a culture of peace should recognize the realities of global interdependence, with each person able to develop fully his or her capacities, is observed in the Filipino respondents' statements that "helping towards the growth of the nation" and "helping towards the happiness of others" manifest peace.

The expectation that in a culture of peace values education would be pursued within the context of a global community is similar to the Filipinos' concept of peace as "tranquility in the whole world or larger community," which is "rooted in love" and is "the fruit of justice, progress, and unity." It is also expressed in the respondents' suggestion that peace can be attained if we "have a moral regeneration/spiritual revolution."

The aspiration that in a culture of peace power would be derived from shared capacities and responsibilities is likewise found in the Filipinos' recommendations that "helping one another" and "removing greed" can lead to peace.

The condition that in a culture of peace conflicts need not produce violence, and that "disputes are settled in ways which reconcile and strengthen communities" is akin to the Filipinos' idea that peace is the absence of violence, trouble/quarrel/conflict/turbulence, as well as the hurt feelings or inner disturbance.

The experts' aspiration that in a culture of peace "there would be space to express human creativity and share human feelings" is likewise seen in Filipinos' belief that peace is manifested in "sharing woes with one another" and that peace "begins with my personhood" or "springs from the person himself/herself."

Finally, the characteristic that a culture of peace "would produce a social order based on equal human rights" and respect for living creatures is mirrored in the Filipinos' concept that peace can be attained if we "respect the right of everyone" and are humane or human. There is also the idea that we must "think that we are all equal" and that there must be "justice for all."

Thus, this study on the concept of peace among Filipinos revealed conditions on the culture of freedom, justice, love for humanity, symbol of understanding, unity, and global interdependence, with each person able to develop fully his or her capacities.

The Aragon Aurora Quezon Peace Foundation (AAQP) awardees were compiled in a volume on peacemakers and peace builders as part of UNESCO National Commission of the Philippines celebration of the Year of Peace, Tolerance, and International Understanding (Armarlo & Maramba, 1995). The peace values drawn from these volume and some of the awardees were *active non-violence (Aksyon para sa Kapayapaan at Katarungan Movement - AKKAPKA): absolute respect for every person, active response to oppression and violence, asserting one's rights and dignity, truth, stewardship and sharing* (Emma Alday and Felma (Isyang) Lagahit), *democracy, justice and goodwill* (Benigno Aquino, Jr., Corazon Cojuangco Aquino, Coalition for Peace, Concerned Citizen's of Abra for Good Government, Ed Garcia), *national sovereignty, democratic process, justice, nationalist value-laden education, ecological preservation and protection, self-reliance* (Association of Major Religious Superiors of the Philippines (AMRSP)), *justice, freedom and love* (Kumander Dante, Jose W. Diokno), *total human development of persons and communities and deep commitment to serve God* (Sr. Milagros Dayrit, R.A.), *improved economic conditions, freedom, women equality* (GingQuintos-Deles), *respect for cultural heritage* (Diocese of Kidapawan), *needs of the poor have been answered* (Bishop Antonio Y. Fortich, Violeta Lopez Gonzaga), *dialogue between Muslims and Christian in Mindanao* (Islam-Christian

Silsilah Dialogue Movement), *respect for nature and its laws* (Kalinga Bodong Council), *people empowerment and capability building* (KapatiranKaunlaran Foundation, Inc., Horacio R. Morales). Mainly, the advocacies of the awardees subsume the peace value of justice (substantive peace), social chance (processual peace) and peace of heart and mind (personal peace).

Based on the foregoing studies, Table 2 shows the consolidated peace values of the Philippine peace frameworks. In the process of analysis, the acronym DEFERENCE and FIST were formed. Interestingly, *deference* means “respect” while, in antithesis, the word *fist* is associated with *fight*. Literally, deference is a means to avoid fistfight (or may denote any form of fight, for that matter). In the new framework, DEFERENCE stands for Discipline and order, Emotional stability/positive affect, Freedom from fear and want, Equality based on social justice, universal Respect, Equitability, minimal indirect violence to Non-direct and structural violence, Care for the environment, Empowerment and stewardship, and education. FIST, on the other, represents Family-oriented values, Interdependence and solidarity, Spirituality and Trust. On another note, a clenched fist may symbolize control of anger in order not to hit and instead to redirect one’s emotions, thus the acronym for FIST in the present study may lead to peace; having family values in the sense of treating the other person as a family member, in the spirit of interdependence and solidarity, faith in God and mutual trust will serve as peacemaking values.

Table 2

Socio-political-psychological Philippine Peace Framework

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
DEFERENCE					
<i>disiplina</i> (discipline), <i>kaayusan</i> (order), tranquility in the whole world or larger community, helping towards the growth of the nation	1	Educational Organizational	universalist	Discipline and order	Socio-political-psychological: It takes a sense of discipline and order to facilitate the process of peace, may it be in individual, social and political levels.

Table 2*Continued*

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
DEFERENCE					
<p><u>elimination of hate</u>, emotional pain (<i>sakit ng loob</i>), <u><i>kapanatagan ng sarili</i></u> (<u>peace with self</u>), peace of mind (PoM) - low arousal positive emotion; lead to creativity and resilience, PoM is a form of affective well-being that is characterized by feelings of internal peace and harmony, the ability of positive emotions to optimize a wide range of psychological resources (e.g., creativity and resilience) may result to greater degree of positive affective states; love</p>	2	<p>Political Educational</p>	inward-oriented	<p>Emotional stability/ Positive affect</p>	<p>Socio-political-psychological: Emotional states are dominantly psychological and are developed with experiences in relationships.</p>

Table 2*Continued*

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
DEFERENCE					
elimination of fear, absence of tyranny; active response to oppression; feeling of security; dignity and the well-being of the vulnerable; <i>malinis naloob</i> (pure intentions), <i>pagninilay ng loob</i> (introspection), <i>pakikipagniigsasarili, panatag, pakiramdamnaprotek tado</i>	2	Political Educational	in-group and inward-oriented	Freedom from fear	Socio-political-psychological: Fear is a negative affect in the face of tyranny, oppression and only its absence would lead to the feeling of security and calmness. It is a result of relational aspect or active response among players involved, the leaders, constituents and other members of a community or society in general.
security of tenure for the urban poor, employment, improved economic conditions, housing, satisfaction of the needs, decent shelter, absence of famine, pestilence, poverty; needs of the poor have been answered, <i>ginhawa ng katawan</i> (comfort)	2	Political Organizational	in-group and inward-oriented	Freedom from want	Socio-political-psychological: Basic needs of food, shelter, employment and wants of security of tenure, improved economic condition, comfort and decent living are requisite to live peacefully.

Table 2*Continued*

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
DEFERENCE					
eliminating double standards, elimination of discrimination, harmony, justice, reduction of mislabeling and stereotypes among different social groupings in the community, attainment of social justice; asserting one's rights and dignity; love and care for humanity; reverence for living creatures and life systems, <i>espasyo</i> (space) <i>para salamat—babae man o lalaki, matanda man o bata</i> (good relations across gender and ages, women equality, unity and harmony; congenial relationship – peace is an expression of compassion and care which spell good relationship; values, attitudes and modes of behavior are requirements to good relationship; “love for humanity” and a “symbol of understanding, unity, and love for every person; “respect the right of everyone” and are humane or human, “think that we are all equal” and that there must be “justice for all”; absolute respect for every person	2	Political Organizational	in-group oriented	Equality based on social justice	Socio-political-psychological : Filipino psychology of shared inner self (<i>pakikipagkapwa</i>) recognizes equality of different social groupings in differing communities. Certainly, values, attitudes and modes of behavior are requirement to good relationships, that is, thinking that all are equal in some respects.

Table 2

Continued

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
DEFERENCE					
respect for human rights, respect for cultural heritage, respect for culture, territorial integrity, universal respect, national sovereignty	2	Educational Organizational	in-group oriented and universalist	Universal respect	Socio-political-psychological: Respect is earned thus there is an earnest effort to accord it to an individual, group, and to the nation as a whole
absence of selfishness or desire to acquire everything, removing greed, fair and equitable distribution of material and non-material resources, genuine land reform and distribution, power and wealth sharing, utilization of local resources, concretization of agrarian reform and rural development based on social justice, and advocating strategies or means for socio-political change	2	Political Organizational	all	Equitability	Socio-political-psychological: In this study, equitability refers to fair and just utilization, distribution and sharing of local resources, power and wealth for socio-political change in affected sectors. The absence of greed and desire through equitable strategies entails psychological motivation.

Table 2*Continued*

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
DEFERENCE					
absence of direct and structural violence; absence of violence, trouble/quarrel/conflict/turbulence, as well as the hurt feelings or inner disturbance; active non-violence; minimal indirect violence	2	Political Educational Organizational	inward-oriented	Minimal indirect violence to non direct and structural violence	Socio-political-psychological: The political group of people in Northern Mindanao as affected constituents of the Bangsamoro Peace Framework Agreement and Basic Law, composing of social groupings across gender, status and age (high school students to private individuals) were involved. Psychological states of hurt and inner disturbance brought by the conflict in the region was also considered.

Table 2*Continued*

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
DEFERENCE					
<i>ugnayansakalikahan</i> (care for nature), concern for the environment, <i>malinisnakapaligiran, masagana</i> (<i>mgapunongmarami ngbunga</i>), clean environment; ecological preservation and protection; respect for nature and its laws	0-1	Educational Organizational	in-group oriented	Care for the environment	Socio-political-psychological: Care and concern are behavioral perspective which are attributes of persons who are responsible, being respectful to nature and its laws.
critical empowerment, people empowerment and capability building, promotion of broader democratic participation, shared capacities and responsibilities, social responsibility, stewardship and sharing; enjoyment of rights, exercise of freedom, fulfillment of right to self-determination, long and quality life; self-reliance; total human development of persons and communities, total well-being	2	Political Educational	in-group oriented	Empowerment and stewardship	Socio-political-psychological: Democratic participation means critical people empowerment, capability building, shared capacities and social responsibilities toward stewardship of each other's welfare. The earnest effort toward responsible empowerment and stewardship is psychological in nature.

Table 2*Continued*

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
DEFERENCE					
accessible and affordable education for all, nationalist value-laden education	2	Organizational Political	in-group oriented	Accessible, affordable and nationalist value-laden education	Socio-political-psychological: The value on education emanates from the study on the perceived concepts of the tri people (Muslims, Christians and Lumad youths) in Davao City and peace advocates of the Association of Major Religious Superiors of the Philippines (AMRSP) which comprise socio-political groupings. Positive affect leads to creativity and achievement which is important to succeed in education.
FIST					
<i>ugnayansapamilya</i> (good relations with family), <i>"patas" sarelasyongpampamilya, masayasa piling ng isa'tisa</i>	0-1	Educational	inward and group-oriented	Family-oriented values	Socio-political-psychological: Filipinos are known for their close-knit family value where peace is first manifested and extends to other social relations.

Table 2*Continued*

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
FIST					
awareness of interdependence and solidarity, cooperation, goodwill, helping towards the happiness of others, <i>pakikinig</i> (listening), tolerance, <i>nagtutulungan</i> , spirit of mutuality, space to express human creativity and share human feelings; co-existence through dialogue, openness, <i>pagtataya</i> (assessment), “sharing woes with one another” and that peace “begins with my personhood” or “springs from the person himself/herself; dialogue between Muslims and Christian in Mindanao; global interdependence, with each person able to develop fully his or her capacities	2	Political Educational Organizational	all	Interdependence and solidarity	Socio-political-psychological: Interdependence means acknowledging other people’s ideas through dialogue and other fora for mutual happiness/benefit so the process of listening is present as well as expression of creative ideas and feelings in the spirit of cooperation, <i>pagtulungan</i> , and tolerance of weaknesses thus fostering goodwill and solidarity across differing faiths. Psychological aspect of openness and personhood assessment is apparent.

Table 2*Continued*

Peace thinking	Level	Setting	Peace Sphere	Peace Value	Perspective
FIST					
moral regeneration, spiritual revolution, oneness with God, spiritual, <i>pananampalataya</i> (faith) <i>kay Magbabaya</i> (Manlilikha), right to choose one's religion with equal access to opportunity encompassing politics and socio-economics, best pattern of the culture of peace is oneness with God for it brings calmness which is manifested in our love and care for humanity and environment; deep commitment to serve God	2	Political Educational Organizational	inward-oriented and in-group oriented	Spirituality	Socio-political-psychological: Calmness of mind and deep commitment to serve God is equated with the right to choose one's religion with equal access to opportunity encompassing politics and socio-economics.
elimination of doubt, elimination of mistrust, <i>pagtitiwala</i> (trust), truth	2	Political Organizational	in-group oriented	Trust	Socio-political-psychological: Basically, the concept of trust is psychological in nature and developed socially and in specific group/s where such value is nurtured.

Similar themes were integrated from the peace thinking of the subjects/respondents as analyzed by the authors of the literatures reviewed. Then, the socio-political-psychological perspectives were discussed based on the peace values attributed to the integrated peace thinking.

Notably, family-oriented values emerged in educational settings, the school being considered a second home. In both educational and organizational settings, peace values are discipline and order, universal respect, and care for the environment. For the educational and political settings, evident are peace values of emotional stability/positive affect, freedom from fear, empowerment and stewardship and trust. Both political and organizational settings present freedom from want, equitability, equality based on social justice and accessible, affordable and nationalist value-leaden education as their peace values. Across political, educational and organizational settings, significant peace values are minimal indirect violence to non-direct structural violence, interdependence and solidarity and spirituality. Significantly, we can deduce that the components of peace in Filipino psychology as personal, society, nature and God are observable in all the peace values from the literatures reviewed.

On peace spheres, the universalist concept with the international framework of peace and UNESCO's culture of peace as lens were represented by the peace values of the AAQP awardees; "in-group-oriented, that is, the peace within one's own group or more generally "self" and "others" was shown in the researches in the educational, organizational and community-based settings. The criteria of distinction are political, economic, cultural or religious, or a combination of these. Also, "the inward oriented concept of peace" emphasizes the individual well-being, modes of behavior, attitudes, motivation, and inner states.

Conclusions

Peace may be broad and expansive yet it can be defined in the concept of peace values within the sphere of human organizations in specific cultural context. The substantive peace in Philippine peace evokes the values of positive and negative peace which were formed in the acronym DEFERENCE and FIST; literally, the former is a means to avoid the latter. In the new framework, DEFERENCE and FIST stands for the peace values that conveys respect for the self, society, nature and God would lead to peace at all levels and settings. Indeed, Filipino psychology

of the concept of peace invokes deference (respect) with reference to smooth interaction with shared identity (*kapwa*), nature, family, deep commitment to serve God which foster empowerment and stewardship, interdependence and solidarity and trust; altogether define the Philippine peace framework.

These peace values are reflective also in the Philippine peace efforts and evident of processual peace such as peace agreements, peace talks, and peace zones. Personal peace reflects the individual well-being, modes of behavior, attitudes and inner states that makes the attainment of peace possible since it is given that without an earnest effort at a personal level, no peace resolutions can take place. Peace spheres span from the influence of a universalist to inward-oriented concept of peace; also from individual to group level of human organizations within the nation, thus the Philippines context of peace cuts across the socio-political-psychological perspectives.

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