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THAT IN ALL THINGS GOD MAY BE GLORIFIED

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The **Bedan Research Journal** (BERJ) publishes empirical, theoretical, and policy-oriented researches on various fields of studies such as arts, business, economics, humanities, health, law, management, politics, psychology, sociology, theology, and technology for the advancement of knowledge and to promote the common good of humanity and society towards a sustainable future. BERJ is a double-blind peer-reviewed multidisciplinary international journal published once a year, in April, both online and printed versions.

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BEDAN RESEARCH JOURNAL

Table of Contents

From the Editor

Divina M. Edralin
Editor-in-Chief

Research Articles

- The Nexus between Sustainable Business Practices and the Quest for Peace** 1
Divina M. Edralin and Ronald M. Pastrana
- Finding Positive Peace in a Typhoon-Stricken Town of Hernani, Eastern Samar** 59
Ma. Emperatriz C. Gabatbat and Noel D. Santander
- The Role of Sports in Peace-Building: Insights from NCAA Community** 84
Bayani C. Matitu
- Correlation of Resilience with Good Relations with Neighbors** 109
Margarette C. Cayetano, Pocholo R. Autencio, and Walter Jerome S. Cabale
- The Philippine Framework for Peace: A Conceptual Study** 130
Ester T. Rada
- Sustainable Development Practices Implemented by the Community Partners of San Beda University (SBU)** 160
Zernan L. De Ramos and Gary M. Galang

**Communication Climate as Predictor of Perceived
Corporate Governance and Organizational Success** 191
Annabelle D.C. Quilon and Rosemarie M. Perreras

**Drinking Among Early Visayans (Pintados)
in Achieving Positive Peace** 214
James Loreto C. Piscos

Research Note

**The Spirituality and Practice for the Care of
our Common Home: Essays on Laudato Si** 235
*Christian Bryan S. Bustamante, Moses Aaron T. Angeles,
and Sheldon O. Tabile*

The Contributors 253

Guidelines for Contributors 258

From the Editor

This volume is a collection of research articles focusing on the San Beda University Academic Year 2019-2020 theme: “Pursuit of Peace in Nation-Building.” The nine featured articles tackled from various experiences and perspectives how business organizations, local communities, neighborhood, and the Church as an institution, quest for peace to bring about a nation that is free of violence, fair, just, sustainable, and inclusive to all people.

The first paper by **Divina M. Edralin and Ronald M. Pastrana** on “**The Nexus between Sustainable Business Practices and the Quest for Peace**” explored the sustainable business practices of selected Philippine corporations that promote the quest for peace. They anchored their study on the theories of Positive Peace, Sustainable Development, and Humanistic Management. They used the qualitative exploratory research design and the holistic multiple case study research strategy and selected through purposive sampling 20 Publicly- Listed Companies in the Philippines. Results on fostering economic development revealed numerous jobs created, training and development, as well as trade and business development programs and activities executed. Analysis on espousing corporate citizenship disclosed many programs and activities related to encourage the use of voice from the firm, community engagement, and governance implemented. Findings on respecting the rule of law showed also various programs and activities that cover compliance with Philippine laws, international laws, and environmental standards. Findings also indicated that the nexus of sustainable business practices and the quest for peace aims to build companies of enduring greatness by doing well and working toward a sustainable future. In conducting responsible business, they were able to help in attaining positive peace in our country, which, in return, is essential for sustainable development, as manifested by their significant contribution in achieving sustainable development/growth, working closely with regulators to achieve shared goals; and protecting the environment and preserving natural resources.

The second paper by **Ma. Emperatriz C. Gabatbat and Noel D. Santander** on “**Finding Positive Peace in a Typhoon-Stricken Town of Hernani, Eastern Samar**” embarked on how a positive peace in a typhoon-stricken place is possibly experienced. The researchers

conducted this study in the simple town of Hernani, Eastern Samar. The research query was how the locals of that typhoon-stricken town absorb, adapt, and recover from the insidious effects brought about by the devastating typhoon. It focused specifically on the resiliency of the locals amid the difficulties and challenges caused by a natural calamity, and how this resiliency had helped them find peace in their lives. Using the methodology and processes of narrative analysis, the results manifested the peace concept of the locals based on what they had experienced. It also showed the factors that made the town a peaceful place to live in as expressed through relevant themes. Consequently, the themes were categorized by using the indicators of the pillars of positive peace. The possible demonstration of the positive peace as expressed in the initiatives done by the existing concerned institutions, illustrated through the attitudes of the locals, and the prevailing structures that operate within the town of Hernani, was seen as a contributor to nation-building. The resiliency shown by the locals amid natural calamity is an essential characteristic of positive peace.

The article on **“The Role of Sports in Peace-Building”** by **Bayani C. Matitu** summarized the perceptions of combined 113 San Beda University players and coaches - actively involved in Philippines National Collegiate Athletic Association (NCAA), the associations of variables based on Spearman rho of the levels of characteristics of sports, human development, peace and peace-building efforts. Characteristics of sports relevant to peace and peace-building affect the level of human development of coaches and athletes. The characteristics of sports also affect the level of peace-building efforts. However, characteristics of sports are not associated with the achievement of peace in a broader scope because variety of factors and different actors are involved. The individual coach and athlete's preference and accessibility on sports are determinants of human development, and peace-building. If the coaches and athletes liked their sports, strongly believed that their sports contributed to physical fitness, mental well-being and social interaction, and strongly believed that sports gave them experiences and enabled them to access individuals or groups of different cultures and levels of ability, then, they also strongly perceived that their sports promoted holistic well-being, and normal life span as healthy people, allowed themselves to express themselves, and be recognized as they enjoyed sports for leisure and affiliation.

This article by **Margarette C. Cayetano, Pocholo R. Autencio, and Walter Jerome S. Cabale** on the “**Correlation of Resilience with Good Relations with Neighbors**” analyzed the presence of correlation between resilience as a trait and neighborhood as an environmental factor. Wherein, neighborhood was further classified into five (5) underlying factors namely, the Physical Order, the Land Use and Service, the Social Norms and Values, the Social Capital, and, the Social order. This quantitative, cross-sectional, correlation study has utilized self-rated standardized questionnaires— the Brief Resiliency Scale of 2008 by Smith, B. W., Dalen, J., Wiggins, K., Tooley, E., Christopher, P., & Bernard, J., and the Perceived Neighborhood Scale of 2013 by Garipey G, Smith KJ, Schmitz N. The sample consisted of eighty (80) selected participants in Barangay San Roque, Murphy, Quezon City. Based on the results of the study, two (2) among neighborhood underlying factors were found to have significant negative relationship with resilience, specifically the Physical order ($p= 0.047$) and the Social order ($p= 0.023$). Conversely, there was no significant relationship found between resilience and the other underlying factors of neighborhood. Hence, it is recommended that future researches should further focus on other factors that may have stronger link with resilience such as local community and family support, and/or educational environment and teacher bonding for student populations.

The paper by **Ester T. Rada** on “**The Philippine Framework for Peace: A Conceptual 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. In this 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.

Another article is on **“Sustainable Development Practices Implemented by the Community Partners of San Beda University”** by **Zernan L. De Ramos and Gary M. Galang** identified the sustainability practices of the five community partners of CEC-SBU based on Elkington’s model of sustainability wherein it is three pillar model namely, environmental, economic and social sustainability requires equal attention. This study also aimed to determine the best practices of these community partners. The data collected are based on semi-structured interviews and field visits to the community partners. The results showed that the common SD practices identified are water utilization (under environmental dimension); maintain good quality of products (under economic dimension); and generation of employment and income, product safety, safety standard of work, organizational ethics and social interaction (under social dimension). The best SD practices were also evaluated. The study confirms the proposition that community partners of CEC-SBU revealed low level of implementation in the environmental sustainability dimension. The results of this research can serve as a reference and guide in the community engagement agenda and activities of all SBU faculties, administrators, service personnel and students towards sustainability. The researchers recommend that CEC-SBU should conduct activities and other interventions for the community partners that enable adoption of SD practices especially those under environmental sustainability dimension.

The paper on **“Communication Climate as Predictor of Perceived Corporate Governance and Organizational Success”** by **Annabel D. Quilon and Rosemarie M. Perreras** looked into the predicting effect of communication climate to perceived corporate governance and organizational success. A total of ninety-eight rank and file employees voluntarily participated in accomplishing three questionnaires such as the Communication Climate Inventory by Costigen & Schiedler; Corporate Governance Survey adapted from Wickramanayake’s Seven

Characteristics of Corporate Governance; and Organizational Success Survey adapted from Ilyas & Rafiq used to measure communication climate, corporate governance, and organizational success respectively. Results revealed that communication climate was a predictor of perceived corporate governance and organizational success. This implied that the role of supervisors in setting work conditions was essential on how rank and file employees perceived corporate governance and organizational success.

The succeeding paper on **“Drinking among Early Visayans (Pintados) in Achieving Positive Peace”** by **James Loreto C. Piscos** stated that drinking is a community event among early Visayans. It is their binding force in achieving positive peace because it facilitates harmony and holistic view of life. Smooth interpersonal relationship and exchange of peace are realized in the toss of a glass and blood compact. The *maganito* ritual highlights drinking which brings their camaraderie and fellowship to transcendence and assures protection and blessings from above. In various cycles of life, drinking is at the heart of the celebration. It might be a small gesture of sharing life stories over food and wine, but it has big impact in the union of their *buot* (inner being) that assures support and advocates solidarity. The research utilized primary sources from Spanish accounts written in the 16th-17th century. Their narratives showed condescending attitudes towards early Visayan beliefs and practices but they revealed the importance of drinking among our ancestors. The study used Mercado’s *buot* as a conceptual framework that examined drinking among early Visayans in achieving positive peace where it is holistic and cohesive. The findings could have implications to peace negotiation and integrated approach to peace that includes the physical, emotional, relational and spiritual dimensions. Drinking is not just a gesture of cohesion that the community is one. It is also a discourse that brings people to a society free from all forms of discrimination and oppression.

The last article on **“The Spirituality and Practice for the Care of our Common Home: Essays on Laudato Si”** by **Christian Bryan S. Bustamante, Moses Aaron T. Angeles, and Sheldon R. Tabile** provided a summary of the essential themes and discourses in their upcoming book, *The Spirituality and Practice for the Care of our Common Home: Essays on Laudato Si*. This article is divided into three parts which are the main themes of the book: (a) expositions on the spirituality and theology of St. Francis, St. Thomas Aquinas, and St.

Benedict, (b) Pope Francis' critique on modern secular worldviews and technology, and (c) the relevance of the encyclical to humanizing business and good governance; which is a collection of essays and reflections on the Laudato Si. These essays and reflections expound the ideas, principles, and provisions in the Encyclical from the perspectives of Franciscan spirituality, Thomistic metaphysics, new evangelization, Sacred Scriptures, critical theory, business, and public governance. These essays and reflections expand the essential thoughts of the Encyclical Letter to be understood and appreciated by men and women of different professional and cultural backgrounds.

On behalf of the Editorial Board of the Bedan Research Journal, I would like to express our sincere appreciation to all contributors for publishing their research outputs in BERJ. I also would like to thank our reviewers who have spent time and effort to provide critiques of the manuscripts to improve the quality of the papers submitted for publication in our journal. Last but not the least; I would like to extend my heartfelt gratitude to our Grammar Editor and Editorial Assistant for ensuring that this volume will be published, in spite of the COVID pandemic.

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The Nexus between Sustainable Business Practices and the Quest for Peace

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Abstract

We explored the sustainable business practices of selected Philippine corporations that promote the quest for peace. We used three key indicators of sustainable business practices, namely, fostering economic development, espousing corporate citizenship, and respecting the rule of law, as our variables to measure our sustainable business practices construct. On the other hand, we adopted sustainable development and sound business environmental our variables to measure the quest for peace construct. We assumed that sustainable business practices and quest for peace are interlinked and mutually reinforcing. We anchored our study on the Theories of Positive Peace, Sustainable Development, and Humanistic Management. We used the qualitative exploratory research design and the holistic multiple case study research strategy. We used the qualitative exploratory research design and the holistic multiple case study research strategy. We selected through the non-probability purposive sampling technique, the 20 Publicly - Listed Companies in the Philippines. We then, utilized the monomethod as the data collection technique for selecting the Sustainability Reports published in 2018 and uploaded in the websites of the respective corporations. With this deductive approach, we specifically adopted the pattern matching analytical procedure in the process of our content analysis of information from the Sustainability Reports. Results on

fostering economic development revealed numerous jobs created, training and development, as well as trade and business development programs and activities executed. Analysis on espousing corporate citizenship disclosed many programs and activities related to encourage the use of voice from the firm, community engagement, and governance implemented. Findings on respecting the rule of law showed also various programs and activities that cover compliance with Philippine laws, international laws, and environmental standards. Findings also indicated that the nexus of sustainable business practices and the quest for peace aims to build companies of enduring greatness by doing good and working toward a sustainable future. In conducting responsible business, they were able to help in attaining positive peace in our country, which, in return, is essential for sustainable development, as manifested by their significant contribution in achieving sustainable development/growth, working closely with regulators to achieve shared goals; and protecting the environment and preserving natural resources. We recommend that there should be a coordinated effort of all the stakeholders to ensure that there is an integrated and holistic approach in the sustainability of the business sector to promote positive peace. We also propose to undertake further research on employing quantitative approach by using business, financial, and socio-economic indicators to address the limitations of this study.

Keywords: decent work, humanistic management, positive peace, sustainability, sustainable development goals

*“There can be no sustainable development without peace
and no peace without sustainable development.”
United Nations -SDG (2015)*

Background of the Study

According to Franklin Roosevelt, the 32nd President of the USA, “peace begins at home.” For numerous working people all over the world, the workplace is their “second home.” In a similar way, Elie Wiesel, an icon and messenger of peace and human dignity, said, “peace is our gift to each other.” From a Christian perspective, we believe, God bestowed the entire humanity with peace, where there is hope, faith, justice, and love to protect and promote the dignity of life. Our humanity is both, a precondition for business success, as well as the foundation for defining the purpose of business (Paul Polman, CEO of Unilever). Therefore, we need to engender peace in our workplaces and among ourselves, and together zealously work for peace, as a gift to our nation so that our society becomes a haven of peace, today, and for the future generations.

In the past two decades, scholars and practitioners have investigated the links between business practices and peace. Peace is a concept, that when analyzed through a multidimensional lens, is connected with various fields, such as economics, theology, education, sociology, psychology, health, law, political science, and business. Peace comes from the Latin word *pax*, meaning "peace, compact, agreement, treaty of peace, tranquility, absence of hostility, harmony" (Herath, n.d., p.1). Peace has many other meanings, like justice, good health, safety, well-being, prosperity, equity, security, good fortune, mutual respect, and friendliness (Boulding, 2000; Cortright, 2009; Galtung, Jacobsen, & Jacobsen, 2002; Fort & Schipani, 2007). Peace is also the reduction of violence, unrest, and war (Fort & Schipani, 2002 as cited in Spreitzer, 2007). In addition, the early conceptual paper on peace and conflict of Galtung (1996), characterized peace as having two dimensions, namely negative peace and positive peace. Negative peace refers to the existence of direct violence, war, fear, and conflict at the individual, national, regional and international levels (Galtung, 1996). Positive peace pertains to the non-existence of unjust structures, unequal relationships, justice, and inner peace at the individual level (Galtung, 1996).

Agreeing that we “need to engender peace in our workplaces,” business firms should always have a significant role and shared responsibility as a stakeholder in society in promoting peace. Forrer, Fort, & Gilpin (2012) asserted that as the engine behind economic activity, business could foster peace in a large number of ways and make possible shifts from aid dependency to self-sustained progress. This can be achievable if the firms will act ethically and always bear in mind the common good of the community and society where they operate their business. A diversity of businesses by now are engaged in the business-peace nexus, and differences in size, ownership, and industry influence firms to react dissimilarly to policies, threats, and incentives (Forrer, Fort, & Gilpin, 2012). The nature of the reaction can impinge on either positive or negative peace, so that acknowledging the diversity of firms and the various ways they interact with the communities in which they operate is vital to designing the most effective approaches to promoting peace (Forrer, Fort, & Gilpin, 2012).

Brauch, Oswald, Grin, and Scheffran (2016) made an interesting observation that the obtainable information on the sustainability–peace nexus is very inadequate in spite of its worth. In this regard, our study of establishing the nexus between sustainable business practices and peace will hopefully contribute to this body of knowledge, as well as present “a business model that creates competitive advantage through superior customer value, and contributes to the sustainable development of the company and society” (Lüdeke-Freund, 2010, p.23). This pertains to a business model that is rooted on the Sustainable Development framework. Our research can also provide information on how Publicly-Listed Corporations in the Philippines are functioning as catalysts for positive peace. Since positive peace is multifaceted and a single business leader or firm cannot foster it alone, a concerted strategic action among all the business stakeholders must adopt to build and protect a sustainable nation. Business leaders with humanistic perspectives and beliefs have a deep sense of responsibility towards the local and global communities in which they operate and act accordingly (von Kimakowitz, 2011).

Statement of Research Problem

In this paper, we answered the research question:

“What are the sustainable business practices of selected Publicly-Listed Corporations in the Philippines that promote the quest for peace?”

Statement of Specific Objectives

Specifically, we aimed to achieve the following objectives:

1. Explore specific sustainable business practices on fostering economic development that contributes to the quest for peace.
2. Investigate specific sustainable business practices on espousing corporate citizenship that contributes to the quest for peace.
3. Discover specific sustainable business practices on respecting the rule of law that contribute to the quest for peace.
4. Identify the impact of various sustainable business practices of selected Publicly-Listed Corporations in the Philippine to the quest for peace.

Review of Related Literature

In 2000, Kofi Annan, United Nations Secretary-General, challenged business organizations to become a member of the Global Compact—an international initiative that would bring companies together with UN agencies to promote 10 universal principles in the areas of human rights, labor, the environment, and anti-corruption (Global Compact, 2006).

As pointed out by Forrer and Katsos (2015), the business and peace literature had already stimulated many organizations to embrace the concept and craft suggestions on what business could, and in some cases should, do to promote peace. Examples of these are the UN Global Compact; the United States Institute for Peace; the Institute for Economics and Peace; and the Hague Center for Global Justice).

Fort and Schipani, in 2003, asserted that by integrating sustainable peace as a business objective, multinational corporations might be able to

blend extant corporate governance principles with a goal that can significantly contribute to the reduction of violence in society. In their other study, Fort and Schipani (2004) argued that business does not only gain from a peaceful environment but it can actually promote peace effectively by implementing responsible and open working methods. Likewise, companies that encourage economic development, that agree to external assessment of their affairs and that establish a sense of community, both inside the company and in their local areas make an enormous share in building a more harmonious culture (Fort and Schipani, 2004).

Subsequently, the peace research study of Fort and Schipani (2007) found proof of the situations that lead to peace. They noted that companies that promote these conditions are the most likely companies to adopt and practice basic ethical business practices, and, thus, help to foster societies that are more peaceful. According to Fort and Schipani (2007), there are four possible contributions of businesses towards more peaceful societies. Its first contribution is fostering economic development that covers creating jobs, training and development, resource transfer, and trade. Its second contribution is adopting principles of external evaluation, limit or eliminate corruption, and support enforcement of laws, such as minimize bribery. Its third contribution is nourishing a sense of community that includes participating in decisions, gender equity, encouraging the use of voice by those in the company, and investing in the people of that country. Its fourth contribution is utilizing track-two diplomacy, also known as citizen diplomacy, that pertains to an outside party, that can relay unofficial messages to governmental parties; that businesses can be unofficial ambassadors for their countries through their socially responsible behavior; and a corporation that provides the opportunity for different people to work together toward a common goal. Moreover, Fort and Schipani (2007) assumed that, if managers and executives understand that their actions could make a difference to a concept as profound as peace, they would review their behaviors and perhaps change them.

Corolarilly, the study of Oetzel, et. al. (2009), which is an off-shoot of the research of Fort and Schipani in 2007, focused on specific ways companies can vigorously involve in lessening conflict, as well as promoting economic development, the rule of law, and principles of external assessment, contributing to a sense of community, and engaging in track-two diplomacy and conflict sensitive practices.

In the same token, Forrer, Fort, & Gilpin (2012), accepting the view of business fostering peace, believed that firms could promote stability in five general means. These are: (1) providing jobs and economic opportunity; (2) respecting rule of law, as well as international labor and environmental standards; (3) espousing principles of corporate citizenship; (4) conducting risk assessments unique to the political environment in conflict-affected regions; and (5) in some circumstances, engaging in track-two diplomacy. However, factors, such as policies, firm characteristics, and operating environment, can all influence a firm's decision to be involved in peace-promoting behavior, which can be incidental, a consequence of ethical business practice, or purposeful in nature (Forrer, Fort, & Gilpin, 2012).

The preliminary findings presented at the Business for Peace Summit in Oslo, Norway, in October 2011 (as cited in Forrer, Fort, and Gilpin, 2012), asserted that strategies to take advantage of the huge potential of the business sector to promote peace must account for the size of firms. It should also explain whether they are state or privately owned, in which industries they belong, and their close link within supply chains (as cited in Forrer, Fort, and Gilpin, 2012). The findings further mentioned that the key elements of effective strategies consist of crafting incentives to recompense investing firms that advocate good corporate citizenship, reinforcing international initiatives that advance transparency and restrain corruption, developing initiatives to further completely incorporate the local economy into global value chains, and initiating mechanisms to forge global consensus on suitable conflict-sensitive business practices (as cited in Forrer, Fort, and Gilpin, 2012).

In 2015, Ford disclosed that there is scant knowledge on what management theory and business strategy insights or adaptations might be relevant or required if commercial actors are to help consolidate peace. There are challenges needing attention like ideas of more conscious, overt business engagement in peace building, and the need for suggestions into the incentives that might drive firms to take on such roles (Ford, 2015).

Moreover, Smith (2019) recognized that the environment has a direct link on the prosperity of a nation because communities that vigorously exert effort into conserving natural resources attest to their being largely more socially stable. On the contrary, he observed that the dwindling

of natural resources and the people's lack of access to them, lead to larger cases of violent conflicts arising in society.

Likewise, the IUCN CEESP (2020) believed that environment and peace are cross-cutting and they are significant in all areas of conservation, sustainable development, and security. They considered that building the foundation for lasting social and environmental sustainability can happen by decreasing conflict and conflict potential, and by reinforcing environmental security.

On the other hand, sustainable development, as a model, came into view in the 1970's, concurrently with the escalating industrialization. Simultaneously with the report called "Our Common Future" (also known as the Brundtland Report), published by the World Commission on Environment and Development in 1987, the theory of sustainable development, which has the principle of increasing development in consideration with the environment, created a center of attention (Ercoşkun, 2005) in many parts of the world, especially in Europe. The underpinning framework of sustainability is the triple bottom line (TBL) management concept coined in 1994, which examines the firm's social, environment, and economic impact (Elkington, 2018). The main intent of TBL is to persuade businesses to track and manage social, environmental, and economic (not just financial or profit) value added or value destroyed (Elkington, 2018). It also aims to incite profound thinking concerning capitalism and its future (Elkington, 2018). The Brundtland Report (1987) presented the most frequently used definition of sustainable development, which is development that "meets the needs of the present without compromising the ability of future generations to meet their own needs" (Brundtland Report, 1987). This principle greatly appeal to people and has withstood the test of time (World Commission on Environment and Development, 1987). The UN (2015) declared that peace is central to the Sustainable Development Goals (SDGs). In fact, it said that one repercussion of the profound link of peace to all other SDGs is that, if peace is not addressed effectively, then, it will jeopardize all the other goals.

Over the years, scholars and organizations have been advocating that there is a positive association between peace and sustainable development. In this regard, the Journalists and Writers Foundation (JWF) co-organized a panel on the relationship between peace and sustainable development with the Permanent Mission of El Salvador to the UN and

Peace Islands Institute. The panelists talked about how peace is essential for sustainable development and how economic, social, and environmental development is indispensable for durable peace (Kirbassov, n.d.).

Pursuant to the United Nations Development Program (UNDP), sustainable development is a key to sustaining peace and vice versa (Martinez-Soliman, 2017). Sustaining peace, a concept endorsed by the UN General Assembly and Security Council, focuses on the importance of having a long-term, comprehensive vision in all responses to violent conflict, to end vicious cycles of lapse and relapse (Martinez-Soliman, 2017). She further pointed out that traditionally, the approach to peace is sequential and in separate steps: first, is humanitarian rescue; then, securing a ceasefire and sending in peacekeepers; next is creating a new governing system; and finally, investing in economic, social, and environmental development. However, peacekeeping and development are symbiotic (Martinez-Soliman, 2017).

The 2030 Agenda that contains the SDGs and the Resolutions on the UN's peace-building architecture call for the termination of the silos and the expansion of a strongly coherent and integrated approach, recognizing that development, peace and security, and human rights, are interlinked and mutually reinforcing (Martinez-Soliman, 2017).

Leonardsson & Rudd (2015) focused on the role of local governments in increasing peace-building effectiveness as a way of emancipation and addition of local agency to express their voices from below in peace building that is essentially local. Moreover, MacGinty (2012) speculated that better theories of peace building might chart the relationships between ongoing processes and provisional outcomes regarding the central themes, such as sovereignty, authority, and livelihoods, among many others.

The study by Fort and Schipati (2001) demonstrated that there is a probable conceptual relationship among corporate governance, business ethics, and sustainable peace. The authors argued that in the course of economic progress and lessening of rivalries in the workplace, multinational corporations could contribute to sustainable peace. Thus, corporations must bear in mind these issues in their governance practices, and governments need to create legislative frameworks to encourage such responsible practices to rise significantly.

As noted by Virji, Kaneko, et al (2019), the worldwide challenge of sustainable development includes the multifaceted interdependencies of environmental change, socio-economic development, and peaceful existence. They asserted that sustainability and peace, which are intricately linked, particularly in the milieu of fast global changes in the operation of the Earth system. They further argued that there is a deep connection of peace and sustainable development to processes of globalization and socio-economic development. In fact, with the escalating movements of global change and geopolitical instability (IPCC 2018), there is an urgent need to deal with the probable inter-linkages between sustainability and peace in the context of universal change.

As claimed by Warner (2018), countless business leaders implement sustainability strategies aligned with global sustainable development. However, their company's sustainable value goals are not necessarily in harmony with their core business proposition to their customers, all other stakeholders, and other businesses, and contributing to society's welfare and peace (Warner, 2018). There is still a prevalence of the lack of appreciation of how sustainable development practices create peace towards nation building. Recently, however, it seems that there is an increasing interest among business owners regarding sustainability data, as they realize the influence of sustainable business practices on their firms' financial and non-financial performance. This growing interest accelerates their firm disclosure of their corporate environmental, social, and governance data. They regularly published these in their Annual Reports, or even posted in their websites on a continuing basis, for the public's knowledge of this information (Edralin & Pastrana, 2019).

In the Philippine context, the Securities and Exchange Commission (SEC) issued Memorandum Circular No. 4, Series of 2019, on the Sustainability Reporting Guidelines for Publicly-Listed Companies (PLC) in the Philippines. The Guidelines intend to help PLCs evaluate and manage non-financial performance across Economic, Environmental, and Social Aspects of their organization, and enable PLCs to measure and monitor their contributions towards achieving universal targets of sustainability, like the United Nations Sustainable Development Goals (SDGs); as well as national policies and programs, such as the AmBisyonNatin 2040 (SEC, 2019). They submit their Sustainability Reports together with their Annual Reports to the SEC as part of their compliance SEC Guidelines.

Some years ago, Brauch, Oswald, Grin, and Scheffran (2016) made an interesting observation that the obtainable information on the sustainability–peace nexus is very inadequate in spite of its worth. The scientific knowledge on possible implications and impacts of global, national, and local strategies and policies connected to peace and security for sustainability, is also limited and fragmented (Brauch et al. 2016). They also claimed that there is a lack of awareness on measures for attaining the goal of sustainable peace, principally under rapid environmental change.

Similarly, although the issue of how businesses contribute to peace is gathering considerable interest, at present, we have a dearth of empirical research that investigates how businesses contribute to peace in our country. Undoubtedly, businesses can have a profound effect on peace; however, it remains uncertain as to which specific management practices nurture peace (Forrer and Katsos, 2015). Even less apparent is what conditions are necessary for these practices to have their intended effects (Forrer and Katsos, 2015).

Theoretical Framework

Conceptual Framework

We anchored our study on the Theories of Positive Peace, Sustainable Development, and Humanistic Management.

Theory of Positive Peace

Galtung (1969) posited that within the context of sustainability–peace nexus, peace entails a wider concept that comprises aspects of individual inner peace, peaceful mindset, spirituality, peace cultures within organizations and regions, and peace with nature and other species. This holistic outlook of peace consists of negative peace or the absence of armed conflict and direct violence; and positive peace, which necessitates the restoration of harmonious relationships and formation of social systems that tackle the core causes of all forms of conflict and violence (Galtung, 1969).

Without peace, it is unlikely to achieve the levels of trust, cooperation or inclusiveness necessary to resolve these challenges, let alone empower the international institutions and organizations necessary to address them (Institute for Economics & Peace, 2018). Therefore, peace is

the prerequisite for the survival of humanity, as we know it in the 21st century (Institute for Economics & Peace, 2018)

Positive Peace offers a model to recognize and deal with the various complex challenges the world faces (Institute for Economics & Peace, 2018). It is transformational since it is a crosscutting factor of progress, making it easier for businesses to sell; entrepreneurs and scientists to innovate; and individuals to produce and governments to regulate effectively (Institute for Economics & Peace, 2018).

Positive Peace is also associated with many other social characteristics considered desirable, including stronger economic outcomes, higher resilience, better measures of well-being, higher levels of inclusiveness, and more sustainable environmental performance (Institute for Economics & Peace, 2018). Therefore, Positive Peace creates a most favorable environment in which human potential can thrive (Institute for Economics & Peace, 2018).

The 2030 Agenda, that contains the SDGs and the Resolutions on the UN's peace building architecture, call for the termination of the silos and the expansion of a strongly coherent and integrated approach, recognizing that development, peace and security, and human rights, are interlinked and mutually reinforcing (Martinez-Soliman, 2017).

Moreover, Spreitzer (2007) also asserted that it is often taken-for-granted that a peaceful society is a prerequisite for most business organizations to flourish and become sustainable. In line with this, three possible contributions businesses can make toward more peaceful societies are to be covered, based on: (1) fostering economic development; (2) espousing principles of corporate citizenship; and (3) respecting the rule of law, as well as international labor and environmental standards (Forrer, Fort, & Gilpin, 2012).

Theory of Sustainable Development

The Theory of Sustainable Development, which has the principle of increasing development in consideration with the environment, created a center of attention (Ercoşkun, 2005) in many parts of the world, especially in Europe. The underpinning framework of sustainability is the triple bottom line (TBL) management concept coined in 1994, which examines the firm's social, environment, and economic impact (Elkington, 2018). The main

intent of TBL is to persuade businesses to track and manage social, environmental, and economic (not just financial or profit) value added or value destroyed (Elkington, 2018). It also aims to incite profound thinking concerning capitalism and its future (Elkington, 2018).

Sustainable development, as a concept, is a significant landmark in the environmental theory because it hypothesizes on how society itself should be organized, and not simply on why certain environmental safeguards should be embraced or how they can be best applied. This determined interpretation is extensively shared by business leaders, policy activists, and academics alike (Taylor, 2002), and now by government and church leaders who are stewards of God's creation. The publication in 1987 of *'Our Common Future'* (also known as the Brundtland Report), presented the most frequently used definition of sustainable development. It is development that "meets the needs of the present without compromising the ability of future generations to meet their own needs" (Brundtland Report, 1987).

The UN (2015) adopted the 2030 Agenda for Sustainable Development and declared that peace is central to the Sustainable Development Goals (SDGs). In fact, it said that one repercussion of the profound link of peace to all other SDGs is that, if peace is not addressed effectively, then, all the other goals are jeopardized.

In adopting the 2030 Agenda for Sustainable Development, world leaders resolved to free humanity from poverty, secure a healthy planet for future generations, and build peaceful, inclusive societies as a foundation for ensuring lives of dignity for all. This collective journey has at its heart a promise to "leave no one behind." Leaving no one behind also means reducing inequalities within and among countries, reaching those most at risk, and strengthening our resolve to prevent conflict and sustain peace (Brundtland Report, 1987). Sustainable development also depends, fundamentally, on upholding human rights and ensuring peace and security.

The 2030 Agenda for Sustainable Development is deliberately ambitious and transformational, with a set of 17 integrated and indivisible Sustainable Development Goals and targets to guide world leaders. Significantly, it is a worldwide agenda, applying to all countries; even the richest, however, have yet to fully ensure women's rights, conquer inequality, or safeguard the environment (UN, 2015).

Theory of Humanistic Management

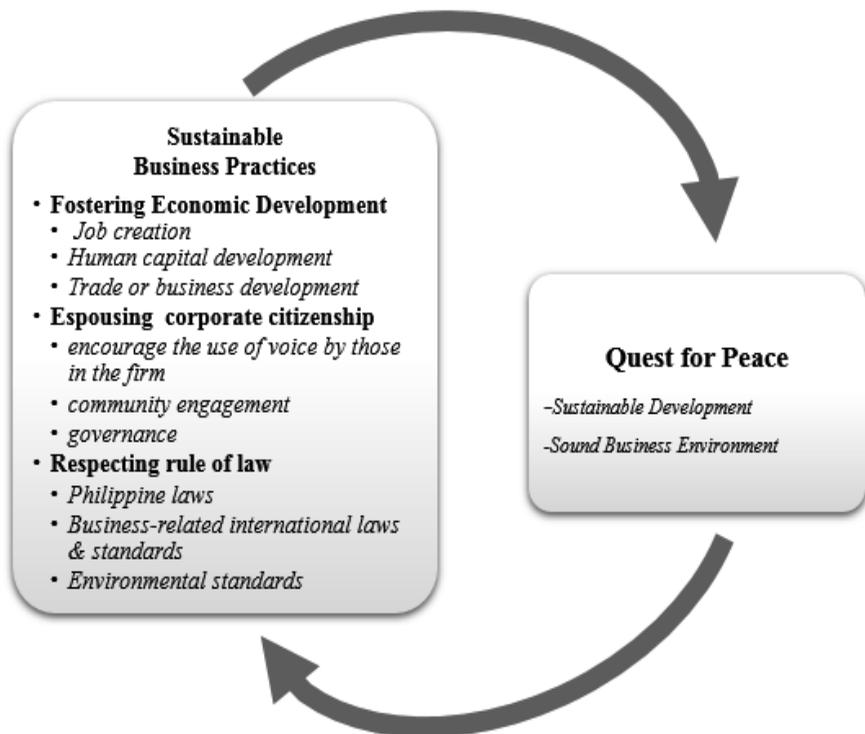
The theory of humanistic management, commonly presented as another viewpoint to the economic paradigm in management and organizational theories, has gained popularity over the years (Mele, 2013). In his article, Mele related that a number of management approaches contributed to the development of humanistic management. These consist of “person-organization fit, peoples’ involvement in organizations, the consideration of business as a human community, comprehensive approaches to decision-making, stakeholder management, values-based management, as well as ethics and corporate responsibility in management, personal competencies, and positive organizational scholarship” (p.52). The first contribution, which is the emphasis on person-organization-fit, not only job redesign, emphasizes respect for the individual, and the idea that every person is different and treated in accordance with their qualities and personality (pp.55-56). A second contribution to humanistic management, is that of giving increased importance to peoples’ involvement in organizations, insisting on participative management and putting people first, where people are increasingly involved in their organizations’ decision-making (p.56). A third significant humanistic contribution, is the consideration of business as a community of persons, wherein organizational phenomena, such as shared knowledge, membership in a social community, including a business firm, identification with a community is developed, and assumes the existence of communities (p.57). The fourth contribution to humanistic management, perceives the human being as a whole and considers key human aspects, such as freedom, rationality, and learning, and the role of virtues (p.57). The fifth humanistic contribution was the introduction of ethical values in managing organizations through what is called values-based management, wherein some values are introduced into the organization through the mission statement, and subsequently, into corporate plans and business plans (p.57). A sixth contribution to humanistic management, is the increasing importance of personal competences, including moral character (p.58).

Furthermore, this management model, according to Von Kimakowitz et. al. (2011), follows strategies and practices aimed at the creation of sustainable human welfare. A desire to generate value for society is part of the organizational DNA of businesses that embrace the three-stepped approach of Humanistic Management, to define three main characteristics of companies that seek to do well as much as they do good.

These are: (1) the unconditional respect for human dignity, (2) integration of ethical reflection in management decisions, and (3) the active and ongoing engagement with stakeholders (Von Kimakowitz et. al. 2011, p. 5). Rooted on this theory, there is a belief that making progress towards a more sustainable and more equitable world is an imperative, not an option. Peace and social cohesion depend on it, just as much as the very capacity of our planet to support life (Von Kimakowitz et al, 2011).

Figure 1.

Operational Framework



Our review of literature led us to construct an operational framework (shown in Figure 1) to answer our research problem and specific research objectives. We used three key variables for the sustainable business practices construct, namely, (1) fostering economic development, (2) espousing corporate citizenship, and (3) respecting the rule of law.

Moreover, we adopted two variables, namely sustainable development and sound business environment, to measure the quest for peace construct in this study. We assumed that sustainable business practices and quest for peace are interlinked and mutually reinforcing.

Furthermore, we emphasized that the paradigm of our study, as shown in Figure 1 –Operational Framework, is that the nexus or link between sustainable business practices and quest for peace is ‘two sides of the same coin,’ following the fundamental principle that the United Nations of the 21st Century stand for (Martinez-Soliman, 2017). Sustainable development is a key to sustaining peace and vice versa according to the United Nations Development Program (Martinez-Soliman, 2017).

Propositions

On the bases of the foregoing concepts, operational framework, and our specific research objectives, we answered qualitatively the following propositions:

1. Sustainable business practices on **fostering economic development** contribute to the quest for peace.
2. Sustainable business practices on **espousing corporate citizenship** contribute to the quest for peace.
3. Sustainable business practices on **respecting the rule of law** contribute to the quest for peace.

Methodology

Research Design and Strategy

We used the qualitative exploratory research design and the holistic multiple case study research strategy (Creswell, 2014; Yin, 2009; Saunders, Lewis, &, Thornhill, 2019). This research design and strategy aims to explore the sustainable business practices related to fostering economic development, espousing corporate citizenship, and respecting the rule of law of selected Philippine corporations that can contribute to the quest for peace in the Philippines. Our study also sought for claims of the company

CEO/President from their Sustainability Report as to the impact of their sustainability practices linked to positive peace in the country.

Sampling Design and Research Participants

We selected through non-probability purposive sampling technique the 20 companies shown below. We chose them based on four criteria. These are: (1) currently Publicly-Listed Companies in the Philippines with the Securities and Exchange Commission (SEC); (2) represent any of the sector based on the Philippine Stock Exchange standard industry sector-grouping; (3) published their Sustainability Report for 2018 in their website; and (4) anchored their sustainability practices (programs, activities, accomplishments, and impact) indicated in their Sustainability Report on the UN Sustainability Development Goals.

Banking

- BDO Unibank, Inc. (BDO)
- China Banking Corp. (China Bank)
- Philippine National Bank (PNB)
- Union Bank
- Land Bank

Oil

- Petron Corporation
- Pilipinas Shell Petroleum Corp. (PSPC)

Manufacturing

- Toyota Motor Philippines Corp. (TMP)
- Ford Motor
- Honda Motor Co., Ltd.

Real Estate (Property)

- Robinsons Land Corporation
- Ayala Land, Inc.

Holding Firms

- Metro Pacific
- GT Capital
- Ayala Corporation
- Aboitiz Equity Ventures

Retail

- SM Investments
- Robinsons Retail

Telecommunication

- Globe Telecom
- PLDT

Research Procedures of Data Collections

We utilized the mono method, which is a single data collection technique and corresponding analysis procedures, to answer our research question (Saunders, Lewis, & Thornhill, 2019),

through the cross-sectional survey (Easterby-Smith et. al. 2008; Robson, 2002 as cited in Saunders, Lewis, &, Thornhill, 2019) of 20 selected Philippine corporations' Sustainability Reports published in 2018. We accessed these Reports from their respective websites. To yield valid data, we examined closely the contents of each of the 2018 Sustainability Report if it contains the needed information based on our conceptual and operational framework against which we analyzed our data.

Research Ethics Approaches

Since we gathered the data available to the public through their website, we did not secure informed consent from any human respondent. We have no conflict of interest, due to our non-employment in any of these companies, and we did not receive any additional funding from outside sources to undertake this study for academic purposes. There was no harm done, either to any individual human participant, or to the researchers, since it involved the use of published company document, which is the unit of analysis.

Data Analysis Approach and Procedures

We employed the deductive approach, wherein existing theory and theoretical propositions are means to analyze our data (Yin, 2009). This approach provided us with key themes and patterns to search for in our data (Saunders, Lewis, &, Thornhill, 2019). With this deductive approach, we specifically adopted the pattern matching analytical procedure (Yin, 2003 as cited in Saunders, Lewis, &, Thornhill, 2019), which involved predicting a pattern of outcomes based on our theoretical propositions to explain what we expect to find. In the process of our content analysis of information from the Sustainability Reports, we found meaningful chunks or patterns of data, which we subsequently attached to the categories we had previously developed, based on our operational framework. The pattern of outcomes of our data is similar in other cases from the 20 companies' Sustainability practices, matched that which we had predicted through our conceptual framework.

Results and Discussions

With the deductive approach, we specifically adopted the pattern matching analytical procedure (Yin, 2003 as cited in Saunders, Lewis, &, Thornhill, 2019), which involved predicting a pattern of outcomes based on our theoretical propositions to explain what we expect to find. In the process of our content analysis of information from the Sustainability Reports, which we examined closely one by one, we found meaningful chunks or patterns of data, which we subsequently attached to the categories we had previously developed, based on our operational framework against which we analyzed our data.

1. Sustainable business practices on fostering economic development that contributes to the quest for peace.

Table 1

Sustainable business practices on fostering economic development by selected Publicly-Listed Companies in the Philippines in 2018

Company	Job Creation	Human Capital Development	Trade or Business Development
BDO	<ul style="list-style-type: none"> Generated 36,387 jobs Opened 129 new branches 	<ul style="list-style-type: none"> Conducted a variety of training, including Officer Development Program, Manager Development Program Conducted an assessment process Job Rotation Career development options 	<ul style="list-style-type: none"> P 3.6 Billion Total SEF Projects funded P14.6 Billion Financing facilitated 118.1km of road network development Helped business grow with P51.2 Billion outstanding SME loans
China Bank	<ul style="list-style-type: none"> Generated 9,652 jobs for 620 branches Hired 1,943 new employees 	<ul style="list-style-type: none"> Continuous implementation and enhancement of employee development and engagement programs Promoted 1,084, 11% of all employees 	<ul style="list-style-type: none"> P84 B commercial & SME Loans P325B worth of issues and transactions, of which 33% were in infrastructure development

Table 1*Continued*

Company	Job Creation	Human Capital Development	Trade or Business Development
PNB	<ul style="list-style-type: none"> Generated 8,266 jobs worldwide Hired 635 new employees 	<ul style="list-style-type: none"> 20,885 training seats made available 7,394, or 89%, underwent training annual performance appraisal 	<ul style="list-style-type: none"> Financing programs supported eco-friendly businesses and sustainable infrastructure
Union Bank	<ul style="list-style-type: none"> Generated 3,600 jobs 	<ul style="list-style-type: none"> 5.12 average training hours Performance Management and Career Development System 	<ul style="list-style-type: none"> Helped spur economic activity by enabling local industries to grow and expand their business Educated more than 1,200 students and entrepreneurs, and produced over 1,000 e-commerce websites or "UREKA Shops". Targeted the emerging business hubs in the key cities in Visayas and Mindanao. Direct Economic Contributions to suppliers, employees, capital providers, communities, etc. - P18.9 Billion Invested in infrastructure and support services
Land Bank	<ul style="list-style-type: none"> Generated 9,421 regular and contractual jobs 	<ul style="list-style-type: none"> Employee Training and Education 	<ul style="list-style-type: none"> 379 branches, 1,777 ATMs, 41 provincial lending centers, and 9 Head office-based lending units Operates 6 tellering booths 721 foreign bank relationships

Table 1*Continued*

Company	Job Creation	Human Capital Development	Trade or Business Development
Petron	<ul style="list-style-type: none"> Generated 2,700 jobs 	<ul style="list-style-type: none"> Average of 31 hours of training per employee Performance reviews General management and leadership program, preparation for key talents and future responsibilities 	<ul style="list-style-type: none"> 640 service stations 379,000 barrels for storage opened 120 new stations
Shell	<ul style="list-style-type: none"> Generated 703 jobs, with 57 new hires 	<ul style="list-style-type: none"> 70-20-10 Model: in-role development or hands-on experience (70%); coaching and mentoring (20%); and formal training (10%) 	<ul style="list-style-type: none"> Shell Select quick-service restaurants, ATMs, de-luxe comfort rooms, Café concept, deli2go
Globe Telecom	<ul style="list-style-type: none"> Generated 7,700 direct, and 1.2 million indirect, jobs 	<ul style="list-style-type: none"> Training and development 	<ul style="list-style-type: none"> Increased wireless footprint with 460 new outdoor sites Deployment of massive MIMO (multiple input , multiple output) sites
PLDT	<ul style="list-style-type: none"> Generated 15,133 jobs 	<ul style="list-style-type: none"> Employee reward and recognition program Workplace wellness 	<ul style="list-style-type: none"> Economic Value Distributed: P117,768,000 Economic Value retained: P48,444,000
Toyota Motors	<ul style="list-style-type: none"> 99 new hires with diverse backgrounds 	<ul style="list-style-type: none"> Training Re-Tire Program Life planning (psychological, financial, physical, social, spiritual) 	<ul style="list-style-type: none"> Opened six (6) new dealerships Network grew to 69 dealerships nationwide
Ford Motor	<ul style="list-style-type: none"> Generated 198,964 jobs 	<ul style="list-style-type: none"> Life Training 	<ul style="list-style-type: none"> USD160B revenue generated USD3.1B distributed to shareholders

Table 1*Continued*

Company	Job Creation	Human Capital Development	Trade or Business Development
Honda Motor	<ul style="list-style-type: none"> Hired diversified workforce as a company-wide priority 	<ul style="list-style-type: none"> Work-life balance Career support programs People can develop their careers regardless of gender 	<ul style="list-style-type: none"> Provided the customers with a timely, stable supply of better products and services to promote trade. Developed and optimized supply chains with suppliers for sustainable operations of customers and partners
Robinsons Land	<ul style="list-style-type: none"> Based on a 3:5 male:female ratio, Generated 61,175 jobs supported from commercial center tenants. 	<ul style="list-style-type: none"> Training Promoted 103 employees 	<ul style="list-style-type: none"> 82% of our revenues has flowed back to the economy, Seven newest stand-alone buildings 230,625 sqm of GFA Flexible workspace center, that targets freelancers, starts-ups, students, and traditional and multinational companies looking for a plug-and-play office space
Ayala Land	<ul style="list-style-type: none"> Generated 5,358 jobs, in which 52% are women and 48% men 	<ul style="list-style-type: none"> Learning and development programs Training opportunities and custom-fit On-boarding program Developing future Ayala leaders 	<ul style="list-style-type: none"> 31 malls and 61 amenity retail areas that are located in various parts of the country
Metro Pacific Investment	<ul style="list-style-type: none"> Employed 56 people 	<ul style="list-style-type: none"> Training program 	<ul style="list-style-type: none"> 29.0M people served; 6.6M billed customer accounts; 9.5 people served.

Table 1*Continued*

Company	Job Creation	Human Capital Development	Trade or Business Development
GT Capital	<ul style="list-style-type: none"> Generated 26,346 jobs 	<ul style="list-style-type: none"> Individual development plans (IDP) Career and succession planning Training programs The Scholarship for Technical-Vocational Education Program (STEP) 	<ul style="list-style-type: none"> P 205, 836,000 was distributed to our business partners and stakeholders
Ayala	<ul style="list-style-type: none"> Generated 133,170 jobs 	<ul style="list-style-type: none"> Training Performance appraisal Career development and succession plans 	<ul style="list-style-type: none"> Equity Earnings Contribution from emerging businesses at 15%
Aboitiz Equity Ventures	<ul style="list-style-type: none"> 14% increase in team members (TM's) employed group wide 	<ul style="list-style-type: none"> 1,901 individuals, 7% increase in no. of individuals who participated in capacity- building training Career development Strategic Workforce Planning: Busay Program 	<ul style="list-style-type: none"> Increased distribution customer base by 4%, to 995, 828 customers; Listed P10.2 billion Fixed Rate Bonds on the Philippine Dealing & Exchange Corp. (PDEX), the second tranche of our P 30 billion Shelf Registration Debt Program, for acquisitions, future investments, and refinancing existing debt
Robinson Retail	<ul style="list-style-type: none"> Generated 21,117 direct employees, and 14,340 indirect jobs 	<ul style="list-style-type: none"> Training for skills development and leadership Employee engagement Filled higher level positions with internal candidates 	<ul style="list-style-type: none"> Have over 1.5 million active merchandise traded

Table 1*Continued*

Company	Job Creation	Human Capital Development	Trade or Business Development
SM Investments	<ul style="list-style-type: none"> • Generated 350,000 direct and indirect jobs • Hired new women employees comprising 57% 	<ul style="list-style-type: none"> • 18.8 Average training hours per person; SM leadership • Automated Performance Appraisal Management System • Feedback sessions, open door policy, one-on-one discussion 	<ul style="list-style-type: none"> • Provide Inclusive Economic Opportunities; Facilitate Development; • Drive Sustainable Growth

Table 1 reveals that all the companies had achieved job creation by generating jobs or giving employment to 700 to 350,000 people in the country and globally, either directly or indirectly. Direct employment operation is by opening other branches in the case of banks and retail companies. Indirect employment implementation is an effect of the supply chain, where suppliers and other providers of raw materials, from commercial center tenants, and logistics, hire people to do business with these firms. Additional employment generated come from their new hires with diverse backgrounds, with a slightly higher female: male ratio. This is particularly true for Toyota Motors, Ayala Land, SM Investments Corporation, and Robinsons Land Corporation. It is a fact that providing employment to our people improves the economy and their personal and social well-being. When people have work and they can buy what they need to live decently, it enhances their human dignity; there is harmony in the family; and less crimes and violence that happen in society.

Moreover, Table 1 presents that all companies across industries implement various types of human capital development efforts for their people, from managerial, supervisory, and regular employees. Human Capital development pertains to the acquisition/enhancement of knowledge, skills, creativity, innovation, values, energy, and health of the individual that leads to organizational sustainability and competitive advantage. Specific common programs implemented are trainings on behavior and

technical competencies, coaching and mentoring, career development and succession planning, performance management, reward and recognition, work-life balance, and on-boarding of new hires. BDO does job rotation, while Honda Motor Company practices work-life balance.

Lastly, Table 1 presents that all companies indicated their trade or business development practices as part of their sustainability efforts, through financing programs supporting eco-friendly businesses, and sustainable infrastructure. In the case of banks, these grant loans to start-ups, SMEs, and infrastructure loans worth billions of pesos. For oil companies, the opening of new service stations generated new business. While car-manufacturing companies, like Toyota, opened new dealerships nationwide to market their products. The real estate companies, such as Ayala Land and Robinsons Land, put up malls, condominiums, and office buildings that are eco-friendly. The executed programs of firms on trade or business development in effect redounds to economic development because these create more businesses, which, in turn, generates employment for people, and this provides income for people to live decently.

It can be gleaned from Table 1 that the chunks of data we culled from the Sustainability Reports of the sampled 20 companies practically fits in the three indicators or categories (*job creation, human capital development, and business or trade development*) we used as measures for the variable “*fostering economic development*” of sustainable business practices. The findings suggest that these sustainable business practices are consistent with the Sustainable Development theory as stipulated in the Our Common Future, “sustainability shall give opportunity to satisfy people’s aspiration for a better life” (Brundtland, 1987). It also aligns with the underpinning framework of sustainability- the so-called triple bottom line, which aims to persuade businesses to track and manage social, environmental, and economic value added (Elkington, 2018).

The findings also imply that fostering economic development, as a measure of sustainable business practices of corporations, has positive influence on or promotes the quest for peace. As argued by Fort and Schipani (2007), there are four possible contributions of businesses towards more peaceful societies. One of these contributions is fostering economic development, which covers creating jobs, training and development, and trade and business development.

The empirical data further support the theory of Galtung (1969), that within the context of sustainability–peace nexus, peace entails a wider concept that comprises many aspects, one of which is positive peace. Positive peace, which necessitates the restoration of harmonious relationships and formation of social systems that tackle the core causes of all forms of conflict and violence (Galtung, 1969). Positive peace is deemed transformational and it is a cross-cutting factor of progress, making it easier for businesses to sell, entrepreneurs and scientists to innovate, and individuals to produce (Institute for Economics & Peace, 2018). This occurs when businesses implement trade and business development programs, which are clearly illustrated in Table 1.

Therefore, we confirmed the first proposition “sustainable business practices on fostering economic development contribute to the quest for peace”. Its contribution was through the high level and varied scope of employment generation, human capital development, and business development activities closely interconnected with the social and economic aspects of sustainable development. Its impacts on society are “growth and enriching the lives of people, as well as create more jobs, and improve the quality of jobs,” as attested by the President and CEO of Robinsons Retail Holdings, Inc.

2. Sustainable business practices on espousing corporate citizenship contributes to the quest for peace.

Table 2

Sustainable business practices on espousing corporate citizenship by selected Publicly-Listed Companies in the Philippines in 2018

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
BDO	<ul style="list-style-type: none"> • Union is recognized, 49% Employees is covered by the of Collective Bargaining Agreement (CBA) 	<ul style="list-style-type: none"> • 471,199 Relief packs distributed • 69 Rural health units rehabilitated • 116 Classrooms built • P2.1 billion Loan disbursement for water treatment facilities 	<ul style="list-style-type: none"> • Board is composed of 11 members, aided by 5 Advisors • The Board has established 9 committees to help in discharging its duties and responsibilities. •

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
		<ul style="list-style-type: none"> • P9.43 million Funding released for teachers in Mindanao • 9 Housing projects with 576 shelter units built 	60% of Leadership roles is held by women in 2018, 63% of China Bank Officers are female 6 non-executive directors, 1 is female
China Bank	<ul style="list-style-type: none"> • Union is recognized, 59% or 4,055 rank and file employees are covered by the CBA 	<ul style="list-style-type: none"> • P325 B worth of issues and transactions, 10% electrification; • Financial Awareness Roadshow for Students, covered 11 provinces and 25 schools, and benefited 7,174 students 	<ul style="list-style-type: none"> • 55% of senior officers are women
PNB	<ul style="list-style-type: none"> • Union is recognized, out of the 8,266 employees 3,438, or 42%, are covered by the Collective Bargaining Agreement 	<ul style="list-style-type: none"> • 65 double extra-large garbage bags filled with various marine garbage were collected • 76 bags of blood were donated to the Philippine Red Cross, which translates to 43,200 milliliters of clean blood for patients; • Beneficiary families received 300 packages containing loaves of bread, canned goods, and noodles • 180 km of toll roads servicing over a total of 725, 000 vehicles daily; 	<ul style="list-style-type: none"> • Key management positions, the same ratio hold as 59% of key management positions, are held by women

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
Land Bank	<ul style="list-style-type: none"> • Stakeholder Mapping and Engagement • Collective Negotiation Agreement (CNA) covers 7,028 or 100% of rank-and-file employees, or 87.08% of the total LANDBANK population 	<ul style="list-style-type: none"> • Partnership with the Korean Chamber of Commerce Philippines, held an outreach program in Malate, Manila, where 300 families received gift packs containing food items, such as rice, canned goods, and noodles • Volunteerism activities of Landbankers engaging 70% or 6,376 employees • 110 GPSP scholars clean-up and bioremediation of Manila Bay, recycling of PET bottles into rescue boats, planted 55,000 trees in 60 hectares of Gawad Sibol sites, as well as distribution of water filtration systems that benefited 47,060 individuals • The Gawad KATUBIGAN (Kaakibat naTulong sa Bayan para sa Inuming Kailangan) is a disaster preparedness and response CSR program of the Bank. 	<ul style="list-style-type: none"> • Governance hierarchy led from the top chaired by the Secretary of the Department of Finance • The Board of Directors functions distinctly and harmoniously through six Committees with oversight responsibilities

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
Petron	<ul style="list-style-type: none"> Three (3) Unions are duly recognized, each with CBA 	<ul style="list-style-type: none"> 4,000 Beneficiaries of livelihood assistance program Over 16,000 scholars spent 21,486 hours on volunteer work 	<ul style="list-style-type: none"> Thirteen of the current directors attended all the board meetings Remaining two current directors attended at least 83% of all the board meetings Board of Directors is composed of 15 members (currently with four independent directors), with a Corporate Governance Committee
Shell	<ul style="list-style-type: none"> Two unions are cognized with one CBA each Customer Feedback mechanism (i.e., Voice of the Customer Survey) 	<ul style="list-style-type: none"> 174 Scholars; 1748 scholars graduated from the Gas Mo, Bukas Ko Programs; 169,407 beneficiaries of Movement Against Malaria (MAM); 10 bags of blood donated Under the blood supply Programs; 64 school children were provided nutritious food 	<ul style="list-style-type: none"> Two Board-level female executives: female leaders comprise 21% of senior management, 33% of middle management, and 48% of frontline supervisors and operations heads Member of the UN Global Compact Network Philippines Upholds the Ten Principles on human rights, labor rights, anti-corruption, and environmental protection

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
Globe Telecom	<ul style="list-style-type: none"> Union is recognized, and Collective Bargaining Agreement has been renewed 	<ul style="list-style-type: none"> Reaching all 17 regions (218 schools); 11,666 teachers and 331,241 students reached Digital Thumbprint (DTP);55,084 teachers with access to modules; 1,957, 125 students with access to modules; 218 new cyber wellness ambassador trained; Youth Leadership workshops in colleges and state universities 	<ul style="list-style-type: none"> Average rate of attendance of Board of Directors was ninety-eight percent (98%) Compliant with the SEC's minimum attendance requirement of 50%
PLDT	<ul style="list-style-type: none"> Three (3) unions (for rank and file, supervisory, and sales) recognizes each with CBA. 	<ul style="list-style-type: none"> 32,560 Graduates Outreach Program 37, 559 Teachers trained, 11,000 families served by relief operations efforts; 30, 000 student beneficiaries of School-in-a-Bag 400 books from the Marawi Storybooks 35 elementary schools in Marawi City 500 families affected by the Mt. Mayon eruption in Albay 	<ul style="list-style-type: none"> Board of 13 members, consisting of three independent directors, seven other non-executive directors and three executive directors: four directors are female and two are Japanese citizens

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
Toyota Motors	<ul style="list-style-type: none"> • Collaboration with labor groups, social activities 	<ul style="list-style-type: none"> • Medical and Dental Outreach Program – 101, 697 beneficiaries served • 37 beneficiaries from Santa Rosa City served • Automotive Education Program – 20 Automotive Educations Program (AEP) Partner • 971 Graduated TMPF Scholars Php 23 Million for the construction of 160 houses & Multi-purpose hall; 1 Million donated as support to Livelihood activities • Blood-Letting activity 	<ul style="list-style-type: none"> • Strong partner of the City of Santa Rosa’s environmental programs • Commitment in the “SikadLakad-TakboparasaKalikasan”
Ford Motor	<ul style="list-style-type: none"> • Respect employees’ right and freedom of association and to collectively bargain. • Use the “speak-up” employee-reporting channel wherein employees can raise concerns. 	<ul style="list-style-type: none"> • Invested more than USD166 million for Ford Volunteer Corps, with 10,000 local community service projects 	<ul style="list-style-type: none"> • Employ a variety of governance systems and processes to manage the different aspects of sustainability across our business

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
Honda Motor	<ul style="list-style-type: none"> Resolve issues through dialogue with Associates based on Mutual Trust Principle 	<ul style="list-style-type: none"> Clean up activities collecting 450 tons of rubbish, participated in by 8,000 local residents in 100 locations nationwide 	<ul style="list-style-type: none"> Keep ethics and compliance as the heart of business practice through the Corporate Compliance Office Have clear anti-bribery and anti-corruption policies Have procedures for mandatory reporting of suspected violations of law or policy Strengthened the anti-bribery and anti-corruption elements of contracts for suppliers Board comprise of 8 inside and 5 outside members

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
Robinsons Land	<ul style="list-style-type: none"> Let tenured employees know they are valued by placing them in positions of greater trust and greater freedom in decision-making 	<ul style="list-style-type: none"> Gift of Sight has served 6,162 people, and has donated 5,571 pairs of eyeglasses Project “Bike for Change” gives free bicycles to indigent scholars, 60 bicycles to students 42 Public Schools assisted with classroom and common area upgrades: 74000 students benefited from BrigadaEskwela Project 	<ul style="list-style-type: none"> Gender ratio of Senior Management is currently at 1:1 Board is currently comprised of 11 members
Ayala Land	<ul style="list-style-type: none"> Shareholders have the right to participate in decisions concerning fundamental corporate change 	<ul style="list-style-type: none"> A 35- hectare estate, Parklinks, is greenest urban estate in Metro Manila, with 50% of its area dedicated to green and open spaces. 	<ul style="list-style-type: none"> The Board has Eight Committees which fulfill delegated functions Promotes sound corporate governance Appointed a Chief Finance, Risk and Sustainability Officer Establishes and approves the mechanism by which senior management is evaluated

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
Metro Pacific Investment	<ul style="list-style-type: none"> • Respect and uphold the rights of workers to organize unions and collective bargaining. • Employees covered in the following firms: MERALCO - 77% Maynilad - 72% CSMC - 63% MMC - 63% DDH - 64% 	<ul style="list-style-type: none"> • To promote environmental protection and restoration, works closely with local communities situated along the carriageway, which is the last significant natural mangrove habitat south of Metro Manila • Liaise with all stakeholders affected by road construction; includes landowners, Local Government Units, and the National Housing Authority, to facilitate resettlement and/ or relocation of Informal Settler Families. • Free eye checks, glasses, and follow-up treatment of 230drivers of public vehicles. • Program cost: P200,000 • 1,101 participating schools reaching more than 680,000 students and 1,128 energy kits distributed • Program cost: P1.8 million • 19 off-grid schools energized benefitting 4,973 students and 153 teachers. • Program cost: P11.1 million 	<ul style="list-style-type: none"> • Board headed by a Chairman

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
GT Capital	<ul style="list-style-type: none"> • Conduct one-on-one meetings or group discussions • Ensure employee satisfaction through surveys 	<ul style="list-style-type: none"> • GT Foundation, Inc. awards scholarship grants to financially challenged and deserving students via two tracks: the Scholarship for Technical-vocational Education Program (STEP and College-level scholarships for students with high potential of becoming future leaders who will contribute to nation building, in partnerships with the University of the Philippines – Diliman, University of San Carlos, and the Manila Tytana Colleges (MTC) 	<ul style="list-style-type: none"> • Board headed by a Chairman
Ayala	<ul style="list-style-type: none"> • Continue to listen to our stakeholders and keep them informed on matters important to their decision making • To address grievances, remain open to one-on-one discussions and provide townhall meetings 	<ul style="list-style-type: none"> • Manila Water removed 9, 102 tons of organic pollutants from used water; • Northwind’s biodiversity study recorded 3 species of marine turtles within the Bangui Bay 	<ul style="list-style-type: none"> • Board headed by a Chairman

Table 2*Continued*

Company	Encourage the use of voice by those in the firm	Community Engagement	Governance
Robinsons Retail	<ul style="list-style-type: none"> Employee engagement survey 	<ul style="list-style-type: none"> Sulong Kalusugan reached about 12, 004,663 beneficiaries Donated around the Php2.8million worth of medicines, reaching 6,277 beneficiaries Free vaccination support of various state agencies, schools, and religious groups Sold flu vaccines at a more affordable price 70 moms and their babies attended the session of promoting touch therapy Spent Php 203, 600 for the campaign about The Pink Movement: Kiss Cancer Goodbye 	<ul style="list-style-type: none"> Board headed by a Chairman 2,200 franchised stores of TGP and Mini stop branches nationwide Supermarket initiatives, such as Presyong Palengke and Presyong Risonable Dapat Provide more accessible price to basic commodities Mark affordable medicines, more accessible support, and empower patients Give scholarships, help build classrooms, and support sports development
SM Investments	<ul style="list-style-type: none"> Union is recognized, 23,469 employees are covered by a Collective Bargaining Agreements 	<ul style="list-style-type: none"> 16.6 million beneficiaries of social development programs 20 birthing facilities in 20 public health centers, serving 96,000 women 50,275 students benefitted from 135 public schools built, with 478 classrooms 9,015 TECHVOC and College scholars 	<ul style="list-style-type: none"> 22% of Board members are women

Table 2 reveals that, in terms of encouraging the use of voice by those inside the firm, 12 out of 20 of the companies have unions with existing Collective Bargaining Agreements (CBAs). The union is a legal entity duly recognized by the company to serve as the voice to represent their rank and file, as well as supervisory, or sales employees in matters, such as wages, working conditions, and benefits. The Collective Bargaining and the Grievance Machinery are the major means by which the voice of the employees reaches management. The range of union membership is between 49%-100% of all employees, covering 3,438 to 23,469 employees, with the largest number of union members coming from the retail sector, such as SM Investment Corporation. The other forms or mechanism in getting the voice of employees is through feedback, which includes one-on-one discussions with employees, town hall meetings (Ayala Corp.), employee engagement survey (Robinsons Retail Holding), and open door policy for all management (as in the case of SM Investments); Stakeholder Mapping and Engagement as practiced by Land Bank; and Feedback mechanism by Shell. These humanistic-oriented firms deem that getting feedback and suggestions from their people from within are valuable inputs in their decision- makings, especially about their work and future in the company. They are able to make their human resources engaged, feel trusted, and believe that they are valued stakeholders in the organization.

Moreover, Table 2 presents that all companies across industries implement various types of community engagement or outreach programs related to assistance to calamity victims, education, livelihood, health, housing, and environmental protection. Programs related to assistance to calamity victims include relief goods distribution, which benefitted approximately 90,000 families (BDO, PNB, and PLDT). Programs pertaining to education cover scholarships, classroom and school upgrades; and student and teacher training (PLDT, China Bank, Shell and Globe). Programs for livelihood assistance helped thousands of people (Toyota and Petron). Programs for health assistance are given in the form of medical, dental, therapy, vaccination, medicines, nutrition, and blood donations (Toyota, Shell, Robinsons Land and Robinsons Retail Holdings). Lastly, the programs for environment protection include activities like tree planting, waste management, water treatment, anti-pollution, and green cities (BDO, Ayala Land, Land Bank, PNB, GT Capital, and Ayala Corporation). These business practices are manifestations of their altruism to help other people outside of their companies. It is their gestures of “giving-back” to the community or society to address poverty, poor health, lack of access to

education, unemployment, lack of housing, and environment degradation. Obviously, when basic needs of people, such as food, shelter, education, and health, are solved, there is harmony, joy, and less violence in society.

Lastly, Table 2 illustrates, that all the companies' governance practices in relation to having women in the Board or senior management positions is evident. The distribution ranges from 1:1 female: male ratio to 60% female- 40% male among senior level managers, including the members of the Board of Directors; with the exception of Shell Corporation, which has only two Board-level female executives; female leaders comprise 21% of senior management, 33% of middle management, and 48% of frontline supervisors and operation heads. PLDT and Petron corporations also practice the employment of independent members of the Board in compliance with the Securities and Exchange Commission's regulation. PLDT also includes foreigner directors in its Board. The Board members' attendance performance across industries ranges from 83% to 98%, or an average of 90%. This is way above the 50% minimum requirement of the SEC. Furthermore, there is a specific governance practice pertaining to organizational structure like having Board of Directors with Committees with oversight responsibilities and help in discharging its duties and responsibilities (BDO, Land Bank, Ayala Land and Petron). Ayala Land, in particular, has appointed a Chief Finance, Risk and Sustainability Officer. Shell, on the hand, is a member of the UN Global Compact Network and upholds the Ten Principles, which includes Human Rights. The governance practice of the firms revealed that they have heeded the demands of the Philippines, as well as international agencies, to abide by rules and regulations for responsible business operation. Governance means that they have to be transparent, accountable, and responsible legal entities.

It can be inferred from Table 2 that the portions of data we gathered from the Sustainability Reports of the sampled 20 companies basically fit in the three indicators or categories (encouraging the use of voice by those in the firm, community engagement, and governance) we used as measures for the variable "espousing corporate citizenship" as sustainable business practices.

These data add empirical support to one of our conceptual frameworks, which is the Humanistic Management theory. This is alignment with the elements of the theory according to Mele (2013), wherein there is emphasis of "giving increased importance to peoples' involvement

in organizations, insisting on participative management and putting people first, where people are increasingly involved in their organizations' decision-making" (p.56). It is also in line with the aspect of "the consideration of business as a community of persons, wherein organizational phenomena such as shared knowledge, membership in a social community, including a business firm, identification with a community is developed and assumes the existence of communities" (p.57). The group of data is also consistent with the dimension of Humanistic Management that is the "active and ongoing engagement with stakeholders" (Von Kimakowitz et. al. 2011, p. 5).

The findings also imply that espousing corporate citizenship as a measure of sustainable business practices of corporations has positive influence or promotes the quest for peace. As pointed out by Fort and Schipani (2007), there are four possible contributions of businesses towards more peaceful societies. One of these contributions is nourishing a sense of community (e.g. participate in decisions, gender equity, encourage the use of voice by those in the company, and investing in the people of that country). Another is utilizing track-two diplomacy, also known as citizen diplomacy, (e.g. outside party can relay unofficial messages to governmental parties). Businesses can be unofficial ambassadors for their countries through their socially responsible behavior, and a corporation provides the opportunity for different people to work together toward a common goal.

The empirical data furthermore, is consistent with the previous study in which positive peace is also associated with many other social characteristics considered desirable, including, higher resilience, better measures of well-being, higher levels of inclusiveness, and more sustainable environmental performance. Thus, positive peace creates an optimal environment in which human potential can flourish (Institute for Economics & Peace, 2018).

Therefore, we confirmed the second proposition "sustainable business practices on espousing corporate citizenship contribute to the quest for peace". Its contribution was through the lofty degree and wide coverage of encouraging the use of voice by those in the firm, community engagement, and governance activities that are closely interrelated with the social and economic aspects of sustainable development, as well as promoting a sound business environment. Its impact that leads to peace can

be related to the claim based on the data that “having the solid foundation of the PNB family – a group made stronger by mutual respect and collaboration.”

3. Sustainable business practices on respecting the rule of law that contributes to the quest for peace.

Table 3

Sustainable business practices on respecting the rule of law by selected Publicly-Listed Companies in the Philippines in 2018

Company	Philippine Law	International Business-Related Standards	• Environmental Standards
BDO	<ul style="list-style-type: none"> • Paid P22.7 billion in government taxes • Abides by all regulations defined by the Department of Labor and Employment (DOLE) 	<ul style="list-style-type: none"> • Commitment to the United Nations Sustainable Development Goals (SDG's), the principles of the United Nations Global Compact (UNGC) 	<ul style="list-style-type: none"> • Greenhouse Gas (GHG) Protocol • 569 MW Renewable Energy Projects funded by the SEF; USD 150 million Green Bond issuance with IFC as sole investor • P20.2 million Funds raised for World Wide Fund for Nature (WWF) through ATM donations • P147.8 million Savings on paper costs through digital banking transactions • 7,242 trees saved from being cut down through digital banking

Table 3*Continued*

Company	Philippine Law	International Business-Related Standards	Environmental Standards
China Bank	<ul style="list-style-type: none"> • 100% compliance with Philippine labor laws • Paid P4.95 billion in government taxes 	<ul style="list-style-type: none"> • Recognized by London-based publications, Global Banking & Finance Review and Capital Finance, on their compliance with international standards 	<ul style="list-style-type: none"> • USD 1.50 M Green Bond issued • Energy and fuel consumption dropped 2% and 9%, respectively
PNB	<ul style="list-style-type: none"> • Compliance with Philippine laws and Regulatory Bodies and its public mandate 	<ul style="list-style-type: none"> • Global Filipino Banking Group (GFBG) operate the bank's overseas business 	<ul style="list-style-type: none"> • Five tons of old tarpaulins and brochures were donated to Caritas Manila • 3,700MW of operational power plants over Philippines which delivered over around 22% of total power generation • Around 910MW of power projects under construction scheduled to deliver power
Union Bank	<ul style="list-style-type: none"> • Compliance with Philippine laws 	<ul style="list-style-type: none"> • Observe and uphold the privacy of information related to our suppliers (in accordance with local & international laws) • 100 percent of the Bank's operations are assessed for risks related to fraud, bribery, and corruption (in compliance with international accords and standards in banking) • Compliant with GRI • Compliant with UN-SDGs 	<ul style="list-style-type: none"> • Over 11,200 kg of e-waste collected and recycled • Promoting resource efficiency through LEED certified branches; new branches use less water and energy, and emit reduced greenhouse gases • Comply fully with the standard regulations on water treatment and waste management by the Laguna Lake Development Authority and Department of Environment and Natural Resources

Table 3*Continued*

Company	Philippine Law	International Business-Related Standards	Environmental Standards
Land Bank	<ul style="list-style-type: none"> • Zero-tolerance policy towards fraud and corruption • Follows the Revised Rules on Administrative Cases in the Civil Service • Imposes the Code of Conduct and the • Anti-Corruption laws, such as the Anti-Red Tape Act of 2007, on all Public Officials and Employees 	<ul style="list-style-type: none"> • Guarantees compliance by loan clients with environmental and social parameters by developing and implementing an Environmental and Social Management Framework 	<ul style="list-style-type: none"> • Spent P17.7 Million and P18.9 Million respectively, which covered the implementation of the following programs: The Carbon Finance Support Facility (CFSF), Environmental Due Diligence (EDD), Environmental Management System (EMS), Renewable Energy (RE), Climate SAFE (Special Adaption Facility for the Ecosystem) Program, Climate Resilient Agriculture Program
Petron	<ul style="list-style-type: none"> • Corporate Governance Manual • Code of Corporate Governance for Publicly-Listed Companies 	<ul style="list-style-type: none"> • Integrated Management System (IMS) Certification to signify that processes, environment systems, and workplace safety are, at par with global standards 	<ul style="list-style-type: none"> • 85 hectares adopted for reforestation

Table 3*Continued*

Company	Philippine Law	International Business-Related Standards	Environmental Standards
Shell	<ul style="list-style-type: none"> Operate in accordance with the Philippine national and local labor laws, such as the Labor Code 	<ul style="list-style-type: none"> Operate in accordance with international standards 	<ul style="list-style-type: none"> Compensating for its greenhouse gas emissions through the Carbon Sink Management Programme (CSMP) Manages the planting, maintenance, and protection of tree seedlings; 83,000 seedlings of indigenous tree species were planted in the 80 hectare land
Globe Telecom	<ul style="list-style-type: none"> Complies with Department Order No. 174 of the Department of Labor and Employment guidelines for contracting and subcontracting 	<ul style="list-style-type: none"> Adopted the ISO Standards, like the Integrated Management System, Business Continuity Management, Occupational Health and Safety Management, and Environmental Management 	<ul style="list-style-type: none"> Energy: 6,315 Green Network Solutions deployed Emissions: 627, 226 seedlings planted Effluents and Waste: 52.6 tons of paper saved from 3.28M customers with paperless billing, Recycled 288,242 kilograms of electronic waste, making it a total of 856,533,29 kilograms

Table 3*Continued*

Company	Philippine Law	International Business-Related Standards	Environmental Standards
PLDT	<ul style="list-style-type: none"> Complies with the Corporate Governance Manual, Code of Business Conduct and Ethics (Code of Ethics), and Corporate Social Responsibility Statement 	<ul style="list-style-type: none"> Compliance with International standards: <ul style="list-style-type: none"> ISO 9001: 2015- Quality Management System ISO 3100- Risk Management ISO 22301- Business Continuity Management (BCM) GRI- Sustainability Reporting UNISDR- Risk Resilience 	<ul style="list-style-type: none"> Donated 4,200 tons of Used Lead-Acid Batteries worth Php63 million
Toyota Motors	<ul style="list-style-type: none"> Paid taxes and duties to the government worth P342 B 	<ul style="list-style-type: none"> Aligned all TMP-initiated Safety Programs with international standards such as the Occupational Safety and Health Management Systems (OSHMS) 	<ul style="list-style-type: none"> Compliance with environmental regulations set by the Government and Toyota Global Compliance with Government Regulations and Global Toyota Standards Regulatory, Legislative and Other Requirements Pertinent to Environmental Protection

Table 3.*Continued*

Company	Philippine Law	International Business-Related Standards	Environmental Standards
Ford Motor	<ul style="list-style-type: none"> Follow the Code of Human Rights, Basic Working Conditions, and Corporate Responsibility 	<ul style="list-style-type: none"> Comply with Internationally recognized labor standards, including the United Nations Guiding Principles on Business and Human Rights; the Universal Declaration of Human Rights; International Labor Organization Covenants 	<ul style="list-style-type: none"> 100% renewable Energizing for all manufacturing plants 5.5% Absolute reduction in global waste sent to landfill 7.8% Absolute reduction in global water used for manufacturing
Robinsons Land	<ul style="list-style-type: none"> Interface with government officials to understand their concerns 	<ul style="list-style-type: none"> Embrace UN Sustainable Development Goals 	<ul style="list-style-type: none"> Green building certification system; 14 Malls each with solar power installations
Ayala Land	<ul style="list-style-type: none"> Complies with the Labor Code of the Philippine 	<ul style="list-style-type: none"> Compliance with global GRI standards through the four focus areas in property development No child labor Policy Has EDGE assessment certification (global methodology for gender equality) Compliance with SEC, PSE, and PDEX regulations aligned with international guidelines 	<ul style="list-style-type: none"> 32 Malls and offices with clean energy sources Commercial assets to be carbon-neutral Reduced or offset 62% carbon emissions, an increase from 37%. Implement operating practices to reduce power consumption in our facilities

Table 3*Continued*

Company	Philippine Law	International Business-Related Standards	Environmental Standards
GT Capital	<ul style="list-style-type: none"> • Code of Discipline • Code of Ethics • Conduct due diligence and engage legal advisers to ensure compliance with the Philippine competition laws 	<ul style="list-style-type: none"> • Compliance with international GRI standards • Compliance with the Philippine Competition Act aligned with international regulations. • Zero legal actions in relation to anti-competitive behavior, anti-trust, and monopoly practices 	<ul style="list-style-type: none"> • Achieved target percentage decrease on energy consumption, which stands at 151,696 kWh • Comply with environmental laws, regulations, and having received zero fines and sanctions
Ayala	<ul style="list-style-type: none"> • Taxes are paid on time 	<ul style="list-style-type: none"> • Adopt global best practices in reporting non-financial information. • Is a member UN Global Compact Network. 	<ul style="list-style-type: none"> • 601.3 Giga watt hours renewable energy generated • Avoiding 342, 071 tons of carbon • Generated a total of 6,841 GWh of power
SM Investment	<ul style="list-style-type: none"> • Paid P24.9B in total taxes • Adopt a Code of Ethics 	<ul style="list-style-type: none"> • Adopted the GRI Standards for Sustainability Reporting 	<ul style="list-style-type: none"> • 33,000 solar panels installed, producing 7 megawatts • P44B total clean energy projects, funded 88% of total waste generated, equivalent to 15, 384 cubic meters, is recycled

Table 3*Continued*

Company	Philippine Law	International Business-Related Standards	Environmental Standards
Robinsons Retail	<ul style="list-style-type: none"> • Compliance with the Philippine laws, like Consumer Protection and the Labor Code 	<ul style="list-style-type: none"> • Compliance with Retail Trade Liberalization Act 	<ul style="list-style-type: none"> • Comply with all applicable environmental laws. • Minimize the use of plastic bags, providing alternatives in the form of Paper bags and Eco-bags • Complying with Hazardous Waste

Table 3 reveals that all of the sampled companies stated that they have complied with the Philippine laws through payment of taxes to the government, ranging from P4.9 Billion to P24.9 Billion (China Bank, BDO, Toyota, Ayala Corp. and SM Investment), and the Labor laws and standards.

Table 3 further shows that all the companies across industries explicitly mentioned their practices related to compliance with international business-related standards. Their specific practices pertain to commitment to the United Nations Sustainable Development Goals (SDG's), the principles of the United Nations Global Compact (UNGC) (BDO); and guarantee compliance of clients by developing and implementing an Environmental and Social Management Framework (Land Bank). There are also labor standards they complied with, such as the Occupational Health and Safety Management, international standards under the International Organization for Standardization (ISO), concerning workplace health and safety laws by DOLE, now adopted locally and implemented as cited by Globe Telecom. They also adhere to the Universal Declaration of Human Rights and the International Labor Organization Covenants as stated by Ford Motor.

Lastly, Table 3 presents that all the 20 companies indicated their compliance with certain environmental laws and standards to help reduce their carbon footprints to protect the environment. These programs include

project on biodiversity, waste management, greening, clean energy sources, and recycling, among others.

It can be inferred from Table 2 that some of the data we gathered from the Sustainability Reports of the sampled 20 companies basically match in the three indicators or categories (*adherence to local laws, compliance with international business-related laws and standards, and environmental standards*) we used as measures for the variable “*respecting the rule of law*” as sustainable business practices.

These data lend empirical support to the study of Oetzel, et. al. (2009), which focused on specific ways companies can vigorously involve in lessening conflict, as well as promoting economic development, the rule of law, and principles of external assessment, contributing to a sense of community, and engaging in track-two diplomacy and conflict sensitive practices. Moreover, the findings also support the study of Smith (2019), which recognized that the environment has a direct link on the prosperity of a nation, because communities that vigorously exert effort into conserving natural resources are largely more socially stable.

Likewise, this is also consistent with the point of view of Fort and Schipani (2007) that there are four possible contributions of businesses towards more peaceful societies. One of these contributions is adopting principles of external evaluation, limit or eliminate corruption, and support enforcement of laws, such as minimize bribery.

Lastly, the cohorts of data from each category support the 2030 Agenda, that contains the SDGs and the Resolutions on the UN’s peace building architecture, call for the termination of the silos and the expansion of a strongly coherent and integrated approach, recognizing that development, peace and security, and human rights, are interlinked and mutually reinforcing (Martinez-Soliman, 2017). This means that when corporations respect the rule of law for peace and development, sound business environment and industries can flourish (Institute for Economics & Peace, 2018).

Therefore, we confirmed the third proposition that “sustainable business practices on respecting the rule of law contribute to the quest for peace.” Its contribution is through their compliance with the local and international laws and other standards to operate their business with transparency, accountability and responsibly to create a “sound business environment. Its impacts on society have fostered long-term relationships with business

partners and upholds the principle that social development goes hand in hand with business growth, as attested by the President and CEO of SM Investments Corporation.

4. *Link the various sustainable business practices of selected Philippine corporations that promote the quest for peace.*

Table 4

Sustainable business practices of selected Publicly-Listed Companies in the Philippines in 2018 linked to the quest for peace.

Company	Impact/Contributions to Quest for Peace
BDO	<ul style="list-style-type: none"> Committed to achieving sustainable development. Created a positive impact on important economic, environmental, and social issues. Created stakeholder value and promoted sustainable growth.
China Bank	<ul style="list-style-type: none"> Aligned activities towards the achievement of the four WIGs: business growth, customer centricity, operational excellence, and employee engagement. Facilitated sustainable and inclusive growth, and improved the lives of the millions served.
PNB	<ul style="list-style-type: none"> Believed that its people are its most valued asset. Helped the Bank realize its goals and fulfill PNB's brand promise of serving customers first. Having a Collective Bargaining Agreement (CBA) shows the solid foundation of the PNB family – a group made stronger by mutual respect and collaboration.
Union Bank	<ul style="list-style-type: none"> Partnered in national development, and an advocate of sustainable growth. Aligned with the Philippine government's energy plan and take direction from its industry roadmap.
Land Bank	<ul style="list-style-type: none"> Developed enterprises, communities, the environment, our customers, and our employees. Helped more Filipinos and promoting inclusive and sustainable development in the countryside and the nation as a whole.
Petron	<ul style="list-style-type: none"> Complied with laws and standards that led to the protection of environment and the health and safety of their employees and the community they work with.
Shell	<ul style="list-style-type: none"> Partnered in national development and advocating sustainable growth. Remained ever mindful of greater responsibility to society and the planet.

Table 4*Continued*

Company	Impact/Contributions to Quest for Peace
PLDT	<ul style="list-style-type: none"> Developed new services that enhance social development, reduce environmental impact.
Globe	<ul style="list-style-type: none"> Believed in the inclusive and sustainable development for the country. Committed to the inclusive and equitable quality education for all. Saved the environment.
Toyota	<ul style="list-style-type: none"> Created a positive impact by giving added value to the company's customers and enriching the lives of many more Filipinos.
Ford	<ul style="list-style-type: none"> Transformed our culture and innovated right across the business.
Honda	<ul style="list-style-type: none"> Helped solve social issues through its business activities
Robinsons Land	<ul style="list-style-type: none"> Made cities and human settlements inclusive, safe, resilient and sustainable.
Ayala Land	<ul style="list-style-type: none"> Protected the environment, and preserving natural resources; Committed to advance the well-being of society and the environment by creating sustainable communities.
SM Investments	<ul style="list-style-type: none"> Fostered long-term relationships with our business partners. Upheld the principle that social development goes hand in hand with business growth Jumpstarted economic activity in local communities. Created a more sustainable future
Robinsons Retail	<ul style="list-style-type: none"> Created a more sustainable future. Committed to the growth and enriching of the lives of people Creating more jobs, but also improving the quality of jobs Eradicated hunger Fostered job creation and supporting livelihood thereby contributing to social mobility Developed more vibrant culture of commerce within new domains in underserved markets. Created a healthy, balanced, and productive life.
Metro Pacific	<ul style="list-style-type: none"> Worked closely with regulators to achieve shared goals
GT Capital	<ul style="list-style-type: none"> Invested in various industries that increase productivity and generating more jobs that result in national prosperity.
Ayala	<ul style="list-style-type: none"> Contributed to the achievement of the UN Sustainability Development Goals
Aboitiz Equity Ventures	<ul style="list-style-type: none"> Contributed to nation-building and a responsible corporate citizen

The nexus of sustainable business practices and the quest for peace was clearly reiterated from the Sustainability Report message of the Chairman, President, and/or CEO of each company. They commonly claimed that their firm's sustainability programs and activities are anchored on the Sustainability Development Goals (SDG) of the United Nations. During the year, they had adopted a number of SDGs to base their principles and actions. The company-wide strategy for the majority of the industries is also founded on the framework of People, Planet, and Profit (Elkington, 2018) to build companies of enduring greatness by doing good and working toward a sustainable future. This is precisely supporting our Sustainable Development theory,

In doing responsible business, they were able to help in attaining positive peace in our country. Concretely, these are supported by their common claim that they made significant contribution in achieving sustainable development/growth; working closely with regulators to achieve shared goals; and protecting the environment and preserving natural resources. They also asserted that developing new services that enhance social development reduce environmental impact; fostering job creation, and supporting livelihood, contribute to social mobility; and transforming our culture and innovating right across the business. Therefore, if these corporations comprehend their aspirations across the complete coverage of the SDG Agenda, the lives of all Filipinos will be immensely ameliorated; our world will be changed for the better, and peace, where there is no fear and violence, will prevail.

The sets of data that we collected reiterates the UN 2030 Agenda for Sustainable Development in which world leaders resolved to free humanity from poverty, secure a healthy planet for future generations, and *build peaceful*, inclusive societies as a foundation for ensuring lives of dignity for all. They committed to achieving sustainable development in a balanced and integrated manner" its three dimensions, namely: economic, social and environmental (UN-SDG, 2015), which is aligning with the TBL Theory (Elkington, 2018) that there can be no sustainable development without peace, and no peace without sustainable development (UN-SDG, 2015). This is further established by the paradigm of our study that the nexus or link between sustainable business practices and quest for peace are "two sides of the same coin," (Martinez-Soliman, 2017). Sustainable development is a key to sustaining peace, and vice versa, according to the United Nations Development Program (Martinez-Soliman, 2017).

From the Humanistic Management perspective, the claims of the corporations' CEO/Chairman/President are proofs that they are embracing this theory since in their respective organizations, "people are put first, with a greater degree of involvement, commitment, and participation; considering the business firm as a community of people; management by values and giving importance to ethical leadership; and having a vision in which personal competences are fully recognized" (Mele, 2003, p.58-59).

Conclusion

From our empirical findings, we can conclude a number of patterns. First, sustainable business practices on fostering economic development contribute to the quest for peace. Its contribution was through the high level and varied scope of employment generation, human capital development, and business development activities closely interconnected with the social and economic aspects of sustainable development. Its impacts on society are "growth and enriching the lives of people, as well as create more jobs, and improve the quality of jobs," as attested by the President and CEO of Robinsons Retail Holdings, Inc.

Second, sustainable business practices on espousing corporate citizenship contribute to the quest for peace. Its contribution was through the lofty degree and wide coverage of encouraging the use of voice by those in the firm, community engagement, and governance activities that are closely interrelated with the social and economic aspects of sustainable development, as well as promoting a sound business environment. Its impact that leads to peace can be related to the claim based on the data that "having the solid foundation of the PNB family – a group made stronger by mutual respect and collaboration."

Third, sustainable business practices on respecting the rule of law contribute to the quest for peace. Its contribution is through their compliance with the local and international laws and other standards to operate their business with transparency, accountability, and responsibly to create a sound business environment. Its impacts on society have fostered long-term relationships with business partners and upholds the principle that social development goes hand in hand with business growth, as attested by the President and CEO of SM Investments Corporation.

Moreover, across industries, every stakeholder has a role to play in sustainability, and by supporting these efforts, they make a more sustainable future within reach of the people. A more sustainable future means making cities and human settlements inclusive, safe, resilient, protecting the environment, and preserving natural resources. The company-wide strategy for the of these industries is also founded on the framework of People, Planet, and Profit (Elkington, 2018) to build companies of enduring greatness by doing good and working toward a sustainable future.

From the Humanistic Management perspective, the claims of the corporations' CEO/Chairman/President are proofs that they are embracing this theory since in their respective organizations, "people are put first, with a greater degree of involvement, commitment, and participation; considering the business firm as a community of people; management by values and giving importance to ethical leadership; and having a vision in which personal competences are fully recognized" (Mele, 2003, p.58-59).

Recommendations

There should be a collaborative effort by of all the stakeholders in society to ensure that there is an integrated and holistic approach in the sustainability development programs of the business sectors to promote positive peace. The business owners and their top management should take the lead through investments in the promotion and implementation of sustainable business practices in all industries.

The government should also take active roles in legislating and enforcing the laws and standards that the business corporations should abide. The government law enforcers should have the political will to put in force such laws and should not succumb to corruption.

On fostering economic development, companies must continue to generate more jobs by hiring more regular and direct workers, increase investment in human capital development, such as training for excellent skills and competencies, human resource development for resource transfer potentials, and support micro-small and medium scale enterprises, which comprise about 98% of the total workforce. This support includes micro-loan financing to help start-up enterprises, as well as established business, to expand their trade and commercial operations.

Although companies reported certain business practices related to governance, these are mainly descriptions of the composition of their respective Board of Directors, their structures and not on specific corporate policies that may be considered as best practices on good governance and management. Concrete policies promulgated should deal on ethical standards set, and how these corporations operate. They should include a description of their systems and processes, and on how they set goals, and implement these initiatives and strategies, in order to meet their corporate sustainability program objectives. They should also show how these corporate objectives are in alignment with national and international sustainability goals, such as that of the UN-SDG.

As regards business practices respecting the rule of law, Publicly Listed companies should increase compliance with both mandated environmental laws implemented by the Department of Natural Resources (DENR), and voluntary international and environmental standards, such as the ISO 1400:1996 Environmental Management System (EMS) standards. The government should take an active role in complying with Agreements and Protocols entered into by states related to climate change to address global warming. The impact of global warming on countries as experienced in the form of earthquake, typhoons, floods, and volcano eruptions, not only in the Philippines, but also worldwide.

In view of the limitations of the study, we recommend further research to add more samples from additional industries of Publicly-Listed Corporations, and employing quantitative approach using explanatory research design based on the perception of industry corporate leaders and data, such as macro-economic indicators and company operational and financial data.

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Finding Positive Peace in a Typhoon-Stricken Town of Hernani, Eastern Samar

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Abstract

This research embarked on how a positive peace in a typhoon-stricken place is possibly experienced. The researchers conducted this study in the simple town of Hernani, Eastern Samar. The relevant question the researchers would like to answer is how the locals of that typhoon-stricken town absorb, adapt, and recover from the insidious effects brought about by the devastating typhoon. It focused specifically on the resiliency of the locals amid the difficulties and challenges caused by a natural calamity, and how this resiliency had helped them find peace in their lives. Using the methodology and processes of narrative analysis, the research results manifested the peace concept of the locals based on what they had experienced. It has shown also the factors that made the town a peaceful place to live in as expressed through relevant themes. Consequently, the themes were categorized by using the indicators of the pillars of positive peace. The possible manifestation of the positive peace as expressed in the initiatives done by the existing concerned institutions, shown through the attitudes of the locals, and the prevailing structures that operate within the town of Hernani, was seen as a contributor to nation-building. The resiliency shown by the locals amid natural calamity is an essential characteristic of positive peace. The same resiliency of the people, being supported appropriately by a well-performing local government, provided with a healthy business environment, when reinforced and replicated in other towns and provinces can result in a creation of a stronger and peaceful nation.

Keywords: Hernani Eastern Samar, Positive Peace, Resiliency, Typhoon-stricken

Introduction

Typhoon is one of the most devastating calamities in the Philippines oftentimes leaving damaged houses, causing landslides, storm surges, and massive flooding. Strong typhoons that struck in provinces have claimed many lives especially those who live along the coastlines. Destruction, wastes, hunger, grief, trauma, and misery are among the aftermath, especially of strong typhoons. According to the Philippine Atmospheric, Geophysical and Astronomical Services Administration or PAGASA, approximately, twenty tropical cyclones enter the Philippine area of responsibility each year. Ten among them will become typhoons with five of them having the potential to become destructive ones.

Almost the entire country is experiencing such climactic disasters. Eastern Samar in the Eastern Visayas region suffers heavily from strong typhoons. Geography shows the vulnerability of the province to this natural catastrophe. The northwest part is Northern Samar and to the west is Samar. To the east is the Philippine Sea, which is part of the vast Pacific Ocean, while the southern part lies the Leyte Gulf. Tropical cyclones and typhoons usually strike in Eastern Samar in the rainy months of November to February. In 2013 and 2014 alone, category five typhoons Yolanda and Ruby respectively struck Eastern Samar leaving heavily damaged structures and farmlands. This is the main reason why the region remains to be the poorest as first reported by the Philippine Statistical Authority (PSA) in 2012. The economic situation worsened due to the devastation wrought by super typhoon Yolanda in 2013 and due to more typhoons in 2014.

The town of Hernani of the southern part and about an hour away from the capital city of Borongan was damaged as it was washed out by the storm surge during the Yolanda super typhoon. In the article of Msgr. Lope Robredillo, *Eastern History, and Culture*, it stated, "About ninety-four (94) lives were recorded to have been lost, almost all the houses were brought down, while the historic church was rendered roofless, and the fourth level of the belfry fell. All the houses of other southern towns were also heavily damaged." The people of Eastern Samar, in general, may have been used to the wraths of typhoons, but not with storm surge. It was the first time for the contemporary people of Hernani, Eastern Samar to experience such devastation caused by a storm surge which brought about many casualties. And it was not easy for them, even for the entire Eastern

Samareños. After every devastation, the people miraculously rise from the ruins and return to their usual routines. The people seemed to have embraced the cliché, which is also made into a song by the singing group South Border, ‘there is a rainbow always after the rain.’

Natural cataclysms like these are deemed beyond the control and responsibility of human beings, and they always threaten peace according to Frederick Tipson in his special report published in 2011 entitled “Natural Disasters as Threats to Peace.” This is exactly what has been experiencing now and then by the people of Hernani. A big question now that the proponents of this study would like to seek for an answer is that, can there be still peace after being visited and devastated by a typhoon, or frequently being struck by typhoons? Does a kind of peace like positive peace being experienced by the people of Hernani right after every typhoon?

Positive peace according to the Institute for Economics & Peace (IEP) is defined as the attitudes, institutions, and structures that create and sustain peaceful societies. It is a framework created in the 1960s by IEP intended to promote peace as a positive, achievable, and tangible measure of human well-being and progress. It is envisioned to help humanity to survive amid the global unparalleled challenges. One of these challenges which have global effects and seriously pressing down every nation is natural, environmental, or climactic catastrophe in nature. Positive peace can be used as the basis for empirically measuring a nation’s resilience or its ability to absorb, adapt, and recover from shocks, such as climate change or economic transformation (IEP 2018, pp. 1-7).

In the case of the people in Hernani, Eastern Samar, who are frequently being visited by typhoons, it is an interesting idea to discover its state of positive peace, especially on the aspect of people’s resilience in the aftermath of a typhoon. This is what interests the most by the proponents of this research.

In an attempt to find positive peace in a typhoon- stricken town of Hernani, Eastern Samar, the researchers would like to answer the relevant questions, How do people find positive peace as they absorb, adapt, and recover from shocks brought about by the devastating typhoon?

This research has the following specific objectives:

1. Explore the personal living experiences on peace of the locals of Hernani, Eastern Samar who are regularly being visited and devastated by natural catastrophe like typhoons;
2. Examine the personal sharing of the local people and discover the major elements that contributed to their experience of positive peace through the method and process of narrative analysis; and
3. Determine the state of positive peace in the town of Hernani, Eastern Samar and explain how it will contribute to nation-building.

The researchers had found some works of literature that are significant to the subject of study.

On Local Typhoon Experience and Spirituality

Several pieces of literature have been published about Filipinos in times of natural disasters in the Philippines, especially after the super typhoon Yolanda (Haiyan) struck in 2013. Many researchers became curious as to how the Filipinos able to handle such great disaster and still, continue to move on with their lives in peace. Filipinos are popularly known as resilient, that despite the difficult situations they go through, they are still able to stand strong and live peacefully.

In the article of Federico G. Villanueva (2017) from the book entitled *Why, O God? Disaster Resiliency, and the People of God*, he explained why victims of natural disasters do not lament. He presented the prayer uttered by a little girl as floodwaters swept through an evacuation center, “Jesus, tama na po.” (Jesus, enough please) From the very short prayer, he drew out three beliefs about the disaster: First, God is viewed as the one causing the disaster, and so the girl asks Jesus to stop, (“tama na po” or enough). Secondly, the girl sees Jesus as the Savior, and so she calls upon Him for help. Thirdly, God is addressed as “Jesus” (Fretheim, et al., 2017, p.91). For Villanueva, our view of Jesus as God who is with us in our suffering enables us to cling to God who is also our Savior and Father, even in times of disasters. According to him, another reason Filipinos do not question God is that they carry a deep sense of guilt or sinfulness. “Lord, tama na po, tama na po. Patawaran mo po kami kung ano man ang aming nagawang mga kasalanan.” (Lord, please enough, please enough.

Forgive us whatever sins we have committed). For him, a third reason we do not question God is that, culturally, we have a high view of the elderly. We do not question the authority of our elders, and so we certainly do not question God. He also said that George Capaque writes that Filipinos can endure suffering because nothing happens apart from the will of God (2017, p.17). Noli P. Mendoza's analysis of Job's suffering, from the same book, states that Job is shattered like all the others who have faced calamities, he questions reality and demands answers from God. He said that God's appearance in Job's story shows that God does not abandon suffering victims, but draws near to those who ask for his presence in the crucible of affliction. Furthermore, this is his synthesis of the story of Job:

The book of Job reminds us that despite personal tragedies, the world remains stable. Amid calamity, we can rely on God to establish order and nurture care with His creation. Yet, even though the world is stable and good, it is also wild, threatening, and disorderly at times. That wildness is part of God's good design for dynamic creation. The book of Job also reminds us that God's presence can be experienced amid wildness, for God's voice comes out of a whirlwind, which is an example of creation's chaotic elements.

His synthesis centers on the fact that the usual mindset in times of disasters or suffering is caused by humanity's sins, and that the natural disasters are ways to make people repent for their transgressions.

In the article of Terence E. Fretheim, *Bible, God and Natural Disasters*, he presented the passage from Jeremiah 4: 23-26 which states;

I looked on the earth, and lo, it was waste and void; and to the heavens, and they had no light. I looked on the mountains, and lo, they were quaking, and all the hills moved to and fro. I looked, and lo, there was no one at all, and all the birds of the air had fled. I looked, and lo, the fruitful land was a desert, and all its cities were laid in ruins before the Lord, before his fierce anger.

He noted that that ‘the text does not imply that natural disasters are always the effect of human sin and divine anger. For natural disasters – including the pain and suffering experienced by the animal world – were already a part of God’s creation before human beings came on the scene.’ Yet, human activities have brought about adverse effects on the environment. But sin, Fretheim said does not produce pain, but rather brings about the increase of pain. Thus sin is not the origin of all negative effects on the larger world of nature, but rather the intensification of already existing or potential “behaviors”.

Furthermore, some studies have been made in the aftermath of Typhoon Haiyan. In the study of Laurence Garcia, et al. (2016), *Surviving Typhoon Yolanda. Experiences of Older Adults in a Rural Area in the Philippines* showed that adults were vulnerable to disasters but their sense of concern for others made them stronger and inspiring in the lives of people whom they have helped. They tend to develop a strong sense of selflessness and responsibility for a group or family with who they are. It provided an insight that older adults do not capitalize on their physical limitations due to old age but they became sources of knowledge, strength, and inspiration to others as well.

For others, faith plays an important factor in the resiliency of people during calamities as shown in the study of Olivia J. Wilkinson on *Faith and Resilience after Disaster*. She emphasized that people’s faith can be inextricably woven into their perceptions of resilience.

On Peace, Resilience, and Environment

Peace By Peaceful Means (1996) by Johan Galtung mentioned two compatible definitions of peace. Peace is the absence/reduction of violence of all kinds. Peace is a nonviolent and creative conflict transformation. The first definition speaks about negative peace, and to know peace is by knowing about violence. The second definition expresses a dynamic notion of peace, and it is necessary for knowing peace to know about conflict and how conflicts can be transformed, both nonviolently and creatively (p. 9). These two definitions served as a point of departure in peace studies.

Temesgen Tilahun in his article *Johan Galtung’s Concept of Positive and Negative Peace in Contemporary Ethiopia: an Appraisal* reiterated Johan Galtung’s concept of peace that was published in the

1964th founding edition of the *Journal of Peace Research* (p. 2). The father of peace studies according to Tilahun revealed that peace has two typologies, negative and positive. Negative peace is the absence of violence, absence of war, while positive peace is the integration of human society. these typologies of peace have been used to evaluate peace at societal, national and international levels (p. 252). Tilahun shared also Baljit Grewel's summary of Galtung's classification of peace from his work *Johan Galtung: Positive and Negative Peace* (2003, p. 4). Negative peace is pessimistic, curative, peace not always by peaceful means. Positive peace is structural integration, optimistic, preventive, peace by peaceful means (p. 252).

Since Johan Galtung publicly shared his research works on peace, a lot already became interested to follow and study his works. Claske Dijkema was one of them. In her short discourse *Negative versus Positive Peace* posted on Irene.net (2007), she commented that peace does not mean the total absence of any conflict. It means the absence of violence in all forms and the unfolding of conflict in a constructive way. She also mentioned that peace exists where people are interacting non-violently and are managing their conflict positively – with respectful attention to the legitimate needs and interests of all concerned.

In the article *Expanding Peace Ecology: Peace, Security, Sustainability, Equity, and Gender* (2014), Úrsula Oswald Spring, Hans Günter Brauch, and Keith G. Tidball generously discussed what peace and ecology mean. They gave focus on Christos Kyrou's concept of peace ecology. Accordingly, peace ecology needs to be reconceptualized and reintroduced to the schools of peace and environment studies. Peace ecology must be conceptualized within the framework of peace ecology quintet consisting of linkages of peace, security, equity, sustainability, and gender. They are called the five pillars of peace ecology or the different conceptual features of peace: negative peace, positive peace, Sustainable peace, cultural peace, and engendered peace (pp. 16-20).

Nur Azha Putra and Nicholas Koh (2014) mentioned in their article entitled *Singapore's Policy Response to Climate Change: Towards a Sustainable Future*, published as part of the book *Governments' Responses to Climate Change: Selected Examples From Asia Pacific*, a resilience framework that when adapted it will be enhancing Singapore's resilience to climate change effects. This framework includes understanding the local

climate, identifying vulnerabilities, risks, and impacts, formulating adaptation options, assessing and prioritizing options, implementing measures, and lastly, monitoring and evaluating the effectiveness (pp. 88-90).

Conceptual Model and Operational Framework

This research is heavily grounding itself on the underlying principles of positive peace and the peace of Christ as presented in the Sacred Scriptures.

Positive Peace

The concept of positive peace was seriously considered as a notable subject of study by the world towards the third quarter of the twentieth century when Johan Galtung made a statement and published in the 1964th founding edition of the *Journal of Peace Research*. Positive peace is the integration of human society. This definition of positive peace which is optimistic and emancipatory for Galtung is to be differentiated from a negative peace notion that is the absence of violence and the absence of war. For Galtung, positive peace is a higher ideal than the negative peace in terms of research intention, that it should not be concentrated on ending and reducing violence but seeking to understand the conditions for preventing violence is a character of a positive peace. Positive peace includes nature peace, direct positive peace, structural positive peace, and cultural positive (Grewal, 2003, pp. 1-6). Through times, the concept of positive peace even the negative peace was expanded and reformulated. Research studies and institutions dwell on these two foundational definitions of peace.

The Institute for Economics and Peace (IEP), an independent, non-partisan think tank from Australia, qualified peace and its benefits. It is helping the world to focus on peace as a positive, achievable, and tangible measure of human well-being and progress. IEP had grounded itself well with the notion of positive peace. Positive peace according to IEP is the attitudes, institutions, and structures that create and sustain peaceful societies (IEP 2018, P. 4). With this notion, IEP developed metrics for measuring state of peace. The metrics covered the relationships between business, peace, and prosperity as well as promoting a better understanding of the cultural, economic, and political factors that create peace. It is

consists of eight pillars or factors that are highly interconnected and interact in varied and complex ways. IEP used 24 indicators, three coming from each of the factors that have been statistically derived to reflect the best available measurements of Positive Peace (p.15), see table 1.

Table 1.

Positive peace index pillars and indicators

Positive Peace Factors	Indicators
Well-functioning Government	Democratic political culture, Government effectiveness, Rule of law
Sound Business Environment	Business environment, Index of Economic Freedom, GDP per capita
Low Levels of Corruption	Factionalized Elites, Corruption Perception Index, Control of corruption
High Levels of Human Capital	Secondary school enrolment, Global Innovation Index, Youth Development Index
Free Flow of Information	Freedom of the Press Index, Mobile phone subscription rate, World Press Freedom Index
Good Relations with Neighbors	Hostility with foreigners, Number of visitors, Regional integration
Equitable Distribution of Resources	Inequality-adjusted life expectancy, Social mobility, Poverty gap
Acceptance of the Rights of Others	Empowerment Index, Group grievance rating, Gender Inequality Index

IEP revealed that Positive Peace has the following characteristics (p. 9):

Systemic and complex: progress occurs in non-linear ways and can be better understood through relationships and communication flows rather than through a linear sequence of events.

Virtuous or vicious: it works as a process where negative feedback loops or vicious cycles can be created and perpetuated. Alternatively, positive feedback loops and virtuous cycles can likewise be created and perpetuated.

Preventative: though overall Positive Peace levels tend to change slowly over time, building strength in relevant Pillars can prevent violence and violent conflict.

Underpins resilience and nonviolence: Positive Peace builds capacity for resilience and incentives for

nonviolent conflict resolution. It provides an empirical framework to measure an otherwise amorphous concept: resilience.

Informal and formal: it includes both formal and informal societal factors. This implies that societal and attitudinal factors are as important as state institutions.

Supports development goals: Positive Peace provides an environment in which development goals are more likely to be achieved

The proponents of this research would like to capitalize more on the characteristic of the positive peace pillars that underpins resilience and nonviolence as one of the particular frameworks in pursuing this study.

Peace of Christ

People who experienced devastation during typhoons can gain inspiration from these biblical accounts as well as writings of the saints. They speak well about the kind of peace Christ is offering to humanity.

The gospel according to Mark 4:35-41 states:
That day when evening came, he said to his disciples, "Let us go over to the other side." Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. A furious squall came up, and the waves broke over the boat so that it was nearly swamped. Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?" He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm. He said to his disciples, "Why are you so afraid? Do you still have no faith?" They were terrified and asked each other, "Who is this? Even the wind and the waves obey him!"

The strength of most people need to survive in experiencing storm or troubling situation in life can be obtained from the promise of Jesus who gives peace and assurance that everything will be fine. He gave an example of being calm despite a troubled situation by comfortably sleeping in the boat even if big waves were breaking over it. This insinuated that in Christ

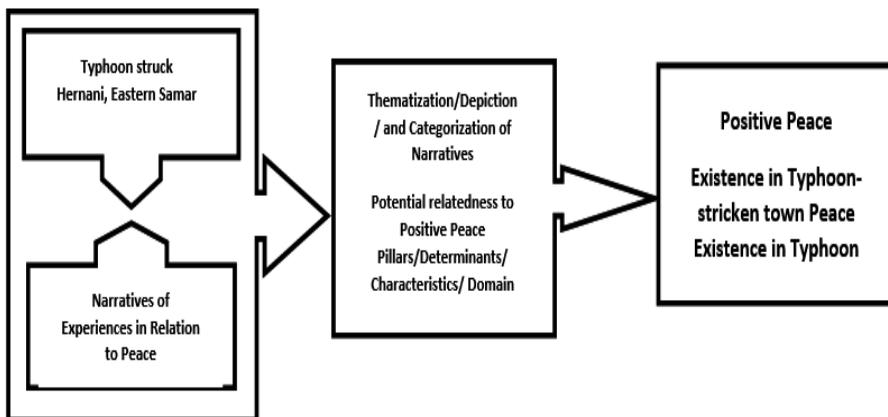
one can find peace. The Gospel according to John, 14:27, he assures the people of his peace, “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” His statement clearly says that trust in Him will surely give us peace. He speaks of inner peace as to not let our hearts be troubled, and not be afraid whatever happens. Amidst our pains and anxieties, Christ continues to assure us, “and let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful” (Colossians 3:15).

It is a union not only with loved one or the people around that makes one whole and completely stable but also of the fact that everything is interconnected Christ, the One that binds all. As St. Hildegard of Bingen states in her writings the presence of Christ in the cosmos, in history and the depths of our hearts (Craine, 1997).

The proponents of this research also want to examine how the people of Hernani, Eastern Samar find themselves living in peace especially after every devastation brought about by typhoons using this framework.

Figure 1

Operational Framework



The entire research rests on the hypothesis or proposition that positive peace can never be existing and experienced by people living in a

typhoon-stricken place like the town of Hernani, province of Eastern Samar.

Methodology

This research embraced a qualitative descriptive design with the help of Narrative Inquiry's method and process of analysis applied on the data in the form of transcribed oral narratives of the life experiences on peace at the aftermath of typhoon shared by the local people of Hernani, Eastern Samar. Narrative Inquiry captures personal and human dimensions of experience over time and takes account of the relationship between individual experience and cultural context (Clandinin and Connelly 2000). It systematically gather, analyze, and represent people's stories as told by them, which challenges traditional and modernist views of truth, reality, knowledge, and personhood (Bruck 2005). In T. R. Sarbin (Ed.) (1986), *Narrative psychology: The storied nature of human conduct*, says that narrative thinking makes possible the interpretation of events by putting together a causal pattern which names possible the blending of what is known about a situation (facts) with relevant conjectures (imagination). Narrative inquiry is a fitting approach in this case, because through collaborative work, the researchers tried to understand and inquired on the experience of positive peace of the local people of the typhoon-stricken town of Hernani, Eastern Samar.

In securing the data necessary for this research, the proponents of this research conducted a semi-structured in-depth interview wherein each participant was given ample time, to share his or her experiences.

The respondents for this research were individuals for the experiences sharing on the subject of this study which is positive peace. Since this research is qualitative in approach which often requires only a few number of respondents, the size of respondents for interview was thirty (30) individuals. The researchers used purposive sampling to ensure the necessary data needed for their analysis. The thirty (30) individuals came from the Barangay 4 Poblacion, Carmen, and Batang of the town of Hernani, Eastern Samar. Their age ranged from 20-60, male or female. They were residents of the place for a minimum of five (5) years. See figures.

Figure 2

Province of E. Samar



Figure 3

Town of Hernani

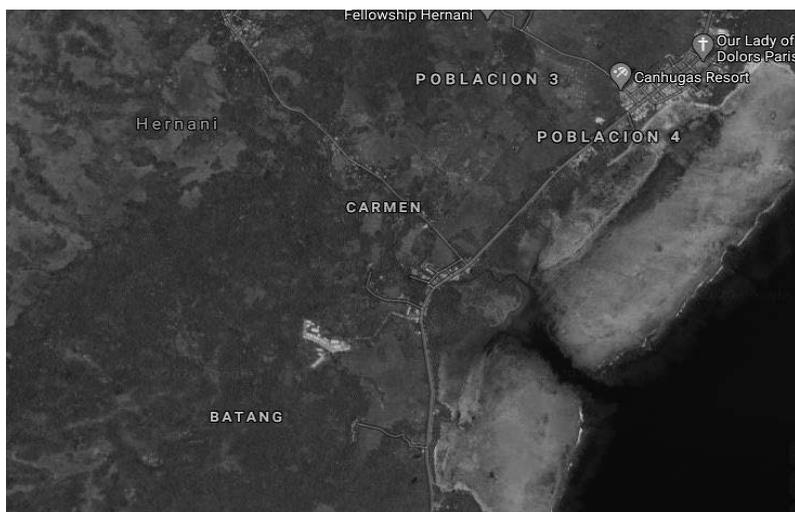


Figure 4

Yolanda aftermath (Google Image)

**Figure 5**

Yolanda aftermath (Google Image)



For the individual interview, the respondents were asked with these questions: What does peace mean to you as a resident of a typhoon-stricken town?; What gives you peace in life after a typhoon?; and What makes Hernani, Eastern Samar a peaceful place to live nowadays?

Aware of some ethical considerations, the identified respondents for this research were subjected to individual personal recorded survey

interviews. The researchers collected the data by allowing the respondents to retell their stories on the subject matter of the research guided by the set of questions. In cases the data shared were unclear, the researchers validated them by clarifying them personally to the respondents or through a phone call. The recorded data then were translated into a lucidly written form which was used for thematic analysis.

Narrative Inquiry has varied typology of analysis, thematic, structural, dialogic/performance, and visual (Riessman, 2008). The proponents of this research had chosen thematic typology of analyzing the data which is considered a common method used in narrative inquiry. In this thematic approach to narrative analysis, the researchers identified themes in the way the respondents told their stories. The individuality of the respondents' narratives was given the honor by designating codes. The analysis, therefore, produced a thematic typology of different depictions of how the locals of Hernani, Eastern Samar describe their notion of peace and how they experience it in the aftermath of a typhoon. Categories were presented to show the overall themes gained.

Results and Discussions

Anxious about the possibility of the hypothesis for this research is true, that positive peace can never be existing and experienced by the people living in a typhoon-stricken place like the town of Hernani, province of Eastern Samar, the researchers, upon meticulous scrutiny and analysis of the narratives, were surprised of the results. It has proven wrong with the stated hypothesis.

The town of Hernani, Eastern Samar is recognized as one of the towns or provinces in the Philippines frequently visited by typhoons. So, the pursuit of finding a positive peace index among the attitudes of the locals, the existing institutions, and prevalent structures within the area seemed indefinable. But, this research had demonstrated otherwise as shown in tables 2, 3 and 4.

Concept of peace in a typhoon -stricken town of Hernani, Eastern Samar

Table 2

Peace concept in typhoon-stricken town of Hernani, Eastern Samar

Themes from the participants' narratives	Categories using potential positive peace indicators	Possible related positive peace pillars
<i>Maayos na pamayanan Sumusunod sa utos ang mga tao Tahimik na barangay Hindi maingay at magulo Peace and order. Walang drugs May guide kung ano ang gagawin, may household go-bag, always prepared Nageevacuate/ lilikas sa safe na lugar</i>	Rule of Law	Well-functioning government
<i>May relief goods na binibigay May ayuda galing sa bayan</i>	Equal distribution of resources	Equitable Distribution of Resources
<i>Pagkatapos ng bagyo Walang bagyo Ligtas sa bagyo May maayos na hanap-buhay Walang nakakaabala sa hanap-buhay Secured at walang problema sa paghanap-buhay</i>	Prosperity	Sound Business Environment
<i>Nagkakaisa at nagtutulungan ang komunidad Di nagaaway-away</i>	Gender Inequality	Acceptance of the Rights of Others

Table 2*Continued*

Themes from the participants' narratives	Categories using potential positive peace indicators	Possible related positive peace pillars
<i>Maayos na pamamalakad ng bayan Walang reklamo sa pamahalaang bayan, kuntento sa buhay Simple tao ang nasa ahensya at hindi arogante</i>	Control of Corruption	Low level of corruption
<i>Hindi pagkakawatak-watak ng pamilya</i>	Healthy life expectancy	High Levels of Human Capital

Table 2 presents in summary the very concept of peace in a typhoon-stricken town of Hernani, Eastern Samar. This was drawn out from the narratives of the participants being analyzed into themes, categorized using potential positive peace indicators, and then related to the positive peace pillars.

Peace Concept

The idea of peace for the people living in the typhoon-stricken town of Hernani, province of Eastern Samar loosely hinged on the positive peace indicators such as rule of law, equal distribution of resources, prosperity, gender inequality, control of corruption, and healthy life expectancy. These indicators correspond to certain positive peace pillars which according to the Institute for Economics and Peace they are well-functioning government, equitable distribution of resources, sound business environment, acceptance of the rights of others, low level of corruption, and high levels of human capital.

This peace concept of the locals implies acceptance on their part of the geographical and topographical features of their town. They have accepted the fact that they cannot avoid experiencing natural calamity like typhoons, that they need only to heed the local government initiatives and cooperate actively to keep them safe and secure before and after the typhoon.

The local respondents of this research manifested that their notion of peace went beyond efficient and effective dealing with the natural calamity by themselves with the help and support of their respective local government units. They have considered having family intact, stable source of income, good relationships with other people, peace and order in the community, and good governance as among the essential description of peace.

Peace, therefore, can be conceived and pursued before, during, and after a natural calamity like a typhoon. In the minds of the local respondents, their peace concept reflected some of the ideals of the positive peace.

Factors that contribute to peace in life after the typhoon

Table 3

Contributing factors to peace

Themes from the participants' narratives	Categories in terms of potential positive peace indicators	Domain/Typology of change or measurement
<i>Lumipat sa mas ligtas na lugar Laging handa</i>	Quality of Information	Institutions
<i>Maraming tumulog galing sa ibat-ibang lugar Nagtutulungan matapos ang bagyo walang iwanan matapos ang bagyo</i>	Hostility to locals (Foreigners)	Attitudes
<i>Tahimik at walang nag aawa-away</i>	Rule of law	Institutions
<i>Walang nawala sa pamilya, walang nasugatan Buo ang pamilya Kung kasama ang mga anak at asawa buhay pa Nakakatulog ng maayos</i>	Healthy life expectancy	Attitudes

Table 3*Continued*

Themes from the participants' narratives	Categories in terms of potential positive peace indicators	Domain/Typology of change or measurement
<i>May sariling tahanan, pagkatapos ng bagyo May matitirahan pa na naipundar Awa ng Diyos Nagdadasal sa Diyos</i>	Prosperity Index	Structures Attitudes
<i>May tulong na dumating, pabahay May relief goods</i>	Equal distribution of resources	Institutions
<i>Kung maayos na ang lahat</i>	Government Effectiveness:	Institutions

Table 3 presents the possible factors that contribute to peace in life of the people of Hernani after the typhoon. Again, the data presented were based from the participants' narratives, grouped into themes, categorized according to potential positive peace indicators, and then identified with the domain of change of the positive peace.

Peace experience after the typhoon

In Table 3, the themes derived from the respondents' narratives reflected the possible contributing factors to experience peace in life after the typhoon event. They were guaranteed by the efficient interplay for the transformation of the institutions concerned, attitudes of the people, and the efficacy of the structures involved. Specifically, there would be peace if the locals were well informed of the best and suitable options they may choose given with their kind of environment. There would be peace if people continue to build good relationships with the locals or foreign people. A local government down to the smallest unit of governance, the barangays, perform well by enforcing the rule of law, fair delivery of basic services to people, and fostering a promising economic prosperity that ensures life security would contribute to peacebuilding.

Factors that make the town of Hernani peaceful to live in

People living outside the town of Hernani would certainly ask the locals as to why they continue to stay and live in the area when it is frequently visited by typhoons.

Table 4

Factors for a peaceful place to live in

Themes from the participants' narratives	Categories in terms of potential positive peace pillars	Possible characteristics of the positive peace
<i>Nagkakaisa, nagtutulongan, at masayahin ang mga tao, nakasanayan na Mababait ang mga tao Maraming tumutulong na Non-Governmental Organizations</i>	Good Relations with Neighbors	Builds capacity for resilience and incentives for nonviolent conflict resolution.
<i>Nandito ang kabuhayan Malapit sa dagat na kabuhayan May sakahan, coprahan Nakakapagtanim</i>	Sound Business Environment	Implies that societal and attitudinal factors are as important as state institutions.
<i>May transportasyon, may eskwelahan May pabahay Walang gulo maliban kung may bagyo Tahimik ang lugar, election campaign payapa din Walang magnanakaw, tahimik sa gabi Nagkukwentuhan, nagkakainan May ayudang ibinibigay ang lokal na pamahalaan kung may bagyo May evacuation center</i>	Well-functioning Government	It provides an environment in which development goals are more likely to be achieved.
<i>Bayan na pinagmulan Bayan na sinilangan Matagal na kami ditto Sariling lugar Andito ang pamilya</i>	Acceptance of the Rights of Others	
<i>Sanay na sa bagyo</i>	Free Flow of Information	

Table 4 provided the answers to that question in summary based from the thematized narratives of the participants, categorized in terms of potential positive peace pillars, and related to the possible characteristics of the positive peace.

Hernani, Eastern Samar, a peaceful place to live in

The people of Hernani, Eastern Samar still considered their place a peaceful place to live in because it is their place of origin or had lived in the place for many years now, had built their own families, and they simply can not leave easily the place where it has a personal or psychological and attachment to them. The town of Hernani is very simple but endowed with rich natural resources. It has seawater where people can fish and a vast tract of land to farm. Aside from these, Hernani is home with people who are simple, fun-loving, family-oriented, and God-fearing. The place has functioning local government, delivering the basic services to people, and enforcing the law in the best it could that resulted in having a peaceful and orderly community. Being a town frequently visited by typhoons, the locals had learned to get used to it. All these reasons make the town of Hernani, Eastern Samar a peaceful place to live nowadays.

Peace of faith

If there is an undeniable factor in experiencing peace by the locals that is seemingly outside the positive peace index, it is the faith in God that the locals keep always in themselves, whether before, during, and after a typhoon calamity. In Table 3, the local respondents repeatedly mentioned “awa ng Diyos” and “nagdadasal sa Diyos.” These are statements signifying one’s religious or spiritual beliefs. In this case, one’s faith plays an important factor to keep the locals’ strength and hope for a peaceful living, especially after the natural calamity. This signifies only that what keeps the people to experience peace is not only ensured by social, economic, and political security but by spiritual causes as well.

Resilience and peace

Arising from the results of data analysis in this research is the phenomenon of resilience of the locals of Hernani in facing life difficulties especially at times of natural calamities like a typhoon. The social,

economic, and political surety may falter and unable to help them rise above the horrible effects of the natural calamity, being aware that they are still alive would be enough reason for them to become resilient and therefore manage to resurrect themselves amid a problematic situation. This resilience inspired by the hope that there is someone greater than themselves who can turn the tide of hopelessness into life security becomes even a viable saving characteristic of the locals of Hernani.

Resiliency, Positive Peace, and Nation-Building

What usually conceived amorphous resiliency was given form by the locals of Hernani, Eastern Samar, as shown in the relevant themes derived from the narratives of the locals about their concept and experience of peace with a natural calamity like a typhoon. As the Institute for Economics and Peace explained, resiliency is an essential characteristic of a positive peace. If there is an existence of a positive peace in any towns or provinces perpetuated by the pertinent institutions, expressed through the commending attitudes of the people, and prevailing effective structures that operate within the place, any nation consequently could become strong and progressive.

Conclusions

The proponents of this research got interested to know how the experience of positive peace in a typhoon-stricken place is possible. Since one of the proponents is native of a province that is constantly visited by typhoons, the province of Samar, the researchers had decided to conduct this research in the simple town of Hernani, Eastern Samar. The relevant question the researchers would like to answer is how the people of that typhoon-stricken town of Hernani do experience positive peace as they absorb, adapt, and recover from shocks brought about by the devastating typhoon. In pursuing the interest of this research the researchers intended to focus specifically on the resiliency of the locals amid the difficulties and challenges caused by a natural calamity, and how this resiliency had helped them find peace in their lives.

Using narrative analysis as a method of research, the results of this research pointed to several feasible realities. The research revealed that the locals of a typhoon-stricken town like Hernani could still conceive and experience positive peace by being resilient caused part and large by the

synergism of factors which, for the Institute for Economics and Peace, are indicators of positive peace such as government effectiveness, the rule of law, quality of information, equal distribution of resources, prosperity index, gender inequality index, control of corruption, hostility to locals (foreigners), and healthy life expectancy. These indicators correspond to certain positive peace pillars which are well-functioning government, equitable distribution of resources, sound business environment, acceptance of the rights of others, low level of corruption, and high levels of human capital.

On the issue of whether one can find positive peace in the typhoon-stricken town of Hernani, the answer is yes. There is a possibility, as revealed by the presence of potential indicators of the pillars of the positive peace expressed in the initiatives done by the institutions, shown through the attitudes of the locals, and the prevailing structures that operate within the town of Hernani. If these apparent indicators of positive peace are reinforced and replicated in other towns or provinces across the country, there is a big chance of building a strong and progressive nation.

An expected depiction in the analyzed narratives of the locals of Hernani was the significant role played by the religiosity and spirituality of the locals. Amidst the calamity, the religiosity and spirituality of the people had made them remained steadfast, strong, and hopeful to live and survive. And it did experience by them.

As regards the recommendation of this research for future studies, the researchers would like to focus on the possible addition of a faith-based like indicator to the twenty-four globally accepted indicators of the positive peace. Resiliency is a vital characteristic of positive peace. And faith is a viable factor that makes a person resilient amid the negative consequences of a natural calamity as shown in this research.

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The Role of Sports in Peace-Building: Insights from NCAA Community

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Abstract

Sports are not just for fun and recreation but entail responsibilities to promote human development, and peace-building. Through a mixed method causal research that utilized personal interviews, this research summarized the perceptions of combined 113 San Beda University players and coaches - actively involved in Philippines National Collegiate Athletic Association (NCAA), the associations of variables based on Spearman rho of the levels of characteristics of sports, human development, peace and peace-building efforts. Characteristics of sports relevant to peace and peace-building affect the level of human development of coaches and athletes. The characteristics of sports also affect the level of peace-building efforts. However, characteristics of sports are not associated with the achievement of peace in a broader scope because variety of factors and different actors are involved. The individual coach and athlete's preference and accessibility on sports are determinants of human development, and peace-building. If the coaches and athletes liked their sports, strongly believed that their sports contributed to physical fitness, mental well-being and social interaction, and strongly believed that sports gave them experiences and enabled them to access individuals or groups of different cultures and levels of ability, then, they also strongly perceived that their sports promoted holistic well-being, and normal life span as healthy people, allowed themselves to express themselves, and be recognized as they enjoyed sports for leisure and affiliation. Coaches and athletes are encouraged to conduct annual orientation and training about infusing the objectives for human development and peace-building, and continuously improve the process. The researcher recommends further study towards higher level of statistical generalization for the NCAA community through quantitative research methods, regression analysis, mediation, and moderation analysis.

Keywords: human development, NCAA, peace, peace-building, sports,

Background of the Study

The contribution of sports in peace-building for communities and nations are quite evident from how sports bind people together and resolve barriers that divide antagonistic groups. Sports are not just for fun and recreation but exhibit the responsibilities of different citizens and communities for a nation through upholding peace and continuously building it (UN Inter-Agency Task Force on Sport for Development and Peace, 2002).

Sport can be an ideal forum for resuming social dialogues and bridging divides, highlighting similarities between people and breaking down prejudice. Sport is a powerful voice of communicating the message of peace, in symbolic public acts. The skills and values learned in sports synergize peace. (UN Inter-Agency Task Force on Sport for Development and Peace, 2002, p.4).

Schulenkorf and Sugden (2011) view that societies promote the maximization of sport for social, cultural, and community development but there are only limited empirical studies on the strategic potential of sport projects in contributing to conflict resolution, reconciliation and peace building, especially in deeply divided societies. Nygard and Gates (2013) look at persuasion through sports as the essence of soft power. Sport diplomacy and politics are not limited to the realm of foreign policy; they can be used domestically as well for building peace and nationhood. Sport diplomacy works with four mechanisms such as image-building, building a platform for dialogue, trust-building and reconciliation, integration, and anti-racism. Especially in regions affected by poverty, violence and conflict, Cardenas (2013) considers sport to address a variety of social issues, a strategy referred to as Sport for Development and Peace (SDP) with great acceptance. Moreover, Cardenas (2016) mentioned that approaches with sports on the desired development and peace outcomes are not achieved by sport alone, but there are several non-sport-based practices like games, seminars and other pedagogical activities that entice the attentions and involvement of large number of population.

Spaaij (2009) cited Maguire (n.d.):

Joseph Maguire argues that sport champions, as socially constructed phenomena, perform powerful functions for the societies they represent. For Maguire, sport is a modern morality play that reveals fundamental truths about individuals, their societies and their relations with others. (p. 1115)

While the attentions of the public and different stakeholders are united by different sports activities, different agenda and values are introduced and practiced (UN Inter-Agency Task Force on Sport for Development and Peace, 2002). Giulianotti, Hognestad, and Spaaij (2016) reported that Sport for Development and Peace (SDP) is a fast-growing field of activity used as an intervention to pursue wider, non-sporting social goals as affected by politics, power and patronage. The research of interest is about the National Collegiate Athletic Association (NCAA) - an athletics association of ten colleges and universities in the Philippines. Established in 1924, the NCAA is the oldest athletic association in the Philippines. There are limited studies about the contribution of NCAA peace-building through sports, and the process to sustain the involvement of the NCAA constituents. This research intends to promote conscious awareness about the concepts related to peace-building through sports. This research is worthwhile pursuing because it leads to theory-building in understanding the roles of sports in peace-building.

Statement of Research Problem

This research investigates the associations and influences of characteristics of sports that are relevant to human development, peace and peace-building efforts of NCAA as perceived by the athletes and coaches of NCAA based in Metro Manila. From the perspectives of the NCAA community: What are the roles of sports in peace-building of a nation?

Statement of Specific Objectives

The researcher aims to determine the roles of sports in peace-building of a nation. The specific research objectives are:

- 1) ***To determine the association between the characteristics of sports and human development.*** Blagojevic (2012) also viewed sport as all forms of physical activity that influence physical fitness, mental well-being and social interaction like play, recreation, organized or competitive sport, and indigenous sports and games, and lead to access to individuals and groups of various cultural backgrounds and levels of ability.
- 2) ***To determine the association between characteristics of sports and perceived levels of peace.*** “The concept of peace refers not only to the absence of physical violence, but also to abolition of structural violence - the dynamics of oppression and domination within a society” (Galtung, 1976, as cited in Blagojevic, 2012, p.120). This research intends to explain the links between the characteristics of sports and perceived levels of peace based on the measurements of Blagojevic (2012) and Institute for Economics & Peace (2018, 2019).
- 3) ***To determine the association between human development and perceived levels of peace-building.*** Blagojevic (2012, p. 120) viewed that building perceived levels of peace is a complex, multi-level process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building and political as well as economic transformation. The process may be both formal and informal with a variety of actors considering that to build peace means to facilitate development at physical or infrastructural, political, economic, and social levels of post-war societies (Blagojevic, 2012).

Review of Related Literature

Giulianotti, et al. (2016) emphasized that Sport for Development and Peace (SDP) is a fast-growing field of activity used as an intervention to pursue wider, non-sporting social goals as affected by politics, power and patronage. Sports are impacting human development, peace-building and peace.

Sports for Peace-building and Peace

Spaaij (2009) found that sport development had intended and unanticipated consequences in the counter-intuitive and unintended effects of the growing entrenchment of Major League Baseball (MLB) in the Dominican Republic like the positive impact on communities throughout its citizens who became more politically and economically powerful through social capital community development. Giulianotti (2010) examined the benefits of peacemaking initiatives across the expanding 'sport, development and peace' (SDP) sector using three ideal-type models (technical, dialogical and critical). Giulianotti (2011) argued for a more sophisticated understanding of sport's policy capabilities, stronger cross-domain partnerships and a renewal of the SDP sector through a priority on social justice issues. Schulenkorfi and Sugden (2011) also found that interpersonal and inter-community cooperation, wider target audience, strategic focus and dedication in advancing capacities in the context of a divided society were important. Ha & Lyras (2013) proposed recommendations for SFDP programs with the concept of acculturation, individual factors, cultural distance between the origin society and the settlement society, influencing their resettlement to a new society should be incorporated in SFDP programs. Nygard and Gates (2013) associated soft power as the power to convince one actor in a non-coercive style. Moreover, Schulenkorfi and Sugden (2011) investigated the management and implementation strategies employed for the successful delivery of inter-community sport projects in divided societies and argued that local volunteers needed to be briefed and strategically prepared for the sport projects. Schulenkorf, Sherry and Rowe (2016) synthesized that youth development and social capital concepts as their theoretical frameworks, and also identified research gaps in (Sports for Development) SFD research in the areas of disability, gender equality, livelihoods, empowerment, and capacity building, low- and middle-income countries. Schulenkorf, et al. (2016) indicated that most of published research

focused on individual case studies and program evaluations. Cardenas (2016) recommended: the formation of strategic webs of cooperation among SDP officials may boost the SDP sector and strengthen peace-building via sport with a common framework and a shared vision. Spaaij and Jeanes (n.d.) recommended recruitment and training of educators to deliver a more critical pedagogy, with the qualities such individuals should be seeking to develop in order to engage in a more transformative education process through sports and SDP curriculum. Brian (2014) studied the importance SDP and suggested to review the difficulties attempting to balance critical and optimistic positions and the difficulties connecting critical analysis with for improving SDP-related work. Meschoulam, Hacker, Carbajal, de Benito, Blumenkron, and Raich (2015) highlighted the role of mass media, the role of the government, and the role of criminal organizations in the construction of perceptions about organized crime-related violence. Meschoulam et al. (2015) recommended conduct of quantitative research and expanded number of respondents to achieve higher level of generalization. Shrag (2012) argues that sport and peace offer the greatest opportunity for sport to find a worthwhile spot in the development sphere and be legitimized for sport in the 21st century that is clearly different from former roles that sports occupy.

Synthesis

There were limited quantitative research about sports, human development, peace and peace-building. Most of the research reviewed in this work were qualitative research that include case studies (Schulenkorf et al., 2016). Giulianotti (2011) demanded for a more sophisticated understanding of sport's policy capabilities, stronger cross-domain partnerships and a renewal of the sports development for peace. Meschoulam et al. (2015) also suggested conduct of quantitative research and increase in number of respondents to achieve a more robust generalization.

Theoretical Framework

The definition of variables and the inter-relationships were described by the theoretical framework of Blagojevic (2012).

Characteristics of Sport.

Blagojevic (2012) cited SDP IWG (2007) that sport is defined as “all forms of physical activity that contribute to physical fitness, mental well-being and social interaction, such as play, recreation, organized or competitive sport, and indigenous sports and games, and implies accessibility to individuals and groups of various cultural backgrounds and levels of ability” (p.119).

On Perceived Levels of Peace. The focus of sport for peace programs is the promotion of the well-being of participants and their communities wherein personal and collective progress are achieved outside the “win or lose,” “all or nothing,” “success or failure” framework (Blagojevic, 2012, p. 119-120). The emphasis is given on the values of mutual gain or win-win situation, cooperation, teamwork, respect toward others, the quality of inclusiveness, well-being and tolerance. “The concept of peace refers not only to the absence of physical violence, but also to abolition of structural violence - the dynamics of oppression and domination within a society” (Galtung, 1976, as cited in Blagojevic, 2012, p.120).

Institute for Economics & Peace (2019, p. 71) defines that: Negative peace is the absence of violence or fear of violence. But the mere absence of violence or fear is not necessarily influential to stable, harmonious and prosperous societies because it does not capture a society’s tendencies for stability and harmony that are measurable through the concept of positive peace. Positive peace includes the attitudes, institutions and structures that form and sustain peaceful societies resiliently.

Table 1*Qualities and Values of War and Peace*

WAR	PEACE
Win-lose	Win-win
Aggression, Violence, Dehumanization	Cooperation, Teamwork, Respect
Exclusion (us v. them)	Inclusion
Harm, Hostility	Well-being, Tolerance

Moreover, the Institute for Economics & Peace (2018, p. 7) enumerated the pillars of positive peace such as “well-functioning government, equitable distribution of resources, free flow of information good relations with neighbors, high levels of human capital, acceptance of the rights of others, low levels of corruptions and sound business environment.”

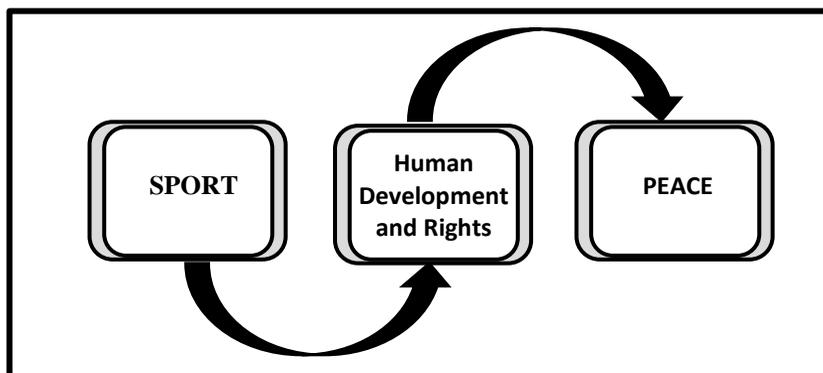
On Peace-Building Efforts. All four dimensions of the peace-building process are interdependent and overlapping (Blagojevic, 2012).

The success or failure in one aspect of peace-building affects all peace-building efforts. While sport can stimulate development at all levels of peace-building, it can have the most direct impact at the social level through empowerment of individuals and transformation of relationships among groups (Blagojevic, 2012, p. 120).

On Human Development. As also shown in Figure 1, the sports, as peace-building tools, have two levels of impacts such as empowering individuals through human development promotion in the areas of physical, mental, and emotional well-being and rebuilding communities with reconciliation-transformation of relationships. Other core capabilities are related to the benefits of sport such as good health, express emotions, ability to live a normal length of life, and live in affiliation with others with social interaction. Sport can facilitate human development by enhancing people’s opportunities to satisfy leisure time and joining in community life while improving peoples’ holistic health and human development index or (HDI) (Blagojevic, 2012).

Figure 1

Conceptual Framework; Human Development, The Bridge from Sport to Peace (Blagojevic, 2012)



Conceptual Framework

Schulenkorf and Sugden (2011) argued that societies promoted the maximization of sport for social, cultural and community development but there are only limited empirical studies on the strategic potential of sport projects in contributing to conflict resolution, reconciliation and peace building, especially in deeply divided societies. On the other aspects, Nygard and Gates (2013) claimed that persuasion through sports was the essence of soft power. Sport diplomacy and politics were not limited to the realm of foreign policy; they could be used domestically as well for building peace and nationhood. Giulianotti, Hognestad and Spaaij (2016) reported that Sport for Development and Peace (SDP) was a fast-growing field of activity used as an intervention to pursue wider, non-sporting social goals as peace affected by politics, power and patronage, and similarly, the objectives were associated with youth empowerment, health education peace-building and improved intercultural relations, gender equality, diversity and the social inclusion of people with a disability. This research intended to test the following alternative hypothesis:

H1: There is significant association between the characteristics of sports and human development. Giulianotti (2011) argued for a more sophisticated understanding of sport's policy capabilities, stronger cross-domain partnerships and a renewal of the SDP sector through a priority on

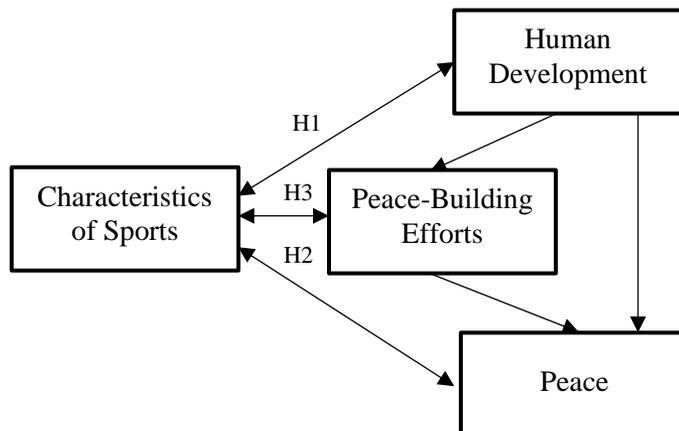
social justice issues. Peace has broader context, as asserted by Schulenkorf and Sugden (2011), and that interpersonal and inter-community cooperation, wider target audience, strategic focus and dedication in advancing capacities in the context of a divided society were important. Shrag (2012) noted that sport and peace offered the “greatest opportunity” for sport to find a worthwhile spot in the development sphere and be legitimized for sport in the 21st century that was clearly different from former roles that sports occupied. This research tested the 2nd alternative hypothesis.

H2: There is significant association between characteristics of sports and perceived levels of peace. Blagojevic (2012) theorized that peace-building was a process that might be both formal and informal with a variety of actors, and that to build peace meant to facilitate development at physical or infrastructural, political, economic, and social levels of post-war societies. Meschoulam, et al. (2015) highlighted the role of mass media, the role of the government, and the role of criminal organizations in the construction of perceptions about organized crime-related activities. The 3rd alternative hypothesis was tested:

H3: There is significant association between characteristics of sports and perceived levels of peace-building efforts. Also based on the reviewed literature and the theoretical framework of Blagojevic (2012), the conceptual framework, as seen in Figure 1, was synthesized by the researcher. The operational framework indicated the alternative hypotheses to be tested, as illustrated in Figure 2.

Figure 2

Operational Framework; The Characteristics of Sports on Human Development, Peace-Building Efforts, and Peace.



Methodology

Research Design and Approach.

This study was a mixed-method causal research (Pluye, Gagnon, Groffiths & Johnson-Lafleur, 2009). The rank correlations between variables in this research were described with participant observations, quotations and narratives. (Pluye, et al., 2009). The data were gathered through survey questionnaires and personal interviews of 113 selected respondents. The Likertscale and a set of open-ended questions were the research instruments. Similar with that of Strauss and Corbin's (1990, as cited in Fram, 2013) coding paradigm, the application of a conditional relationship as well as the reflective coding matrix are instruments that serve as links during the constant comparative process for the researcher moving between open coding and axial coding and later to selective coding. The conditional relationship guide helps novice researchers recognize the quantitative relationships among categories. Scott (2004, as cited in Fram, 2013, p.5) identified set of questions from work to evaluate each category as it emerges. In a qualitative research, the idea of a conceptual framework is prioritized at the concrete level of experiences. The core of this framework is composed of a few concepts or a cluster of concepts with a logical relationship (Fram, 2013). Meschoulamet al. (2015) highlighted experience and personal observations used in qualitative research and was also done in this research. This research presented in tables rank correlations, narratives and percentages of qualitative perceptions of athletes obtained from the survey and personal interview. Since the research focused on understanding retired amateur or professional athletes, it made use of descriptive statistics, Spearman rho (Anderson, Sweeney & Thomas, 2015) and evaluation of reviewed literature to explain the findings.

Research Participants/Respondents.

This research gathered data from purposively-selected respondents composed of combined 113 coaches, and athletes of Philippine National Collegiate Athletics Association (NCAA)

based in Metro Manila, Philippines. Considered in the selection of the athlete participants was their active involvement in NCAA. Respondents openly shared views and observations.

Research Ethics.

The respondents are related to the researcher as members of NCAA community, and some of them are co-employees or students of the researcher in San Beda University. There is no bribery or unethical means to influence the answers of the respondent. Although disclosures of conflict interests have pitfalls, the researcher also believe that the sincerity of the purpose and conduct of this research have noble opportunities (Loewenstein, Cain, & Sah, 2011).

Data Analysis.

Fram (2011) considered that each level of analysis required a reworking of the data to recognize emerging and embedded themes. The qualitative research design included the use of constant comparative analysis, critical discourse analysis, tabulation of codes, categories and themes as well as the analytic generalization using the conceptual and theoretical frameworks (Pluye, et al., 2009). Meschoulam, et al. (2015) research methods dwelled on the first stage of what had become an ongoing investigation with the purpose of knowing more about the process of social construction of values, perceptions, and conceptions. The quantitative research method using non-parametric tests using Spearman's rank correlation expressed the strength and direction of the associations between variables (Anderson, et al., 2015). The research instruments for each variable investigated showed internal consistency and reliability with Cronbach's alpha values: Characteristics of Sports (.9271), Human Development (.8779), Peace (.7428) and Peace-Building (.9110).

Results and Discussions

Respondents' Profile

Out of the 113 respondents, 72% are males while 28% are female athletes. Seventy-four percent are players, 22% are coaches while 4% are playing coaches. The respondents also belong to different sports, 25% from volleyball, 20% from swimming, 10% from table tennis, 10% from track and field, 9% from basketball, 5% from football, 4% from badminton, 4% from lawn tennis, 4% from taekwondo, 3% from athletics, 3% from cheerleading, 2% soft tennis, 1% judo, 1% dragon boat and 1% arnis.

Table 2

Frequency of Respondents and Mean Responses based on differences in Sports, Gender and Roles.

Categories Sports	Respondents n=113	Mean Response on Characteristics of Sports	Mean Response on Human Development	Mean Response on Peace	Mean Response on Peace Building
Arnis	1	6.67	6.83	4.75	7.00
Athletics	3	7.00	6.94	5.13	6.67
Badminton	4	6.83	6.63	5.50	5.79
Basketball	10	6.83	6.78	5.91	6.63
Cheerleading	3	6.50	6.17	5.75	6.11
Dragonboat	1	7.00	7.00	4.50	5.33
Football	6	6.83	6.64	6.38	6.42
Judo	1	7.00	5.50	5.13	4.33
Lawn tennis	4	6.33	6.46	5.22	5.96
Soft Tennis	2	6.58	6.58	6.75	6.50
Swimming	23	6.83	6.72	5.82	6.22
Table tennis	11	6.85	6.74	6.56	6.21
Taekwondo	5	6.10	6.00	6.05	5.93
Track and field	11	6.35	6.15	6.41	6.11
Volleyball	28	6.52	6.42	6.01	6.14
Grand Mean-Sports		6.65	6.53	5.98	6.19

Table 2*Continued*

Categories	Respondents n=113	Mean Response on Characteristics of Sports	Mean Response on Human Development	Mean Response on Peace	Mean Response on Peace Building
Sports					
Gender					
Female	32	6.61	6.52	5.84	6.03
Male	81	6.67	6.54	6.04	6.25
Grand Mean- Gender		6.65	6.53	5.98	6.19
Roles					
Coach	25	6.91	6.81	5.79	6.37
Coach and Player	4	6.67	6.29	5.50	6.00
Player	84	6.57	6.46	6.06	6.15
Grand Mean-Roles		6.65	6.53	5.98	6.19

As shown in Tables 2 and 3, the respondents perceived very high level of characteristics of sports and relevance to human development as well as high level of perceptions on the relevance of sports to peace, and peace-building.

Table 3*Descriptive statistics of responses for each variable*

Variables	Mean	s.d.	confidence interval 5%
Characteristics of Sports	6.650	0.620	6.535 - 6.766
Human Development	6.531	0.584	6.422 - 6.640
Peace	5.981	0.872	5.819 - 6.144
Peace-building	6.195	0.819	6.042 - 6.347

Note: From Open Stat Software (Miller, 2014)

Ninety-five percent of the respondents reasoned out that their current sports very strongly fitted their physical, mental, and emotional development. These respondents also shared their understanding of peace and described the peace-building efforts of the NCAA. The respondents also perceived detailed contexts, as shown in Table 3. The association of the characteristics of sports to human development, peace and peace-building were tested using Spearman's rho, as shown in Table 4.

Table 4

Rank correlation analysis of variables in hypotheses tested

Hypothesis	Independent Variable	Dependent Variable	Spearman rho	T-test value for $r=0$	p-value	Interpretation
1	Characteristics of Sports	Human Development	0.695	10.195	0.0005	Significant association
2	Characteristics of Sports	Peace	0.121	1.280	0.2034	No significant association
3	Characteristics of Sports	Peace-building	0.401	4.616	0.0005	Significant association

Note: From Open Stat Software (Miller, 2014)

1) To determine the association between the characteristics of sports and human development.

H1: There is significant association between the characteristics of sports and human development. The association of the characteristics of sports to human development, peace and peace-building were tested using Spearman's rho, as shown in Table 4. As also shown in Table 4, there is significant association between characteristics of sports and human development. As indicators of characteristics of sports, the respondents liked their sports.

Table 5*Context of Characteristics of Sports*

Modal Responses
It will help you to be a man, and promotes social well-being.
It is a physical and mental exercise.
I love competition. It is my specialization.
It's fun playing my favorite sport.
It makes me physically and mentally alert.
It gives cardiovascular endurance and physical fitness.
It is easy to be played and ways to win the game.
It develops camaraderie and sportsmanship.
It supports healthy body conformation.
I am passionate for my sports.
It adds knowledge and specialization.
It promotes discipline, and gives happiness and enjoyment.
It serves as a holistic sport and it's the sport im most comfortable with it.

The respondents believed that their chosen sports were relevant to human development and peace-building efforts, especially if the sports have the following characteristics, as listed in Table 5.

Table 6*Contexts of Characteristics of Sports on Human Development*

Modal Responses
Human development is necessary to ensure personal improvement, progress and growth.
Human development is to develop good health, good life and to produce champions.
Human development can enhance the ability by different training or practices that develop their skills.
It is about mentality and emotionally well-being.
Human development is a life-time process since birth to death while physical activities contributes to healthy life.

Table 6

Continued

Modal Responses
It's the part of an individual that has to develop in a balanced form, also it helps from one aspect to another.
Social interaction promotes human development.
Human development resolves around the character development of a person which includes physical, emotional and mental well-being as well as characteristics and values.
Human development is a process in which social mental and emotionally aspects are being improved by experiences, learned through processes and taught through mistakes.
Human development is a way by which we can improve ourselves- physically, mentally and socially.
Human development is growing old with honesty.

Majority (93%) of respondents believed that their sports contributed to physical fitness, mental well-being and social interaction like play, recreation and games. They also believed that sports gave them experiences and enabled them to access individuals or groups of different cultures and levels of ability, in the contexts in Table 6. As measurements of human development, majority of the respondents viewed that their sports promoted holistic well-being, and normal life span as healthy people. Their sports allowed to express themselves and be recognized as they enjoyed sports for leisure and affiliation. Blagojevic (2012) is right with his view that the sports, as peacebuilding tools, have two levels of impacts such as empowering individuals through human development promotion in the areas of physical, mental, and emotional well-being and rebuilding communities with reconciliation-transformation of relationships and that the contribution of sports in peace-building for communities and nations are quite evident from how sports bind people together and resolve barriers that divide antagonistic groups.

The result of this research is similar with the premises of Schlenker and Sugden (2011) that societies promote the maximization of sport for social, cultural and community development but there are only limited empirical studies on the strategic potential of sport projects in contributing to conflict resolution, reconciliation and peace building, especially in

deeply divided societies. Similar with the views of Nygard and Gates (2013), persuasion through sports is the essence of soft power. Sport diplomacy and politics are not limited to the realm of foreign policy because they could be used domestically for building peace and nationhood. Giulianotti, Hognestad and Spaaij (2016) reported that Sport for Development and Peace (SDP) was a fast-growing field of activity used as an intervention to pursue wider, non-sporting social goals as peace affected by politics, power and patronage. The goals are associated with youth empowerment, health education peace-building and improved intercultural relations, gender equality, and management of diversity.

2) To determine the association between characteristics of sports and perceived levels of peace.

As measured, majority of the respondents (85%) believed that sports promoted peace, win-win relationships, cooperation, teamwork, respect, inclusion, human well-being, and patience.

H2: There is significant association between characteristics of sports and perceived levels of peace.

Table 7

Context of Characteristics of Sports on Peace

<i>Key Responses</i>
Peace is necessary to live in unity and harmony
Peace is freedom.
There is understanding to ones needs, with peace.
Peace in sports is about clean and right officiating and good coaching.
Peace is camaraderie among the members of the team.
Peace is love, care and happiness, with no fighting.
It is internal way that affects the nature/environment.
Sports can unite people and has the power to contribute peace by means of respecting the players or athletes and spectators
Peace influences harmonious relationship and respect.
Peace of freedom- being quite calm and order.
Peace is a world with less hate.
Peace is key to success.

Table 7*Continued*

<i>Key Responses</i>
Peace is very difficult thing to achieve in so many aspects, family, government, and community.
Doing your own business.
Peace is sportsmanship.

However, majority (93%) of the respondents viewed that they also did not experience exclusion, harm and hostility in their sports. As noted in Table 7, there is no significant association between characteristics of sports and perceived levels of peace.

Peace has broader scope, wider context and influenced by variety of factors and that sports alone cannot totally achieve it, that supported the arguments of Galtung (1976, as cited in Blagojevic, 2012) that “the concept of peace referred not only to the absence of physical violence, but also to abolition of structural violence - the dynamics of oppression and domination within a society.” Again, the emphasis was given on the values of mutual gain or win-win situation, cooperation, teamwork, respect toward others, the quality of inclusiveness, well-being and tolerance. In contrast to the findings of this research, Giulianotti (2011) argued for a more sophisticated understanding of sport’s policy capabilities, stronger cross-domain partnerships and a renewal of the SDP sector through a priority on social justice issues. Peace has broader context like with the views of Schulenkorf and Sugden (2011) that interpersonal and inter-community cooperation, wider target audience, strategic focus and dedication in advancing capacities in the context of a divided society were important. Shrag (2012) is also right that sport and peace offer the “greatest opportunity” for sport to be legitimized for sport in the 21st century.

3) To determine the association between human development and perceived levels of peace-building.

H3: There is no significant association between characteristics of sports and perceived levels of peace-building efforts.

Table 8*Contexts of Characteristics of Sports on Peace-building Efforts*

NCAA annual sporting events are peace-building efforts.
The way colleges organize NCAA are peace-building efforts.
NCAA also unites regions people from different regions and social status.
NCAA promotes discipline, growth, and development.
Peace-building efforts include giving feedback to the athletes what lack of them and tell them the do's and don'ts for them to satisfy.
It has understanding and supporting others, and for the team to achieve the common goal everyone must put their trust and faith to each member.
Peace-building aims to change us, to believe it self and changing attitude behavior to transform short art lay team dynamic individual.
Peace-building by NCAA is teaching novice athletes.
Peace-building needs team capacity through sports.
The invitational meets and friendly meets are peace-building efforts.
The rules are made to make sure to maintain peace and at the same time observe fairness and just decisions and judgment.
Sport, training, sacrifice, and discipline are peace-building efforts.
The pursuit of peace should work together for what you want to do to achieve what we want.
NCAA continuously review its format and rules for it to be more inter training and audience friendly focusing on camaraderie rather than competition.

As seen in Table 8, there is significant rank correlation between characteristics of sports and peace-building efforts by NCAA.

Majority (84%) of the respondents strongly agreed that NCAA had activities and process for specific peace-building endeavors within the context of the relevant characteristics of sports on peace-building efforts, as shown in Table 8.

Majority of the respondents (88%) observed that NCAA facilitated development of infrastructural and political assets for peace-building. Majority of the respondents (84%) also strongly agreed that NCAA had peace-building processes that could be both formal and informal with a variety of leaders and actors. Moreover, majority of the respondents

observed the organization and facilities in NCAA that were dedicated to uphold peace. The results are aligned with the view of Blagojevic (2012) that peace-building is a process that may be both formal and informal with a variety of actors, and that to build peace means to facilitate development at physical or infrastructural, political, economic, and social levels of post-war societies. Meschoulam, et al.(2015) highlighted the role of mass media, the role of the government, and the role of criminal organizations in the construction of perceptions about organized crime-related violence but the respondents of this research did not specify the role of criminal organizations in anti-peace-building efforts.

Conclusion

Characteristics of sports relevant to the concept of peace affect the level of human development of coaches and athletes in this research. They also affect the level of peace-building efforts. However, characteristics of sports are not clearly associated with the achievement of peace because of its broader scope, variety of factors and different actors involved. The individual coach and athlete's preference and accessibility on sports are determinants of influences on human development, and peace-building. If the coaches and athletes of NCAA in Metro Manila like their sports, strongly believe that their sports contributed to physical fitness, mental well-being and social interaction, and strongly believe that sports give them experiences and enable them to access individuals or groups of different cultures and levels of ability, then, they also strongly perceive that their sports promote holistic well-being, and normal life span as healthy people, allow themselves to express themselves, and be recognized as they enjoy sports for leisure and affiliation. With relevant characteristics of sports to peace-building efforts, NCAA has activities and process for specific peace-building endeavors. The selected coaches and athletes believe that NCAA facilitates development of infrastructural and political assets for peace-building. Peace-building processes are both formal and informal with a variety of leaders and actors. The organization and facilities in NCAA that are dedicated to uphold peace are truly important.

Research Limitations. This study is limited to its settings in San Beda University and on the utilization of non-parametric tests of purposively selected respondents to come up with quantitative and qualitative data that describe the rank correlation between variables. This research did not consider mediation and moderation effects of human

development and peace building efforts about the relationships between relevant characteristics of sports and peace.

Recommendations

Implications to Practice. Sports are not just for fun and recreation but an avenue to promote human development and peace-building efforts. Coaches and athletes are encouraged by this research to be reminded with this responsibility through annual orientation and training on infusing to sports the objectives for human development and peace-building efforts. The processes of inculcating consciously said progress in human development and peace-building efforts need to be reviewed and improved constantly through assessment of the roles played by external change agents in facilitating sports and peace development project delivery, and development by gathering opinion in focus group discussions with key project facilitators and sport coaches. Coaches and athletes need to associate the characteristics of their chosen sports to realize and enhance human development and peace-building efforts, and in turn, contribute to broader peace.

Implications for Research. The researcher recommends to extend this study about the sports and peace to generation of higher level of statistical generalization for the NCAA community through quantitative research methods and regression analysis to create models that help coaches, athletes and NCAA community, and to intervene in the development of human development and peace-building efforts considering the mediation and moderation effects analyses.

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Correlation of Resilience with Good Relations with Neighbors

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Abstract

One of the internal resources being performed to have a better performance in different aspects of the individual life is resilience. The quality of resilience is frequently attributed to individuals who overcome all challenges and problems in life. The purpose of this study was to analyze the presence of correlation between resilience as a trait and neighborhood as an environmental factor. Wherein, neighborhood was further classified into five (5) underlying factors namely, the Physical Order, the Land Use and Service, the Social Norms and Values, the Social Capital, and, the Social order. This quantitative, cross-sectional, correlational study has utilized self-rated standardized questionnaires—the Brief Resiliency Scale of 2008 by Smith, B. W., Dalen, J., Wiggins, K., Tooley, E., Christopher, P., & Bernard, J., and the Perceived Neighborhood Scale of 2013 by Garipey G, Smith KJ, Schmitz N. The sample consisted of eighty (80) selected participants in Barangay San

Roque, Murphy, Quezon City. Based on the results of the study, two (2) among neighborhood underlying factors were found to have significant negative relationship with resilience, specifically the Physical order ($p=0.047$) and the Social order ($p=0.023$). Conversely, there was no significant relationship found between resilience and the other underlying factors of neighborhood. Hence, it is recommended that future researches should further focus on other factors that may have stronger link with resilience such as local community and family support, and/or educational environment and teacher bonding for student populations.

Keywords: neighborhood, physical order, resilience, social capital, social order

Background of the Study

Recent data indicate the rising prevalence of mental health issues (Hidaka, 2012). Wherein, about a third of all adult health problems were attributed to mental illnesses (Anderson, Jané-Llopis, and Hosman, 2011), which was viewed as the global pandemic of the 21st century and which had led enormous psychosocial costs (Lake and Turner, 2017).

In the Philippines, there were evidences of increased incidence of mental health issues along with the presence of underdeveloped mental health services (Lally, Tully, and Samaniego, 2019). This further implies the relevance of a paradigm shift and a broader view on how to deal with mental health issues (Lake and Turner, 2019).

It is on this regard that the researchers considered to look into factors such as resilience that may have protective mechanisms against mental health problems. Where, resilience is the ability to “bounce back” from adversity or stressful situation (Smith et al, 2008; Levine, 2003) that could have otherwise sent an individual into experiencing a mental health problem like depression. According to Farber and Rosendahl (2018), resilience is adaptation to negative experiences and they found out in their systematic review that, indeed, there is a strong association between resilience and mental health.

With the strong correlation between mental health and resilience, the researchers chose to look into factors that may be correlated with the individual-level type of resilience. This further led the researchers to specifically explore neighborhood having considered that the social environment of an individual affects establishment of one’s resilience. The adverse circumstances and consequences experienced by the individual could have cumulative effects on health however, such effects are mitigated by resilience, which is influenced by family and the environment (Jafee, Caspi, Moffitt, Polo-Tomás, and Taylor, 2007). Further, it also showed that neighborhood’s social capital protects individuals against mental problems (Stafford, De Silva, Stansfeld, & Marmot, 2007). Apparently, there is a lack of literature that attempts to directly correlate **individual-level type of resilience** with one’s neighborhood which further motivated the researchers to dwell into this study.

In cognizant of the above, the researchers primarily aimed to determine presence of significant relationship between resilience and neighborhood factors. It was correspondingly on this regard that the researchers would be able provide additional relevant literature and studies considering its paucity, that this study was deemed significant.

Review of Related Literature

Resilience

Resilience is defined as the ability to bounce back from adversity or stressful situation (Smith et al, 2008; Levine, 2003). It is a complex construct (Southwick et al 2016; Jaffee et al, 2007) and has been defined in many ways (Smith et al, 2008). Zautra et al (2010) defined it as an outcome of successful adaptation to adversity and is composed of two phases, the recovery and the sustainability. The Recovery phase is when a person tried to regain equilibrium, physically, psychologically, and socially. The Sustainability phase refers to the trait of sustaining health and well-being amidst a dynamic and challenging environment. It is supported by another definition that resilience is helpful to beat affliction and to abstain from encountering significant negative outcomes (Ruvalcaba-Romero, Gallegos-Guajardo and Villegas-Guinea, 2014). Geldhof, Little and Colombo (2010), stated that resilience is likely to occur when individuals possess the capacities or skills to align themselves with the developmental assets. Furthermore, resiliency is the capacity to defeat difficulties of various types of unavoidable challenges such as tragedy and crises, and still come back stronger, wiser, and more vigorous (Henderson, 2013).

Another definition according to Masten (2015) regarded resilience as the capacity of a system to adapt successfully to challenges that threaten the function, survival, or future development of the system. Lerner, et al (2012) also posited a connection between the individual and the individual's environment has adaptive importance.

Factors Affecting Resilience

Personal decisions like actively choosing to be healthy or to be strong also affect resilience. Cheung, et al (2018) claimed that individual factors exhibited by actively choosing to seek help, keep calm, and make a plan of action in fact lead to a better mental adaptation. Hence, resilience is further regarded as positive adaptation to adversity (Farber & Rosendahl, 2018).

Social support gained from close peers, family, and neighbors may likewise improve one's resilience (Jaffee, et al, 2007). In their study on students, they posited that strong social support from teachers and peers, would more likely develop resilience among students.

Similarly, the quality of social interaction, like having good relations with neighbors, appeared to have indirect effects on resilience and wellbeing. According to Global Peace Index (2019), good relations with neighbors—which is a pillar of positive peace, can lead to a better community. In connection, there are studies that further highlighted the significance of good relations with neighbors, particularly the support in case of an emergency. In which, having the options to depend on neighbors can lessen the concerns with respect to personal safety (Greenfield et al., 2014). This in general may lessen the impact of stress, trauma, and other adversities.

Resilience and Neighborhood

The potential relationship between the social environment and resilience may go both ways. According to Seligman and Fowler (2011), an increase in positive emotions, virtues, character strengths, wellbeing and resilience across different populations might contribute to better relationships among the people. Additionally, Zhang et al (2019) claimed that resilience moderates social cohesion and social distress.

Ross and Mirowski (1999) also stated that physical order and social order in the neighborhood have effects on the wellbeing of the residents. Morton and Laurie (2013) likewise noted that even physical structures, like buildings, may promote resilience.

Southwick, et al (2016) proposed that the neighborhood may as well provide opportunities to individuals to master challenges and other stressful events. These events gave the individuals an “inoculating” or “steeling” effect that enhances their resilience. Stafford, et al (2008) also found out in their study that the neighborhood may have protective effects against common mental disorders. In the same way, Wanderman and Nation (1998) concluded in their paper that neighborhood characteristics can have positive psychological effects.

In summary, resilience is multifaceted and is affected by various factors. One of these potential factors is the neighborhood. In relation to this study, due to the absence of literature directly associating neighborhood and resilience, it is however deemed by the researchers that neighborhood factors may be related or significant to the development of individual’s resilience.

Conceptual Framework

This study on correlation of resilience and neighborhood factors was basically guided by the concepts of Smith et al (2008), that resilience is the ability to bounce back or recover from stress. Where resilience is characterized by recovery, resistance, adaptation and thriving. In which, recovery is the return to the former level of functioning; resistance is the ability not to become ill or have diminished function due to stress; adaptation is how the people adjust to the new situations; and thriving is moving to a higher functioning level.

On the other hand, neighborhood was based on the views by Garipey, et al (2013) which were inspired by several studies including Wanderman and Nation (1998), Ross and Mirowsky (1999), and Stafford et al (2008). Where neighborhood serves as a source of community resources that may affect a person’s well-being. Moreover, the neighborhood was the building block of any city and the majority of ecological effects was expected to come from it (Wandersman & Nation, 1998). It was believed that neighborhood characteristics have consequences on the health of the people that may include environmental stressors like noise, pollution, etc. and social and physical incivilities. Hence, the environment or community factors can also have an effect on resilience.

Even further, as according to Ross and Mirowsky (1999) it was viewed that neighborhood disorder is the lack of safety, peace and control. In which, physical disorder refers to overall appearance of neighborhood, which includes presence of graffiti, vandalism, etc. While, social disorder refers to lack of social control and pertains to human activities. Fights and crime were some of the visible signs of social disorder. Both types of disorder were seen on a continuum.

Likewise, Stafford, et al (2008), proposed that neighborhood social capital have an impact on mental health. Where social capital refers to the social characteristics of the neighborhood. It has a structural component (social networks) and cognitive network (quality of social interactions) which Garipey, et al (2013) have incorporated in the Perceived Neighborhood Scale.

Figure 1.

Operational Framework

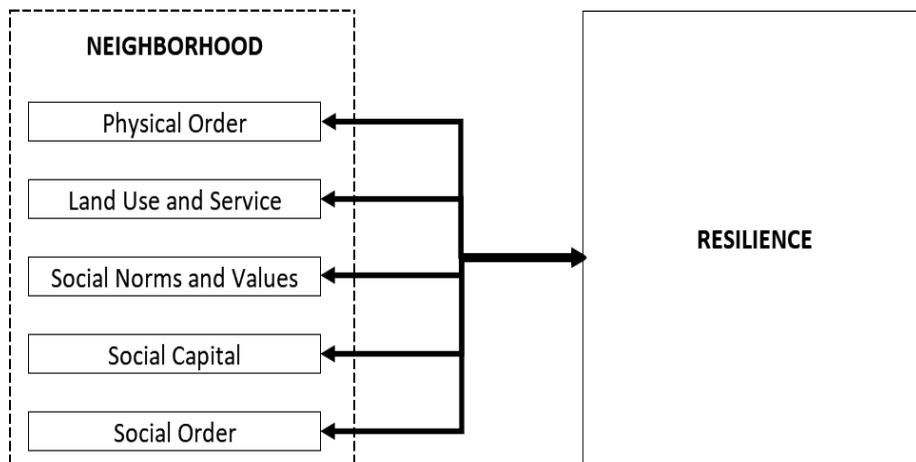


Figure 1 illustrates the relationship between the variables of the study. In which, neighborhood was further characterized into five (5) factors—the Physical Order, the Land Use and Service, the Social Norms and Values, the Social Capital, and, the Social order. These neighborhood factors were further explored geared on determining the correlation of each factor towards resilience and vice versa, as represented by the set of arrows in between.

Methodology

Research Design and Approach.

A Quantitative, cross sectional, Correlational design was employed in this study. There were no manipulation of variables and no control variables were used for comparison. No pilot study was done due to the time constraints. Data were gathered with the use of self-rated standardized questionnaires.

Research Participants.

The participants of the study were the people residing in Barangay San Roque, Murphy, Quezon City. The locale is one of the institutional partners of the funding agency of the researchers. Data gathered in this study will also be used as bases for future community projects.

Sampling Design.

The research has utilized purposive sampling method over a non-representative subset of larger population. Barangay San Roque has seven (7) areas with an overall population of approximately 25,000. The researchers have only surveyed the two (2) most accessible areas, interviewed whomever is available that finally resulted to a total of eighty (80) sample size. Inclusion criteria include: age that is eighteen (18) and above; can read and write; and has been a community resident for at least six (6) months.

Data Collection.

The researchers have secured an approval from the Ethics Board of San Beda University. The researchers also sought permission from the Barangay Captain of the chosen community. Data gathering took place from February 15 to 28, 2020. Survey questionnaires were personally distributed to the participants and participants were informed about the objectives, the potential risks

and the benefits of participation in the study. The participants were given ample time to clarify matters or ask questions about the study, and the written consent of the participants was obtained prior to data collection.

Collected documents were secured and kept confidential and were only accessible to the researchers. The collected documents will be destroyed after five (5) years from date of publication. The study was presented during the San Beda University Research Summit 2020.

Measurement and Instrumentation

Brief Resilience Scale

The first part of the research instrument contains the brief self-rating questionnaire known as the Brief Resiliency Scale developed by Smith et al (2008) was chosen in this study to measure resilience of the selected participants. The instrument was consist of six (6) items: items 1, 3, and 5 were positively worded, and items 2, 4, and 6 were negatively worded. This research instrument measures resilience as a unitary construct and not according to specific domain or sub-construct. Participants were asked to answer each question by indicating how much they agreed with each statement by using the following scale: 1(strongly disagree), 2(disagree), 3(neutral), 4 (agree), and 5 (strongly agree). The score of the responses varied from 1 to 5 for all six items giving an overall scores ranging from 6 to 30. The total sum (overall score) was divided by the total number of questions answered and the results were finally interpreted as: low (1.00-2.99), normal (3.00-4.300), and high (4.31-5.00).

Perceived Neighborhood Questionnaire

The second part of the research instrument contains the Perceived Neighborhood Questionnaire developed by Gariepy G, Smith KJ, Schmitz N. (2013). The tool contained five (5) neighborhood factors: the physical order (10 items), the land use

and services (13 items), the social norms and values (2 items), the social capital (4 items) and the social order (3 items). There were two scales with six answer options on each: “strongly agree”, “agree”, “disagree”, “strongly disagree”, “don’t know”, and “refuse to answer” for the first, and “excellent”, “good”, “fair”, “poor”, “don’t know” and “refuse to answer” for the other. There was no score interpretation for the Perceived Neighborhood Questionnaire as it was intended directly used the scores to correlate with other measures.

Data Preparation and Analysis

The data gathered from the participants were encoded utilizing a Microsoft Excel spreadsheet. The Brief Resiliency Scale offered reversed scoring for negatively stated items, hence, encoded as is. The Perceived Neighborhood Questionnaire also contained negatively stated questions but the scores were reversed by the researchers during the encoding process.

To determine the level of resilience and the average score of the perceived neighborhood, descriptive statistics, particularly Arithmetic Mean, was employed by the researchers.

In the analysis of the relationship between the two variables, the researchers applied inferential statistics. Specifically, Spearman rho was used to determine if there was a significant correlation between resilience and neighborhood as perceived by the participants. The Spearman rho was chosen over Pearson r since the data was not normally distributed for neighborhood factors after utilizing Shapiro-Wilk. The Shapiro-Wilk p values obtained for the Neighborhood factors were as follows: the Physical Order (0.011), the Land Use and Land Service (0.425), the Social Norms and Values, the Social Capital, and the Social Order have p values of < less than 0.001. Jamovi 0.9.5.15 statistical software was utilized for data analysis.

Table 1*Mean Scores of Resilience and Perceived Neighborhood*

	Resilience	Perceived Neighborhood
N	80	80
Missing	0	0
Mean	3.36	3.68
Standard deviation	0.596	0.299
Minimum	2.00	3.00
Maximum	5.00	4.41

Table 1 shows the Mean scores for Resilience and Perceived Neighborhood. It indicates that the mean resiliency of the participants was noted to be 3.36, with a standard deviation of 0.596. Based on the qualitative interpretation provided in the brief resilience scale, these suggest that on the average, the participants have a normal level of resilience. The overall perceived neighborhood score rated by the participants has a mean of 3.68, with a standard deviation of 0.299.

Table 2*Neighborhood Factors*

	Physical Order	Land Use and Services	Social Norms and Values	Social Capital	Social Order
N	80	80	80	80	80
Missing	0	0	0	0	0
Mean	3.42	3.82	3.70	3.78	3.79
Median	3.40	3.85	4.00	4.00	4.00
Standard deviation	0.373	0.351	0.916	0.707	0.897
Minimum	2.40	3.00	1.00	1.75	1.00
Maximum	4.40	4.92	5.00	5.00	5.00

Looking into the different neighborhood factors specified in Table 2, it is noted that the mean scores were close to each other with the Land Use and Services having the highest mean score of 3.82, and the Physical Order having the lowest mean score of 3.42.

Table 3

Brief Resiliency Scale Items

Brief Resiliency scale	Mean
I tend to bounce back quickly after hard times	3.525
I have a hard time making it through stressful events.	3.3625
It does not take me long to recover from a stressful event.	3.4125
It is hard for me to snap back when something bad happens.	3.3875
I usually come through difficult times with little trouble.	3.275
I tend to take a long time to get over set-backs in my life.	3.2125
Total	3.3625

Table 4

Perceived Neighborhood Questionnaire Items

Neighborhood Factors	Mean
Physical order	3.4188
My neighbourhood is well maintained.	4.0875
It is pleasant to walk in my neighbourhood.	3.85
There are many trees along the streets in my neighbourhood.	3.525
The buildings and houses in my neighbourhood are interesting.	3.6625
There is a lot of noise in my neighbourhood.	3.7125
There is a lot of unpleasant smells in my neighbourhood.	3.3375
My neighbourhood has heavy traffic.	3.1125
There is a lot of trash and litter on the street in my neighbourhood.	3.1375
There is vandalism in my neighbourhood.	2.875
There is a lot of graffiti in my neighbourhood.	2.8875
	3.8173
Land Use and Services	
There are interesting things to do in my neighbourhood.	3.725
There are many destinations within walking distance from my home	3.85
There are many places to be physically active in my community.	3.8
There is a park or walking trail within a short walk from my home.	3.325
There are sidewalks on most streets in my community.	3.775

Table 4*Continued*

Land Use and Services	Mean
It is easy to walk to a bus stop, train, or subway station from my home.	3.4
There are busy roads to cross when out for walks in my neighbourhood.	3.575
How would you rate access to shopping in your neighbourhood?	4.2375
How would you rate the access to medical care in your neighbourhood?	3.9
How would you rate the policing in your neighbourhood?	3.95
I have easy access to a large selection of fresh fruits and vegetables in my neighborhood.	4.1875
I have easy access to large selection of healthy foods in my neighbourhood.	4.05
I have easy access to many fast food restaurants in my neighbourhood.	3.85
Social Norms and Values	3.7
I often see people walking in my neighbourhood.	3.925
I often see people exercising in my neighbourhood	3.475
Social Capital	3.7844
Most people in my neighbourhood are friendly.	4.175
People in my neighbourhood are willing to help their neighbors.	4.1625
People in my neighbourhood can be trusted.	3.4
People in my neighbourhood share the same values.	3.4
Social Order	3.7875
My neighbourhood is safe	3.95
Violence is not a problem in my neighbourhood	3.775
There are too many people hanging around on the streets near my home	3.6375

Table 3 and Table 4 present the mean scores for the participants' Resilience and Perceived Neighborhood. Since the Brief Resilience Scale measures resilience as a unitary construct, the total mean was utilized to analyze resilience. Conversely, as for the Perceived Neighborhood, very few items scored greater than 4.0. For the Physical Order, participants have generally agreed that their neighborhood was well-maintained. For the Land Use and Services, the access to fresh fruits and vegetables scored the highest at 4.1875. For the Social Norms and Values, more people were seen to be walking around the neighborhood (3.925) as compared to those

seen exercising (3.475). For the Social Capital, having friendly neighbors scored highest (4.175). And lastly for the Social Order, neighborhood safety was rated highest (3.95).

Table 5.

Correlation of Resilience and Perceived Neighborhood

		Resilience	Neighborhood Relations
Resilience	Spearman's rho	—	-0.075
	p-value	—	0.509
Neighborhood Relations	Spearman's rho		—
	p-value		—

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Table 6

Correlation of Resilience and Components of Perceived Neighborhood

		Resilience	Physical Order	Land Use and Service	Social Norms and	Social Capital	Social Order
Resilience	Spearman's rho	--	-0.223*	0.109	0.024	0.041	-
	p-value	--	0.047	0.335	0.831	0.720	0.254*
Physical Order	Spearman's rho			0.186	-0.082	0.201	0.071
	p-value			0.099	0.470	0.074	0.532
Land Use and Service	Spearman's rho				-0.015	0.303**	0.148
	p-value				0.897	0.006	0.190

Table 6*Continued*

	Resilience	Physical Order	Land Use and Service	Social Norms and Capital	Social Order
Social Norms and Values	Spearman's rho			-- 0.073	0.076
	p-value			-- 0.519	0.501
Social Capital	Spearman's rho			--	0.167
	p-value			--	0.139
Social Order	Spearman's rho				--
	p-value				--

Table 6 reveals that there is no significant relationship between Resilience and the total Perceived Neighborhood with a p value greater than 0.05 ($\rho = -0.075$, $p = 0.509$). However, when analyzing Resilience and each of the Neighborhood factors, two neighborhood factors are significantly related to resilience. These are the Physical Order ($\rho = -0.223$, $p = 0.047$) and the Social Order ($\rho = -0.254$, $p = 0.023$), both of which having a p-value of less than 0.05. The negative rho values indicate a negative correlation between these factors and Resilience. This further conveys that the less physical and social order perceived, the higher the resilience of the participants.

Results and Discussions

The lack of significant correlation between Resilience and overall Perceived Neighborhood may stem from the fact that resilience is a complex concept (Southwick, et al, 2016) that requires study of a plethora of other factors. These factors include the personal characteristics (Levine, 2003) and the social support (Ozbay, et al., 2007) that improve a person's

resilience. The researchers further believe that the participants' neighborhood was not sufficient to have a significant and meaningful impact on raising their resilience.

Likewise, certain aspects of the neighborhood may have more influence on resilience than others. Specifically, for this study, the researchers noted that the physical order and the social order of the neighborhood may have some bearing on resilience. Jaffee, et al. (2007) also stated that resilience may be a result of the cumulative effects of adverse consequences from a person's family and even the neighborhood. It was noted in their study that those who were able to get social support, like that from family and teachers, seem to be more resilient. Whereas, those who tend to be less resilient were the ones rejected by their peers. Likewise, it suggested that resilience was more strongly influenced by the social support from close peers, rather than the neighborhood per se. Similarly, Ozbay, et al. (2007) found in their review that social support actually mediated the effects of the environment or neighborhood to a person's resilience.

On the other hand, this study also noted that there was negative correlation between resilience and the individual components of physical order and social order. This moreover suggests that a decrease in the quality of these components may somehow increase resilience. According to Southwick et al (2016), an enormous corpus of studies proposed that the negative things in the environment give a person the chance to triumph against adversity and handle stress. This opportunity gives a person an "inoculating" or "steeling" effect that may help promote resilience.

Furthermore, Farber, and Rosendahl (2018) defined resilience as a positive adaptation to stressful events and that, according to them, some viewed resilience as a dynamic process. Perhaps this process involved exposure to negative or stressful events to further strengthen one's resilience. The effects of the physical and social disorder however, were not well understood (Ross & Morowski, 1999).

Relatively, Tiet, et al. (2009) studied youths that have high resilience despite being exposed to a high-risk neighborhood because there was better bonding with family members and teachers. An older study by Brodsky (1996) on resilient mothers further supported this, as Brodsky noted mothers exposed to negative environmental stressors may still be

resilient. This was because these mothers were more concerned on actively choosing to create successful outcomes rather than relying on participating in the community. Despite the adversity, they were able to gain positive outcomes. Zautra, et al. (2010) also supported this by claiming that awareness and choice characterize sustainability which is needed for maintaining resilience.

Being resilient then may be due more to the social support from people with close relationship with the person, and their individual traits like actively choosing to be better. Cheung et al (2018) believed that personal factors (e.g. physical health, choosing to seek help, staying calm, and actively making a plan of action) lead to better physical and mental health outcomes.

Conclusion and Recommendations

Resilience is complex and is affected by multiple factors; with their effects stack up over time. Though Physical order and Social order components of the neighborhood may have an “inoculating” effect that may help build resilience, it appears that individual traits and social support from close peers have more impact on resilience than the overall neighborhood.

It is in these contexts that the researchers recommend future studies to include the effectiveness of community-based interventions offered in local communities. Liu et al (2018) in their study stated the limitations on interventions promoting resilience. They also recommended studying large human communities, thus, the researchers likewise recommend that future researchers correspondingly focus on another type of community, the school environment, and its effects on resilience among students. In the same way, evaluation of interventions and programs offered in schools that promote resilience may also be considered.

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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).

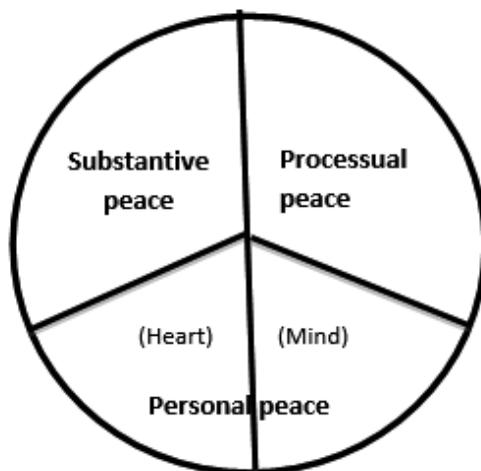
Eventually, the concept of peace reaches global attention that leads to the formation of an international framework.

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), *malinisna loob* (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* (Ging Quintos-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					
<u>elimination of hate</u> , emotional pain (<i>sakit ng loob</i>), <i>kapanatagan ng sarili</i> (<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	2	Political Educational	inward-oriented	Emotional stability/ Positive affect	Socio-political-psychological: Emotional states are dominantly psychological and are developed with experiences in relationships.

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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Sustainable Development Practices Implemented by the Community Partners of San Beda University (SBU)

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Abstract

Sustainable development is a flagship subject of the stewardship ideology, an advocacy principle and challenge in the business implementation across the enterprises, big or small, all over the world. With the dynamic global scenario, the HEIs in the Philippines need to teach and support these sustainable development not just through its academic programs but to its community extension actions. To be able for San Beda University to do its responsibility in teaching and implementing sustainability, there is an immediate need to assess the current sustainability practices of the community partners of Community Engagement Center (CEC). The main objective of this research study is to identify the sustainability practices of the five community partners of CEC-SBU based on Elkington's model of sustainability wherein it is three pillar model namely, environmental, economic and social sustainability requires equal attention. This study also aimed to determine the best practices of these community partners. The data collected are based on semi-structured interviews and field visits to the community partners. The results showed that the common SD practices identified are water utilization (under environmental dimension); maintain good quality of products (under economic dimension); and generation of employment and income, product safety, safety standard of work, organizational ethics and social interaction (under social dimension). The best SD practices were also evaluated. The study

confirms the proposition that community partners of CEC-SBU shows low level of implementation in the environmental sustainability dimension. The results of this research can serve as a reference and guide in the community engagement agenda and activities of all SBU faculties, administrators, service personnel and students towards sustainability. The researchers recommend that CEC-SBU should conduct activities and other interventions for the community partners that enable adoption of SD practices especially those under environmental sustainability dimension. Future researchers must undertake further studies that describe, evaluate and measure the sustainable practices of community partners of CEC and SMEs in specific industries.

Keywords: community partners, economic, environment, social, sustainable development,

Background of the Study

Stewardship and Sustainability

Efforts to mitigate the harmful impacts of modern manufacturing practices to human health, prevailing climate change in the global environment and the diminishing limited resources have initiated the mankind to consider the stewardship ideology and principles. One topic area of stewardship pertains to the never ending debate on issues on sustainability and its implementation. The basic sustainability concept refers to meeting the needs of the present without compromising the ability of future generations to meet their needs (Heizer, etal. 2017). This includes topics such as green products or “going green,” recycling, pollution control, global warming, and saving rainforests are all certainly part of sustainability. True sustainability involves thinking not only about environments but also concern on employees, customers, knowledge, beliefs, enterprise resources, community, and the enterprise’s reputation. It seems that the corporate sector is increasingly becoming aware of the sustainability and environmental aspects of their business operations. However, while this is the case among larger companies, much research indicates that sustainability practices of small and medium enterprises (SMEs) are lagging behind (Jansson et al. 2015). Also, the degree of sustainability adaptation of SMEsto thenew manufacturing systems, business practices and technologies are not well established.

HEI’s Extension Programs on Sustainability Advocacy

The Higher Education Institutions (HEIs) in Philippines are mandated by Commission on Higher Education(CHED) to conduct its own extension programs as reflected in CHED Memorandum Order 52 (CMO 52), series of 2016. The new extension policy of this CMO indicates that HEIs are in a strategic position to work in partnership with citizens, communities, business, and industry in facilitating the transfer of knowledge or technology on specific developmental areas. The trending HEI projects on knowledge transfer or technology are directed towards promoting the principles and implementation of sustainability for the society (CMO 52, Series 2016). Whether small or large sized, all the private and public HEIs can do its role to encourage, teach and help the community to adopt sustainability.

The San Beda University (SBU) carries the significant tasks on providing meaningful opportunities for community engagements and volunteerism. In the SBU 10-year strategic vision, the extension programs contribute to the human development of partner communities, and their emancipation from various societal ills. To operationalize CMO 52, SBU faculty members and students, through SBU's official university extension arm - Community Engagement Center or CEC (formerly Institutional Community Involvement Center or ICIC), do their contributions in fostering sustainable economic developments in marginalized communities. Currently, in the sustainability interventions, CEC uses traditional structure in its planning especially in the documentation of assessment. There is a need for systematic assessment of the status, existing practices and degree of adaptation to sustainability of these community partners being a small organization. However, there are limited literatures, assessment tools and specific models on sustainability adaptation that are applicable for small and medium enterprises. As such, it is vital for SBU to conduct studies pertaining to simplified and direct assessment of the sustainability practices that tackles different aspect of the organization as well as unifying the business and management processes. The qualitative assessment must be initially conducted to community partners.

Sustainable Development (SD)

The business community faces a major challenge due to a deteriorating global environment and the aspirations of the global population for a high quality of life. Concerns and aspirations on the environment are always the concern of people. The earliest significant global effort was the World Commission on Environment and Development. This is a global conference initiated by the General Assembly of the UN in 1982. This commission is headed by Gro Harlem Brundtland (president of Norway), wherein they publish the report *Our Common Future* in 1987. The Brundtland Commission's brief definition of sustainable development as the "ability to make development sustainable—to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs" is surely the standard definition when judged by its widespread use and frequency of citation (Kates, et al, 2005). Although environment is the flagship aspiration in the sustainability domain, the commission argued that the word development is what we all do in attempting to improve

within their territory. On development, the report states that human needs are basic and essential. It says that economic growth must be in equity to share resources with the poor, is required to sustain them. Equity is encouraged by effective citizen participation. Hence, sustainability and development are inseparable. These two domains are always the two factors consideration in sustainability direction of the company.

With these dual concerns, there is a critical need for ensuring that all future development efforts are sustainable. Yet manufacturing consumes natural resources and produces by-products and waste, often detrimental to the environment. The global research community has to come together to develop approaches and policy guidance for sustainable manufacturing (Kibira, et al, 2008). In the book “Sustainable Development in the Process Industries” by Jan Harmsen and Joseph Powell, the concept of sustainability is transformed into the *triple bottom line* (TBL) of people, planet, and profit. As attributed to a well-known corporate social responsibility and sustainable development name John Elkington, these components of TBL are based on three essential dimensions of sustainable development: the social, ecological and economic sustainability which are adopted by financial and business world (Harmsen & Powell, 2010). Environmental sustainability relates to the prudent utilization of natural resources and the constant monitoring of the impact of business on such resources. Economic sustainability aims at initiatives that provide economic support to the business to operate indefinitely. Social sustainability measures are those that add value to the community in which the businesses operate in. Sustainable development is possible with the fine balancing of these three pillars. (Slaper & Hall, 2011)

Small and Medium Enterprises (SMEs) and Sustainability

In the Philippines, there are 924,721 business enterprises in which 99.56% are categorized as SMEs. (DTI, 2017, as cited by PSA, 2017). The SMEs generate more than 70% of employment and contribute 30% to the country's gross domestic product (Roxas, et al., 2009; Aldaba, 2008). These SMEs, by definition, relatively have minimal asset size and operate on small scale, and their individual levels of waste and energy usage are extremely small (Natarahan et al, 2011) as is their environmental overall impact. While these SMEs are often considered as the engine of economic growth (Roxas, et al., 2009), their aggregate business activities may have

potential negative impact on the environment as they consume energy and produce wastes and other by-products of their core business operations. On a global scale, there are rough estimates that small firms contribute to over 70% of all pollution and 60% of carbon emissions (Roxas, et al. 2012, as cited by Martin-Tapia et al., 2010; Walker et al., 2008). According to Dir. Arancha Gonzalez of the International Trade Centre (ITC), a subsidiary organization of the World Trade Organization (WTO), these SMEs in the developing world face difficulties in understanding and implementing sustainable practices, primarily due to the proliferation of various standards, codes of conduct, and other sustainability initiatives around the world (Orosa, 2014).

Most of the work dealing with SD has been focused on large corporations and not on the SMEs. The impact of larger firms on the environment tends to be more noticeable and quantifiable. As a result, it is easier to see, measure, understand and evaluate the impact of such large firms. In addition, larger firms tend to have more experience in dealing with multiple pressures from the government, NGOs and consumers, and have become capable at handling the need for a “greener” business perspective.

The researchers believe that the said SMEs including all the CEC-SBU community partners need to redirect their common positioning from a traditional livelihood business to an enterprise that embraces sustainability framework. Adopting sustainability standards is now no longer just an option for small producers but “a critical part of the business plan of any SME” (Orosa, 2014). These necessities a preliminary need to assess the sustainability practices based on a structured framework. Using an appropriate sustainability framework and methodology it would become easier to construct system dynamics models tailored to specific problems in different industries and geographies with model components acting as the building blocks (Kibira, et al, 2008).

The results of this study have important implications for the SBU’s administrators, faculty, service personnel and students. The findings of this investigation serve as inputs in formulating and conducting projects and activities for SBU stakeholders that are directly in charge of challenges related to sustainable development implementation. This approach may enable the CEC-SBU to provide appropriate intervention in the form of training, demonstration, and application of sustainable practices.

The procedures and results from the publicize assessment of community partners of CEC-SBU apply as well in the assessment of all SMEs in the Philippines. In addition, the policy makers can use this evidence to develop comprehensive frameworks and regulations that would stipulate more rigorous implementation of policy frameworks to ensure sustainability. As most of the SMEs undertake similar initiatives, they could benefit by studying the best sustainability practices. This research is significant in such a way that it will appropriately address the bottom line challenge on encouraging the community partners on completely pushing them to implement sustainable development in their livelihood. Also, the results of this assessment will be used as basis in modifying and intensifying the CEC's projects and programs concerning sustainability and stewardship in general.

Statement of Research Problem

What are the sustainable development practices that can be implemented by CEC-SBU based on the 3-pillar model?

Statement of Specific Objectives

Specifically, we aimed to achieve the following objectives:

1. To identify the common sustainability practices that are implemented by the CEC-SBU community partners in terms of the 3 pillar model, namely: Environment, Economics, and Social
2. To determine the best practices of each community partners of CEC performances based on the three pillar

Conceptual Framework

The Elkington's triple bottom line (TBL) helped make the concept of sustainable development more applicable and acceptable to government, academic institution and other business organizations (Harmsen & Powell, 2010). TBL reporting can be an important tool to support sustainability goals. This model goes beyond the traditional measures of profits, return on investment, and shareholder value since it includes environmental and

social dimensions. It focuses on comprehensive results with respect to performance along the interrelated dimensions of profits, people and the planet. The corresponding three essential dimensions of sustainable development framework namely: environmental sustainability, economic sustainability and social sustainability are all requiring actual practice in its implementation. Each component must be given equal attention in order to ensure a long term sustainable outcome. This balance becomes obvious when each component is examined distinctively (Rogers, Jalal, & Boyd, 2008).

Figure 1

Theoretical Framework Diagram of Elkington's model of Sustainable Development

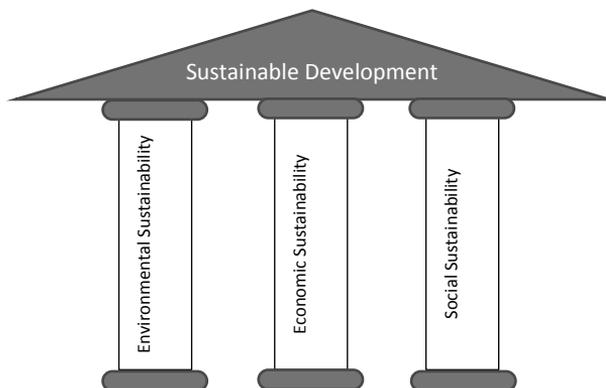


Figure 1 describes the visual representation of the theoretical framework of this study. This figure shows that environment, economic and social dimension are the three pillars which represent distinct goals that support the top and overall sustainable development achievement of the organization. These three pillars represent the domain variables that were investigated in this research study. Although there is a prevailing lack of universal quantitative metrics available for use in decision making, it is still a challenge for an organization to move from beyond definition to actual implementation of TBL business activities (Harmsen & Powell, 2010). This explains that the manifestation of the sustainable development in an organization is the presence of specific sustainable development (SD) practices under each pillar category of sustainability. Still, TBL concept is

increasingly being used as a tool guide or device for ease of reporting and monitoring these business activities as SD practices (Majid & Koe, 2012).

The adaptation of these sustainability factors as triple bottom line requires actual practice. This approach has also been referred to as the practical framework in implementing sustainability (Rogers & Hudson, 2011). As such, the actions and methodologies applies to attain those sustainable goals of the TBL.

Operational Framework

Figure 2.

Operational Framework in Evaluating the Sustainability Factors of CEC-SBU Community Partners

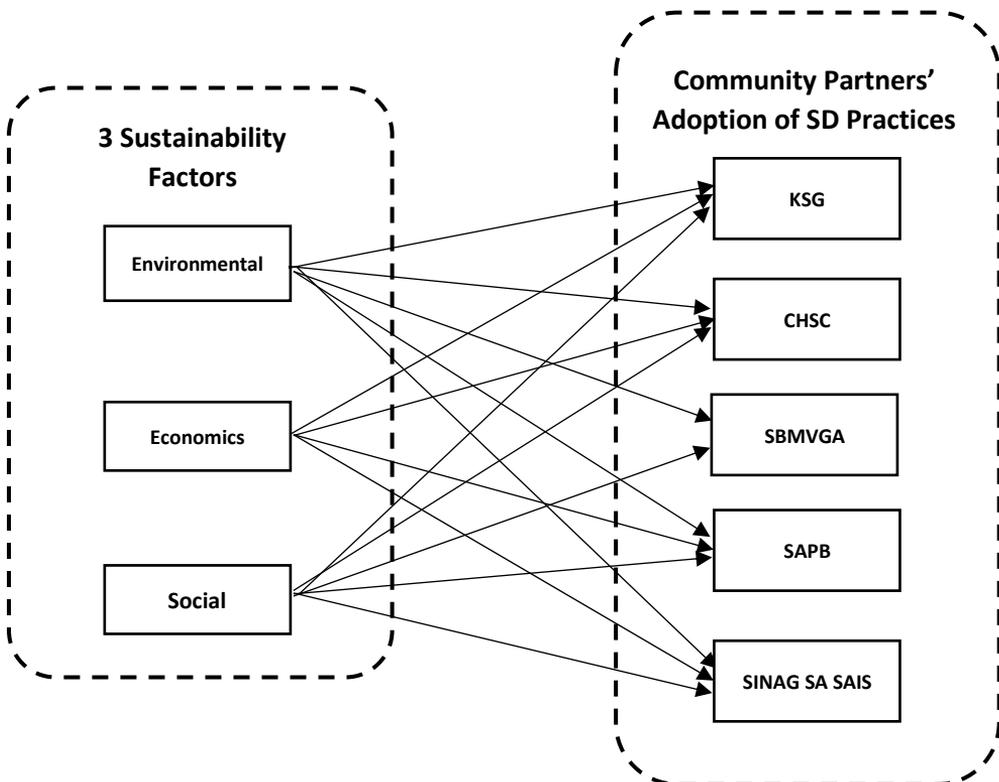


Table 1*SD Practices based on each of the Three Pillar*

3 Pillars	SD Practices
1. Environmental Sustainability Practices	1.1. Recycling
	1.2. Waste reduction
	1.3. Energy conservation
	1.4. Training and education of employees in areas related to the environment
	1.5. Water utilization
	1.6. Money and in kind contributions to environmental organizations and activities in the community
	1.7. Toxic waste reduction
	1.8. Do not get involved in processes resulting in environmental violations
	1.9. Reduction in environmental risks
2. Economic Sustainability Practices	2.1. Maintain good quality of products
	2.2. Improvement in sales
	2.3. Periodic audit
	2.4. Improve profitability
	2.5. Spending on health and other benefits of employees
	2.6. Ethical investment
	2.7. Wealth maximization
3. Social Sustainability Practices	3.1. Generation of employment and income
	3.2. Product safety
	3.3. Safety standard of work
	3.4. Employability
	3.5. Organizational ethics
	3.6. Aid in education and training
	3.7. Legal contracts
	3.8. Social interaction

The evaluation used a matrix which served as checklist to assess systematically the presence of SD practice of the community partners of CEC - SBU. The matrix was derived in the sustainability research by Uma Maheswari et al (2018). The paper indicates the list of SD practices in accordance to the three-pillar model of sustainability as proposed by Elkington. Table 1 presents the matrix of sustainability development (SD) practices which is patterned on the operational framework of this study.

Although sustainability research studies and projects on TBL takes several form, the priority of the stakeholders focuses on the firm's responsibility towards the ecological or natural environment (Roxas & Chadee, 2012). Considering that there are notable reports that these SMEs may not generate large quantities of pollution per individual operating site, however, due to their large number, limited knowledge and resources, they may have a significant collective environmental impact especially in the urban areas, where they often are located (Roxas, et al. 2012, as cited by Organisation for Economic Co-operation and Development, 2008). With this situation of the prevailing weak environmental sustainability compliance of the SMEs in the Philippines, the researchers of this study saw the necessity to investigate a proposition.

Propositions

The CEC-SBU community partners have low level of SD practices on the environmental sustainability dimension.

Limitation of the study

The scope of the research focuses on assessment by identifying the SD practices only. Only five community partners specific to SBU were sampled. Motivations, factors and hindrances in the implementation of sustainability are not included in this research. Levels of awareness of issues relating to sustainability and degree of application of a certain SD practice are not included in the study.

Methodology

Research Design

The researchers conducted semi-structured in-depth interviews and field visits in the area sites of the community partners of CEC-SBU from January to February 2019. The evaluation is specific to each community partner as an organizational entity, its member beneficiary, nature of their livelihood and their resources. Social workers of CEC office were also interviewed in order to validate the information gathered. The choice of SD best practices is according to CEC's criteria wherein it should provide large benefits for the members and other beneficiaries in the community. Social workers from CEC and head leader of each community partners were consulted on the choice of

best practice based on its contribution in the attainment of sustainable development in the community.

As a qualitative research, the study focused on identification of SD practices based on three pillar model. A checklist table of SD practices (as shown in Table 1) was utilize as a tool assessment to identify the presence and absence of SD practices in each pillar. This approach enabled the researchers to systematically and clearly determine the sustainability practices that are being implemented and not implemented.

In the end, a consolidated table matrix in order to show overall assessment that will tally the SD practices per sustainability dimension and answer the proposition of the study. This also enables the identification of the common SD practices based on its presence in all five community partners.

Table 2

Community Partners of CEC-SBU

Community Partner	Products/Services	Location	Year of Partnership with SBU
1. Cannosa Health and Social Center (CHSC)	Turmeric, Calamansi Juice Concentrate	Brgy. Silang, Cavite	2018
2. SikapAngat ng PulilanBulacan (SAPB)	Pastillas and Pulvoron	Brgy. Pulilan, Bulacan	2015
3. St. Bede Mushroom and Vegetable Growers Association (SBMVGA)	Fresh Vegetables, Potato Chips and fresh mushroom	Brgy. Monamon Sur, Mountain Province	2010
4. Kababaihan ng San Gabriel (KSG)	Doormat and Mood Mat	Brgy. Dolores, Taytay, Rizal	2015
5. Sinag Sa Sais	Variety of Livelihoods (processed meats)	Brgy Pandacan, Manila City	2016

CEC and Community Partners of San Beda University

CEC-SBU has established operational plan in exercising its extension programs and social responsibilities for its community partners. The participants of this study consisted of leaders, heads, president and/or managers of each of five community partners of SBU, namely: Cannosa Health and Social Center, SikapAngat ng Pulilan Bulacan, St. Bede Mushroom, Sinagsa Sais, and Vegetable Growers Association and Kababaihan ng San Gabriel as presented in Table 2.

CEC currently manages five (5) community partners that are involve in the different goods and services for a common cause for its beneficiaries. SBU continuously provides varieties of interventions connected to business clinic including health, environment and spirituality programs for the villagers of these communities. Projects connected to large scale sustainability intervention in general are not provided. The increasing advocacy, practice, and pressure of the society on sustainability initiates the necessity of assessment of business activities of this community partners.

Research Ethics Approaches

This research will secure approval of the managers and owners of the five community partners. Depending on their decision, confidential presentation of results can be attained also.

Results and Discussions

The following are the results of the assessment of the community partners of SBU in terms of the aforementioned objectives regarding sustainability development (SD) practices. For each of the 5 community partners, the basic profile is presented first followed by a checklist table summary of their SD practices based on Table 1. The information gathered are all based on field visits and interviews conducted by the researchers. In each community partner, three to five participants which are managers, group leaders and/or selected member were asked if each SD practice is being practiced. If a particular SD practice is present the check mark “” appeared in the table, however if it is lacking, partially or just minimally practiced, then it is marked cross “X”. The checklist table are proceeded

by supporting paragraphs that further explains the presence or absence of the SD practices based on the 3 pillars. The best practice per community partner are presented at the end of the discussions.

Kababaihan ng San Gabriel (KSG).

KSG is an informal community group intended for the residents of Sitio San Gabriel, Barangay Dolores in the Municipality of Taytay under Rizal Province. Taytay is considered as the *Garment Capital of the Philippines*, hence excess scrap fabrics are normally generated and gathered by the local traders. The underprivileged residents of Barangay Dolores especially those in Sitio San Gabriel regularly purchase these scrap fabrics which are raw material inputs for the doormat production as their main livelihood. The study described that the members of KSG in Taytay, Rizal have low levels of SD practices as presented in Table 3.

Table 3

Sustainability Practices Checklist Table of KSG

	KSG
1. Environmental Sustainability Practices	
1.1. Recycling	X
1.2. Waste reduction	✓
1.3. Energy conservation	X
1.4. Training and education of employees in areas related to the environment	X
1.5. Water utilization	X
1.6. Money and in kind contributions to environmental organizations and activities in the community	X
1.7. Toxic waste reduction	X
1.8. Do not get involved in processes resulting in environmental violations	X
1.9. Reduction in environmental risks	X
2. Economic Sustainability Practices	
2.1. Maintain good quality of products	✓
2.2. Improvement in sales	X
2.3. Periodic audit	✓
2.4. Improve profitability	X
2.5. Spending on health and other benefits of employees	X
2.6. Ethical investment	X
2.7. Wealth maximization	X

Table 3*Continued*

3. Social Sustainability Practices	
3.1. Generation of employment and income	X
3.2. Product safety	✓
3.3. Safety standard of work	✓
3.4. Employability	X
3.5. Organizational ethics	✓
3.6. Aid in education and training	X
3.7. Legal contracts	X
3.8. Social interaction	✓

Environmental Sustainability Practices. The members of KSG exhibit low levels of environment literacy and lack implementation in their environmental management. Only *1.2.Waste reduction* as one environmental practice is being implemented. The other practices are absent as evident on how they manage and dispose the excess scrap fabrics. Right after the delivery of scrap fabrics from supplier/traders of raw materials in their doormat manufacturing, sorted cottons are separated from non-cotton. The non-cotton fabrics are made of primarily polyester materials and discarded. This are not returned to the supplier nor disposed properly. These are all burned in their respective house backyards in Sitio Gabriel. The residents are not aware of the harmful emissions released in the air and also the negative health implications. However, the small scrap cotton fabrics are not disposed rather they are turned into small rugs. Hence, this is classified as waste reduction.

One respondent from KSG mentioned that the responsibility for the environment is ascribed to the government, large garment manufacturers and scrap fabric traders. The individual effort was seen as more or less meaningless in the face of their situational barriers. One of the major potential barriers to the adoption of environmental best practice is that environmental measures are perceived to be a drain on profits. Because of the perceived burden of environment concern, the villagers felt that only government regulation could provide the level playing field necessary to take action on environmental issues.

Economic Sustainability Practices. Among the economic sustainability practices, *2.1. Maintaining good quality of products* and *2.3. Periodic audit* are being undertaken by KSG. The president of KSG ensure quality of doormats by checking the fine and even tightness of cotton strands during the weaving process. As part of periodic audit, the president of KSG monitors the sales and frequently reminds the women locals to maintain the quality tight weaving as requested by their clients.

According to KSG, the main obstacle that hinders the practice of economic sustainability pertains to lack of capitalization for the purchasing of big volumes of scrap fabrics. This barrier prevents the large production of doormat and hence the sales and profitability are minimal. Training on entrepreneurial behavior and financial literacy including provision of loan assistance program were raised during the research interview.

Social Sustainability Practices. In the interview conducted, among the social sustainability practices, *3.2. Product safety*, *3.3. Safety standard of work*, *3.5. Organizational ethics* and *3.8. Social interaction* are being implemented by the members of KSG. Concerns of the villagers regarding violations and misbehaving in their sitio are immediately settled during their regular monthly meeting. With an estimated population of 40 families, Sitio San Gabriel has residents that have built strong family and neighbor ties. KSG president believes their socially sustainability practices earn the reputation of ‘good corporate citizens’ which is possibly a big motivation to become more socially responsible in their community.

Best practice. Maintaining quality of doormat classified under *2.1. Maintaining good quality of products*. The even tightness in weaving and quality of cotton materials of their doormats enable the KSG to differentiate their doormats in the market. This practice enables the KSG to sustain their doormat livelihoods.

Canossa Health and Social Center (CHSC).

CHSC is a catholic religious institution managed by Canossian Sisters located in Barangay Anahaw II in Silang, Cavite. As a community partner of CEC-SBU, this institution builds community that is human and divine in the spirit of fellowship that promotes health and life. They focus on various health services such as medical and dental consultations, TB-

DOTS treatment, feeding program, nutrition and mental health programs. Currently, the regular activities, projects, and memorandum of agreements are being done through the College of Medicine of SBU in their internship subjects of their medicine students. They have started their educational assistance to its nearby residents as beneficiary through scholarship and skills training. Table 4 shows the SD practices that CHSC implements.

Table 4*Sustainability Practices Checklist of CHSC*

	CHSC
1. Environmental Sustainability Practices	
1.1. Recycling	X
1.2. Waste reduction	X
1.3. Energy conservation	✓
1.4. Training and education of employees in areas related to the environment	X
1.5. Water utilization	X
1.6. Money and in kind contributions to environmental organizations and activities in the community	X
1.7. Toxic waste reduction	X
1.8. Do not get involved in processes resulting in environmental violations	X
1.9. Reduction in environmental risks	X
2. Economic Sustainability Practices	
2.1. Maintain good quality of products	X
2.2. Improvement in sales	X
2.3. Periodic audit	X
2.4. Improve profitability	X
2.5. Spending on health and other benefits of employees	✓
2.6. Ethical investment	✓
2.7. Wealth maximization	✓
3. Social Sustainability Practices	
3.1. Generation of employment and income	X
3.2. Product safety	X
3.3. Safety standard of work	X
3.4. Employability	X
3.5. Organizational ethics	✓
3.6. Aid in education and training	✓
3.7. Legal contracts	X
3.8. Social interaction	✓

Environmental Sustainability Practices. Since CSHC direct itself as a health service oriented organization, the concern on environmental management is not yet a priority concern in their sustainable development effort. With the simplicity of their office building and health care facilities, it is notable that they practice basic greening and other elements that you can do that have no additional cost, which will have a positive impact on the environment and reduce running costs. They only practice *1.3. Energy conservation* such as use of natural ventilation and maximization of daylight penetration. As a religious institution, the nuns of CHSC showed willingness to learn and adopt the environmental management.

Economic Sustainability Practices. Based on the visit and interview, it is determined that CHSC practices caring within its internal staff and members hence they implement *2.5. Spending on health and other benefits of employees.* Also, to support their health advocacies, CHSC started other income generating activities. As such they practice *2.6. Ethical investment* since they started expanding their revenue streams through livelihood on food processed products like peanut butter and citrus beverage juice. The *2.7. wealth maximization* efforts are implemented with their professional finance officers, as such this item is also reflected in Table 4.

Social Sustainability Practices. The study has verified that CHSC provides high level of social sustainability practices not just to its employees but also to its villagers in Anahaw II in Silang, Cavite. The nuns of CSHC have strong personal belief on the importance of social sustainability, as such they always attempt to promote health with their community. They practice *3.5. Organizational ethics, 3.6. Aid in education and training* and *3.8. Social interaction.*

Best practice. As a core advocacy of nuns of CHSC, the specialized SD practice is *2.5. Spending on health and other benefits of employees* both for its internal staff and residential beneficiaries in nearby CHSC compound. This practice attracts volunteers, doctors, nurse and other medical staff to support the endeavor of the nuns of CHSC.

Saint Bede Mushroom and Vegetable Growers Association (SBMVGA)

The establishment of the St. Bede Mushroom and Vegetable Growers Association (SBMVGA) is a joint effort of CEC and San Beda

University Benedictine Educational Foundation, Inc. (SBUBEFI). SBMVGA is a group of indigenous Igorot ethnic farmers in Sitio Pactil in Barangay Monamon Sur within the town of Bauko, Mountain Province. This is a special partner community of SBU for their apostolic mission and various livelihood and business clinic interventions. The notable interventions of SBU through CEC and SBUBEFI is the establishment of St. Bede Church, oyster mushroom growing and potato chips production. The study has revealed that the SBMVGA has low levels of implementation in the environment and economic pillar especially for their agricultural livelihood, but several social sustainability practices are being implemented already as presented in Table 5.

Table 5

Sustainability Practices Checklist of SBMVGA

	SBMVGA
1. Environmental Sustainability Practices	
1.1. Recycling	X
1.2. Waste reduction	X
1.3. Energy conservation	X
1.4. Training and education of employees in areas related to the environment	✓
1.5. Water utilization	✓
1.6. Money and in kind contributions to environmental organizations and activities in the community	X
1.7. Toxic waste reduction	X
1.8. Do not get involved in processes resulting in environmental violations	✓
1.9. Reduction in environmental risks	X
2. Economic Sustainability Practices	
2.1. Maintain good quality of products	✓
2.2. Improvement in sales	✓
2.3. Periodic audit	X
2.4. Improve profitability	✓
2.5. Spending on health and other benefits of employees	X
2.6. Ethical investment	X
2.7. Wealth maximization	X

Table 5*Continued*

3. Social Sustainability Practices	
3.1. Generation of employment and income	✓
3.2. Product safety	✓
3.3. Safety standard of work	✓
3.4. Employability	X
3.5. Organizational ethics	✓
3.6. Aid in education and training	X
3.7. Legal contracts	X
3.8. Social interaction	✓

Environmental Sustainability Practices. The SBMVGA, its farmers and the villagers in Sitio Pactil lack knowledge and practice in the environmental management in their agricultural livelihood. Likewise, most farmers do not recognize the complete livelihood benefits in improving their firm's environmental performance. Within the agricultural industry at large, it is evident that the supply chain market dynamics has limited environmental management amongst the farmers. This is evident in the continuous use of commercial fertilizer and pesticides and no crop rotation. Farmers in Sitio Pactil express that the good environment farm practice is not a strong particular requirement of the customers, traders, and therefore any costs that can be incurred would be difficult to pass on to them. One villager mentioned that no consumers or government representatives are coming to inquire on farming manner and waste disposal system. Instead, the quality of the fresh produce in terms of right size, absence of bruises, on time supply and the affordable price are the immediate need of customers and traders in the Trading post in La Trinidad, Benguet. However, they are aware of the environmental management trends in farm as serious issues based on the trainings provided by LGU, however, most interviewee claimed that these trends had yet to be converted into farming actions that can affect their livelihood. For the water irrigation, they conserve water since they are in high land farming.

Middlemen and customers apparently rarely asked whether the vegetables were organic. Although the LGU of Bauko claimed that organic food has markets in Metro Manila, members of SBMVGA felt that there was limited demand for profitable organic menu options, especially when

there are high quality non-organic ingredients available at much lower prices.

Some farmers see the inconsistent demand of organic produce as there are so few organic farms in the other Sitios in Benguet and Mountain Province. Hence, the only environmental sustainability practices are *1.4. Training and education of employee in areas related to the environment*, *1.5. Water utilization* and *1.8. Do not get involved in process resulting in environmental violations*.

Economic Sustainability Practice. The SBMVGA and its villager farmer follows two economic sustainability practices pertaining to their agricultural livelihood. These includes *2.1. Maintaining good quality of products*, *2.2. Improvement in sales* and *2.4. Improve profitability*. They ensure that they supply quality vegetables namely potatoes, carrots and cabbage. With the good relationship of each villagers they assist in each other's livelihood in terms of planting, harvesting and delivering the fresh vegetable to Trading Post in La Trinidad.

For their alternative livelihood on mushroom growing and potato chips production, the attempts to consistently increase the sales revenue and profit are not significantly implemented.

Social Sustainability Practices. SBMVGA practices social sustainability since they are well organized. They follow the *3.1. Generation of employment and income*, *3.2. Product safety*, *3.3 Safety standard of work*, *3.5. Organizational ethics* and *3.8. Social interaction*

Best Practice. The notable SD practices of SBMVGA are *3.5. Organizational ethics* and *3.8. Social interaction*. Pactil villagers, elders and members of SBMVGA together with their officers, are all regularly gathered for important meetings at the office of the St. Bede Church. They also conduct cultural activities intended for villagers of Sitio Pactil such as Igorot dance and other *Kankanais* indigenous rituals. Cultural activities are also intended for fresh produce harvest celebration, marriages and other community accomplishments in the local level. All these social interaction practices create sense of social bond, solve conflicts immediately and develop lasting relationship within the community for their future generation.

SikapAngat ng Pulilan Bulacan (SAPB)

SAPB is a livelihood-based community group in Brgy. Tinejeros in Pulilan, Bulacan. The members are residents that are mostly housewives and mothers of their respective families. As a respond to their underprivileged situation in a semi-rural environment, they venture into different livelihood products such as pastillas and pulvoron. The study has described that SAPB have low levels of literacy and implementation in terms of sustainable development as presented in Table 6.

Table 6

Sustainability Practices Checklist of SAPB

	SAPB
1. Environmental Sustainability Practices	
1.1. Recycling	✓
1.2. Waste reduction	X
1.3. Energy conservation	X
1.4. Training and education of employees in areas related to the environment	X
1.5. Water utilization	✓
1.6. Money and in kind contributions to environmental organizations and activities in the community	X
1.7. Toxic waste reduction	X
1.8. Do not get involved in processes resulting in environmental violations	X
1.9. Reduction in environmental risks	X
2. Economic Sustainability Practices	
2.1. Maintain good quality of products	✓
2.2. Improvement in sales	X
2.3. Periodic audit	X
2.4. Improve profitability	X
2.5. Spending on health and other benefits of employees	X
2.6. Ethical investment	X
2.7. Wealth maximization	X
3. Social Sustainability Practices	
3.1. Generation of employment and income	✓
3.2. Product safety	✓
3.3. Safety standard of work	✓
3.4. Employability	X
3.5. Organizational ethics	✓
3.6. Aid in education and training	X
3.7. Legal contracts	X
3.8. Social interaction	✓

Environmental Sustainability Practices. The members of SAPB shows low levels of literacy and minimum implementation in the environmental management, however, they have several residential household environmental sustainability practices namely *1.1 .Recycling*, and *1.5. Water utilization*. SAPB mentioned that these are attributed to the strong support and encouragement of their LGU in waste recycling and efficient use of resources. Trash drums are commonly distributed to streets that separates biodegradable and non-biodegradable waste.

Economic Sustainability Practices. Among the economic sustainability practices, *2.1.Maintaining good quality of products* is the only identified SD practice as observed in the pulvoron and pastillas livelihood products. As food product, they maintain the quality so that it is marketable at least within their barangay. Attempt to improve the sales revenue of their livelihoods are not implemented since products are limited to nearby barangay only. Several interventions from SBU were already provided in order to increase marketability of their product.

Social Sustainability Practices. In the interview conducted, among the social sustainability practices, *3.1. Generation of employment and income*, *3.2. Product safety*, *3.3. Safety standard of work*, *3.5. Organizational ethics* and *3.8.Social Interaction* are implemented for the members of SAPB.

The common employment opportunities and source of income are embroidery, rice farming and selling of vegetables in wet market and driving in public transportation such as tricycle and jeep. Their association SAPB also helps implement the creation of harmonious relationships of the members of the community. Association monthly meetings are held in barangay office to solve challenges in livelihood and solve barangay violations.

Best Practice. The implementation of *3.1. Generation of employment and income* and *3.8. Social Interaction* under the social sustainability dimension ensure the community barangay issues and daily needs of household members of SAPB are catered.

Sinagsa Sais

Sinagsa Sais is a center that caters the need of the urban underprivileged community including families and residences of those barangays in Pandacan, Metro Manila. Overall, there is also low level of SD practices in each three pillars as presented in Table 7.

Table 7
Sustainability Practices Checklist of Sinagsa Sais

	Sinagsa Sais
1. Environmental Sustainability Practices	
1.1. Recycling	X
1.2. Waste reduction	X
1.3. Energy conservation	X
1.4. Training and education of employees in areas related to the environment	X
1.5. Water utilization	✓
1.6. Money and in kind contributions to environmental organizations and activities in the community	X
1.7. Toxic waste reduction	X
1.8. Do not get involved in processes resulting in environmental violations	X
1.9. Reduction in environmental risks	X
2. Economic Sustainability Practices	
2.1. Maintain good quality of products	X
2.2. Improvement in sales	X
2.3. Periodic audit	X
2.4. Improve profitability	X
2.5. Spending on health and other benefits of employees	✓
2.6. Ethical investment	X
2.7. Wealth maximization	X
3. Social Sustainability Practices	
3.1. Generation of employment and income	✓
3.2. Product safety	X
3.3. Safety standard of work	X
3.4. Employability	✓
3.5. Organizational ethics	✓
3.6. Aid in education and training	✓
3.7. Legal contracts	X
3.8. Social interaction	✓

Environmental Sustainability Practices. Being in urban scenario, the residents within Sinagsa Sais lack implementation of the environmental management practices. These are highly observed on how each household family manages waste disposal. Among environmental sustainability practices only *1.5. Water utilization* is identified. Based on the interview conducted, the kagawad and family representative admit that they are not aware of impact of climate change, proper segregation of solid waste packaging materials, etc. Energy conservation are not being practice as well. The illegal connection of electricity supply is common in the barangay residents. Selected barangay officials receive training from the LGU of Manila, nonetheless, these not being echoed to residents. Sometimes, the residents of Pandacan conserve and recycle water especially laundry water for cleaning their bathrooms. Even reusing old material was considered more expensive than buying new, once the labor and storage costs were factored in. During the meeting interview, the barangay officials requested for an orientation on the environmental and waste management including the impact of climate change.

Economic Sustainability Practices. Among the economic sustainability practices, only the *2.5. Spending on health and other benefits of employees* is being implemented. Existing livelihoods are primarily sari sari stores and steamed dumpling processed seafoods snack stall. The health expenses came from government programs on free medicines and vaccines. They have other health concerns and challenges, as such, beneficiaries of SinagSa Sais are requesting for training on health sciences, mental health awareness, illness management and first aid procedures for fracture and other accidents. They also need update on the impact on the growth development on the use of too much gadget for the children.

Social Sustainability Practices. In the interview conducted, among the social sustainability practices, *3.1. Generation of employment and income*, *3.4. Employability*, *3.5. Organizational Ethics*, *3.6. Aid in Education and training* and *3.8. Social interaction* for the residents of Sinagsa Sais. There are existing livelihoods on sari-sari stores and selling of dumpling processed seafoods snack stand (i.e. shomai, kikyam, etc.). For the employment, trainings were provided through the initiative of Sinagsa Sais Center but not sufficient to match the job requirements. The technical vocational trainings that were provided by the officials includes welding, aircon maintenance, carpentry vocation. Other sideline jobs are being construction worker, electrical technician, and street sweepers of DPWH. However, actual employment is lacking. In terms of the legal

contracts, these are not practiced as well. The residents lack awareness of the basic laws and rights as a common citizen of Manila. During the interview and visit of the researcher, barangay officials requested an immediate update on laws connected to illegal gambling, penalty on improper waste disposal, illegal drugs and surveillance (*tokhang*). The social interaction efforts include basketball league, barangay singing contest, fiesta and regular meetings.

Best Practice. The 3.6. Aid in education and training is the main SD practice that creates big impact. With their high urban population, the free education programs from the Office of Manila City Mayor is a worthy assistance for the residential families.

Overall Assessment

The results of SD practice assessment of the 5 community partners of CEC were consolidated in a single matrix as presented in Table 8.

The data revealed that for the environmental sustainability dimension across all community partners, only eight (8) SD practices were identified. The common SD practice is *1.5. Water utilization*, since it has high frequency count of check mark. For the economic sustainability dimension, ten (10) SD practices were identified. The common SD practice is *2.1. Maintain good quality of products*, since it has high frequency. Last, the social sustainability dimension has the highest number of frequency of SD practices. There are twenty-two (22) SD practices identified. The common SD practices are *3.1. Generation of employment and income*, *3.2. Product safety*, *3.3. Safety standard of work*, *3.5. Organizational ethics* and *3.8. Social interaction*.

Among the three dimensions of sustainable development, environmental sustainability obtained the least frequency count of SD practices as compared with that of economic and social sustainability. This confirms the proposition of this research that sampled community partners of CEC-SBU have low level of implementation of environmental sustainability dimension. This finding is consistent with literature review that SMEs face difficulties in understanding and implementing sustainable development. The results of this research can serve as a reference and guide in the community engagement agenda and activities of all SBU faculties, administrators, service personnel and students towards sustainability.

Table 8*Overall Identification of SD Practices of CEC-SBU Community Partners*

	CEC-SBU Community Partners				
	KSG	CHSC	SBMVGA	SAPB	SINAG SA SAIS
1. Environmental Sustainability Practice					
1.1. Recycling	X	X	X	✓	X
1.2. Waste reduction	✓	X	X	X	X
1.3. Energy conservation	X	✓	X	X	X
1.4. Training and education of employees in areas related to the environment	X	X	✓	X	X
1.5. Water utilization	X	X	✓	✓	✓
1.6. Money and in kind contributions to environmental organizations and activities in the community	X	X	X	X	X
1.7. Toxic waste reduction	X	X	X	X	X
1.8. Do not get involved in processes resulting in environmental violations	X	X	✓	X	X
1.9. Reduction in environmental risks	X	X	X	X	X
2. Economic Sustainability Practices					
2.1. Maintain good quality of products	✓	X	✓	✓	X
2.2. Improvement in sales	X	X	✓	X	X
2.3. Periodic audit	✓	X	X	X	X
2.4. Improve profitability	X	X	✓	X	X
2.5. Spending on health and other benefits of employees	X	✓	X	X	✓
2.6. Ethical investment	X	✓	X	X	X
2.7. Wealth maximization	X	✓	X	X	X

Table 8*Continued*

3. Social Sustainability Practices					
3.1. Generation of employment and income	X	X	✓	✓	✓
3.2. Product safety	✓	X	✓	✓	X
3.3. Safety standard of work	✓	X	✓	✓	X
3.4. Employability	X	X	X	X	✓
3.5. Organizational ethics	✓	✓	✓	✓	✓
3.6. Aid in education and training	X	✓	X	X	✓
3.7. Legal contracts	X	X	X	X	X
3.8. Social interaction	✓	✓	✓	✓	✓
Total	7	7	11	8	7

Likewise, the findings show that SBMVGA is the community partner of CEC that has the highest number of adoption of SD practices which is evident by eleven (11) check marks(□/s). This is followed by SAPB with eight check marks (8 □/s). Then KSB, CHSC and Sinagsa Sais have seven check marks (7 □/s).Note that SBMVGA is the community partner that has the formal partnership since year 2010.

Conclusions

Upon employing Elkington's model of three pillars of sustainable development, namely: environmental, economic and social sustainability measures, this study effectively reveals the SD practices of the five community partners of CEC-SBU. The common SD practices identified are water utilization (under environmental dimension); maintain good quality of products (under economic dimension); and generation of employment and income, product safety, safety standard of work, organizational ethics and social interaction (under social dimension). The best practices were also evaluated. The study also confirms the proposition that community partners of CEC-SBU shows low level of implementation in the environmental sustainability dimension. Furthermore, the data

revealed that SBMVGA is the community partner that has highest number of adoptions of SD practices.

The researchers recommend that CEC-SBU should require administrators, faculties, students, and service personnel to conduct activities and other interventions for the community partners that enable adoption of SD practices especially those under environmental sustainability dimension. Future researchers must undertake further studies that describes, evaluates and measure the sustainable practices of community partners of CEC and SMEs in specific industries.

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Communication Climate as Predictor of Perceived Corporate Governance and Organizational Success

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Abstract

Empirical studies proved that good corporate governance had a positive link to the success of an organization. Good in directing and managing organizational processes, structures, and information mean satisfaction guaranteed was given to all stakeholders. Essential factor like working atmosphere may be considered when looking into corporate governance as well as organizational success. However, limited literature focused on the importance of communication climate and its connection to corporate governance and organizational success. Hence, this study looked into the predicting effect of communication climate to perceived corporate governance and organizational success. A total of ninety-eight rank and file employees voluntarily participated in accomplishing three questionnaires such as the Communication Climate Inventory by Costigen & Schiedler; Corporate Governance Survey adapted from Wickramanayake's Seven Characteristics of Corporate Governance; and Organizational Success Survey adapted from Ilyas & Rafiq used to measure communication climate, corporate governance, and organizational success respectively. Results revealed that communication climate was a predictor of perceived corporate governance and organizational success. This implied that the role of supervisors in setting work conditions was essential on how rank and file employees perceived corporate governance and organizational success.

Key words: corporate governance, communication climate, organizational success, perceived corporate governance,

Background of the Study

Essential human resource management practices like recruitment and selection aimed to attract highly qualified and talented applicants and later select the best person to achieve the primary goal of the organization (Naga Parameswari & Yugandhar, 2015). Hiring of best employees was equivalent to positive future of an organization. That was why organizational management must also focus on the factors that keep these best employees' motivated. It was the role of motivation within work that keeps employees achieve high performances (Rusu, G. & Avasilcai, S., 2014).

In a study done by Ismajli, N., Zekiri, J., Qosja, E., & Krasniqi, I. (2015), which focused on the factors that motivate employees as human resources in local government indicated that salary, professional advancement and opportunity for promotion, objective assessment of job performance, as well as work conditions were the factors of motivation among employees. These findings were supported in a study done by Rusu, G. & Avasilcai, S. (2014) which revealed that the primary motivational factors in which the employees considered were job security, manager's competence, recognition, value of work, salary, responsibility, promotion, personal development, company policy, and working conditions.

According to Sheikh Ali, A., Abdi Ali., & Ali Adan, Abdiquani. (2013), employees' working conditions were connected to employees' productivity. It stated that employees working conditions can influence the overall well-being and performance in their duties. This was confirmed in the study done by Hsiao, J. & Lin, D. (2018) which clarified that working conditions also indicated employee competencies. Moreover, Eluka, J. & Okafor, C. (2014) noted that provision and maintenance of facilities can improve the relationship between employees and employers.

Maintaining a strong employer and employee relationship can give an advantageous result especially to the organization. It can lead to a more observable positive behavior among employees. They became more productive, more efficient, create less conflict, and more loyal (Subramanian, 2017). Productive and committed employees can also be found in an organization where positive relation with managers and trust with supervisors were present (Sawithri, L., Nishanth, H., & Amarasinghe,

K., 2017). Sometimes, problem arose between employers and employees when there was non-fulfillment of mutual expectations in areas such as working environment, work conditions, information technology innovations, competencies, financial resources, and personal capacity (Lotko, M., Razgale, I., Vilka, L., 2015). Hence, good organization and good economy were built aligned with optimum relationship between managers and employees (El Nabawy Saleh Dewdar, W., 2015). This optimum relationship can be achieved when management established a quality internal environment of the organization since their primary role was to set the communication climate of the organization (Nordin, S., Sivapalan, S., Bhattacharyya, E., Hashim, H., Wan Amad, W., & Abdullah, A., 2014).

Most of the available literatures and studies referred to strong linked between corporate governance and organizational success (Kumar Sar, A., 2018; Hove-Sibanda, P., et.al., 2017; Le Quang Canh, et.al., 2014). One best example was the framework introduced by Ilyas, M. & Rafiq, M. (2012), which according to them, corporate governance included transparency, interdependency, accountability, fairness, social awareness, discipline, and responsibility and how these corporate governance dimensions influenced perceived organizational success.

However, limited literatures explored the predicting effect of communication climate to corporate governance and organizational success. Thus, the current study intended to determine if supportive communication climate predicted perceived corporate governance and organizational success. Specifically, this study intended to answer the following: 1). What is the communication climate as perceived by rank and file employees in business service? 2) What is corporate governance as perceived by rank and file employees in business service? 3) What is the organizational success as perceived by rank and file employees in business service? 4) Does communication climate predict perceived corporate governance and organizational success? Moreover, this study tested the hypothesis that communication climate did not predict the perceived corporate governance and organizational success.

Theoretical and Conceptual Framework

Stewardship Theory. Stewardship theory indicated the behavioral and structural perspective of employment relationship between the owner and manager. It stated that stewards manifest prosocial behavior fostered by the quality of the relationship between the principal and steward as well as the environment and ideals of the organization. Moreover, the theory affirmed that the principal-steward relationship was based on choice. When both parties chose to work toward the same goal, it resulted to a positive effect on performance. The choice of stewardship behavior can be either based on psychological factors such as intrinsic motivation, high identification, and personal power or situational factors such as involvement-oriented, collectivist, and low power distance cultures. Moreover, situational factors represented organizational structure which included management philosophy and culture (Madison, 2014).

Organization communication climate was initially introduced by managers and supervisors to their subordinates. Managers considered as stewards or individuals who exhibited stewardship behavior specifically altruism and the motivation to serve others. These behaviors were stemmed from the managers' personal values, high sense of connection, and motivated to focus on others than self. As stated in stewardship theory, organizational actors gained greater long-term utility from prosocial behaviors and prioritizing the organization and stakeholders' interest. Stewardship motivation and behaviors shaped the organization's structure, functions, and performance as reflected in its mission, vision, performance, and shared values (Neubaum, D., Thomas, C., Dibrell, C., & Craig, J.B., 2017).

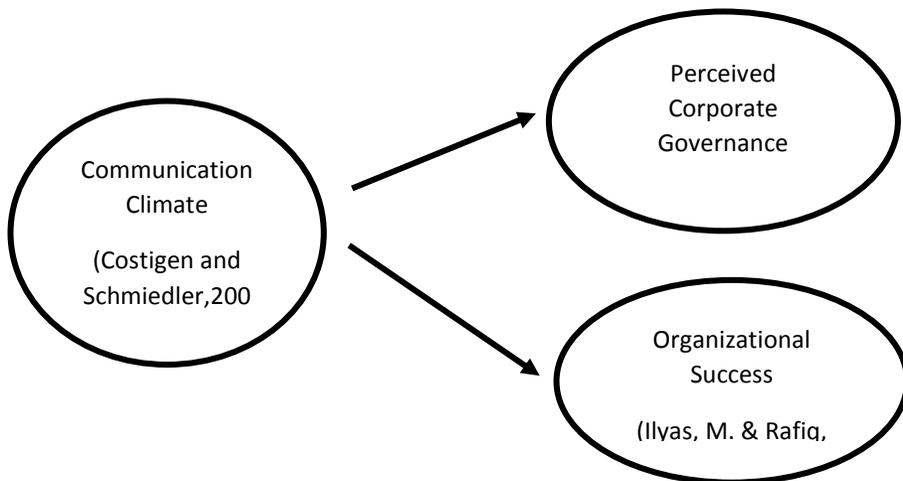
In stewardship theory, corporate governance was related to managers who were good stewards of corporate assets and who were working diligently to maximize shareholder returns. He or she was influenced by current structural situation which gave effective action (L'huillier, B., 2014). Moreover, the management sets aside the individual's self-interest and focus on long-term benefit of the majority. It gave priority to the best interest of the organization and its stakeholders. Thus, the managers as stewards were tasked to fulfill the interests of the stakeholders since they were aware with the dynamics of the organization (Deloitte, 2016). Further, managers who demonstrated board accountability (Keay, A., 2017) and who were highly identified and

committed to the organizational values were found to exhibit loyalty towards organizational goals (Subramanian, S., 2018).

Moreover, good perception of organizational trust and employees' willingness to engage in an open and clear manner were strongly linked to effective management leadership. Further, effective internal communication was present when there was consistency in managers and supervisors' words and actions (Mallah, T., 2016). Therefore, exposure to a comfortable work environment, presence of coordination and communication support the performance of employees to attain organizational goals and objectives (Abdussamad, Z., 2015).

Figure 1.

Conceptual Paradigm illustrating that communication climate as predictor of perceived corporate governance and organizational success.



This study hypothesized that company managers and supervisors who fostered supportive communication climate may or may not predicted good corporate governance and organizational success. Specifically, managers and supervisors who manifested provisionalism, empathy, equality, spontaneity, problem orientation, and description (Costigen and Schmiedler in 2001 as cited by Hassan, B. & Maqsood, A., 2012) may or may not resulted to high observance of discipline, transparency, independence, accountability, responsibility, fairness, social responsibility

(Wickramanayake, K., 2007) and organizational success (Ilyas, M. & Rafiq, M., 2012) as perceived by rank and file employees in service business.

Review of Related Literature

Communication Climate and Organizational Success. Communication climate referred to the organization's internal environment that is observed, experienced, and influenced by its members (Nordin, S., et.al., 2014). It is simply the influence of work environment to employees' well-being (Rusu, G. & Avasilcai, S., 2014). It can also be associated to existing values or attributes which can encourage or discourage communication among members of the organization. In an organization with supportive communication climate, there was worker participation, open in exchanging of information, and positive conflict resolution. On the other hand, in an organization with defensive communication climate, employees secured and self-kept their opinions as well as they express limitedly and guarded their statements (Nordin, S., et.al., 2014).

It can be noted that organizational climate leads to accomplishment of organizational goals, high work motivation, observable work engagement, visible work satisfaction, good work performance, and positive other employees' attitudes (Rusu, G. & Avasilcai, S., 2014). According to Chaudhary, R., Rangnekar, S., & Kumar Barua, M. (2014), it was also good to consider human resource development climate which was characterized by considering every employee as the most important resources, believing in their capacity, communicating openly, encouraging risk taking, recognizing their strengths and weaknesses, and helping them develop the best version of themselves. All these were possible to achieve through the effort of managers and supervisors.

According to Mohammed and Hussein (2013), communication climate was related to communication dimensions such as trust, subordinate interaction, openness in downward communication, listening in upward communication, supportiveness, and participative decision making. They stated that an award-winning organization employed a positive supportive communication climate. This confirmed with the statement of Ragab, O. & Elshazly, E. (2019); Nordin, S., et.al. (2014) that

communication climate contributed to the effectiveness and success of an organization. Similarly, the claimed of Rusu, G & Avasilcai, S. (2014), that there was a strong link of organizational climate and goals accomplishment of the organization. Thus, management needed to establish and maintain a communication climate in which employees can freely express their ideas and opinions (Mohammed & Hussein, 2013) and later predicted high employees' work motivation, work engagement (Chaudhary, R., et.al., 2014), work satisfaction as well as good work performance and other employees' work attitude (Rusu, G. & Avasilcai, S., 2014).

Employees performance can be improved by giving appropriate compensation, motivation, continuous education and training as well as creation of conducive work environment (Abdussamad, Z., 2015) Thus, communication climate influenced job performance and work output. Positive communication climate improved leadership skills, exhibit responsibility and commitment to work. Hence, members of the organization were motivated to give their best performance (Pardede, E., Hasan Miraza, B., Sirojuzilam, Lubis, S., 2014). It was the role of job satisfaction to influence the organizational communication climate which leads to job performance. When an employee was satisfied in his or her job, it created a positive communication climate that resulted to better job performance (Meitisari, N., et.al., 2018).

Corporate Governance and Organizational Success. Mat Yasin, F., Muhamad, R., Sulaiman, N., (2014) described corporate governance as identifier of strengths and functions of an organization since it was the basis of the organization's structure as well as deciding the performance and direction of an organization (Kulkani, R. & Maniam, B., 2014). Cadbury Committee, as cited by Mat Yasin, F., et.al. (2014) noted that corporate governance was a framework that made an organization function to achieve its goals. Consequently, when board of directors and management were receptive to good information and feedbacks it was when good corporate governance exists in an organization.

It is revealed that interactions of governance mechanisms such as management, board of directors, internal and external audit functions and structure were essential for effective governance (Mat Yasin, F., et.al., 2014). They were the key persons who agreed to take responsibility towards the shareholders (Kulkani, R. & Maniam, B., 2014). In sum,

corporate governance actively supported corporate ethics, fairness, transparency, accountability (Aggarwal, P., 2013), consciousness, and openness (Gupta, P. & Mehta Sharma, A., 2014).

As revealed by the study of Kumar Sar, A. (2018), high in aspects of corporate governance such as board structure, disclosure, related party transactions, shareholders rights and board procedure relate to excellent sustainability performance, economic performance, environmental performance, and social equity performance of the organization. Likewise, Hove-Sibanda, P., Sibanda, K., & Poee, D. (2017) found out that Small Medium Enterprise (SME) owners who applied corporate governance observed significant results in competitiveness and performance. This in turn maximized the long-term value of the organization (Gupta, P. and Mehta Sharma, A., 2014).

In a study done by Le Quang Canh, Kwang Soo Kim, & Yu Yi (2014), dual roles of board of directors like chair-CEO resulted to better performance of the organization as well as display of behavior aligned to the organizational value helped employees of the organization develop a shareholder value (Subramanian, S., 2018). On the negative side, according to Le Quang Canh, et.al., (2014), an increased in the number of the board of directors were linked with worse performance. Also, independence of board members was not connected with organizational performance. Further, Gupta, P. & Mehta Sharma, A. (2014) strengthened the previous result through their study which stated that corporate governance practices had small effect on the share prices and financial performance of the organization.

Most of the available literatures and studies referred to strong linked between corporate governance and organizational success (Kumar Sar, A., 2018; Hove-Sibanda, P., et.al., 2017; Le Quang Canh, et.al., 2014). One best example was the framework introduced by Ilyas, M. & Rafiq, M. (2012) which according to them corporate governance included transparency, interdependency, accountability, fairness, social awareness, discipline, and responsibility and how these corporate governance dimensions influenced perceived organizational success.

However, limited literature explored the predicting effect of communication climate to perceived corporate governance. Most of the available literature tackled the influence of working environment to job

performance of employees. Like the study of Abdul Rashid, M., Azman bin Othman, M., Zainudin bin Othman, M., Ain bt Arshad, F. (2011) claimed that work environment dimension influenced employees' job performance. Similarly, Malik, M., Ahmad, A., Gomez, S., & Ali, M. (2011) revealed that performance of employees depended on physical working conditions as well as psychosocial aspects (Samson, G., Waiganjo, M., & Koima, J., (2015). Likewise, supervisors' support influenced positive perceptions of employees regarding their jobs based on their evaluation of the performance management system (Baloyi, S., Van Waveren, C., & Chan, K., 2014). These studies confirmed the importance of communication climate on how employees performed their job responsibilities. Further, these studies implicitly discussed how work atmosphere set by supervisors influenced how the organization managed and directed as perceived by employees. Thus, the current study intended to determine if communication climate predicted perceived corporate governance and organizational success.

Methodology

Research Design

This study employed a survey research design which aimed to determine communication climate as predictor of perceived corporate governance and organizational success. According to Creswell, J. (2012), survey research design referred to procedures in which investigators administered a survey to a sample or population to describe the attitudes, opinions, behaviors, or characteristics of the population.

Research Participants.

There were 100 rank and file employees currently employed in a service business in Manila who agreed, and voluntarily participated and answered the three validated research questionnaires. They were selected using convenience sampling. According to Creswell, J. (2012), in convenience sampling, the researcher selected participants because they were willing and available to be studied.

From the data collected, answers got from two participants were considered invalid because of incomplete answers. Thus, complete

answers from ninety-eight participants considered for data analysis. The data gathered from ninety-eight participants were enough to consider regression analysis. According to Burmeister, E. & Aitken, L. (2012), the computation for any regression in determining the appropriate sample size was the use of the 20:1 rule which stated that the ratio of the sample size to the number of parameters in a regression model should be at least 20 to 1. In this study, there were three (3) variables, one independent and two dependent variables hence the current number of participants were appropriate when applying the 20:1 rule. In this study, communication climate was the identified as independent variable while perceived corporate governance and organization success were the dependent variables. Thus, this study utilized simple linear regression in data analysis.

Measures

Three measures were used in this study to determine the communication climate, corporate governance, and organizational success. Specifically, the Communication Climate Inventory by Costigan & Schmiedler in 2004, as cited by Hassan, B. & Maqsood, A. (2012), the Corporate Governance Survey which was adapted from the Seven Characteristics of Corporate Governance by Wickramanayake, K. (2007); and the Organizational Success Survey which was adapted from Ilyas, M. & Rafiq, M. (2012). Moreover, none of the participants' demographic variables like age, gender, etc. were considered in the present study. This study was limited to variables such as communication climate, perceived corporate governance, and organizational success.

Specifically, the measures were the following:

1. *Communication Climate Inventory.* This inventory was devised by Costigen and Schmiedler in 2001 and measures two main climates of communication, the defensive climate and the supportive climate. However, only the supportive communication climate was considered in this study. The test of internal reliability showed coefficient ranging from .80 to .97 which were considered very good internal consistency for the 36 original items of Communication Climate Inventory (Hassan, B. & Maqsood, A.,2012). The present study only adapted six items from Communication Climate Inventory following the trait of supportive communication climate. The reliability index of .826 for the six items indicated high internal consistency.

The individuals who fostered supportive climate manifested traits such as *provisionalism* in which the supervisor allowed flexibility, experimentation, and creativity; *empathy* in which the supervisor attempted to understand and listen to employee problems and respect feelings and values; *equality* in which the supervisor did not try to make employees feel inferior, did not use status to control situations, and respected the position of others; *spontaneity* in which the supervisor's communication were free of hidden motives and honest, ideas can be communicated freely; *problem orientation* in which the supervisor defined problems rather than giving solutions, was open to discussion about mutual problems, and did not insist on employee agreement; and *description* in which the supervisor's communication are clear, describe situations fairly and present his or her perceptions without implying the need for change (Hassan, B. & Maqsood, A.,2012).

Each statement was scored on a 5-point scale. A score of 5 (strongly agree) and 4 (agree) indicated that the characteristic being measured was part of supportive communication climate. A score of 2 (disagree) and 1 (strongly disagree) indicated that the characteristic was not part of communication climate while a score of 3 (uncertainty) indicated that the characteristic occurred infrequently in the communication climate (Hassan, B. & Maqsood, A.,2012). Mean score was considered in determining the communication climate. The 25th, 50th, and 75th percentile rank were identified to interpret the scores. The bases for interpretation for communication climate were as follows: 3.67 and below=low supportive communication climate, 3.68-4.33=average supportive communication climate, and 4.33 and above=high communication climate.

2. Corporate Governance Survey. Wickramanayake, K. (2007) stated that the seven characteristics of corporate governance were appeared in CLSA Emerging Markets 2001 and King Report on Corporate Governance for South Africa 2002. He discussed that corporate governance was characterized by *discipline* described as commitment by a company's senior management to adhere to behavior universally recognized and accepted to be correct and proper; *transparency* described as the ease with which an outsider made meaningful analysis of a company's actions, its economic fundamentals and the non-financial aspects pertinent to that business; *independence* described as the extent to which mechanisms have

been put in place to minimize or avoid potential conflicts of interest that may exist, such as dominance by a strong chief executive or large share owner; *accountability* referred to individuals or groups in a company, who made decisions and took actions on specific issues, accountable for their decisions and actions; *responsibility* pertained to behavior that allowed for corrective action and for penalizing mismanagement; *fairness* described the systems that exist within the company must be balanced in taking into account all those that have an interest in the company and its future; and *social responsibility* described a well-managed company's awareness and response to social issues, placing a high priority on ethical standards.

The seven items for Corporate Governance Survey were adapted from the seven characteristics of corporate governance discussed by Wickramanayake (2007). Internal consistency of items revealed that the Survey questionnaire was very reliable with the Cronbach alpha of .836. Each statement was scored on a 5-point scale. Mean score was considered in determining the corporate governance as perceived by rank and file employees in service business. The 25th, 50th, and 75th percentile rank were identified to interpret the scores. The bases for interpretation for perceived corporate governance were as follows: 3.71 and below=low perceived corporate governance, 3.72-4.42=average perceived corporate governance, and 4.43 and above=high perceived corporate governance.

3. Organizational Success Survey. It was a 13-item survey used to measure organizational success. It used 5-point scale ranging from strongly disagree to strongly agree with a Cronbach alpha of .968 (Ilyas, M. & Rafiq, M., 2012). In this study, it was reported to have a good internal consistency with a Cronbach alpha of .853.

To determine the organizational success as perceived by rank and file employees in service business, they were tasked to answer the following items: *you know the company's mission and goals; you plan your work before you do it, you know whom you report; all stakeholders are taken in consideration when company makes corporate level strategies; you are able to identify jobs that match your work style; you are able to apply your work style to your current job; you have a good professional relationship with your boss; reward policy is implemented in your organization; reward system is practiced in the organization and is properly communicated to all the employees in the organization; an employee is selected for a reward, it is through proper system; are the employee suggestions considered while reviewing the reward system; there*

are certain advantages when an employers and an employee work together in harmony; and you have certain outstanding qualities which are not possessed by others in your line of work.

Mean score was considered in determining the organizational success as perceived by rank and file employees in service business. The 25th, 50th, and 75th percentile rank were identified to interpret the scores. The bases for interpretation for perceived organizational success were as follows: 3.54 and below=low perceived organizational success, 3.55-4.22=average organizational success, and 4.23 and above=high perceived organizational success.

Limitation of the study. The present study had several limitations. First, limited sample were gathered since it was hard to ask permission to Office Administrators and be allowed to conduct the study to their employees. Thus, the findings of the study cannot be applied to all rank and file employees employed in a service business. Second, there were few measures of corporate governance which led the researchers to adapt the seven characteristics of good corporate governance and utilized in this study. Third, the data gathered were limited to the rank and file employees' perception of communication climate, corporate governance, and organizational success based from the validated questionnaires used in this study. Moreover, no follow up interviews were done after data gathering. Fourth, the demographic characteristics and other factors that may influence communication climate, corporate governance, and organizational were not indicated in this study. Since this study only focused on the perception of rank and file employees on organizational communication climate, corporate governance, and organizational success. It was better to consider the influence of demographic variables to organizations' internal environment and process if participants were managers and supervisors because they were the one who initially set working atmosphere (Neubaum, D., et.al., 2017).

Ethical Note. This study followed the ethical guidelines in data gathering. Upon granting the permission to administer the questionnaires from rank and file employees in the service business through their supervisor, all participants were given orientation about the focus of research, their rights as participants, and the questionnaires they were going to answer. Also, the confidentiality of information was discussed to

them. Moreover, the researchers first secured the signed informed consent of the participants before proceeding to the data gathering.

Results and Discussion

Communication Climate, Perceived Corporate Governance, and Organizational Success. The mean and standard deviation results of communication climate, perceived corporate governance, and organizational success were illustrated in table 1. In terms of *communication climate*, the participants viewed that there was an average supportive communication climate in their workplace. They perceived that their supervisors allowed flexibility, understand employee problems, did not treat employee as inferior, open to discussions, and communicated clearly. However, sometimes they felt that there were restrictions on their movements. As mentioned by Nordin, S., et.al. (2014) that the members were the one who can observe, experience, and influence the organization's internal environment. According to Mohammed and Hussein (2013), communication climate was related to communication dimensions such as Organization's internal environment was further described by Mohammed and Hussein (2013) as trustworthy, openness in subordinate interaction and upward communication, supportiveness, and participative decision making. Based on the findings, not all the time that the rank and file employee enjoyed a supportive working atmosphere. Result also revealed that majority of the participants had the same perception regarding communication climate.

Table 1.

Mean and Standard Deviation Results of the Variables

Variables	M	SD
1. Communication Climate	4.0	.57
2. Perceived Corporate Governance	4.0	.51
3. Organizational Success	3.9	.46

Note: see methodology under measures for interpretation of result

In terms of *corporate governance*, the participants viewed the management exercised discipline, transparency, independence, accountability, responsibility, fairness, and social responsibility in their organization. However, not all involved parties had commitment as well as actions and decisions were not always available and sometimes unfair. Additionally, there were some cases of conflict of interest, not all were accountable for their actions, and they gave less priority on ethical standards. In the study of Dibra, R. (2016), mentioned that strong corporate governance framework was important to develop to protect stakeholders, maintain investor confidence, and attract investments. In this study, majority of the participants perceived that company administrators handled management affairs well but still needed to look on organizational mistakes and weaknesses.

In terms of *perceived organizational success*, most of the participants evaluated the productivity of their organization as average. This implied that the organization fulfilled its objective to offer best services to their stakeholders but there were also downfall side. Specifically, the employees were aware of their company's mission and vision, they planned before they executed their work, they knew to whom they will report, and they had a good professional relationship with their manager (Ilyas, M. & Rafiq, M., 2012). Most rank and file employees felt that their organization was able to maintain and sustain work policies and processes.

Communication Climate as predictor of perceived corporate governance, and organizational success. Table 2 revealed the predicting effect of communication climate to perceived corporate governance. A single linear regression was calculated to predict perceived corporate governance based on communication climate. Result revealed that communication climate significantly predicted perceived corporate governance. This suggested that rank and file employees' perception of corporate governance was based on how their supervisor worked with them. The more they experienced supportive communication climate, the more they observed discipline, transparency, independence, accountability, responsibility, fairness, and social responsibility from company's senior management. Since these employees were affiliated in a service business, good corporate governance was needed in order to achieve the goals of the organization as the same time guaranteed satisfaction among all stakeholders. As confirmed by Mallah, T., (2016) &

Abdussamad, Z. (2015), employees' exposure to a comfortable work environment resulted to good perception of organizational trust and employees' willingness to engage in an open and clear manner were strongly linked to effective management leadership.

Although there were limited studies pertaining to predicting effect of communication climate to perceived corporate governance, some studies revealed implicitly the influence of communication climate to corporate governance through its effect on employees' performance. Specifically, Rangarajan, R. (2017) confirmed the close relationship between communication climate and kind of governance. This insinuated that working atmosphere which positively encourages employees to trust and be open to their superiors also reflected how these superiors managed the organization in the right direction. As an outcome, the bright future of organization was guaranteed.

Moreover, Abdul Rashid, M., Azman bin Othman, M., Zainudin bin Othman, M., & Ain bt Arshad, F. (2015) claimed that work environment dimension as to leadership communication style influenced employees' job performance. Similarly, Malik, M., Ahmad, A., Gomez, S., & Ali, M. (2011) revealed that performance of employees depends on physical working conditions as well as psychosocial aspects (Samson, G., Waiganjo, M., & Koima, J., (2015). Likewise, supervisors' support influenced positive perceptions of employees regarding their jobs based on their evaluation of the performance management system (Baloyi, S., Van Waveren, C., & Chan, K., 2014).

Table 2.

Summary of Linear Regression Analysis for Communication Climate as Predictor of Perceived Corporate Governance and Organizational Success

Variable	Corporate Governance			Organizational Success	
	BSE	β	B	SE	β
Communication Climate	0.46	0.079	.515**	0.43	0.071
	.526**				
	R^2 .265.277				
	F for change in R^2 34.68**			36.78**	

**p<.01

Table 2 also illustrated the predicting effect communication climate to perceived organizational success. Result found out that communication climate significantly predicted perceived organizational success. This implied that how rank and file employees viewed the success of their company was linked to the quality of their working relationship with their superiors.

As what claimed by Rangarajan, R. (2017) that communication climate influenced the effectiveness and success of an organization. This hinted that satisfactory performance of an organization can be linked to the good working relationship of manager and employees. This elevated work motivation and productivity among employees. This was confirmed in the study done by Lantara, A. (2019) which stated that organizational communication climate affected work satisfaction and employee performance.

Additionally, the finding was supported by Rusu, G. & Avasilcai, S. (2014) in which they found out that organizational climate specifically good feelings about work colleagues was connected to manager's competence and positive work conditions. Moreover, they proved that the company rules and procedure were related to efficient manager, responsible employees, and how employees value their work. Further, this was aligned with the findings of Glomo-Narzoles, D. (2012) which stated that communication climate was positively associated to institutional productivity.

Conclusion and Recommendations

The findings of the study proved that supportive working atmosphere may lead to organizational managers performed their duties and responsibilities well. Additionally, good organizational relationships between managers and employees reflected satisfactory performance of the organization. Further, positive feedbacks received by the organization were based from the stakeholders whom they were servicing. This evaluation from customers served as reference for considering the achievement of the organization.

Future research may consider a larger sample to determine a more general conclusion. It was also suggested that future related research may

use a standardized scale on corporate governance. Moreover, other psychological concepts such as personality traits and self-efficacy and how these were related to communication climate and corporate governance among managers and supervisors maybe the focused of future research. Further, organizational administrators can be considered as participants to assess their perception on communication climate and how they manage their respective organizations. Furthermore, a comparative study as well as qualitative studies which involve employees from different nature of organization such as retail, academe, etc. may also be explored in future research.

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Drinking Among Early Visayans (Pintados) in Achieving Positive Peace

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Abstract

Drinking is a community event among early Visayans. It is their binding force in achieving positive peace because it facilitates harmony and holistic view of life. Smooth interpersonal relationship and exchange of peace are realized in the toss of a glass and blood compact. The *maganito* ritual highlights drinking which brings their camaraderie and fellowship to transcendence and assures protection and blessings from above. In various cycles of life, drinking is at the heart of the celebration. It might be a small gesture of sharing life stories over food and wine, but it has big impact in the union of their *buot* (inner being) that assures support and advocates solidarity. The research utilizes primary sources from Spanish accounts written in the 16th-17th century. Their narratives showed condescending attitudes towards early Visayan beliefs and practices but they revealed the importance of drinking among our ancestors. The study uses Mercado's *buot* to design a conceptual framework that would examine drinking among early Visayans in achieving positive peace where it is holistic and cohesive. The findings of the research could have implications to peace negotiation and integrated approach to peace that includes the physical, emotional, relational and spiritual dimensions. Positive peace promotes total well-being and allows people to engage into undertakings that propels a culture that is responsive to growth, sustainability and dialogue. Drinking is not just a gesture of cohesion that the community is one. It is also a discourse that brings people to a society free from all forms of discrimination and oppression.

Keywords: *Buot, Culture, Drinking, Early Visayans, Positive Peace, Sakop,*

Background of the Study

Drinking is a potent force to connect people, share stories and work together for a common goal. This comes naturally in a culture that loves celebrations and camaraderie. Feasting is not complete without drinking. Even the worst of enemies or suspicious stranger could break boundaries in the toast of a glass filled with native wine. It has range of meanings from reconciliation, welcome, approval, pact or commitment. Certainly, fellowship is established and those involved in drinking share moments that make them bonded and secured.

Positive peace is a “synonym for all other good things in the world community, particularly cooperation and integration between human groups, with less emphasis on the absence of violence” (Galtung, 1996:14). Grewal’s analysis on this conceptualization is peace “not merely deal with narrow vision of ending or reducing violence at a direct or structural level but seeks to understand conditions for preventing violence” (Grewal, 2003, p.4). Galtung, a prominent founder of positive peace concepts in the 1964th founding edition of the Journal of Peace Research built his ideas that concerned with “the relations between groups where the search for the conditions for the absence of negative relations and the search for conditions that facilitate the presence of positive relations” (Galtung, 1996:4). There are ten values he associated to peace which are “presence of cooperation, freedom from fear, freedom from want, economic growth and development, absence of exploitation, equality, justice, freedom of action, pluralism and dynamism” (Tilahun,2015: 252).

Visayans have strong sense of community life. They are more relational in character. Mercado a leading Filipino philosopher argued that the Philippines has a strong *sakop* culture. For him, this is part of a strong family ties that is extended by the idea of a “big brother.” *Sakop* includes biological family to *compadre* system due to affiliations in the rituals celebrated in Church, organizations or any groups that one has affinity. *Sakop* denotes companionship, the achievement of harmony among people and the progress of society. It gives a sense of belonging that is essential for the Visayans (Mercado, 1972).

For a person to have good relationship, he or she should use his or her good nature called *buot*. *Buot* is a Visayan term for *loob*. Mercado cited Ileta that *loob (buot)* is “man’s inner being which is intimately connected

with the ideas of leadership and power, rationalism and revolution” (Mercado, 1972). *Buot* balances the pressures and threats given by society.

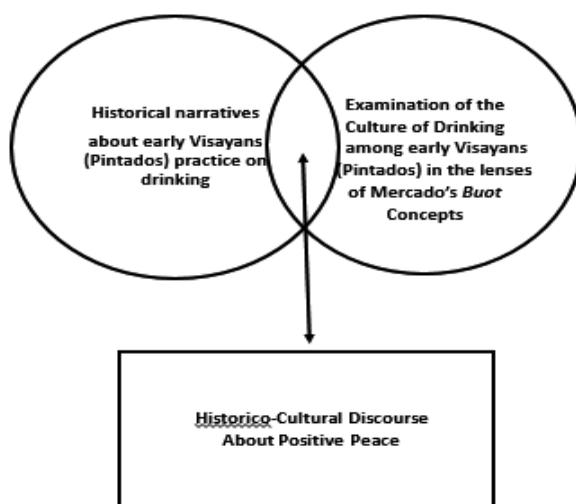
In the Filipino context, drinking becomes an easy way to go to the *kabuotan* of others. In the process of engaging into conversation over a bottle of wine or native drink, there is *pakighiusa* (Visayan term) *nagpapalagayang loob* (Tagalog version) or smooth inter-personal relationship. Discussions about peace and development are facilitated in the table that becomes an altar of relationship. Food and drinks served are not just objects to be eaten and drunk but embodiment of affiliation for people involved in dining.

A dialogue with the cultures of early Filipinos could enrich a sense of rootedness to our unique identity and heritage. It provides valuable lesson how drinking serves as a vehicle in promoting positive peace.

The research explores primary sources that narrate how drinking was a tool in achieving harmony and progress among early Visayans, avoidance of conflict, diplomatic relations, foreign trading and justice issue resolutions. But it is in the holistic process where the physical, emotional and spiritual realms meet in drinking that makes it truly a rich ground for positive peace.

Figure 1.

Conceptual Model and Operational Framework



The research employs a reading of historical facts by analyzing a common cultural practice that can facilitate positive peace as defined by Johan Galtung using Leonardo Mercado's *Buot (Loob)* concepts. The researcher hopes to examine drinking, a common cultural practice among early Visayans (*Pintados*) how it can be a tool in promoting positive peace. In such dialogue, today's readers can appreciate the culture practiced before that could shed light in today's discourse about positive peace.

Methodology

The research employs library and archival work. It uses primary sources including the Boxer Codex, *Conquistas de las Islas Filipinas* by Gaspar San Agustin, B & R compilation that includes the works of Spanish ethnographers Pigafetta, Alcina, Placencia, Chirino and Loarca.

From the primary source documents and artifacts, the drinking practices that promote positive peace among early Visayans are drawn. The findings shall be correlated to Leonardo Mercado's *buot (loob)* concepts which could facilitate in the formation of historico-cultural discourse on positive peace among Visayan ancestors.

Review of Related Literature

Peace denotes economic, socio-political and cultural order. Jake Lynch describes it as "*polysemic which seems to mean all things to all people*" (2014:46). He argues that it is not enough to ask for it, but you need to define what kind of peace you ask for. Ayca Demet Atay (2020) highlights Lynch's discussion and builds his article entitled, *Transcending the 'Neoliberal Self for Positive Peace: A New Balance between Individualism and Collectivism* from Johan Galtung's positive peace. Atay refers the "culture of peace where not only direct violence but also structural and cultural forms of violence are overcome" (2020:65).

Nils Petter Gleditsch, Jonas Nordkvelle and Havard Strand in their paper, "*Peace research—Just A Study of War?*" (2014) claim that peace is not like having war as a mirror reflection on the other side (Gleditsch et al, 2014). This is called negative peace. Patricia Shields in her article, *Limits of Negative Peace, Faces of Positive Peace* argues that such concept is short-term and "reinforces the tendency to see the job as complete once the fighting stops" (2017:6). Most cultures in her study mean peace beyond

the absence of war. Ishida Takeshi wrote “Beyond the Traditional Concepts of Peace in Different Cultures” (1969), and described how it appears such as *santi* (tranquil mindset) and *ahimsa* (no killing of living creature) for Indian tradition, *heiwa* (to align for common good and social order) for the Japanese, *eirene* (prosperity and order) for the Greeks and *al-Islam* (peace with Allah’s will) for the Arabs and Muslim countries.

The Christian tradition has a share of its meaning rooted from the Hebrew word, *Shalom*. This is reiterated by Fernando Enns in his “The International Ecumenical Peace Convocation: Towards an Ecumenical Theology of Just Peace?” where it refers to “the integrity, wholeness and well-being that arise from justice” (2011:44). In the scriptures, *shalom* is about peace that has life-enhancing relationships and promotes fuller life.

Peace is manifested in rituals, ceremonies, banquets and drinking. Dashdondog Bayarsaikhan in his article, “Drinking Traits and Culture of the Imperial Mongols in the Eyes of the Observers and in a Multicultural Context” (2016) shows how drinking provided more insights about the Mongol way of life. He explains how drinking portrays a celebration with music and singing; and accepts even foreign strangers as guests in the royal ceremonies. Bayarsaikhan cites Marco Polo, the Venetian merchant who narrated the *White Feast* or the Mongolian Lunar New Year, and highlighted in his chronicle how the Great Khan approved his entry through drinking.

Filipino traditions show parallel narratives of defining peace beyond war. In most cases, if there is drinking, an acceptance of a stranger or a truce with an enemy has commenced. The fierce Visayans called the *Pintados* demonstrate their peace this way. William Henry Scott in his opus, *Barangay: Sixteenth Century Philippine Culture and Society* (2015) discusses different drinking etiquettes and situate them based on the socio-economic and cultural milieu dominated by the beliefs on nature spirits and the importance of smooth inter-personal relationship (SIR).

Leonardo Mercado sketches his model of *sakop* culture and *loob* or *buot* concepts with the release of his major works, *Filipino Thought* (1972), *Elements of Filipino Philosophy* (1976), *Applied Philosophy* (1977), *Filipino Thought on Man and Society* (1980), *Elements of Filipino Ethics* (1979), *The Filipino Mind* (1994) and *Understanding the Philosophy of Buot-Loob-Nakem* (2017). His paradigm punctuates the

relational character in achieving peace through smooth inter-personal relationships embodied in the term *loob or buot*. The given framework can help to analyze drinking as a tool in achieving positive peace. There is no explicit mention of drinking in his works, but the *buot* are facilitated in drinking when one takes a closer look at it.

Batoon in his *Tracing Mercado's Anthropological Perspective* (2014) finds Mercado's works beneficial in understanding the Filipino worldview that used ethnographic method, ethno-linguistic analysis of major Philippine languages and phenomenological observation of their behavior. Mancenido's *Re-evaluation of Filipino Philosophy According to Mercado and Timbreza* (2010) showcases the presuppositions of Mercado in his conceptualizations of *sakop* and *buot (loob)* models. The study explains the ability of Filipinos to "elicit valuations based on common experience of the outside world" (Mancenido, 2010: 81).

There is dearth of researches about early Visayan customs that point to the role of drinking in achieving positive peace. This study is a modest contribution to fill in that gap.

Results and Discussion

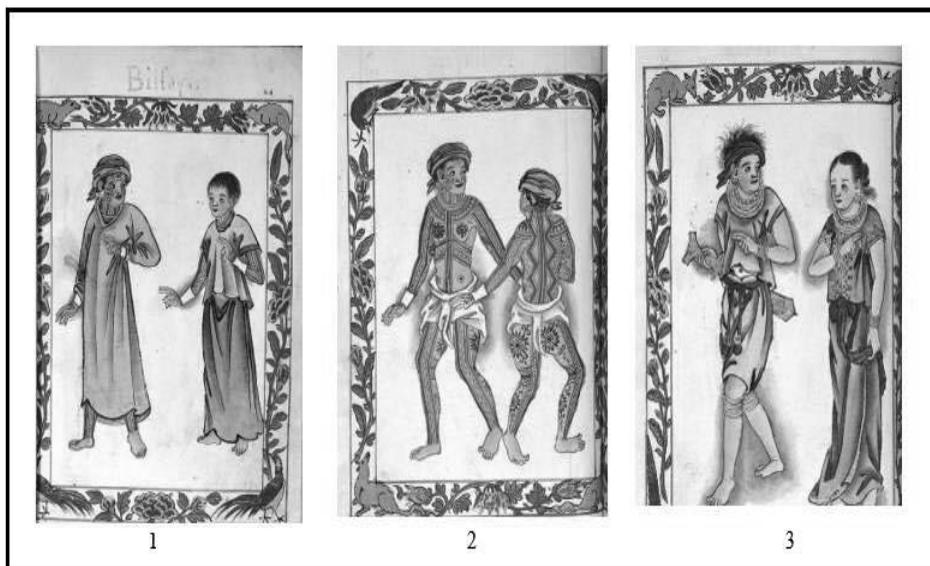
Visayans are known to be fierced, and Pigafetta introduced and popularized them to the whole world when he published his *Voyage Around the World* (1522). Such chronicle included a substantial narrative about the place and how the captain Magellan was killed in the island of Mactan by Lapu-lapu's men in 1521.

Spaniards called them *Pintados* because they painted and decorated their bodies with very elegant tattoos (Boxer Codex, 1593). Chirino (1603) and Loarca (1582) picked up Pigafetta's accounts and further described these tattoos as a representation of courage and nobility. This was done with pieces of iron dipped in ink, and it mixed with the blood to symbolize that valor.

"The natives of the Pintados Islands...had tattoo their entire bodies with very beautiful figures using therefore small pieces of iron dipped in ink. This ink incorporates itself with the blood and the marks are indelible." (B & R, 1603: 115, 117).

Figure 2.

Early Visayan Images Depicted in the Illuminated Manuscripts of the Boxer Codex (1593) (1- Visayan Principal Couple where type of clothing consists of cotton blankets, where women can have tattoos in their arms only; 2- Visayan Pintados; 3 – Gold-embellished Visayan couple



Visayan society at the time of Spanish contact in the 16th century was already well-structured with social classes comprising the *datu* or chief leader, the *timawas* or freemen and the slaves called *olipines*. The *barangay* was the basic political structure headed by the *datu* that has executive, legislative and judicial function along with his elders mostly members of the *timawas*. Their culture is also reflected in their stories crafted to explain the origin the world and other myths and legends that speak about their strong beliefs in the spiritual realm. (Boxer Codex, 1603; Also see Chirino in B & R, 12: 169-321, Loarca in B & R 5: 38-252) With this backdrop drinking was at the heart of their way of life.

Drinking among early Visayans was not done alone. Rather, drinking is an event in small groups or social gatherings. It is a community celebration that is so vital in family affairs and business deals. Community decisions were hardly tackled without it (Scott, 2015). Alcina (1668a: 325) viewed drinking a way to expedite settlements. It is a ritual that facilitates the discourse of decision making.

Smooth interpersonal relationship among Visayans is strongly influenced by the reality of their *buot* (inner being) as punctuated by Mercado in his Filipino ethno-philosophy (Mercado, 1979). He describes *buot*, the Visayan counterpart for *loob* as holistic and interior. It is holistic because it encompasses reason and emotion. It is interior because it presents human consciousness and moral conscience (Mercado, 1974). *Buot* balances the threats and pressures given by society. Most of all, it is obliged to side with which is good as part of its nature expressed in the Visayan term *kabuotan* (Mancenido, 2010).

Buot (Loob) can have intellectual, volitional, emotional and ethical themes and have bodily expressions because the body reflects *kabuotan (kalooban)* (Mercado, 2017). In the intellectual part when there is *ibutang sa buot* (put in inner being), its bodily expression is *kinasing-kasing* (place in heart) while *walay buot (noinner being)* means nothing inside. The volitional that influences one's decision-making can have its version like *gikan sa buot* (willing inner being) which has bodily manifestation of *kinasing-kasing nga kabuot-buotan* (from the heart). The emotional has examples like *magaan ang buot* (light inner being) or *bug-at nga buot* (heavy inner being) which has bodily counterpart as *gaan kaayo ang dugo or bug-at ang dugo* (light or heavy heart). The ethical aspect which reflects the values and the person's ways to deal with others has examples like *gikan sa ahong kabuot-buotan* (willing inner being) has bodily counterpart *abreng kamot* (open hands) or *maayong buot* (good inner being) to *lawum nga kabuot-buotan* (deep clean heart). Drinking resonates the harmonious relationship of body and *buot*. In drinking together, participants are *nagpakitang maayung kabubut-on* (showing good inner being) or *nagpapalagayang loob* (getting the vibes) (Mercado, 1994; author translates his *loob* terms to *buot* Cebuano language). If there are lies and deception in the relationship, Visayans simply call it *butbuton* (liar or betrayer).

Mercado's socio-linguistic framework is consisted of metalinguistic analysis, phenomenology of behavior, comparative oriental philosophy and value ranking. For him, "Philippine languages are linguistic relatives, the concepts of *buot*, (Visayan) *loob* (Tagalog) and *nakem*" (Ilocano) are inter-related (Mercado, 2017). The three major languages he studied shared the same phenomena of not compartmentalizing thinking, willing, feeling and being ethical. These words are complemented in his phenomenology of behavior where the

language uttered is cross-checked by one's actions. What is "shown" is really "lived" because what is "lived" what is really thought (Mercado, 1974). The words expressed are validated by gestures. Drinking is part of that action narrative.

The consistency of demonstrating the Filipino integrated self against the dualistic method of the Western ideas is presented in Mercado's comparative oriental philosophy. For him, Filipinos share the dominant feature of Eastern worldview that teaches humans to be composed of body, soul and spirit. This, in contrast to the Western dualistic tradition where humans are consisted of body and soul. (Mercado, 2017). But the most important feature of Mercado's paradigm that this study resonates is his argument about value ranking. He classified values based on hierarchy and priority. In this model, the highest value is life, followed by values related to *sakop*, values on relationship and other remaining values (Mercado, 1994).

Sakop is in-group and extended family brought about by affinities be it biological, closeness of living or ritual kinship called *compadrazco* such as in baptism, marriage, confirmation or ordination. *Pakikipagkapwa* (to be with fellow human being) becomes an important value where *sakop* prevails over the individual. Along with this are *pakikisama* (being-along-with), *pakighiusa* or *pakikiisa* (being-one-with) and *pakikibagay* (being-in-consonance with) (Mercado, 1979). Drinking is a potent means where an individual can be part of the *sakop* and share the benefits of being part of the in-group.

Galtung's concept of positive peace blends well with the holistic view of Mercado's *buot* (*loob*). Positive peace illustrates "attitudes, institutions and structures that create and sustain peaceful societies" (IEP, 2018, p.4) Positive peace facilitates progress where it creates an optimal environment where human potential can flourish. (IEP, 2018)

When *buot* and positive peace are taken together, it captures the rich Visayan culture of interpersonal relationship that serves as a seedbed in sustainable progress. It is in this context that drinking assumes a powerful way towards positive peace since it provides situations for more social interactions and dialogues.

Early Visayans provide a model template where drinking is at work as a binding force. The engaging scenarios of drinking among early Filipinos took place in the following:

1. peace negotiation with the arriving foreign invaders;
2. occasion of marriage rituals and other community events and
3. the practice of the *maganito*.

1. Drinking and Peace Negotiation with Arriving Spanish Troops

Pigafetta's chronicles (1522) cited how drinking pacified an *ing-ulbong buot* (triggered/angry inner being) when Visayan natives were under threat by the arriving Spaniards. When Magellan came to Zamal (Samar) on March 16, 1521, the inhabitants were offered "combs, bells, ivory and other things. When these people (natives) saw the politeness of the captain, they presented some fish and a vessel of palm wine which they call in their language *uraca*." (Pigafetta, 1522, p. 19). Eating and drinking came after when the *nagpakitang maayung kabubut-on* (showing good inner being) and *pakighiusa* (solidarity) took place.

When the troops of Magellan entered the port of Zubu (Cebu) on April 7, 1521, they dealt them with the same manner done in Zamal. Gifts were offered and the inhabitants received them given the threat of the canyons showcased by the Spanish troops. In return palm wine again was offered signaling a toss and a welcome to their place (Pigafetta, 1522). The Spaniards observed how the natives loved drinking as written:

"when our people on shore by day and by night, they always met with someone who invited them to eat and drink. They only half cook their victuals, and salt them very much, which makes them drink a great deal; and they drink much with reeds, sucking wine from the vessels. Their repasts always last from five to six hours." (Pigafetta, 1522 in B & R, 33:32)

Magellan had his right leg pierced by a poisoned arrow thrown by the men of Lapu-lapu and was eventually killed. When Humabon, the king of Zubu who was baptized earlier learned of what happened, he was threatened by the forces of Lapu-lapu. He plotted to kill the men of Magellan by inviting them to dinner and drinking. The 24 Spaniards who responded to the invitation were all killed (Pigafetta, 1522). Drinking was used to deceive the foreign friends and at the same time it was a way of

reconciling other tribes to diminish their rivalry and forge alliances. Humabon became *butbuton* (liar/betrayer) to the Spaniards while *nakighiusa* (in solidarity and reconciliation) with the rival tribe of Mactan.

During the time of Miguel Lopez de Legazpi who came to the islands in 1565, drinking was also utilized in their point of entry. Gaspar de San Agustin narrated in his *Conquistas de las Islas Filipinas* (1698) how they made a blood compact with Sikatuna, the datuh from Bohol:

“the general (Legazpi) felt that grand gestures of peace were necessary to alleviate the fear and suspicion that the natives had in their hearts, and this was the way he received Sikatuna, with great feasting and acts of good will. To better firm matters, he did blood compact with Sikatuna with all the usual ceremonies.”

Legazpi offered Sikatuna the best wine as a token of friendship. With that a bond was established where drinking and feasting followed after the blood compact.

Legazpi also pacified the troops of the hostile Cebu by giving them wine which DatuTupas would like to receive. In return, the natives offer their best wine and sell it to the Spaniards: “The natives would sell much coconut wine” to the point that Legazpi was no longer comfortable to the abundance of liquor brought before them (San Agustin, 1698: 391).

The *pagpapakita ugmaayung kabubut-on* (showing good inner being) and *pakighiusa* (solidarity) between the Spaniards and the Visayans made the latter accompanied and collaborated the former in their invasion to Manila. Legazpi made Rajah Matanda and Rajah Soliman of Manila and Lakandula, lord of Tondo surrender. In order to ease the tension, ceremonies like kissing of the hand of the *adelantado* (Legazpi) and feasting which included drinking were held. Later they succeeded to conquer Ylocos, Cagayan and almost all parts of Luzon where businesses progressed because of the exchange of peace.

However, the Spaniards learned their lesson from Pigafetta’s chronicle, *Voyage Around the World* (1522) which revealed how Spaniards were betrayed by the Visayans through drinking after Lapu-lapu killed Magellan. When Legazpi came in 1565, they changed their protocols in drinking to overcome their fear of betrayal. The blood compact was acted and the control what to drink and how to drink and was established.

In the Ylocos conquest such procedure was effective. Legazpi's captain, Juan de Salcedo escaped the poison in drinking because all Spaniards abstain from it.

“In a town called Malimpit, Captain Salcedo spoke to the leader of the area. The leader, promising him peace and friendship, tried to deceive him with an invitation, thinking all the Spaniards would be rendered helpless by the wine, and he could kill him easily. Realizing the betrayal, everyone abstained from drinking. (San Agustin, 1698: 615)

Drinking was also between the natives and Spaniards in exchanging peace that open doors for economic trading and barter system. It is in drinking that they did *pakig-hiusa* where it yielded harmony and prevented bloodshed. The Spanish troops were superior with their canyons, and natives have no way but to compromise the situation by submitting themselves to them.

However, it is in drinking too that they find a way to get rid of the Spaniards and keep their community peace without compromises. This was demonstrated by Humabon in poisoning some men of Magellan in the table fellowship after the captain's death as mentioned earlier. The Spaniards recorded the incident of betrayal through drinking and this was the reason why they were cautious of drinking later on.

But if their *buot* meets like the case of Sikatuna and Legazpi, a blood compact sealed the deal and trust was gained by drinking and feasting together. The case of Pangasinan with Captain Salcedo was a different matter where no Spaniards were drinking with the suspicion of poison. *Pakighiusang kabubut-on* (oneness of inner being) was not achieved and *walay buot* or *wala sa loob* (no desire of inner being) became prevalent. Thus, drinking failed to unite and propel harmony due to the disintegration of *buot*.

2. *Drinking on the Occasion of Marriage Rituals and Other Community Events*

Marriage in the narratives of Loarca (1582) presented types depending on social class: the chiefs, *timaguas* or commoners and the slaves. Drinking was a social connector or binder between couples where the ceremony highlights it that signaled the beginning of a contract.

“the chiefs then I say send as go-betweenes some of their timaguas, to negotiate the marriage. One of these men takes the young man’s lance from his father, and when he reaches the house of the girl’s father he thrusts the spear into the staircase of the house; and while he holds the lance thus, they invoke their gods and ancestors, requesting them to be propitious to this marriage.” (Loarca, 1582:156)

The commoners or timaguas accomplished their marriage when the couple unite in drinking *pitarilla* from the same cup. This takes place after a series of rituals including commitment and vow to support each other validated by the toss of the glass (Loarca, 1582).

For the poor slaves, they marry each other without drinking and without any go-between. They have no ceremony or feasting. They simply say to each other, “let us marry” (Loarca, 1582).

Aside from marriage, there are other occasions where drinking became a tool to express their *maayong kabubut-on* (beautiful *inner being*) for each other and show their solidarity and camaraderie as a community. This is a potent avenue for positive peace since to celebrate together means transforming people not just mere neighbors who share the same place but agents working in unison to bring progress and structures that facilitate sustainable growth. Drinking facilitates them to produce, innovate and develop their own unique cultures that serve their interest and welfare. Like for instance a case of a girl who has her first menstruation. Early Filipino community in general be it Visayans or Tagalogs cultivated a practice where it became a community gathering.

In the case of young girls who first had their monthly courses, their eyes were blindfolded four days and four nights; and in the meantime, the friends and relatives were all invited to partake of food and drink. At the end of this period, the catalonan (priestess) took the young girl to the water, bathed her and washed her head, and removed the bandage from her eyes” (Plasencia, 1589: 191-192).

The ritual which highlights drinking and feasting is performed based on the premise that the girls will be fertile and enjoy the fortunes and abundance in life.

In life's cycles, from birth to death are occasions to celebrate and feast. Every event is an opportunity to drink, and the best venue to discuss and tackle issues that affect their community. In *Chirino's Relacion de las Yslas Filipinas* (1603), it states:

“The time for their feasts upon occasions of illness, death and mourning. Such as also their customs for betrothals, weddings and sacrifices, and with guests and visitors. Upon all these occasions there was not a door closed against anyone who might desire to go to drink with them – for they designate a feast by the term “drinking” not “eating.” (Chirino, 1603:11).

Drinking among Visayans reflect a way of life like “if the feast is not one of mourning, they sing, play musical instruments, dance and in this way spend days and nights with great uproar and shouting – until finally they fall, exhausted and drowsy” (Chirino, 1603:12).

The most common liquor among early Filipinos especially the Visayans was *tuba* from coconut palms. *Tuba* is strengthened by adding a red color. This was the reason it was called palm wine by the Spaniards. *Basi* was another wine made from mash of cooked rice already leavened with *tapay*, put in a jar to produce liquid *pangasi*. *Intus* was another one which was produced from a fermented sugarcane juice stored in a porcelain, and as it aged it became *intus* or *kilang*. *Kabarawan* (from *baraw* which means temper or mediate) was a ceremonial drink made from wood whose bark was decocted to produce it. It is mixed with equal volume of fresh honey and let it ferment naturally over time. For those who drink it, it has a unique practice where men gathered around the jar, all sipping through straws until the bottom of the jar was seen (Scott, 2015).

When someone died mourning is indicated by fasting. They pledged not to eat up “*unless they seize some captive in battle*” (Loarca, 1582:137). Natives shall not drink any kind of wine until the grieving ends.

Drinking bridged quarrelling individuals or groups. “Reconciliation between them is brought about by drawing blood from the arms of both parties, and each tasting the blood of the other, placed in a shell, sometimes mixed with a little wine; and such friendship is not to be broken” (Loarca, 1582: 161, 163).

Drinking unites early Visayan communities, and it is integrated in business transactions and other forms of discussing concerns be it personal or communal. One thing is certain, it is difficult to join a drinking session when one's *buot* is not having *pakighiusa* (solidarity with others) and has the *abreng buot* or *bukas-loob* (openness of inner being) for others to share their stories in life. Drinking is a venue for storytelling. When people listen to each other, there is *gaan nga kabubut-on* (lighter load *inner being*) and everything is easy to deal with in day to day affairs.

3. *Drinking and the Practice of the Maganito*

Anitos are nature-spirits, spirits of deceased ancestors, nymphs or *diwatas* whom early Filipinos believed to dwell in bodies of water, trees, rocks or animals. *Bathala* (Supreme God) is a distant god whom natives find it hard to communicate. They need the *anitos* to intercede and communicate to *Bathala* their needs and prayers. *Anitos* are intermediaries to *Bathala* and acted as ministers and servants and spoke to him in behalf of people.

“Bathala had many agents under him, whom he sent to this world to produce, in behalf of men, what is yielded here. These beings were called anitos, and each anito had a special office. Some of them were for the fields, and some for those who journey by sea; some for those who went to war and some for diseases” (Loarca, 1582: 171-173).

Maganito is an offering or prayers to the *anitos*. There were no temples or churches but they have caves, cliffs, or special rooms adjoining the houses where rituals and sacrifices were held. The priestess presided the *maganitos*. Visayans referred them as *babaylans*. Most of them were feminized women or women who can contact interact with the *anitos* and spirit world. As spirit guides, their main role was medium during the ritual (Colin, 1663).

“To these anitos the people offered sacrifices, when they desired anything – to each one according to his office. The mode of sacrifice was like that of the Pintados (Visayans). They summoned a catalonan, which is the same as the vaylan among the Pintados, that is, a priest. He offered a sacrifice requesting from the anito whatever the people desired him to ask, and heaping up great quantities of rice, meat and fish. His invocations lasted until the demon entered his body, when the catalonan fell into a swoon, foaming at the mouth” (Loarca, 1582:173).

Drinking is part of the ritual for well-being and fuller life. In the *maganito* ceremony, natives are drinking and feasting while they wait for the priestess to come back to himself. When this happens, everyone awaits the story what the *anito* had given to him or her. If a person's sickness persists, the community continues to invoke to the *anito* offering animals or even golden chains and ornaments as ransom. (Loarca, 1582).

Pigafetta validates how drinking is an essential component of the *maganito*. Usually there were two priestesses who led the *maganito* ritual dancing “round the pig which is bound on the ground” (1522:31). There was a dialogue incantations performed by the priestesses who presented the cup of wine to the participants, and addressed their prayers to the sun. They sprinkled wine on the heart of the pig. Drinking followed the ceremony.

Sacrifice is also the highlight of the event that connects the community to the *anitos* and achieve harmony and peace:

“While dancing, the babaylan withdraws the lance from the wound which is then closed with herbs. During the ceremony a torch is always burning, and the old woman who pierced the pig takes and puts it out with her mouth, the other woman dips the end of her trumpet in the pig's blood, and with it marks with blood the forehead of her husband, and her companion and then the rest of the people” (Pigafetta, 1522:31).

Visayans performed the *maganito* before they cultivate the fields. It is a fertility ritual that gives fuller life for the community. Drinking is at the core of the event.

“The *maganito* started with drinking and eating and ringing bells and other instruments with the women and young people dancing. **This lasted for twenty to thirty days.** While the chiefs and the brave indios eat and drink until they fall down drunk or pass out; and are brought by their slaves and women elsewhere to sleep. When they wake up, they return to the feast and drunk again. And while this *maganito* is going on, the old woman leader takes some red necklaces and gives them to the chiefs and brave indios and their women who regard them highly and treasure them as we do on blessed objects. The saucers, plates and cups that have been used in this *maganito* are broken and thrown outside the house,

those who have to work leave the place of *maganito* and go to cultivate the fields” (Boxer Codex, 1593:17-19).

It is inconceivable to have *maganito* without drinking where they took *pakighiusang kabubut-on* (harmonizing inner being) not only among themselves but also to gods who have power and control over the forces of nature and life.

Maganito strengthens their *buot* (inner being) that good things may happen if they render sacrifices and feasts that create union and oneness with the power of the *anitos* who served as intermediaries to Bathala. But beyond these rituals are dynamic relationships of people engaged in the celebrations. It shatters the walls of animosity and allows a *pakighiusa* (unity) to thrive and guarantees peace.

Maganito is a discourse among Filipinos to bring their needs, petitions and experiences to transcendence where all people became free from any form of discrimination and maltreatment. When they drink together, they celebrate and treat each other with *maayong kabubut-on* (goodness of inner being). Drinking is an equalizer in social classes where various classes connive to feast together and celebrate life. Drinking an avenue to empower each one to share their life stories, sing, dance and enjoy life. It is a testament of *pakighiusa* that regardless of status in life, everyone is worthy to be respected and valued.

Positive peace is holistic and transformational. *Maganito* manifests an approach that is integrated that includes the physical, emotional, relational and spiritual aspects of their community life. Drinking signals cohesion that propels positive peace since it stabilizes the *buot* and upholds *pakighiusa* that is instrumental in all forms of discourses about community development. Drinking might be a small *maayong kabubut-on* gesture and *pakighiusa sa ubang tawo* (smooth interpersonal relationship) but it is impactful since it reflects an attitude, culture and way of life that expedites mutual understanding and support. These are the seedbeds of positive peace.

Conclusion

Drinking is a celebration that reflects positive peace. It is a binding force that facilitates smooth-interpersonal relationship vital in any negotiation or transaction among early Visayans. *Pintados* practice of

drinking reflects a kind of closely knitted society where *buot* dictates how a person should relate to others. Early Visayans put premium to *pakighiusa* (unity). Drinking breaks the wall between people since it gathers them together to share their stories.

Drinking among early Visayans was not just to get drunk. The paper presents three engaging scenarios where it is at work towards positive peace. These are peace negotiation with the arriving foreign invaders, occasion of marriage rituals and other community events, and the practice of the *maganito*. *Maganito* speaks their quest for the spiritual realm bringing their needs and petitions to transcendence. The ritual has the capacity to equalize social status where people at that time are free from discrimination and oppression.

Like other societies that promoted positive peace, the Indian *santi*, the Japanese *heiwa*, the Greek *eiene*, Muslim's *al-Islam*, the Jewish and Christian *Shalom*, the Visayans have their unique tradition called the *buot*.

Buot is a Visayan reality whose manifestations are embodied in drinking together. It speaks a way of life that overcomes any form of violence, promotes strong social ties, community spirit, and well-being.

Drinking is not just a gesture of solidarity but most importantly a discourse that creates space for dialogue, empowers the community members to reach out for each other, and captures the essence of positive peace.

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The Spirituality and Practice for the Care of our Common Home: Essays on Laudato Si

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This article provides the essential themes and discourses in the upcoming book, *The Spirituality and Practice for the Care of our Common Home: Essays on Laudato Si*. This article is divided into three parts which are the main themes of the book: (a) expositions on the spirituality and theology of St. Francis, St. Thomas Aquinas, and St. Benedict, (b) Pope Francis' critique on modern secular worldviews and technology, and (c) the relevance of the encyclical to humanizing business and good governance.

The upcoming book is a collection of essays and reflections on the *Laudato Si*. These essays and reflections expound the ideas, principles, and provisions in the Encyclical from the perspectives of Franciscan spirituality, Thomistic metaphysics, new evangelization, Sacred Scriptures, critical theory, business and public governance. These essays and reflections expand the essential thoughts of the Encyclical Letter to be understood and appreciated by men and women of different professional and cultural backgrounds.

Francis, Aquinas, and Benedict in the *Laudato Si*

The first three chapters of the book are expositions of the St. Francis' spirituality, St. Thomas Aquinas philosophical discourses on the metaphysics of creation, and St. Benedict's notion of work. These are all cited but not discussed thoroughly by Pope Francis in the encyclical, *Laudato Si*. Hence, the authors of the book decided to write expositions on these three spiritual, theological, and philosophical backbones of the encyclical for a better appreciation and understanding of the readers.

The first chapter of the book is an exposition of St. Francis' spirituality. In the words of St. Francis, "Laudato si, mi' Signore" – "Praise be to you my Lord," Pope Francis chose to begin to reflect on what it really means to live in our common home, to relate with the world, and to preserve and care for it. Pope Francis saw the relevance of what it means to reflect on environmental issues that is grounded on the Franciscan vision of creation. The encyclical, *Laudato Si*, is not a full-blown study of Franciscan spirituality vis-à-vis nature and the world. It is, however, presupposed all throughout the text.

In order to appreciate St. Francis' care for creation, the chapter provides a reflection on the major Franciscan text, *The Canticle of Brother Sun*, also known as *The Canticle of the Creatures*. This very important text, composed by the saint himself in 1225, discloses to us his innermost thoughts and sentiments about God's creation. The canticle is a powerful expression of what it truly means to relate with nature. It is without doubt that the role of man in this relationship is important but it does not in any way undermine the rest of creation. The created world then is a coherent manifestation of God's love and creative power. While it is true that man was created in the image of likeness of God, still, man is neither the center nor the master of nature. For St. Francis, man is not outside of created nature, rather, he is an integral component of it. Thus the message of the Poverello of Assisi embraces without prejudice creation, in all of its beauty and ugliness, since it manifests the majesty, glory, and love of God.

St. Francis love for animals is neither rooted from a purely sentimental benevolence nor from a pantheistic understanding of nature. His love for nature is formed from a spirituality that is deeply scriptural and centered on Jesus Christ. In water, St. Francis was reminded of the cleansing power of repentance; in the sun, he realized how God illumines

all of creation; and in the trees, prompted him to think of the sacred wood of the cross. In the spirituality of St. Francis of Assisi, man and woman should find ways to create a peaceful relationship founded on the idea of mutual respect that extends not only to human beings but also to the totality of God's creation. For St. Francis, he believes that God has truly created the world for the use of man. However, the relationship is never one of domination, rather it is a vocation towards harmony since that very relationship is corrupted and ruptured by sin. The very core of the Franciscan message is not about a dominion and subjugation, not about power and control, rather it is a relationship of brotherhood – a relationship of Christian fraternity.

The second chapter is an elucidation of St. Thomas Aquinas' philosophical discourses on the metaphysics of creation discussed in the encyclical, *Laudato Si*. Pope Francis made three allusions to St. Thomas Aquinas. In the first instance, he emphasized Aquinas' discourse on how nature, which he refers to as God's art, move things toward a certain determinate end (Francis, 2015). Second, he emphasized how, for Aquinas, the universe explicitly manifest the greatness of God (Francis, 2015). And lastly, he discussed how Aquinas argued the movement creatures towards God through interwoven relationships present among them (Francis, 2015).

Since *Laudato Si*' is not a full philosophical treatise on Aquinas' thought on creation, it has not thoroughly analyzed the implications and context of each Thomistic principle it cited. That is why the second chapter of the book expands each of the three Thomistic principles found in the encyclical so as to better appreciate the points raised by Pope Francis.

One of the most basic themes in the writings of St. Thomas Aquinas is the theme of Creation. Mindful of the Dominicans' core mission of suppressing the Albigensian heresy, the theme of creation provides an affirmative assessment of the things as they are in their essence. For Aquinas, the divine act of creation provides a metaphysical foundation for both theological and philosophical questions that he will be wrestling with. The totality of existence, in all of its beauty and magnitude, in all of its variety and diversity, is considered to be good since they are created by God who Himself is not part of creation but its most transcendent cause. The world then, being a creation of God, has to be valued positively. It is not supposed to distance us from God, rather it directs our gaze towards

Him who is the principle of all things. For Aquinas, though the world is not the ultimate destiny of man, it orients him to be confident that the natural world will lead him to God. It is here that Aquinas affirms the Christian belief in creation and combats those who believe that the natural world should be rejected because it causes man to stray from God.

More than a philosophical problem, the notion of creation is fully embraced by Aquinas as an article of the Christian faith. He writes: “It is said ‘Of Him, and by Him, and in Him are all things’ (Rom 11:36). It must be said that every being in any way existing is from God” (ST Ia Q. 44, art. 1). It is intimately tied up to the biblical faith of the one true God who revealed Himself as the creator of all things. The concept of “creation” then, more than anything else, is a central part of the Christian creed as he himself articulates: “the articles of faith cannot be proved demonstratively, because faith is of things that appear not. But that God is the creator of the world: hence that the world began, is an article of faith; for we say, I believe in one God, etc. And again, Gregory says, that Moses prophesied of the past, saying, In the beginning God created heaven and earth: in which words the newness of the world is stated. Therefore, the newness of the world is known only by revelation; and therefore it cannot be proved demonstratively” (ST Ia Q. 46, art. 2). It should also be emphasized that Aquinas never used the term creation whenever he discussed how ancient pagan philosophers talk about the beginning of the cosmos. As an article of faith, creation contains the indelible affirmation of God’s existence.

In his discussion of the order of creation, Aquinas first of all argued about the existence, nature, and attributes of God. Thus, at the very outset, he is already laying down his fundamental thesis that God is the ultimate cause of existence. This was very pronounced when he argued that God is the primary mover in the chain of existence. St. Thomas Aquinas believes that the world had a beginning, that is, God created the world freely and voluntarily. He argues that if God was compelled or under some duty to create, then the idea of a beginning or genesis of beings would be inconceivable. It would only mean that God must create from all eternity. But that is not the case. As was pointed out earlier, if we assume that God is compelled to create then it would be incompatible to certain divine attributes such as omnipotence and omniscience. For Aquinas, the created world has not always existed, which now begs the question – why did God decide to create? For Aquinas, God has his reasons why He created. Creation is not random, it is not simply a product of a disinterested whim.

God's absolute exercise of the will to create is directed towards an end, towards a purpose. In the absolute Goodness of God, He ordains that the created world is directed towards Himself.

The third chapter is about St. Benedict's notion of work. One of the recurring themes in *Laudato Si* is that environmental problem is not isolated to social problems. In addressing the problem of climate change, there is also a need to address social problems like labor or work. One of the issues brought about by capitalism in the 21st century societies is the integration of technology in the means of production. This led to the replacement of human work by technology. Pope Francis made a stern appeal and reminder particularly to the business sector to protect human work at the height of technological progress because human beings are "created with the a vocation to work" (Francis, 2015). He explained that "work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfillment" (Francis, 2015). The replacement of human work by technology would be detrimental to humanity (Francis, 2015). That is why Pope Francis strongly appealed to the business sector to invest in people and to provide employment (Francis, 2015). He asked for the promotion of an "economy which favours productive diversity and business creativity" (Francis, 2015). He stressed the nobility of doing business and entrepreneurship that provides wealth and improvement in the society. Business, according to Pope Francis, is a "fruitful source of prosperity" particularly if it sees the "creation of jobs as an essential part of its service to the common good" (Francis, 2015).

In providing spiritual and ecological discourses of work, Pope Francis turned to St. Benedict as Norcia as model. St. Benedict sees work as an instrument to worship and glorify God. The performance and output of work need to be improved and consequently to be perfected because through work God is glorified. That is why improving in one's work or perfecting one's work is a moral obligation.

Work is not only a means to earn money or profit. It is not only an instrument of productivity. Humans work not only for the sake of work. Work has spiritual meaning. Work together with prayer is a means to achieve personal growth and satisfaction. Humans work to realize their potentials and achieve their personal and spiritual goals. For Pope Francis, this meaning of work makes humans "more protective and respectful of the environment" because it establishes the relationship of work to the

environment (Francis, 2015). That one works not mainly to gain profit at the expense of others and environment but to serve the needs of others in order for them to realize their potential and achieve satisfaction. Protecting and respecting the environment is essential to serving the need of others and of the society as a whole for the fundamental reason that the environment is the source of all resources needed by human beings. In their complex economic activities, human persons should not lose sight of the spiritual and holistic meaning of work. That work is the setting of the human persons' "creativity, planning for the future, developing talents, living out values, relating to others, giving glory to God" (Francis, 2015). Through work, human beings have the capacity not only to improve materially and economically but also to grow as moral and spiritual individuals.

Pope Francis' Critique of Modern Secular Worldviews and Technology

The encyclical, *Laudato Si*, does not only contain spiritual and philosophical explanations of Creation. Pope Francis also provided an analysis of the roots of the environmental problem. He pointed out that the global environmental problem is not only a result of human activities but also by modern worldviews. The fourth chapter of the book discussed the modern secular worldviews that shaped individuals behavior and altered societies way of doing things. These modern secular worldviews are technocratic paradigm, modern anthropocentrism, and relativism.

Technocratic paradigm "exalts the concept of a subject who, using logical and rational procedures, progressively approaches and gains control over an external object" (Francis, 2015). Technological advancement and its positive and productive contributions to human civilization are the greatest achievements of modern human reason. It cannot be denied that technology greatly transformed modern living and way of life. Technology aides man for him to be productive, to have a comfortable way of life, to cure illnesses, and to discover new knowledge. On other hand, it cannot be denied that technology also has its pitfalls and one of which is the mindset that human reason treats those outside him as objects that can be explored and exploited. It gives human reason the power to control and dominate others as objects.

The second secular worldview that shaped and influenced the modern man is modern anthropocentrism. It is worldview that puts man at the center of the universe; making him the master of himself as well as of those things around him. Modern anthropocentrism values individuality and competition. It defines that man's project is himself, to keep on improving himself in order to become successful. Success in this context is seen purely as material. Hence, this worldview gives modern man the belief that as master of himself and others he has dominion over the universe. He has forgotten that his role is responsible stewardship of all creation. This worldview is manifested not only on how man treats environment but also on how he treats other humans – the poor, the embryo, and the disable (Francis, 2015).

Relativism is the third secular worldview that influenced and shaped modern man and society. Relativism is the belief that truth and values are not universal. Furthermore, it recognizes the existence of truths and values of peoples and that there are no superior and inferior truths and values. All of them, though they differ, are equal. Hence, relativism heeds to recognize and respect the truths and values of others. Pope Francis describes this belief as an act of convenience (Francis, 2015) because it tolerates differences and prescribes noninterference on the affairs of others unless it threatens one's interest. This relativist mindset defy the universal truth that creation is God's gift; so, therefore, it is man's responsibility to take care of it. The relativist thinking gives the modern man the justification to exploit the environment as long as it is align with his values and interests.

In *Laudato Si*, Pope Francis gave emphasis on the principles of universal communion, common destination of goods, and common good in his discourses on the protection and care of the environment. These principles provide guidance to contemporary man in his relationship with fellow human beings as well as with the environment. These also provide him inspiration on why he has to temper the use of technology, value creation as God's gift, and care for other people by protecting the environment.

The fifth chapter was a discussion of Pope Francis critique of technology. He mentioned several times the term technology, technocratic paradigm, or technoscience. He described technology as dominant in influencing contemporary societies way of life as well as human persons'

way of thinking. The dominance and influence of technology are results of its immense contribution to progress and advancement that provided a comfortable lifestyle. Pope Francis lauded technology's achievement of overcoming material limitations (Francis, 2015). Technology, Pope Francis pointed out, "has remedied countless evils which used to harm and limit human beings" (Francis, 2015). The achievements of technology in the fields of medicine, engineering, communications are demonstrations of the "countless evils" overcame by technology that impeded human development. These achievements provided different means that improved the quality of human life, "from useful domestic appliances to great transportation systems, bridges, buildings and public spaces" (Francis, 2015).

The reality, however, is that these achievements of technology are not for free. These are tied to business. Profit is the end goal of these achievements. The quality of human life – domestic appliances, great transportation system, bridges, buildings, public spaces – is a commodity that has to be purchased. Because of business interest and for the sake of profit, technology is presented not only as an alternative in solving problems but as the only solution to all problems (Francis, 2015). Technology, together with market and economics, is the answer to all problems that includes hunger, poverty and climate change (Francis, 2015). This view has been accepted by most societies as true. As a result, these societies have surrendered to the situation conditioned by technology and have viewed technology as the principal key to the meaning of human existence (Francis, 2015). These have overshadowed the negative impacts of technology to human beings and to the environment.

These achievements have given technology the power to condition lifestyles and shape social possibilities. It is unfortunate, however, that this power is tied to the interest of certain groups in the society (Francis, 2015), the owners of business or, in the language of Marxism, the elite class. That is why Pope Francis concluded that the achievements of technology are not neutral. The powerful influence of technological development has left human mind powerless and lacks ethical perspective and decision. Pope Francis claimed: "we stand naked and exposed in the face of our ever-increasing power, lacking the wherewithal to control it. We have certain superficial mechanisms, but we cannot claim to have a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint" (Francis, 2015).

Pope Francis proposed that human persons have to use their freedom to limit and direct technology by putting technology at the service of an healthier, more human, more social, more integral development (Francis, 2015). He strongly suggested: “we do need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and the great goals swept away by our unrestrained delusions of grandeur” (Francis, 2015).

On Humanizing Business and Good Governance

The last two chapters of the book are about the relevance of the encyclical, *Laudato Si*, to business and governance. The sixth chapter focused on the relevance of Pope Francis’s encyclical to humanizing business. Pope Francis mentioned several times that business plays a critical role in mitigating the impact of climate change to human lives and to societies. He repeatedly appealed for the business as well as the government to make a strong stand on implementing policies that will protect and preserve the natural environment. These policies entail modifications in current business practices that caused environmental deterioration. For Pope Francis, the negative impact of these business practices to the environment also has social costs. Business is also responsible for the social problems of exclusion, inequitable distribution of resources, unequal access to goods and services, and deterioration of quality of life. These environmental and social problems caused by business is caused by business’ desire to earn profit. In every project, business’ cost analysis is limited only to financial cost undermining the social and environmental costs.

Pope Francis acknowledged the contribution of business to progress and development (Francis, 2015). Business is responsible for producing wealth and providing improvement in societies. It is the source of income and prosperity. Business, on the other hand, has its own limitations. It contributes to the problems of contemporary societies. Business can be blamed for pollution “caused by toxic emissions” and to “inefficient structures, excessively wasteful of energy and water” (Francis, 2015). They are also responsible for the “privatization of certain spaces” that resulted to the restriction of “people’s access to places of particular beauty” (Francis, 2015). In other words, business is partly responsible for

social exclusion, inequitable distribution and consumption of resources and services (Francis, 2015).

Global inequality exists because of the commercial domination of the highly developed countries to developing countries. This global inequality led to the situation which Pope Francis called as ecological debt: “commercial imbalances with effects on the environment, and the disproportionate use of natural resources by certain countries over long periods of time” (Francis, 2015). It is a reality that the commercial activities and requirements of highly developed countries caused the exploitation and deterioration of natural resources in developing countries. In the guise of investments and job creation, rich countries exploited the natural resources of poor countries in order to fuel their highly industrialized economies. The worst is, rich countries would export their finished products to poor countries, the sources of their raw materials, at high costs.

Pope Francis took note that poor countries do not only received products from rich countries. Rich countries would also “export solid waste and toxic liquids to developing countries” (Francis, 2015). Companies from rich countries would not only exploit the natural resources of poor countries. They are also the causes of pollution and destruction of biosphere of developing countries (Francis, 2015). What they have done to poor countries, i.e. pollution and destruction of biosphere, are problems that they do not want to happen in their home countries. Poor countries are left without assistance from rich countries. They do not have the “new models for reducing environmental impact because they lack the wherewithal to develop the necessary processes and to cover their costs” (Francis, 2015).

Business does not only cause environmental degradation. It also caused the emergence of social problems. One of the social problems caused by business is social exclusion. There are billions of people who are poor, majority of the planet’s population. These poor, Pope Francis claimed, are only discussed in international political and economic conferences; and at the end of the day, they remain at the bottom of the society (Francis, 2015). Pope Francis blamed this situation to the lack of contact with the poor’s problems. The “professionals, opinion makers, communications media and centres of power” who talked about the poor are living in affluent urban areas and they are far removed from the poor

(Francis, 2015). Pope Francis pointed out that they “live and reason from the comfortable position of a high level of development and a quality of life well beyond the reach of the majority of the world’s population” (Francis, 2015). This physical and geographical distance between the business elite and the poor “can lead to a numbing of conscience and to tendentious analyses which neglect parts of reality” (Francis, 2015). Given this situation, Pope Francis explained that environmental problem and social problem are integrated. In his own words, a true ecological approach always becomes a social approach and the questions of justice should always be integrated in debates on the environment (Francis, 2015).

Business has integrated technology in order to increase productivity and gain more profit. The result of the integration of technology in the workplace is the displacement of the human workers. That is why Pope Francis appeals for the protection of the workers. He reminds everyone that the vocation of the human person is to work (Francis, 2015). Work is a “necessity, part of the meaning of life on earth, a path to growth, human development and personal fulfillment” (Francis, 2015). The replacement of human work, Pope Francis concluded, is detrimental to humanity (Francis, 2015). Limiting, or stopping, investment on human resources is bad business. That is why Pope Francis appealed for the promotion of an “economy which favours productive diversity and business creativity” in order to “continue providing employment” (Francis, 2015). Business should not forget that its purpose is not only to gain profit but to serve the common good by creating jobs.

Business does not only use technology to increase productivity. It also used technology to experiment on the production of genetically modified products. In this context, Pope Francis again gave a strong reminder that the “experimentation on animals is morally acceptable only ‘if it remains within reasonable limits and contributes to caring for or saving human lives’” (Francis, 2015). This type of experimentation should always respect the integrity of creation (Francis, 2015). Citing his predecessor, St. John Paul II, Pope Francis mentioned that scientific and technological progress has its own benefits particularly in the areas of agriculture and industry (Francis, 2015). However, this application also has its ethical and social consequences such as the indiscriminate genetic manipulation and the concentration of productive land in the hands of a few owners (Francis, 2015). Because of the genetic modification of agricultural and poultry products, small producers disappeared and

withdrew from direct production. The introduction of genetically modified products also destroyed the complex network of ecosystems, diminished the diversity of production and affected regional economies (Francis, 2015).

Business should not be separated from ethics because such can result to social and environmental problems as described in the previous discussions. Ethics reminds business that its purpose is not solely to gain profit but also to do what is good for the benefit the human person, the society, and the environment. It should not sacrifice what is good for the human person, for the society, and the environment for the sake of profit. Business should realize that it has a moral debt to the people and society in general because, these are the ones who patronize their products and services. Without people and society, business will not thrive and prosper. More so, business cannot produce goods and services without the natural resources provided by the environment. Business, therefore, has moral debt to the people, society and environment. It is imperative for business to take care of them by doing what is good and right for the people, society, and environment.

Ethics provides the principles on what is good or right. These principles primarily guide human person's decisions and actions to his fellow human and other creatures. In *Laudato Si*, Pope Francis discusses principles taken from the Catholic Social Teachings that are relevant to business ethics. These principles can be used by business leaders and executives in their decisions as well as actions.

One of the important themes of the encyclical, *Laudato Si*, is governance. Pope Francis did not only provide theological and moral discourses on the care for the environment. He also laid down governance framework as well as policy directions to solve the problem of climate change.

Pope Francis proposed that the problem of climate change cannot be resolved by one powerful nation alone or by one international organization. Interdependence of nations is an essential step in solving the problem. Nations must come together as one world with common understanding and common plan. They must arrive at consensus on how they will comfort and resolve the problem (Francis, 2015). In arriving at common understanding and plan as well as consensus, dialogue is very

important. It is dialogue that could result to concrete policy decisions and actions like “planning a sustainable and diversified agriculture, developing renewable and less polluting forms of energy, encouraging a more efficient use of energy, promoting a better management of marine and forest resources, and ensuring universal access to drinking water” (Francis, 2015).

In the recent decades, there were considerable debates and variety of committed and generous civic responses on the problem of climate change. However, Pope Francis lamented that government as well as business are slow to react considering the urgency of the problem. He praised the efforts of civil society in pushing the climate change issue to be in the agenda of international bodies (Francis, 2015). Civil society organizations launched campaigns for the public to be aware of the problem and its impending danger. They provided the public facts and arguments that would lead to finding solutions to the problem.

Pope Francis, therefore, made an appeal to governments to come up with “meaningful and effective global agreements” on resolving the problem (Francis, 2015). Governments must also formulate and implement “enforceable international agreements” and “global regulatory norms” that will “impose obligations and prevent unacceptable actions” (Francis, 2015). Organizing world summits on environment participated by governments and international bodies and organizations is not enough. Governments must work together to establish a system of global governance that will look after “global commons” (Francis, 2015). It is a system of governance that is characterized by a “stronger and more efficiently organized international institutions” (Francis, 2015). It is consist of “functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions” (Francis, 2015).

International agreements and global regulatory norms must be implemented by different governments. There must be a support from national and local governance to concretely implement international agreements and global regulatory norms. Governance at the national and local levels must concentrate on formulating and implementing policies that “lay down rules for admissible conduct in the light of the common good” (Francis, 2015). These levels of governance must be based on “political and institutional frameworks” that “promote best practice,

stimulate creativity on seeking new solutions and encourage individual or group initiatives” (Francis, 2015).

In national and local governance, leaders and decision-makers must uphold “high principles and think of long-term good” that includes care for the environment, and not only respond to “electoral interest” (Francis, 2015). Pope Francis again underscored the critical role of civil society organizations in national and local governance because they put pressure on decision-makers and policy-makers in developing more rigorous environmental regulations, procedures and controls. Aside from civil society groups, Pope Francis also cited the role of local communities in local legislation. Local communities must support local legislation by coming up with agreement to implement local environmental policies (Francis, 2015). “Healthy politics,” for Pope Francis, is the environment that supports genuine environmental policy innovations. “Healthy politics” is the capability of “reforming and coordinating institutions, promoting best practices and overcoming undue pressure and bureaucratic inertia.” It is guided by goals and values, and based on “genuine profound humanism” (Francis, 2015).

The policies of national and local governance must focus on conserving energy, modifying consumption, developing an economy of waste disposal and recycling, protecting certain species as well as planning a diversified agriculture and the rotation of crops (Francis, 2015). The agricultural sector particularly in poorer areas must be improved and modernized “through investment in rural infrastructure, a better organization of local or national markets, systems of irrigation, and the development of techniques of sustainable agriculture” (Francis, 2015). National and local governance must formulate and implement policies that support and strengthen the establishment of “new forms of cooperation and community organization” that will defend the “interest of small producers and preserve local ecosystems from destruction” (Francis, 2015).

Decision-making is an essential aspect of governance. Good policies are products of deliberation and decision-making process. In the encyclical, Pope Francis laid down criteria or norms that can be observed in decision-making process. The first is impact assessment. Decision-making must be based on impact assessment to the environment of any policy proposals, business ventures and projects (Francis, 2015). The impact assessment must include the effects of the policy or project not only

to the environment, local economy and public safety but also to people's physical and mental health (Francis, 2015). Transparency and debate are the second set of norms that must be observed. The result of the impact assessment must be presented and discussed to the public particularly to the communities that would be affected (Francis, 2015). There must be a "free exchange of views" (Francis, 2015) that will be able to uncover the forms of corruption concealed by the stakeholders involved in the formulation of the policy or project. Thirdly, the different parties, both the governmental and non-governmental parties, must arrive at consensus on the different ways of resolving the problem (Francis, 2015). After sharing their views or ideas on the issue, they have to arrive at a common understanding and common path on dealing with the problem. Fourthly, the values of honesty, truth, and the common good must guide the stakeholders in their deliberations and decision-making (Francis, 2015). They must also decide by comparing the risks and benefits of the policy or project being proposed. It is emphasized that profit must not be the sole criterion in decision-making (Francis, 2015).

Pope Francis also proposed that governance and public policies have to address the problem of waste, the issue of water, the loss of biodiversity, the decline of the quality of human life and the breakdown of the society, and the issue of inequality.

Waste is one of the situations that are closely related to environmental issues. Governments are addressing the problem by regulating its sources such banning the use of plastic, introducing reuse and recycle of waste, and requiring local governments to have their own sanitary landfill. The Pontiff takes note that every year hundreds of millions of tons of non-biodegradable, highly toxic and radioactive wastes are generated by houses, businesses, construction and demolition sites as well as clinical, electronic and industrial sources (Francis, 2015). The problem of waste is not only linked to the reality that there are many sources of waste brought about by the competition in the market, industrialization and development. The problem of waste is also a result of a prevailing culture formed by the capitalism. This is the throwaway culture.

Throwaway culture reduces things to rubbish (Francis, 2015). The problem of waste related to throwaway culture calls for the adoption of a circular model of production capable of preserving resources for present

and future generations. It also calls for radical measures like use of non-renewable resources, moderate consumption, reusing and recycling that will counteract the throwaway culture (Francis, 2015). In other words, policy on solid waste management is not enough. It is also important to formulate and implement a policy that will counteract the throwaway culture. It is a policy that will influence the behavior of people when it comes to the excessive use and consumption of resources.

The second situation is the issue of water. One of the problems brought by climate change is the depletion of natural resources particularly fresh drinking water. Fresh drinking water is “indispensable for human life and for supporting terrestrial and aquatic ecosystem” (Francis, 2015). There are societies particularly poor societies that are experiencing serious problem on the quality of water (Francis, 2015). The depletion of water sources is caused by the “pollution produced in certain mining, farming and industrial activities, especially in countries lacking adequate regulation or controls” (Francis, 2015). Moreover, rivers, lakes and seas are polluted by detergents and chemical products and other forms of industrial waste (Francis, 2015).

Governments adopted a policy of privatization of water resources distribution making safe drinking water which is essential to human survival a commodity subject to the law of the market (Francis, 2015). This policy denied the poor access to safe drinking water. Safe drinking water now becomes an issue of social inequality as well as conflict between those who control it and those who do not have access to it. The issue of water therefore becomes a social issue. It becomes an issue of inequality. Hence, it is urgent for the political institutions to craft and implement policies that will resolve the environmental problems related to the issue of lack of safe drinking water. Political institutions must also formulate policies that will provide access to safe drinking water with lesser cost on the part of the private individuals particularly those who “have nots” in the society.

Loss of biodiversity is the third situation cited by Pope Francis that needs policy action on the part of the government authorities (Francis, 2015). Governments have to implement radical policies that will protect forests and woodlands that habitat of species and natural resources for food and for medicine. These are the resources needed by the current and by the future generations. Pope Francis stresses that “certain places need

greater protection because of their immense importance for the global ecosystem, or because they represent important water reserves and thus safeguard other forms of life” (Francis, 2015). Governments must also provide greater amount of funding for the conduct of research “aimed at understanding more fully the functioning of ecosystems and adequately analyzing the different variable associated with any significant modification of the environment” (Francis, 2015). Furthermore, studies must also be made on the effects of business activities and consumerism on soil, water and air as well as its impact on biodiversity (Francis, 2015).

Climate change has also caused the decline of quality of human life and the breakdown of society. Quality of living is deteriorating because of pollution, urban chaos, poor transportation, and noise (Francis, 2015). To address the problems of pollution and noise, businesses resorted to creating gated communities with artificial ecology and tranquility (Francis, 2015). Such resulted to inequality. Climate changed also forced people from the rural areas affected by drought to look for greener pasture in urban areas. This resulted to concentration of population in the urban areas that led to other problems like increased violence, drug trafficking, drug use, loss of identity, and social exclusion (Francis, 2015). These situations are problems that governments of different nations need to address.

The issue of inequality is not only experienced in the national level. It is also a global phenomenon. There is global inequality because “developing countries, where the most important reserves of the biosphere are found, continue to fuel the development of richer countries at the cost of their own present and future” (Francis, 2015). Developing countries are the ones who “cannot adopt to the new models for reducing environmental impact” because of lack of technical expertise and resources. That is why Pope Francis calls for providing greater attention to the “needs of the poor, the weak and the vulnerable” who are greatly affected by climate change as well as dominated by “more powerful interests” (Francis, 2015).

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Guidelines for Authors

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2. Articles must be submitted with a cover letter to the Editor-in-Chief at dedralin@sanbeda.edu.ph and to the Editorial Assistant at rsalapong@sanbeda.edu.ph.
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4. All references and/or content notes must be placed at the end of the text.
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