

# Philosophical understanding of Space from the Visayan notion of Kahimtang

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Date Received: October 14, 2018; Date Revised: January 21, 2019

Asia Pacific Journal of  
Multidisciplinary Research

Vol. 7 No.1, 42-51

February 2019

P-ISSN 2350-7756

E-ISSN 2350-8442

www.apjmr.com

CHED Recognized Journal

ASEAN Citation Index

**Abstract –** *Filipino Philosophy is on the process of developing a strong and unique foundation. Space, being an essential topic in philosophy, is the focus of this study using the perspective of the Filipino, particularly the Visayan. The study uses the hermeneutic phenomenology and key informant interview as its method of gathering data. This study finds out that kahimtang connotes a deep understanding that a person is situated in a particular space. Space for the Visayan is their lugar nga pinuy-anan and lugar nga trabahoan. Both kinds of lugar refers to the kahimtang a man has. If a person is living in a big and grandiose house, it is said that the person living in it is rich (adunahan). If the person is living in a small house built of light materials, it is said that the person is poor (kabus). Adunahan and kakabus are two kahimtang which are related to financial stability of a person. Furthermore, in the Visayas to say the least, the lugar sa gitrabaohan also tells what is the kahimtang of a person. If a person is working in a farm and is tilling the land, one would say, he/she is poor. If a person is working in an air-conditioned office, then, he/she is in a better kahimtang. Lugar is perceived to be maayo kon di-maayo (good or bad). The desirable place by the people is a good place to have better kahimtang on the other hand the non-desirable place will certainly lead to a bad kahimtang. This study might be used in teaching philosophy and in understanding the Visayan people.*

**Keywords –** *Kahimtang, Space, Lugar nga pinuy-anan, lugar nga trabaho-an.*

## INTRODUCTION

Space is one of the most important topic ever since the traceable beginning of philosophy. Filipino philosophy as a discipline is growing. Gripaldo (2008) mentioned that is an undeniable claim that there are Filipino philosophers but there are only few [1]. Most of them who engage in philosophy are just teachers or scholars of the field. They master a specific philosopher or they master a specific branch of philosophy. However, these teachers do not philosophize on their own. The project to build a strong foundation in Filipino philosophy has to seek answers in a Filipino way to the basic questions in philosophy. One of those questions is the question on space. This study would like to delve more into the Filipino understanding of space.

The early philosophers up to the post-modern thinkers, space and time was inevitably discussed. Lucretius believed that space is an infinite void which serves as a receptacle for bodies. While Plato's view on space is something of a receptacle also but he considered space as something part of the three kinds of being, the form, the sensible, and space which contains matter (Weyls, 2016) [2]. He considered space as something in between the form and the sensible because it is both eternal and ephemeral and both

material and formal. Aristotle perceives space to be dependent on the bodily motion like time. However, Newton offered a new point of view. He believed that space and time are independent of motion. Space is considered by him as absolute (Van Fraassen, 2013)[3]. Ibn alHaytham (cited by El-Bizri, 2010) claimed that space or al-makan (place) "imagined [postulated] void (khala' mutakhayyal) whose existence, as an invariable geometric entity, is secured in the imagination [4]." This kind of view somehow paved the way for the formation of the Cartesian space. Rene Descartes (Cited by Zepada, 2009) looked at space as always identical to matter and it is impossible for space to be empty [5]. This definition of space earned Descartes criticisms. He was accused of inconsistency because his idea of a vacuum is incompatible with his idea of extended substance. Also, he was accused of dogmatism for claiming that the other notions of space are inconceivable. E. Kant (1781) discussed significantly space and time in his critique of pure reason [6]. He said that space and time are not the product of our intuitions nor they subsist by themselves but rather they are a priori conditions in which our intuitions of the phenomena from the empirical world takes place. An article was made by Jonathan Duquette and K. Ramasubramanian (2010) which evaluates

space from the context of the eastern philosophy [7]. In this study, space in Rgveda is like a primeval openness where world extends and manifests. Later interpretations of the Veda like Brahmanas, Aranyakas, and Upanishads, space was interpreted as their concept of akasa which is interpreted in various ways. Akasa is interpreted as one of the elements, a kind of sound, something that contains all bodies, eternal like Brahman, or something that is created by a more fundamental being.

Though Filipinos identify our understanding of space with the east, there is no contextualized philosophical discussion among the Filipinos. Bearing this in mind, the researcher would like to explore the Filipino understanding of space and discuss it thoroughly in this paper. In this sense, the understanding of space will be contextualized in the Philippine setting. Fernandez and Villaluz (2017) cited the Department of Education to contextualize teaching by teaching matters with their own or related experience [8]. This regionalized understanding of space can be integrated in the classroom discussion of philosophy which will give relevance and interest to the field.

The researcher would like to contextualize the discussion of space from the context of the Visayan understanding of *kahimtang*. *Kahimtang* is used by the Cebuano and the waray-waray speaking people. The Visayan has a deep understanding of *kahimtang* which includes the idea of space. *Kahimtang* being a Visayan and Filipino will indubitably lead the researcher into the Filipino understanding of space.

### **OBJECTIVES OF THE STUDY**

This study aims to contribute to the development of Filipino philosophy in establishing a grounded Visayan philosophy. Filipino philosophy is a very young discipline which needs nurturing. By building a Visayan philosophy, the researcher will be able to contribute to the whole Filipino philosophy. This study also is an answer to the call of regionalization of teaching materials. The researcher hopes that this study be used in the discussion of space so as to contextualize the understanding of the students. And finally, the researcher aims to touch the deepest condition of the Filipino by making them aware of their present state through a philosophic discussion of their very own *kahimtang*.

### **MATERIALS AND METHODS**

The researcher used the Key Informant Interview (KII) as a tool in gathering data. Quoting K. Kumar

(1989), “key informant interviews involve interviewing a select group of individuals who are likely to provide needed information, ideas, and insights on a particular subject [9].” KII can be made through phone or face to face interview. This method has been chosen by the researcher because it will better facilitate the gathering of data, especially that Visayas is a very big place. Hermeneutic phenomenology was used as a framework in the KII. Hermeneutic Phenomenology, according to Laverty (2003), “is concerned with the life world or human experience as it is lived. The focus is toward illuminating details and seemingly trivial aspects within experience that may be taken for granted in our lives, with a goal of creating meaning and achieving a sense of understanding [10].” Using KII as tool for gathering of data, the researcher also anchored the KII into Hermeneutic phenomenology to really understand the meaning of the word from the peoples lived experiences. Hermeneutic phenomenology is the method used by Heidegger in his project to understand being as it appears there is a need to use interpretation[11]. With this method, the researcher’s bias is not totally eradicated but used in the process. 6 people was be interviewed from the Cebuano speaking people and 4 from the Waray-waray speaking people. Purposive sampling was used in determining the respondents. In this case, the respondents deemed appropriate by the researcher are those who are at the age of at least 40. This is because the researcher believes that those people have more experience in life. Furthermore their understanding of the word *kahimtang* is more profound because of their experience.

The researcher used the dialect in the interview as a medium of communication. The researcher believes that there is no better way to understand take out the concept of space and time embedded in the term *kahimtang* than to let the interviewees speak their own dialect. In addition, the best way to describe their very own experiences and feelings is to use the term they are very familiar with.

The researcher asked permission from the interviewee to record the conversation to help him in gathering the information needed and use it to develop the study. After the researcher has gathered the necessary data, he will use thematic analysis. Thematic analysis uses the method of reading, re-reading and reflective writing to identify themes which are essential to the understanding of the word *kahimtang*. After the thematic analysis and the researcher discussed the outcome of the discussion for them

## RESULTS AND DISCUSSION

*Kahimtang* is understood by the Visayan in a very wide perspective. They believe that *kahimtang* is everything given by God that set our direction and make our status of being man. There are three components to this understanding, that is *hatag sa Gino* (God-given), *latid sa kinabuhi* (Line/direction to take), *ug stado sa pagkatawo* (State of being man). These basic understanding of Kahimtang lead to the notion that *kahimtang* is space. This is evident from the statements made by the respondents. Space could be understood in different ways for a Visayan. One of the common translations of space is *lugar*. *Lugar* is commonly understood as geographical space. However it is also used to refer to non-geographical space. The Visayan understood *kahimtang* as *lugar sa panginabuhian* (place of work) and *lugar nga pinuy-anan* (Home).

### KAHIMTANG AS LUGAR NGA PINUY-ANAN (GIN-UUKYAN)

One of the understanding of the Visayan of *kahimtang* is *lugar nga pinuy-anan*. This theme is taken from the terms Waray-waray terms libong, namumutangan, Gin-ukyan, balay, pamilya and

kalibutan and Cebuano terms pamilya, namulat, kalibutan, pinuy-anan and balay. This is elaborated in Table 1.

The Waray used the term Libong to describe the environment surrounding their house. For them, their job is just located within their vicinity which offers a better kahimtang for they do not have to go far from home just to earn money for their family. A bigger space in their vicinity is better so that it can be used to plant whatever is necessary for their daily needs. Namumutangan is used by the Waray to describe a place where a person or thing is located. For them, it is necessary that the place where they are located is safe and sustainable. Safety is important so that after the farmers were working all day, they will not worry for their safety while they rest. Furthermore, it is better if the place where they are located is in itself abundant in resources where they can find food and earn money to sustain their daily needs. Gin-ukyan is the beloved place where they stayed for long years. This can be the house where they earned unforgettable memories over the years or just a simple shaded space that they call home. The Waray has a strong sentiment on the place where they were living for years.

**Table 1. *lugar nga gin-ukyan* as expressed in the Waray-waray terms *libong*, *namumutangan*, *Gin-ukyan*, *balay*, *pamilya* and *kalibutan*.**

Respondent	Transcript	Code	Meaning
Res. 4	“An problema la an akon pakabuhi kay dinihi ha libong waray naman panginabuhi kay waray naman sanggotan kay waray naman lubi.”	Libong	The surroundings of a house or a backyard.
Res. 4	“Parte an akon lugar, an namumutangan it ak balay ok.”	Namumutangan	A geographical location of a thing.
Res. 1	“It ak kahimtang, kun hain ak naukoy. Ha Fisherman Village ha san Jose, aadto man ako naukoy”	Gin-ukyan	A place where someone is living.
Res. 2	“It lugar kasi importante ito ha kahimtang. kay pareho ha akon yana tak lugar na bag-o pa ako dida ha akon gin-ukyan, medyo observe la anay, tapos kita kita.”		
Res. 4	“it lugar na gintutukdan han ak balay ok kay mamay kadugay ko na dinihi more than 30 years na ako didi aanhi la gihap imi na balay.”	Balay	A residential building or a house.
Res. 3	“Kay diri pwede na ikaw la usa an magsikap para maging maupay an im kahimtang. Pareho yana na nagkababoy ako agi han ginhataq haak na baboy ngan naka balay ako agi han cash for work.”		
Res. 2	“Tapos nagbabag-o gihap an akon kahimtang pag tikang ako ha balay tapos makadi ako ha eskwelahan.”		
Res. 4	“Dako la na ak pasalamat kay siring ko pa an Gino na bulig gihap parte an am pamilya nakaka uro-incomay, danay waray naman.”	Pamilya	A small group of people related by blood. It is usually composed of a mother, father and children.
Res. 3	“Agi gihap it bulig han ak mga kapamilya. Ngan nagpakabuhi gihap ak maguti.”		
Res. 1	“oo, panahon hit mga anak na magkaususa hit pamilya.”		
Res. 4	“Aw oo waray ak magpili hini na ak kabutangan. Waray ak magpili kon di nasiring ako Gino okay ginbutang mo man ako didi han bawbaw han kalibutan buligi ako.”	Kalibutan	It is the physical world where humanity lives.

They would always feel better and comfortable whenever they are in their own abode. It is the formal building where a person is living. A *balay* for the poor is made of light materials while for the rich are made of concrete materials. Regardless of what the house is built, a waray always seeks to be in his place rather than somebody else's.

Respondent 1, a waray respondent and security guard at St. Mary's Academy of Palo, described kahimtang as *lugar* when he said, "It ak kahimtang, kun hain ak naukoy. Ha Fisherman Village ha San Jose, aadto man ako naukoy. Maupay man liwat it ak kahimtang didto (my kahimtang is where I live. I live at fisherman's village in San Jose and I have a good kahimtang there.)" And when asked if *kahimtang* points out to where a person lives, His response was "Oo (yes)".

Respondent 2, a teacher, described his kahimtang as a father, husband, and a teacher. He said:

*"It lugar kasi importante ito ha kahimtang. Kay pareha ha akon yana tak lugar na bag-o pa ako dida ha akon gin-ukyan, medyo observe la anay, tapos kita kita."*

(*Lugar* is important to *kahimtang*. Take me as an example, since I am new to the place where I live, I have to observe at first.)

For a teacher, his *kahimtang* is very much linked to his place which he conceived to be the place where he is living. Since he is just new to the place, he is trying to be comfortable with his place at first. He has to observe to study the kind of people he is with in his *lugar*.

Respondent 3, a widow, has a similar idea of kahimtang as a *lugar* na gin-ukyan. She described how *lugar* has become essentially connected to kahimtang by saying:

*"Depende it kahimtang ha lugar kay kon ano it lugar naapektuhan man it im kahimtang. Maupay ini it sugad dindi ha aton, dindi hini na lugar kay kon baga pananglitan babaha ngan uuran diri naduduro kay diri man barahaan. Kun baga tagsirak baga maupay gihap it kahimtang, baga diri naduduruhan."*

(*Kahimtang* depends on *lugar* because it affects *kahimtang*. It is good here in our place because we are safe from flood. Furthermore, we are not affected by too much heat.)

*Maupay nga kahimtang* (good kahimtang) for Marcelina is *maupay na lugar* (good space). A *maupay nga lugar* for her is an elevated place so that it will not be affected by flood and not easily affected by drought. Palo is an area prone to flooding. That is the reason why

she mentioned about flood. The interview was conducted on a rainy season. It was when there were frequent flooding experienced in the area.

Respondent 4, a fisherman, refers space as his *lugar nga gin-ukyan*. He said:

*Parte an akon lugar, an namumutangan it ak balay ok. An problema la an akon pakabuhi kay dindi ha libong waray naman panginabuhi kay waray naman sanggotan kay waray naman lubi. It lugar na gintutudkan han ak balay ok kay mamay kadugay ko na dindi more than 30 years na ako didi aanhi la gihap ini na balay.*

(The place where my house is located is fine. However, there is no livelihood since the coconut trees were all destroyed. The place where my house is standing is fine, imagine I am here for more than 30 years.)

*Lugar* for him is his home. It is the place where his house has been standing on for 30 years. He would consider his place as good but the problem is that he has no means for a living. The coconut trees that he used to harvest for coconut wine were destroyed by the typhoon Yolanda. His idea of space used to be focused on his home. Now he has to find another space for a living.

Cebuanos, like any other Filipino, is very family oriented. Filipinos are known for their extended family ties. *Pamilya* for them are their places of abode. It is not so much for a concrete structure that built a family or an abode for them but the bond that holds the family members. In addition, since they consider their family as the place of abode, wherever their family is, there is their place. There is always a very strong connection between the Cebano and the place where he/she is born. The place where he/she opened her/his understanding becomes very significant for them. That is why the cebuanos always find themselves coming back after reaching a distance. Kalibutan is a home for the cebuanos. This is the place where humanity lives. Kalibutan is the world that was given by God to use and develop. Every raw material has been placed in the world to be used by man to improve their *kahimtang*. *Pinuy-anan* for the cebuanos is the place where they feel very comfortable with. It is the place where they grow and the place where they began to understand things. The cebuanos are also very attached to their *pinuy-anan*. They would always find themselves coming back to the place where they grow. Like the Waraynon, the Cebuanos consider their houses to be the place where their family is. *Balay* for the *pobre* is usually made of light materials while the *adunahan*'s

houses are made of concrete materials. Yet they would always find themselves comfortable whenever they are in their respective houses regardless of what is made of.

Respondent 7, a coconut wine producer, claims that kahimtang is our *pamuyo* (way of life) and so he considered space to be the place where he live. He said, when asked why he thinks that *lugar* has an effect to kahimtang, “*Ngano nga dili man lage nga ang gipuy-an nimo kalikasan man, environment.*” His claim delve wider to include imong *gipu-an* (place where you live) as *kahimtang*. He stresses that kahimtang is related to where one lives. He said “*Ngano man nga diha man ka namulat. Diha ka natawo. Koneksyon jud na. Mao nay gitawag nila home sweet home. Ganahan jud ka sa imong imong pinuy-anan* (Because it is where you were when you opened your eyes when you were born. You will surely love your home.”) That is why he defined one’s kahimtang as *lugar*: “*Ang lugar kanang komportable ka. Mao nang mouli jud ta sa atong balay.*” Your own house is a place of comfort even how, where and what it is made of. For a Cebuano the saying applies “*bisan ug asa paka muabot, mouli jud gihapon ka* (wherever you may be, you will always go back home).” Aside from being comfortable, a place for him must be *malinawon* (peaceful). For this he would say:

*Usa ka mag balay, suma sa mga katiguwangan, naa pay ilang pamanihiin. Usa ka motagdok ug balay, mokuha ka ug yuta didto sa imong tagdukan. Higdaan nimo. Mao toy unlan nimo us aka gabii. Malinawon gani imong pagtulog, way disturb maayo na balayan. Unlanan nimo na ining ka gabii. Malinawon imong katog. Wa bay disturb. Lami ug anha ka mag bay kay malinawon injong pagpujo.*

(For you to find out if the place where you build your house is good, get a little soil from where you will build your house and sleep with it. If your sleep is peaceful then proceed with building your house.)

This old practice might be kind of ridiculous in this scientific age but it speaks about their desire to have a *malinawon nga lugar* (peaceful space).

Respondent 9, a Cebuano farmer and housewife also identified her kahimtang in relation to her *lugar nga gipuy-an* This is very evident when she recalled the very first time she realized that she has *kahimtang*.

“*Aw kami hinoon niadtong didto pa me sa Libagon, kalisod lisod jud me. Magunsa man ng lubi nga kada-upat ra baja na kabuwan koprason. Niagi jud me ug gutom. Adtong panahona nakaingon ko nga arang lisura ning kahimtanga. Murag 6 anyos ko naka sud-*

*ong nako nga arang lisura ang among kahimtang. Labi na sa nganhi-nganhi na pud sila’s nanay edad nako ug 17 tingali. Bijaan ra mi didto, ako si nay sima. Agi man me ug gutom. Manghanjo mi ug pagkaon sa among ijaan pero wa mi tagae. Arang daghana isda, ting mangko man to, mao ray among pagkaon ug way luto. Abanti ra mi ug higup sa sabaw. Agi jud mi ug arang lisura namo.”*

(When we were still in Libagon, we were in a very difficult situation. What can a coconut farm do when it can be harvested only after four months? When I was about 6 years old, I already saw that we were in a very difficult situation. Much more when I reached 17, my parents were starting to travel here, and they left us without food. We would ask from our aunts but they would not give us anything. It is good that there were a lot of fish to cook. We just eat without rice.

She would refer to her kahimtang before as *lisod* (difficult). It was the time when her *lugar nga gipuy-an* (Home) was in *Libagon*. Libagon is a town in the province of Southern Leyte. The town is situated near the sea and its coverage reached the mountainous part. The people in the town mostly depend on farming and fishing. She consider Libagon to be a *lisod nga kahimtang* because she experienced a very difficult situation. She experienced having nothing to eat in a day but fish. Rice is the staple food for the Filipino. When she experienced eating without rice, it was like almost not eating at all. She said:

“*Wa gajod kay mag-unsa man ng lubi ra unja tulo ngadto sa upat ka bulan usa lug-i-a. ja barato pa pud kaajo ag kopras. Mangaon ra gani mi sauna ug kot mura na sija ug ubi pero mutobo ra ni. Mao nay among ihumol sa dagat unja ibuwad napod. Unja bangoron. Ajo hon jud ug kuan kay aron di ka mahubog. Gikaloy-an man pud sa Ginoor nga pag ngari-ngari na namo sugod na ug pananom. Gitambagan pa gani mi nga sa imong baol tanomi ug singapor o karlang bas a palibot para ug mahurot na ag kamote nay makuha. Niagi jud mi ug kalisod sa didto pame sa libagon.*

(We have nothing since the coconut fruits can be harvested only after four months. And the copra buying was so low. For that reason, we were forced to eat “*kot*” instead. It is like an ube but just grows as a wild plant. We would meticulously process it to remove the toxins in it. We were so blessed that when we were starting to come here, we started to plant balanghoy, karlang, and kamote. We really went through a difficult situation in Libagon)

Her *gipuy-an* did not provide her with opportunities that could help alleviate her *kahimtang*. Yet that was

the first time she realized that she is a person of *kahimtang* and she was in Libagon. That was why they were forced to change their *gipuy-an*.

Respondent 6, a Cebuano respondent and farmer, has a different perspective because of her experience. Both respondents 6 and 9 presently live at Mahayag, a part of the town of St. Bernard. When for Respondent 9, coming to Mahayag is a blessing, Respondent 6's experience is different. She said:

*Ang lugar nga ahong gipuy-an maoy naghatac naho ug kakabos ug kalisod tungod sa walay maayong paghatag ug maajong panginabuhi. Maong makaapekto sa ahong kinabuhi kay minus ug abot ug ani. Mao ng nakaapekto sa kinabuhi ang lugar.*

(The place where where I live is one of the reasons of my poverty because there is no livelihood. The land produces less harvest so it affects my life.)

For her, the place where she lives is one of the reasons why she is poor because it does not provide a better means of living. Her life is affected because of the little harvest she has. *Kahimtang* for her is specifically being poor or rich. And she describes her place as one of the factors why she has a poor *kahimtang*. She firmly believes that a good space affects life because it can give a better produce. She said, "Pagtan-aw jud naho nga nakaapekto sa ahong kinabuhi nga dili maajo ang ang lugar nga gipuy-an kay kuwang man sa ug paghatag sa abot." In this sense,

**Table 2. Kahimtang as Lugar nga gipuy-an as expressed in the Cebuano terms Pamilya, namulat, kalibutan, pinuy-anan and balay.**

Respondent	Transcript	Code	Meaning
Res. 9 Res. 8 Res. 10 Res. 5	"Pasalamat k okay maajo man ug kahimtang sa ahong pamilya." "Pilmero lisod jud. Tungod nga mao pay pagbuo sa pamilya." "Ug ngano man pud ag uban molarga man ug manila, tungod kay ang ijang kahimtang dili kontento para sa ilang pamilya." "Unja nagkinahanglan ka ug development sa imong kaugalingon labi na sa imong pamilya."	Pamilya	A small group of people related by blood. It is usually composed of a mother, father and children.
Res. 7	"Ngano man nga diha man ka namulat. Diha ka natawo. Koneksyon jud na. Mao nay gitawag na home sweet home."	Namulat	The place where one opened his/her eyes or consciousness for the first time.
Res. 7 Res. 9 Res. 8 Res. 10 Res. 5	"Oo, mao nay subayon nimo. Naa na gajod na, us aka natawo ning kalibutana." "So kay gihatagan naman ta sa kahimtang kinahanglan nga ato nalang ning puy-an. Mintras naa pata sa kalibutan." "Oo mao nay panahon. Ug unsay imong tuyo dinihi sa kalibutan." "O kay di man ta makaka-on. Kay wa man siguro puy nagpakatawo sa kalibutan dili sija motrabaho?" "Suma sa ahong pag-analisa ug panghuna-huna, ang kalibutan gihimo sa ginoo nga maayo kaayo, itsogud. Gibutang niya ang tawo aron makahimo ug dugang development sa kalibutan nga gimugna sa Dios."	Kalibutan	It is the world where humanity lives.
Pinuy-anan	Diha ka natawo. Koneksyon jud na. Mao nay gitawag nila home sweet home. Ganahan jud ka sa imong pinuy-anan."	Pinuy-anan	The place where the person is living.
Balay	"Usa ka mag balay, suma sa mga katiguwangan, naa pay ilang pamahiin. Us aka motagdok ug balay, mokuha ka ug yuta didto sa imong tagdukan."	Balay	A residential building or a house.

*maayong lugar* for her is the one that produces plenty of harvest. On the other hand, *dili maayo nga lugar* is the one that does not produce plenty. She described it when she said, "Oo apil pud kay kuwang ug kuan sa juta. Naay mananom dili na mo unod kay umaw na.mao na makaapekto pud sa lugar (lacks mineral to produce good harvest) kay sahi man sa lugar nga tambok ang juta kay daghan man ug maharvest sa tempung ting ani (soil that is rich in mineral and can produce a bountiful harvest)."

Respondent 5, a farmer, speaks of the same *kahimtang* as *lugar* in a different tone. He starts with *kalibutan* as *lugar nga gipuy-an sa tawo*. He said "As I analyze it, God made the world perfectly and put man on it to develop it further. That is why God made man stewards to maintain and make it better. In addition, the situation of the world depends on the situation, work, and ambition of man because everything has been given. The materials were given by God: so it depends on man what his *kahimtang* will become, what he envisioned to be his *kahimtang*, and what he will be.

The Cebuano and the Waraynon have the same understanding of space. They understand space as a place they call home. Space is where they are born and where they rest comfortably. *Lugar nga gipuy-an* also describes the kind of *kahimtang* a person lives. The house of a person is used to judge his/her *kahimtang*. likewise, the progress of the place where one lives is a basis to judge his/her *kahimtang*.

### **KAHIMTANG AS LUGAR NGA GITRABAHOAN**

*Lugar nga trabahoan* is sometimes confused with the lugar nga *gipuy-an* for the Visayan. This is because the Visayan would usually live in a place near the place of work. However, as the years goes by and the communities were established, the land where the community is situated becomes insufficient for the needs of the growing community. For that reason the Visayan started to find other places where they can cultivate land or where job opportunities are available aside from their *pinuy-anan*. So the Visayan developed a different notion of *lugar* as *trabahoan*. This understanding of space is conceptualized by the terms Waray-waray terms *trabaho*, *pakabuhi*, *skwelahan*, *sangotan* and *harayo* and Cebuano terms *umahan*, *panginabuhi-an*, *juta*, and *sangotan*, elaborated in table 2.

For the Waraynons, their *kahimtang* in relation to space can be seen in their work. Their workplace signifies an independent *kahimtang* from their family. For them, their *kahimtang* in the workplace is different from their *kahimtang* at home. Opportunities provide a chance for the Waray people to find their means of living. They believe that wherever the opportunities knock, they have to grab it even though it means that they will be afar from their own home. Sometimes they have to be away from their families just to find a place where they can earn money. For those who are working in school, it is where their *kahimtang* resides. Since it is where his job opportunity opened, he accepted his *kahimtang* in school. For a coconut wine maker before, *Sanggotan* or coconut trees give them the essence of their *kahimtang*. Because of their sanggotan, they were able to provide the needs of their family. Sometimes, our work demands a longer distance from our own homes. For the waraynons, they describe their *kahimtang* in relation to space as *harayo* or afar because they still have to go to other town for their work. For them, it is somehow uneasy but they are left with no choice for it is the only available place where they can work.

Respondent 1, a security guard, was asked further, does it mean your *kahimtang* is you work place too? His response was “*An pagpakabuhi. Aadi man it ak trabaho ha SMAP* (my work and it is in SMAP.)” His *kahimtang* was his location. His particular space in the world. He further said “*It Fisherman Village aadto it ak balay, aadto it ak gin-uukyan. Katima, it SMAP aadi it ak trabaho.*” For him those were his *lugar*. He has a separate concept of space in relation to work and in relation to home. His *pakabuhi* is in St. Mary’s

Academy where he worked and he valued his work as his *kahimtang*.

Respondent 2, a waray respondent and a teacher, described his *kahimtang* to be a father, husband, and a teacher. He said:

*Tapos nag babag-o gihap an akon kahimtang pag tikang ako ha balay tapos makadi ako ha eskwelahan. Kon malipayon ako ha balay pag-abot didi ha school naguguol ako pag nagpipinasaway na an mga estudyante. Pero mayda man liwat mga panahon na diri ak naguguol ha school.*

(My *kahimtang* changes as I come to school from home. If I am happy at home, I become stressed when I reach school because of the stubborn students. However, there are also occasions when I feel good in school.)

He described his *lugar* in two different places. His workplace and his home. He finds his workplace a stressful place than his home. *Lugar*, then, is basic to understand *kahimtang*. For a teacher, his *kahimtang* changes when his *lugar* changes.

Respondent 3, a widow, confused *trabahoan* and *gipuy-an* in these words:

*Depende it kahimtang ha lugar kay kon ano it lugar naapektohan man it im kahimtang. Maupay ini it sugad dinihi ha aton, dinihi hini na lugar kay kon baga pananglitan babaha ngan uuran diri naduduro kay diri man barahaan. Kun baga tagsirak baga maupay gihap it kahimtang, baga diri naduduruhan.*

(*Kahimtang* depends on *lugar* because it affects *kahimtang*. It is good here in our place because we are safe from flood. Furthermore, we are not affected by too much heat.)

Since she is a widow and her children are all grown-ups, she just have to work to get what is enough for her daily needs. She does not have to go far to acquire a lot of money. Whatever she plants in her backyard is already enough for her.

Respondent 4, on the other hand, had mentioned that his life was so much affected by the typhoon Yolanda to the extent that it separated his *trabahoan* and *pinuy-anan*.

*Han akon pagkalkula an lugar nakaka-apekto gihapon maguti kay pereho han una an ak pakabuhi didi la han ak libong, yana naharayo ako pamiling para magpakabuhi, para maka income ako. Mamay napakadto ako pa ha dagat para maka-income. Diri pareho han una na didi la nakakakwarta na ako.*

(Based on my calculations, *lugar* can affect *kahimtang*. base from my experience before my source of income was just on my surroundings. However, after

the typhoon, I have to go to a distant place to have an income.)

When before he had a single idea between *pinuy-anan* and *trabahoan*, right now it's different. The place where he is living cannot produce enough resources to sustain his daily needs and it is necessary for him to search a source of income from a distance.

The Cebuanos have the same idea of space with the Waraynon. Since most of the interviewees are farmers they refer *lugar* lugar to be *umahan*. They saw a strong tie between *kahimtang* and *umanhan* since the place were one work tells what kind of *kahimtang* the person lives. As farmers working in their respective *umahan* they consider themselves poor or just above being poor. *Panginabuhian* is used by the Cebuano to refer to the kind of work they do for a living. Usually they work in the *umahan* or *sangotan*. The kind of work they have tells about their understanding of space. They refer their space to be the place where they are working. Further, their work becomes their *kahimtang* too. Example: a person working in the *umahan* is a *magguma* which is his/her *kahimtang*. Juta refers to the soil that these farmers use to plant vegetables or rootcrops. These whole area of land is their *umahan*. The land they toil is their concept of space and it greatly affect one's *kahimtang*. One of the livelihoods that the visayan has is *panangot*. They get juice from the coconut trees to be made wine or vinegar. *Sangotan* is an idea of space for the *mananangot* because it is where they work to earn money and sustain their daily needs.

Respondent 7 holds the same idea of *lugar sa gitrabaho-an*. Work is almost an interchangeable idea with space for him because when asked if every *kahimtang* is willed by God, he replied:

*Mao nay ahong prensepyo jud. Ija jud ng hatag naho. Mao man nay imong gihatag naho ginoo nga trabaho ubani jud ko. Panangot man lage maoy ahong trabaho sauna 17 ka puno. Ampo ko pilmero nga saka lage, lord, mao man ni imong gihatag naho nga trabaho, ubani jud ko aron di ko madisgrasya kay uwan, hangin, ngit-ngit, gabie. Basta makasangpit nako sa ginoo wa nay paigong dan na, wa nay spot-spot. Di na ko mahadlok paakon ug has. Wa na jud koy kahadlok bisan ug gamay.*

(This is my principle in life. He was the one who gave me this. Since this is the kind of work you gave me, please be with me. Coconut-wine maker (*Pananggot*) is my work. I climb 17 coconut trees every day to get wine. I always pray before I climb, my Lord, since this is the kind of work you gave me, please protect me from danger of rain, wind, darkness, and

night. After I invoke his help, the darkness of the way does not bother me anymore. I don't even fear of snake. I don't fear anything at all).

The place where the 17 trees of coconut were located were his space and *kahimtang*. Those trees were his sources of income and a means for living. It almost defined his *kahimtang*. This was very different from his idea of *pinuy-anan* that is peaceful and comfortable. *Trabahoan* for him was full of danger. Thanks to the help of God that he is always safe.

Respondent 9 recalled how her *kahimtang* was affected by the kind of *panginabuhi* they have. Their main source of income was their coconut farm, which she described as insufficient to sustain their daily needs. She said, "What could it do, when those coconuts could only be harvested after four months." Coconut fruits were harvested usually every four months to be made into "copra". Copra sales had always been the problem of the coconut farmers in the Philippines, even until today. Copra is bought in a low price. But since, the copra producers have no other source of income, they are forced to sell the copra in a low price. That is also the reason why they migrated to Mahayag where they are presently living. Good thing is that when she migrated to Mahayag she found resources that made her *kahimtang* better.

*Sa dindi nako kay nakita man naho nga pwede diay maningkamot para mabag-o ang atong kahimtang. Abante ug pananom mga duma. Wa may basak me. Diha man pu'y mohata ug humay. Labi na ug makakuha to's imong tatay ug baboy ihas, tagaan me ug humay tags aka taro. Mao to among lubok-lubokon. Malipay naman lamang pud mi niadto. Pero ug duma anrang daghana namong duma lage hinanom to si tatay oi.*

(When I settled here, I realized that I can work hard to change my situation. I planted a lot of root-crops. Though we don't have rice-field, we have a lot of root-crops. Thanks to those who has given rice to us especially when my father was able to catch a wild pig.)

Mahayag has become a land of promise for her. It has become her *pinuy-anan* and her *trabahoan* because of the opportunities that she found in the place. She migrated to be near his *trabahoan*. That is why both idea of *lugar* is almost similar for her.

Respondent 6 has a different perspective from respondent 9 because of her experience. They both live in Mahayag, a part of the town of St. Bernarnd. For respondent 9, coming to Mahayag is a blessing, respondent 6 experience, on the other hand, is different. She said:

*Ang lugar nga ahong gipuy-an maoy naghatag naho ug kakabos ug kalisod tungod sa walay maayong paghatag ug maajong panginabuhi. Maong makaapekto sa ahong kinabuhi kay minus ug abot ug ani. Mao ng nakaapekto sa kinabuhi ang lugar.*

(The place where I stay is one of the reason why I am poor because it produces a few harvest.)

For her, the place where she lives is one of the reasons why she is poor. According to her, it does not provide a better means of living. Her life was affected because of the little harvest she has. *Kahimtang* for Respondent 6 is specifically being poor or rich. And she described her place as one of the factors why she has a poor *kahimtang*. She firmly believes that a good space affects life because it can give a better produce. She said, “*Pagtan-aw jud naho nga nakaapekto sa ahong kinabuhi nga dili maajo ang lugar nga gipuy-an kay kuwang man sa ug paghatag sa abot.*” In this sense, *maayong lugar* for her is the one that produces plenty of harvest. On the other hand, *dili maayo nga lugar* is the one that does not produce plenty. She described it when she said, “*Oo apil pud kay kuwang ug kuan sa juta. Naay mananom dili na mo unod kay umaw na. mao na makaapekto pud sa lugar* (lacks mineral to produce good harvest) *kay sahi man sa lugar nga tambok ang juta kay daghan man ug maharvest sa tempong ting ani* (soil that is rich in mineral and can produce a bountiful harvest).”

Respondent 5 speaks of the same *kahimtang* as *lugar* in a different tone. He starts with *kalibutan* as *lugar nga gipuy-an sa tawo*. He said “As I analyze it, God made the world perfectly and puts man on it to develop it further. That is why God made man stewards to maintain it and make it better. In addition, the situation of the world depends on the situation, work, and ambition of man because everything has been given. The materials have been given by God: so it depends on man what his *kahimtang* will become, what he envisions to be his *kahimtang*, and what he will be.” Work and ambition are significant in maintaining and making the world a better place. Upon saying this, he is saying that the world is also the *lugar sa panginabuhi-an*, though in a more complicated sense. The *panginabuhi sa tawo*, in his perspective, is geared towards nurture and nature. He said “*Gihatag bitaw na sa ginoo aron pagdevelop ug kita pud maugmad. Ang tawo maugmad pud diha sa sitwasyon sa kina-iya. Kay kinahanglan ta masayod nga ang ato pud nga kalibutan nagkinahanglan ni, naa may sistema sa kalibutan, Kay ang kalibutan nay natural nga kina-iya* (The world was given to develop and for us to be nurtured. Man will be

nurtured in nature. Because we have to know that the world is operating naturally.)” *Panginabuhi sa tawo* was seen by respondent 5 as something that develops and nurtures the gift of being man. It is more than to sustain his life. It is more than to accumulate wealth. It is more than to find comfort. Work is something that makes a person more human. People exercise their humanity when they work. Work also ends up to the development of the world. Of course, part of the development of the human person is to have a comfortable life. He would say to this as dependent on the effort and work of man. He would say “*Nag agad ra sa ahong paglihok ang ahong pagkaon. Ngano maglisod man ta sa pagkaon nga naa man trabaho-an. Galing kay ug dili lage ta motrabaho unsaon man pagkakaon? Di man ta kakaplag ug dili ta mangita.* (My food and sustenance is dependent on how I work. Why would food become a problem to me when there is a place to work? However, if I will not work, I cannot eat. I cannot find unless I seek.)”

## **CONCLUSION AND RECOMMENDATION**

Based on the discussion above, the researcher finds out that *kahimtang* is a concept of space because *kahimtang* involves a geographical space which the Visayan people called *lugar*. From the perspective of *kahimtang*, space is seen by the Visayan as geographical space. Furthermore, their idea of space (*lugar*) are *lugar nga gitrabaho-an* and *lugar ng gipuy-an*. *Lugar nga gipuy-an* is the place where they live while *lugar sa panginabuhian* is the place where they make a living (source of income).

The phenomenological and existential experience of the Visayan on their respective *kahimtang* led them to understand it as *lugar nga pinuy-anan* and *lugar nga trabahoan*. *Kahimtang* connotes a deep understanding that a person is situated in a particular space. Space as it appears and as experienced by the Visayan is their *lugar nga pinuy-anan* and *lugar nga trabahoan*.

All kinds of *lugar* are characterized into *maayo nga lugar* and *di-maayo nga lugar*. *Maayo nga lugar*, in relation to *Lugar nga gipuy-an*, are those which makes man comfortable. It is described as *diri barahaan* (safe from flood), *kilala mo it siringan* (neighbor), *malinawon* (peaceful), developed world, *daghan ug oportunidad* (lots of opportunity), *diri naliliwat* (stable home), and *mayda panginabuhi-an* (source of income). *Di maayo nga gipuy-an* are those that makes man uncomfortable. On the other hand, *maayo nga lugar panginabuhian* are considered as *dili umaw* (good soil), *Daghan ug ani* (good harvest), *mag-ugmad sa tawo*

(nurture's man), way bagyo (good weather), *damo isda* (lot of fish), Diri nababahaan (safe from flood), and waray sarawayon (no stubborn). Di maayo nga trabahoan are the opposite. . What is desired by the people is a good place to have better *kahimtang*.

The researcher recommends that this Visayan understanding of space be used in the academic discussions and teachings to contextualize. Classroom discussion would be meaningful if these understanding of space is used since they can relate.

## APPENDIX

### GUIDE QUESTIONS FOR KII

1. What is your understanding of the word *Kahimtang*?
2. What is your present *kahimtang* right now?
3. Is there a connection between your present condition and location to your *kahimtang*?
4. How will you describe your condition and location?
5. What is your own understanding of Space?
6. Is there any connection between your *kahimtang* and your present time?
7. Is your *kahimtang* permanent or temporary?
8. What is your understanding of time?
9. Is your *kahimtang* dependent on time?
10. What will you choose “wait for the right time to change your *kahimtang* or everytime is the right time to change your *kahimtang*?
11. Did you choose your *kahimtang* or not?

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