

Concept Analysis of *Kalinaw* among Cebuano Speakers Using *Kawakita Jiro* Method

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Abstract

The way people think and perceive things significantly affects their view of the world and their behavior towards it. To gain a deeper understanding of how they construct and interpret meanings, it is imperative to examine how people build and associate a particular concept. In this study, the researchers delved into people's perception and understanding of the concept of *Kalinaw* which is a *Cebuano* term associated with the English word peace. Responses of 100 conveniently selected participants from a researcher-made questionnaire were listed, tallied, and ranked. Moreover, the researchers utilized Kawakita Jiro (KJ) Analysis as framework to determine relationships of coded items by sorting and clustering based on their relatedness, similarities, and connection to construct themes and sub-themes. Results show that *kalinaw* is understood as 1) internal, external, relational, and spiritual manifestations, 2) internal and external state of being, and 3) natural, social, self, spatial, temporal, and situational context. This suggests that people's concept of *kalinaw* is relative to the varying areas or contexts and is constructed by the combination of multiple social factors at the individual, social, spiritual, political, environmental, and cultural levels.

Keywords: *Cebuano speakers, Kalinaw, Kawakita Jiro (KJ) Analysis, Manifestation, State of being, Context*

1. INTRODUCTION

An exploration of an individual's way of thinking and perception provides salient information about their behavior and disposition. The understanding we get from these data help us construct a valid position as to how certain things work for them. Particularly, their perception towards a particular concept establishes groundwork of analysis to create better relationships among others. Many studies were conducted to study people, their behavior, way of thinking and doing things, and their languages. These are all seeking to further build a thorough understanding of all systems that affect man's perspective, perception, and understanding of the world on the whole.

In this study, the *Cebuano* word *kalinaw* was chosen. The word *kalinaw* is a combination of two morphemes. These are the prefix *ka* which means a state of being and the root word *linaw* that means clear or still. Moreover, as defined in Wolff's Dictionary of *Cebuano Visayan* (2012), *linaw* refers to the state of being calm, free of

agitation, or at peace or harmony. It is characterized by the lack of violent conflict and the freedom from fear of violence. It is also viewed as a process of creating a more peaceful world, or of manifesting the latent true nature of humanity (Restoration of Human Rights (ROHR) Zimbabwe, n.d.). This Cebuano word is unsurprisingly common with its wide scope. Commonly understood as the absence of hostility, *kalinaw* also suggests the existence of healthy or newly healed interpersonal relationships, prosperity in matters of social or economic welfare, the establishment of equality, and a working political order that serves the true interests of all.

The pursuit of *kalinaw* can be deemed universal. The concern of humankind for this can be assessed by taking into account the fact that all religions, all religious scriptures, and several religious ceremonies are committed to its attainment, and all these advocate the elimination of violence, crimes, injustice, and war. Hence, great efforts, adjustments, laws, and ordinances are done and created just to achieve *kalinaw* in the Philippines especially the Bisayans and Mindanaoans who experienced wars against the rebels, disastrous calamities that took many lives, and other sources of distress. They keep on striving to attain justice, equality, fairness, and peace. *Kalinaw* Mindanao Movement, Inc (KMMI), for one, is a children's youth, and citizen's advocacy organization for peacebuilding concentrated mainly on interfaith dialogue and a culture of peace. This is only one among the many peace organizations still existing and operating at the moment.

Another project of school integration was organized by PhilRights for the advocacy of *kalinaw*. Activities undertaken reinforced the importance of human rights and peace education integration into the school curriculum and the crucial role of teachers and school administrators in implementing it. PhilRights is continuing to lobby the DepEd to strengthen human rights and peace education integration into the public secondary school curriculum (Simbulan & Rhoda Viajar, 2007).

On a larger scale, the popular concept of *kalinaw* or peace has issues. Particularly, it is the concept of *kalinaw* being viewed as "not war" or "not conflict". People exposed to wars or conflict significantly have this view particularly those who experience the infamous wars in Southern Philippines. In their respective studies, Reardon (1988), Hall (1984) and, Darnton (1973) suggest a relationship between peace definitions and peace action. According to them, peace definitions or concepts are the basis on which we decide how to make peace. If one defines peace as not war, then he or she would attempt to make peace by attempting to eliminate war or at least mitigate its severity. On the other hand, if one defined peace as inner harmony, he or she would meditate as much as possible to make peace. The point is that concepts or definitions of peace are the basis for peacemaking. What one does to achieve peace depends on how one images, defines, or conceptualizes peace. If our present peace efforts are in danger of catastrophic failure then our concepts may need revision. This could also be true with Filipinos and *Cebuano* speakers, in particular, who should divert their understanding and concept of *kalinaw* that is away from any thought of war, violence, or conflict. But indeed, it has been proven difficult to define. Perhaps because it has rhetorical uses for political leaders who benefit from the ambiguity of the term and also, there are socially constructed cultural differences in peace concepts (Rinehart, 2005).

In the Philippines, there are several words that are used to clothe people's desire for *kalinaw*, harmony, and happiness. This study then attempts to examine *kalinaw*, the Cebuano equivalent of peace, and how its speakers interpret it to gain a deeper understanding of the concept.

Moreover, *kalinaw* refers not only being at peace but something that is still and steady. This has always been high frequency word especially for those who aspire and strive to attain it in every aspect of their lives. As this has a number of meanings, this study was able to examine the respondents' perspective and understanding of the concept. On the whole, this study provides information on the definition, usage, concept, and dimensions of *kalinaw* as used by its native speakers.

2. METHODOLOGY

This study used a qualitative approach to provide insights on *Cebuano*'s perception and understanding of the concept *Kalinaw*. An online survey was carried out using researcher-made questionnaire to elicit responses for word-association and contextual use through wh- and other open-ended questions. The questionnaire with the title "*Paggama ug Kahibalo sa Konsepto sa Kalinaw*" (Building Understanding on the Concept of "Kalinaw") only used *Cebuano* language in eliciting responses from 100 conveniently selected participants from the different sectors of society. Some of them were government workers, OFW, engineers, researcher, Customer Service Representative, OIC-Dean, Veterinarian, Nurse, but many were students and teachers.

Moreover, with the study being exploratory descriptive research, the researchers first did a descriptive analysis of data by listing all items, counting their frequencies, and ranking them based on frequency count. The *Kawakita Jiro (KJ) Analysis* was used to know the relationships of the items by sorting and grouping or clustering them based on their relatedness, similarities, and connection. In this method of analysis, dominant items were considered and further analyzed.

Main themes were identified and were used to guide further analysis and categorization. After grouping the items, categories and themes were then established. Through this method, the researchers were able to come up with a map showing the distances of data based on their meanings, relatedness or connection, and their frequency count.

3. RESULTS AND DISCUSSIONS

There were dominant items found in the responses of selected participants. Ranking these items revealed the dominance of the first two items *walay kagubot* (absence of chaos) and *kahapsay* (orderly) which were respectively mentioned by 69% and 53% of the respondents. The table below shows the top ten items with their frequency count and rank.

3.1. Kalinaw as Manifestation

One of the main themes that arose based on data gathered was *kalinaw* as a *manifestation*. This involved events, actions, or objects that clearly show or embody something. This could also be a public display of emotion or feeling, or something theoretical made real. Its usage has spread to include all aspects of life. Furthermore, it is viewed as a process of creating a more peaceful world, or of manifesting the latent true nature of humanity, where that peaceful world or latent nature are ideal states or goals. The actual attainment of the goal or the existence of the goal is taken as a matter of faith, or transcendent experience. However, the process of creation is seen as more immediately important. (Rinehart, 2005)

As what data further showed, *kalinaw* is primarily viewed as *internal*, *external*, *relational*, and *spiritual* manifestations. This means that *kalinaw* could be felt: *internally* or within the individual, *externally* which is existing or occurring outside or around the person, *spiritually* which relates to a person's spirit, religious beliefs, and other sacred matters, and in relating with others or *relational*.

3.1.1. Kalinaw as External Manifestation

Based on the responses, *kalinaw* is manifested externally. This involved external circumstances or aspects that are taken to exist independently of a perceiving mind. For the respondents, *kalinaw* is primarily manifested externally when there is an absence of chaos or *walay kagubot* (69%), *Walay away* or absence of rifts or fights (5%), *walay saba* or absence of any noise (2%), and other external circumstances such as *no violence*, *resulta sa buhat sa tao*, *walay kaaway*, *sabotan ang mga problima*, and *pinansyal nga kagawasan*. This concept of *kalinaw* is deemed universal as one study stated that an absence of dissension, violence, or war is one of the most popular views of peace as it is also found in the New Testament (Rummel, 1981).

Some argue that peace is also opposed to violence, particularly among pacifists. This involves war, but it also includes violent activities that aren't usually considered or legally recognized as war. On the other hand, many people believe that peace refers primarily to human relations that are free of personal, organized, or communal violence. Those who oppose the idea of peace in favor of violence or conflict of peace to violence or war usually see peace as an absence of such behavior (Rummel, 1981). This is also true with Cebuano speakers' view. When asked when they usually use *kalinaw*, 9% answered *kung naay problema* or when there is a problem and 18% mentioned *kung naay gubot* or when there is chaos when asked where they would use it. Both answers were at the top rank in the list of responses. This just shows that people view peace in a curative tendency as they assumed that there is already an existent problem or trouble that has to be eradicated. The currently conventional definition of *kalinaw* as the absence of chaos, violence, or war treats peace as a void, a non-existent (Rummel, 1981). The phrasing of the problem is the primary determinant of the concept of peace in this scheme. Take this sentence given by one of the respondents, "*Ang kalinaw nga pulong ang kasagaran litokon sa mga tao nga nangayo niini ilabi na sa panahon nga gubot ug sipok na kaayo ang pag huna-huna*" (The word *kalinaw* is what is usually

uttered by people who desire for it in times of chaos or distress.) The solution, like the principal characters in the solution, derives logically from the problem. As a result of the combination of problem, solution, and principle actors, modalities of social control and roles of collaboration emerge (Rinehart, 2005).

3.1.2. Kalinaw as Relational Manifestation

Furthermore, peace is idealistic in the sense that, like other aspects of social reality, it is built and sustained by social processes (Berger and Luckmann, 1966) and can be changed through the same processes. According to the respondents, *kalinaw* is achieved when there are *pagsinabtanay* or understanding (29%), *pagkahiusa* or unity (14%), *paghinigugmaay* or loving each other (12%), *pagtinabangay* or helping each other (5%), and others such as *panagdait* or fellowship, *makatabang sa mga tawo* or helping other people, *maayo na relasyon*, and *maayong komunikasyon sa usag usa* or having good communication with each other. The best level at which to begin peacemaking is considered as cultivating peace, with which one can subsequently interact with others more peacefully (Rinehart, 2005). *Kalinaw* is more the product of interactional patterns. Considering some sentences from the respondents, “*anaay kalinaw kung kita nagkasinabtanay*”, “*maangkon ang kalinaw kung kita nakahatag og kalipay sa uban*”, and “*anaa ang kalinaw kung kita nakatabang sa mga nanginahanglan*”, *kalinaw* is achieved when people understand each other, bring joy and happiness to others, and help the ones who are needy.

3.1.3. Kalinaw as Internal Manifestation

Another manifestation according to the respondents are circumstances that are inward or happening within the person. Internal manifestations are circumstances that an individual experiences. Data suggested that *kalinaw* is attained when there is an absence of problem or *walay problema* (15%), *walay gikabalakhan* or no worries (3%), *walay kahadlok* or no fear (3%), *walay disturbo* or no disturbance (2%), *walay pag-antos* or no suffering (2%), and others such as *walay insecurities* or no insecurities (2%), *dili maka huna-huna ug dautan* or can't think of anything foolish and *gaan ang paminaw* or light feeling. It could be observed that the responses were still curative or as to how Galtung named it, negative peace. Here, the respondents looked at the conflict in situations first and aspired to eradicate them to attain *kalinaw*. Rummel (1981) laid down a deeper sense of problem or conflict. He explained that conflict is a broad term that refers to a power balance that can include not just aggressive or antagonistic balancing, but also intellectual or negotiation conflict. The conceptual focus is on peace at the level of antagonistic conflict, whether violent or not (Rummel, 1981).

This manifestation has been supported by the top-ranked response of the respondents when asked when they usually use *kalinaw*. Instead of giving a temporal response, most of the respondents answered *kung naay problema* or when there is a problem which is a situation in itself. Hence, a concept of attaining *kalinaw* is established by eradicating internal conflicts, troubles, or problems, freeing oneself from the effects of stress and problems, while embodying some values instead.

3.1.4. Kabtang or Values

According to the respondents, people should possess values such as *gugma* or love (12%), *respeto* or respect (5%), and *disiplina* or discipline (3%) to attain an internal manifestation of *kalinaw*. Peace is also treated as a real thing in other conceptualizations, such as virtue, values, harmony, or integration (Rummel, 1981).

3.1.5. Kalinaw as Spiritual Manifestation

Kalinaw as a spiritual manifestation according to the respondents, involves *Ginoo* or God (5%), *Jesus Christ* (3%), *pulong sa Ginoo* or God's word (3%), *pag-ampo* or prayer (2%), and others such as *gugma sa Ginoo* or God's love, *pagsalig sa Ginoo* or trust in God, *pagpuyo nga may kahadlok sa atong Ginoo* (living with fear to God), and *nakasentro ang kinabuhi sa Ginoo* (have God as the center of life). Based on the responses given, one apparent mark of being a Filipino was laid down as we faithfully trust and put our aspirations to God and Jesus Christ for Christians. As the Bible states that one of the fruits of the Spirit is peace along with love, joy, patience, faithfulness, and other virtues (Galatians 5:22-23; NIV). However, other people saw this as a problem because peace draws its meaning and features from a theory or framework. Peace is viewed differently by Christians, Hindus, Muslims, and Buddhists, as well as pacifists and internationalists (Rummel, 1981). Though this is not evident in this study as almost all of the respondents were Christians, this might be a problem in some cases.

Considering some sentences given by the respondents, "*Paminaw sa mga pulong sa diyos kay kini ang maghatag nato ug kalinaw*" (Listen to the word of God as it would give us peace), "*Kun mag alagad kita sa atong buhi nga Dyos nga mao si Jesus Christ mkabaton kita kinabuhing malinawon*" (If we would serve our living God who is Jesus Christ, we would attain peace), and "*Kung aduna kitay Ginoo sa atong kinabuhi, aduna usab kitay kalinaw*" (If we have God in our lives we would also have peace), it could be inferred that spiritual manifestation of *kalinaw* is so strong for the respondents as they equate peace with God and His word.

3.2. Kalinaw as a State of Being

Another lens of describing the concept of *kalinaw* is as a state of being. *Kalinaw* as a state of being is divided into two: internal and external. Internal state of being refers to a mental and spiritual condition of being at peace, with enough knowledge and insight to keep oneself strong amid conflict or stress, whereas external state of being refers to the outer state that surrounds the person. This could involve other people, environment, or society as a whole.

3.2.1. Kalinaw as Internal State of Being

Based on the respondents' answers, one is at a state of *kalinaw* when he or she is experiencing *kalipay* or happiness (29%), *kahilom* or quietness (20%), *kaharuhay* or convenience (8%), *kalmado* or calmness (8%), *malinawon* or peaceful (8%), *klaro* or clarity (4%), *maayung pagpuyo* or good living (4%), *contentment* (3%), *kahayahay* or ease (3%), *kasigurohan* or assurance (3%), *kaayohan* or welfare (2%), and others such as *kahayag*, *kalimpiyo sa kasingkasing*, and *enlightenment*. It could be observed that all

responses given were positive. Hence, respondents have a causative view of *kalinaw*. They believe that one is in a state of *kalinaw* when happy and calm, for instance. Furthermore, despite the existence of stressors, it refers to a chosen condition of psychological tranquillity. This is the state in which our minds work at their best and produce excellent results. Thus, pleasure, happiness, and satisfaction are commonly connected with mental tranquility (Inner peace, 2018). This state is also seen as concord, or harmony and tranquillity. In some cultures, this is considered a state of consciousness or enlightenment. Enlightenment is a state of completeness, of being "at one" with everything around you and hence at peace. As Buddha expressed it, enlightenment is not just the end of suffering, but also the end of the never-ending battle within and without, as well as the horrible enslavement to our minds' continual thinking (Newsletter, 2018). Tenzin Gyatso, the current and 14th Dalai Lama, emphasizes the importance of this state (Inner peace, 2018). As how one respondent put it, "*Kalinaw ang kinahanglan para sa mahapsay nga kaugmaon sa mga kabatan.onan*" (Peace is what we need to a bright future for our youth.)

3.2.2. Kalinaw as External State of Being

According to the respondents, *kalinaw* is the state of *kahapsay* or orderly (53%), *kamingaw* or silence (7%), and *limpyo* or clean (3%). In this state, *kalinaw* exists outside the individual or the relationship (individual to others/society); peace is more the product of social structures than of interactional patterns or subjective states. (Rinehart, 2005) But a different view, especially in the East, sees peace as harmony, tranquility, and concord among different sectors in the society (Rummel, 1981). As a result, it's characterized as a state of law or civil governance, a state of justice or goodness, and a state of power balance or equilibrium (Rummel, 1981).

3.2.3. Kalinaw According to Context

Kalinaw varies in time, place, and situation, according to data. This means that it takes diverse forms in different locations or circumstances and is caused by a complex interaction of economic, political, environmental, and cultural forces. The given contexts of *kalinaw* were *kinaiyahan* or nature which involves the living and nonliving beings and natural resources, social context or people relation, oneself or the person himself/herself, spatial or the space element, temporal or the time element, and situational or the event, happening or circumstance.

3.2.4. Kalinaw in Kinaiyahan or Natural Context

One context mentioned by the respondents is nature element or natural resources or landscapes such as *dagat* or sea (6%), *bukid* or mountains (3%), *hangin* or wind (2%), *panganod* or cloud (2%), and others such as *langit* (sky) and *lasang* (forest). One sentence given by one respondent, "*Naghatag ug kalinaw ang magtambay sa baybayon*" (Staying on the shore brings peace) tells that *kalinaw* is attained when one is one with nature. Nature, with all of its relaxing colors and soothing ambiance, is a great context to attain *kalinaw*. But aside from being a widely accepted symbol of tranquillity and harmony nature greatly plays a big part in the attainment of long-lasting *kalinaw*.

Long-term and comprehensive sustainability are commonly acknowledged as necessary for lasting peace. Natural resources and environmental challenges can contribute to violent conflict, according to environmental peacebuilding (Vogel, 2013). Furthermore, many academics and governments believe that natural resources will play an increasingly important role in a growing number of conflicts, with potentially serious implications for international, regional, and national peace and security (Peacebuilding, 2015). Hence, nature could be one great contributor to peace but could also be a source of distress. As some respondents mentioned “walay trahedy” or no tragedy aspiring to achieve *kalinaw* even with the threats of natural calamities.

3.2.5. Kalinaw in a Social Context

Many of the respondents associate *kalinaw* in a social context. Based on the items listed, *kalinaw* exists in the family or *pamilya* (6%), *simbahan* or church (4%), *balay* or house (2%), and *higala* or friends (2%). In addition to that, more than half mentioned *pari* or priest, 9% for pastors, and 13% for *ginikanan* or parents to have usually used the word *kalinaw* especially when they were at home and in church. When asked about who they remember of *kalinaw*, some top answers were *pamilya* (17%), *pari* (15%), and *ginikanan* (11%). This showed that *kalinaw* is mostly used and felt in social contexts particularly within the family and in church with priests, pastors or parents whom people usually look up to.

Kalinaw is a component of a complex social process with a well-defined nature; it is given meaning and substance in the context of conflict and collaboration. Rummel (1981) derived a definition of peace as a social contract from social field theory, starting with the belief that conflict is widespread and necessary in social life. He demonstrated how important social level or context is in identifying peace conceptions. Some conceptions begin with international ties, while others begin with interpersonal relationships, and yet others are somewhere in the between. It could be considered a social contract among people or groups involving these psychological and social realities. It is made up of the parties' expectations and their alignment with their mutual interests, capacities, and wills. To argue that peace exists, then, is that the parties' individual expectations, meanings, and values, as well as their social expressions, are causally and functionally integrated into a social contract. Peace on the surface of social relations, like an iceberg, is merely a small fraction of the broader structure (Rummel, 1981).

3.2.6. Kalinaw in the Individual (Self) Context

Kalinaw, according to some of the respondents, exists in *hunahuna* or mind (9%) and *pamuyo* or living. This happens in the sense that peace must first exist within the individual. At this level, an individual is seen as compounded basically of mind, body and spirit. Body through sex, intellect through communication, and spirit through communion, the composite individual evolves through a social dialectic in which each part is repeated. Relational exchange is required for reproduction. As a result, each aspect is a process of relational exchange (Rinehart, 2005). As a result, *Kalinaw* is a sociopsychological entity. It is both dispositional and apparent. It is comparable to

conflict in this regard. Conflict is manifested in certain patterns of behavior, just as it is in specific patterns of conduct (Rummel, 1981).

3.2.7. Kalinaw in Spatial Context

Kalinaw, based on data, also exists in varying spatial contexts. These contexts include *nasod* or country (3%), *kalibutan* or world (2%), and *lugar* or place (2%). This context is the widest in area or scope as it covers different individuals, people, and societies. Considering some sentences given by the respondents, “*Magmalipayun kita tungod kay naai kalinaw ang kalibutan*” (Let us celebrate for there is world peace), “*kaanindot sa kinabuhi kung ang kalinaw muhari sa tibuok kalibutan*” (how good life is if peace reigns over the world), “*Untag hatagan sa ginoo ug kalinaw ang atong kalibutan*”(Hope that God brings world peace), respondents were hopeful and some were optimistic that there is world peace for if there is world peace, everything follows smoothly. This is a manifestation of peaceful relations and social structures. Macquarrie demonstrates the significance of worldview in determining peace concepts. A worldview without a fundamental fear orientation leads to an integrative understanding of peace. Integrative in the sense that it incorporates the development of peaceful interpersonal relationships as well as the development of peaceful social institutions (Rinehart, 2005).

3.2.8. Kalinaw in Temporal Context

Kalinaw is also existent in relation to time. According to the respondents, *kalinaw* is existent during *kadlawon* or dawn and *pagsawop sa adlaw* or sunset. Aside from the fact that it is silent or quiet during these times of day, the rising and setting of the sun were great contributors for the respondents to have considered dawn and dusk to be peaceful. Another reason they have mentioned was tranquillity that is experienced upon seeing the pastel colors of sun rays.

3.2.9. Kalinaw in Situational Context

The last context mentioned by the respondents was situational. One response was *bata nga natulog* or a sleeping baby. Some reasoned that a baby sleeping looked so peaceful that they forget their problems. It could be the innocence and gentleness of the baby that was attributed to *kalinaw*. Another set of responses were given when respondents were asked when they usually use *kalinaw*. Top responses were “every time mag ampo”(everytime I pray), “kung musimba” (if I attend mass or church), “maghatag og tambag”(when giving a piece of advice), “naay ka gobot” (when there is chaos), “kung naa ko sa skwelahan” (when I’m in school), “Ug magkapundok mis akong mga barkada”(when I’m with my friends),”ug mag bible study”(when we do bible study), “kung samok na ang huna2x og kinabuhi” (my my mind and life is troubled), “heart to heart talk”, and “makigstorya sa mga kabataan”(when I talk to the youth). It could be observed that almost all of the respondents’ answers were situations instead of temporal responses. Therefore, it can be said that peace could not be fixed in time but depends on the context and the situation a person is in.

Hence, there is no specific time, place, and state or condition for *kalinaw* to exist. It is based on the situation, the internal and external factors that influence one's state. By being related to other concepts within a certain sense of reality, and by its relationship to notions or assumptions about violence, history, divine grace, and justice, *kalinaw* is bestowed with meaning. As a result, *kalinaw*, or Peace, is bound to a descriptive or explanatory view of our reality and one another (Rummel, 1981). While an abstract concept of peace can allude to empirical phenomena, it is not directly observable. Rather, it usually refers to a collection of empirical attributes or features, or it is reflected in behavioral patterns. Concepts like position, power, and ideology, for example, are abstracted from concrete occurrences or events or empirical features. Empirical concepts are frequently common-sense descriptions of immediate awareness, whereas abstract concepts provide a broad, theoretical knowledge of social reality. Although some social contracts are highly tangible and empirical, *kalinaw* as a social contract is an abstract idea for broad application. When we discuss implicit, or even subconscious, agreements containing tacit expectations, the abstraction involved becomes clearer. Furthermore, *kalinaw* is a mental condition associated with divinity and goodness. People must go deeper into those issues intellectually if we are to establish successful peace conceptions that serve as a foundation for successful peacemaking (Rinehart, 2005).

4. CONCLUSION

In its basic and original sense, *kalinaw* refers to the state of being at peace and is characterized by the absence of hostility. It also refers to the existence of healthy or newly healed intra- and inter-personal relationships within and among people in society or the society as a whole. Based on data gathered, the researchers were able to come up with the concept of *kalinaw* as a state of being (internal and external) that is manifested internally, externally, spiritually, and relationally among people through varying contexts such as natural (nature), social, personal (self), temporal, spatial, and situational. This means that *kalinaw* is manifested differently in various areas or contexts and is produced by the combination of multiple social factors at the individual, social, spiritual, political, environmental, and cultural levels. As it also turned out in the study, some people started with inner harmony that is preventive of any conflict but most of the respondents tend to have a curative view of *kalinaw* where they looked into the negative phenomena first then strived to achieve *kalinaw* by attempting to eliminate it or mitigate its severity. Here arose the issue on the relationship between its definition and its action. Buying the belief that concepts or definitions of peace are the basis for peacemaking, some concepts may need revision as what one does to achieve *kalinaw* in their place depends on how one images, defines, or conceptualizes it. This in turn implies that a range of actions are required if a comprehensive *kalinaw* or peace is to be achieved. Hence, there is a need to better understand others' views and perspectives in relation to culture and religion, how it is formed, how it affects us, and eventually how it operates in constructing our concepts.

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