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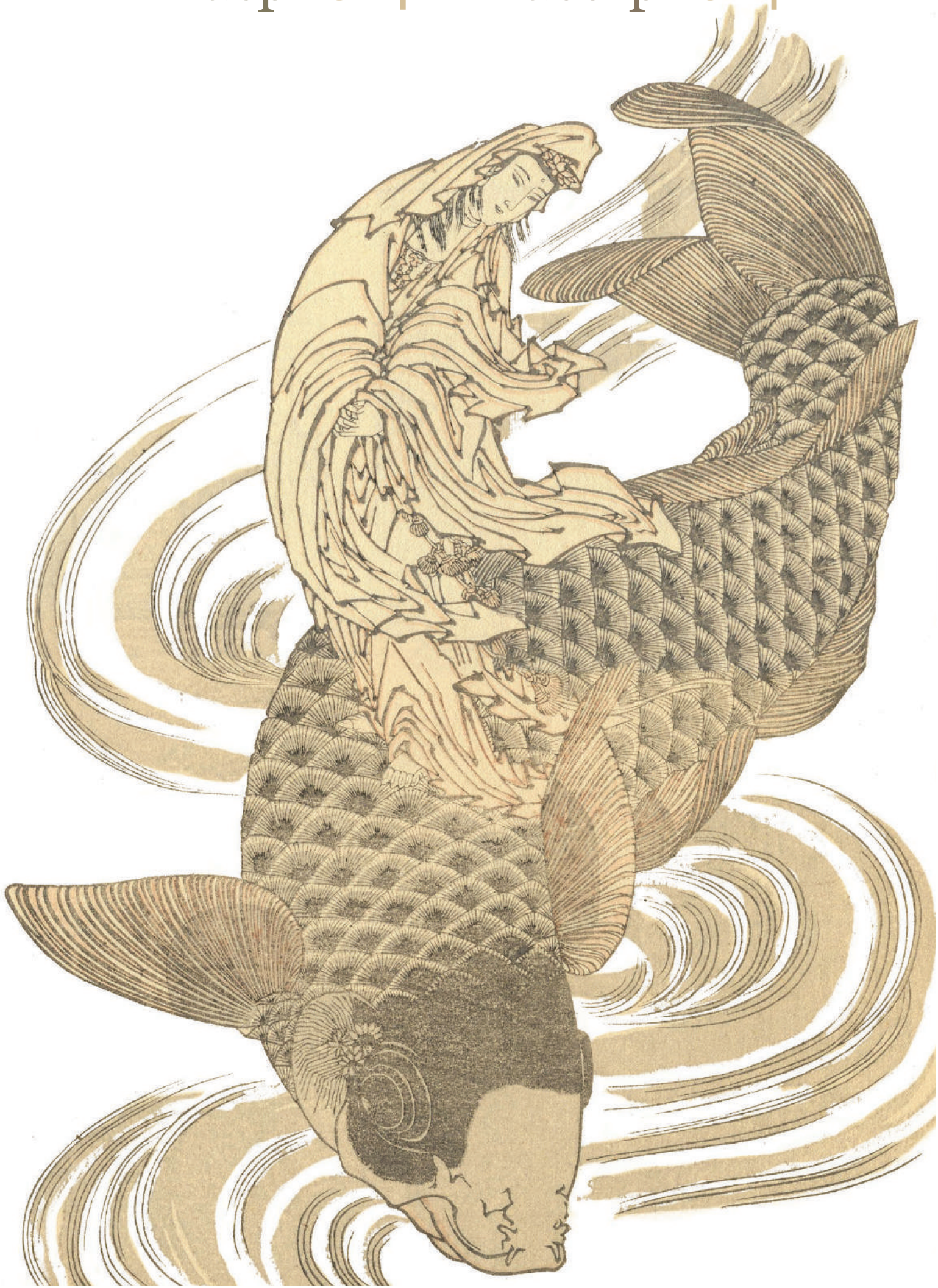


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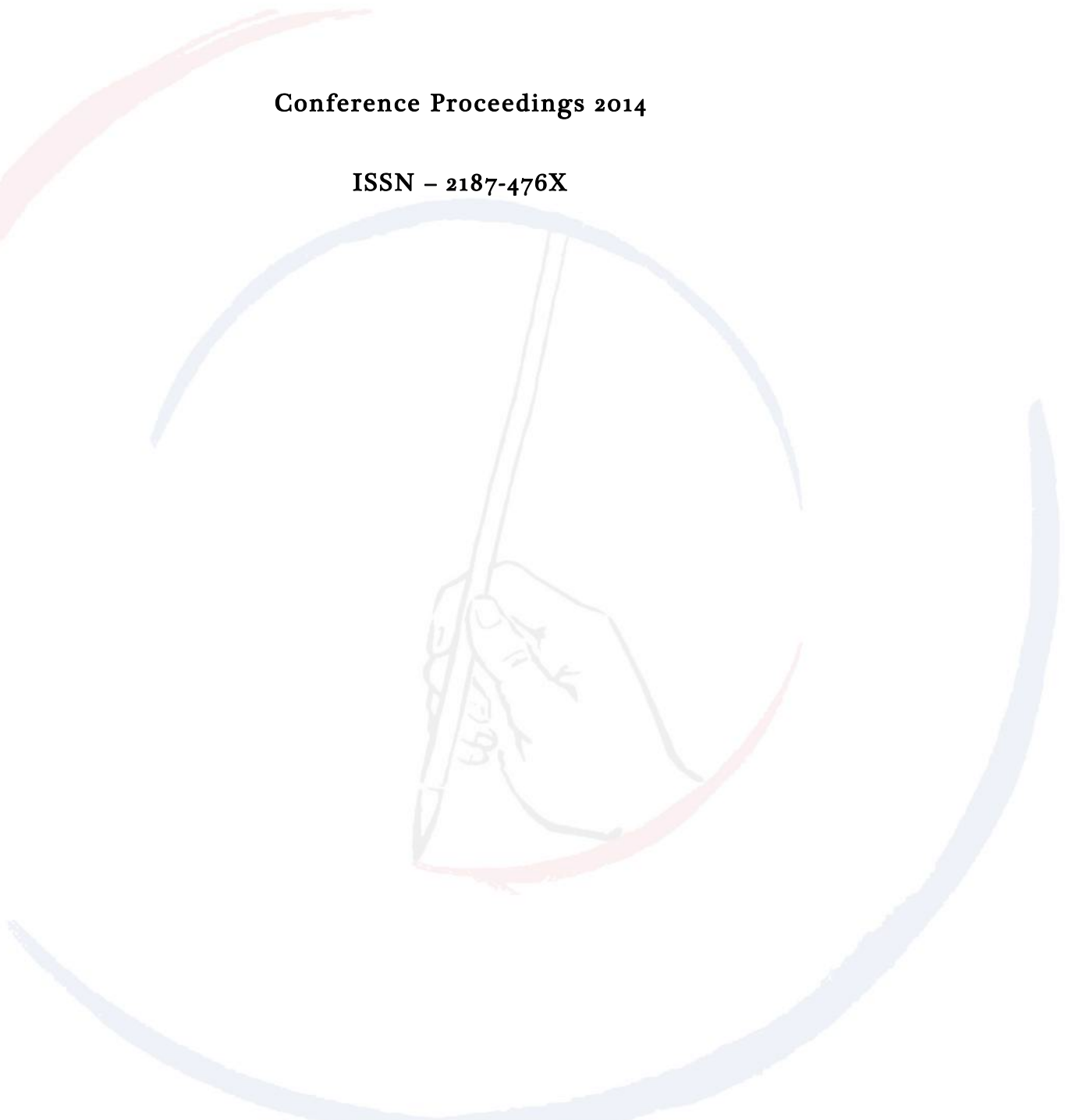
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***A Synthesis of Researches Conducted by Personnel of
Sirindhorn College of Public Health, Chonburi, Thailand during 2009-2011***

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Nareerut Pudpong, Sirindhorn College of Public Health, Thailand
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0006

Abstract

The purpose of this study was to analyze the situation of researches conducted by personal of Sirindhorn College of Public Health, Chonburi, under Praboromarajchanok Institute, Ministry of Public Health, Thailand and to summarize the knowledge extracted from those researches. This was done by examining the quality of all twenty four research reports completed during 2009-2011. Data were collected through both information and knowledge extract forms. The qualitative information was analyzed by using content analysis, while quantitative information was investigated by using frequency and percentage.

Results showed that most principle investigators were those who worked in Research Unit (29.17%), Most of the works were descriptive studies (62.50%), with internal financial supports more than outsides (66.6%), and with the funding of about 10,000 - 20,000 Baths/study (37.50%) The majority of study populations were public health personal and students (approximately 30%) within the Boromrajchanok Institute. Descriptive statistics were used for most studies, namely percentage (25.98%), most research reports were not published (41.67%). Only some of them (25.00%) were available both internal and external libraries. In addition, only half of the works had been using in accordance with their research purposes. When considering knowledge of the researches, 37.50% was the research about the institute, respectively. For the synthesis of knowledge from research to improve the quality of life of the elderly. The approach to enhance the quality of life. Synthesis of research, as is creating a network backbone to care for and support the elderly, promoting community and has the potential to take care of the elderly with the volunteerism, developing the potential of the family. Community care and support to older people in the community, to develop a better quality of life to improve the health of the elderly both in body and mind and promotes family, community or social network. Part in motivating exercise behavior in the elderly.

The results suggested that Sirindhorn College of Public Health, Chonburi should increase research studies in terms of the experimental designs, the use of more advanced statistics, and the research conducted outsides the institute (such as community research). In addition, the development of a research proposal for external financial supports should also be upgraded. This would lead to more knowledge extraction for actual using in a concrete way.

Keyword: Synthesis of research, knowledge extract, Quality of Life of Older Persons

Background and importance of the problem

Nowadays the elderly population in every country around the world was increasing. Many countries including Thailand had stepped into the elderly society (aging society) by the proportion of the elderly in Thailand had increased dramatically and continuously. Office for National Statistics indicated that Thailand was a provided in aging society since the year 2005, as Thailand had the proportion of the elderly population exceeded 10 percent of the population. By finding that the elderly of 10.4 percent in the uttered year increased to 10.5 and 10.7 percent in the year 2006 and 2007 respectively [1] due to the advancement of medical technology and public health yielded to greater population longevity Moreover, the family planning policy as well as the role of women in society effected most Thai women married later and had fewer children. When fertility rate or birth rate was less, but population longevity was greater, number of elderly people in society of Thailand was likely increasing. It was estimated that in about 20 years (Year 2030) the proportion of the elderly population in Thailand would be up to 25.12 percent, or about 1 in 4 of the total population of the country [2] .

Strengthening and improving the lives of the elderly population which tended more and more. Researchers had studied and developed the quality of life of older people continuously. For example, Arada Thirakiatkamjorn [6] had studied various factors related to the quality of life of the elderly in the municipality of Suthep, Muang district, Chiang Mai province. Results found that elevating the quality of life for the better should focus on the social and economic factors such as education, occupation, income stability, getting custody of their children, and participation in community activities, etc., which were similar to the findings of Wilaiporn Khamwong and colleagues [7] who studied related factors in the elderly in Nonthaburi province found that income and better education to make a better quality of life for the elderly. And suggestions that support for the elderly to participate in social activities such as the transmission of wisdom and experience to future generations would help promote self-esteem of the elderly. Improving the quality of life was important to consider the specific context of the community and participation of those involved, such as education, health status and quality of life in the Deep South of Thailand of Jiraporn Thongdee and colleagues [11] suggested that health promotion and quality of life for the elderly required the participation of all parties. We had to take into account the specific context of the community, particularly cultural, belief or doctrine that most senior people in the community adhered. In addition, success factors of quality of life of the elderly, another key was to create support networks or social activities together in strengthening of interest groups and the elderly. This would allow the work to improve the quality of life and sustainable continuous compounding, for example, Pranom Othakanon and colleagues [12] had developed a network centered on improving the quality of life in elderly model in Muang district, Phitsanulok province to provide a source of health information, knowledge sharing, and improving the quality of life of the elderly in the community thoroughly. These required the cooperation of many sectors, both public and private. As well as the strong involvement of the community with the study of Lakkhana Bhichonchaj and colleagues [13] had supported the concept of community participation that strengthening the urban society should create the community development process with the reinforcement of the knowledge and understanding in the context of the community ,and should build unity among the community to a force participation of the community, community leaders, community mainstays with the public consciousness and the collaboration of the good governance corporate. Hence, the quality life development of the elderly needed an integrated strategy to drive the needs to develop knowledge of the elderly in conjunction with the community development, community organizations, and networks in integrating driven [14].

In order to respond to change situations in the population of a country into the elderly society therefore, there should have explored the knowledge to improve the quality of life in the right line with social context of the city in Chonburi province, which was the main area of this study and practical training of the students of this college. Thus, the research unit of Sirindhorn College of Public Health, Chonburi had compiled researches related to the elderly of the college in the last 3 years (2009-2011) and carried them to the knowledge synthesis of the research process very methodically.

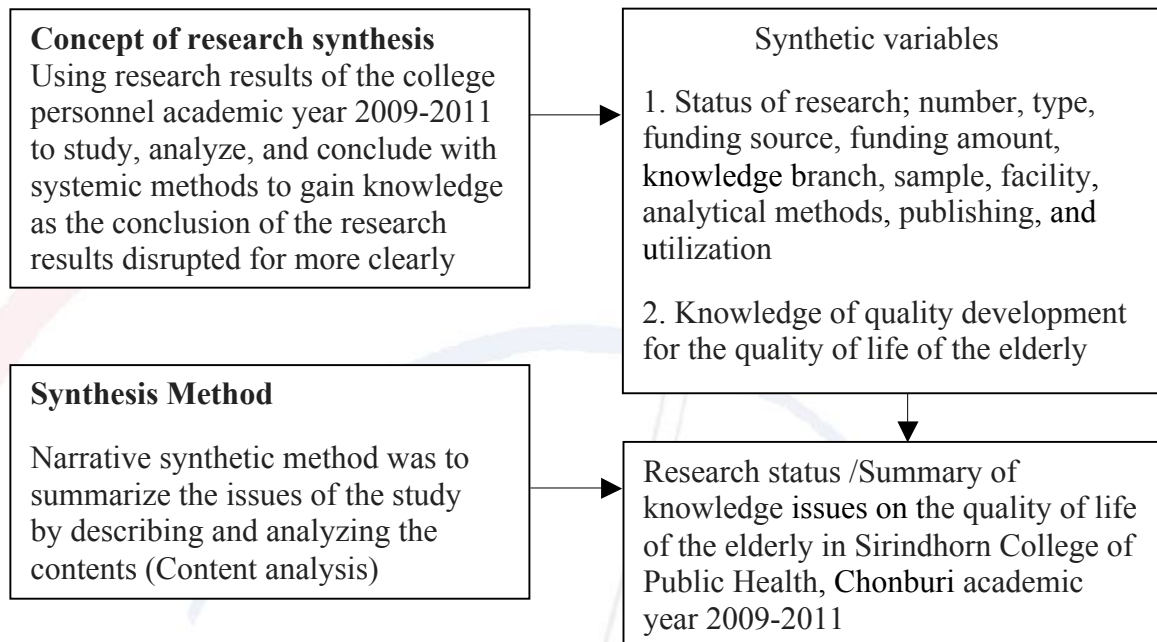
Research objectives

1. To analyze the research status of personnel in Sirindhorn College of Public Health, Chonburi in the following issues; number of research, types of research, funding source, funding amount, sample, research place, analysis method, dissemination, and adoption.
2. To synthesize research of personal in Sirindhorn College of Public Health, Chonburi on the quality of life issue for the elderly.
3. To seek for new knowledge or suggestions which will be useful to study further in supporting the improvement of quality of life for the elderly in Thailand.

Scope of research

1. This research synthesis was a paper research on the paper document research of personnel in Sirindhorn College of Public Health, Chonburi in academic year 2009-2011 (from June 2009 - May 2011).
2. This research synthesis was to synthesize all researches which used private budgets and budgets supported by internal agencies such as Sirindhorn College of Public Health, Chonburi, network of colleges jurisdiction Praboromarajchanok Institute, network of Academic Institutions and Public Health and Medical Technology, Praboromarajchanok Institute, Ministry of Public Health and the researches received research support and funding from external agencies.
3. This research synthesis was to search information from books, documents, texts and abstracts, research databases, the internet programs, web search, including research reports of personnel in the college in academic year 2009-2011 as well as the complete research report, published and distributed for further use by educational institutions and agencies, also retrieved from non-abstract research articles for conference papers through presentations in the academic conferences both nationally and internationally.

Conceptual framework



Synthesis of knowledge from research

Synthesis of knowledge from research on the improving the quality of life in this way was a descriptive outline (Narrative review) to conclude the positive contents about the issues studied by research unit in Sirindhorn College of Public Health, Chonburi had provided a synthesis of knowledge from research in a systematic way as follows.

Instruments used in the synthesis

Data Extraction Form 1 for recording the status of research

Knowledge Extraction Form 2 for recording research data to bring information contents of research synthesis

Synthesis process

Step 1 To search for the research results for a review.

Step 2 to set selection criteria for research results.

Step3 to extract data from the research (Data extraction).

The researchers used data extraction table of status research (Data Extraction Form 1) for recording the status of research which contained information about the number of research, types of research, funding source, funding amount, branch of knowledge, sample, research methods, analysis, dissemination, and adoption. The research results of inclusion criteria and used in the synthesis encompassed 24 stories. Researchers used a table to extract information and knowledge (Knowledge Extraction Form 2) for recording research data to bring information

contents of research on the elderly issues and recorded in the form of a table. As the research of faculty in the college finished within three years passed (Year 2009-2011) was a research study in urban area, whether quantitative or qualitative, determining which of the above. The research results of the college matched the inclusion criteria and used in the synthesis were all 4 items.

1. Development of network partners in the health of the elderly: a case study of Ang Sila district, Chonburi province

2. Potential development of the elderly in the community, Chonburi with HSTR process

3. Quality of life of the elderly in Maung municipality, Muang district, Chonburi province.

4. Factors affecting exercise behaviors of the older in Bansuan municipality, Muang district, Chonburi province

Step 4 synthetic methods (Data synthesis).

Step 5 Summary of report writing, research synthesis, respectively.

Step 6 lectures and summarize the knowledge gained from the synthesis both prior knowledge and new knowledge. Matters related to the quality of life of the elderly.

Study results

1. Status of research as overall, researches of personnel in Sirindhorn College of Public Health, Chonburi, Thailand, academic year 2009-2011 conducted by the principal investigators affiliated to the main research agencies from different classes in descending order from high to low found 7 cases from Research Unit (29.17 percent), 5 cases from certificate program of public health (Dental Public Health) (20.84 percent), 3 cases from Planning and Development (12.50 percent), respectively. As overall researches described the most number of 15 cases (62.50 percent) funded by the agency (Sirindhorn College of Public Health, Chonburi) maximum of 16 cases (66.67 percent) in the overall amount of most funding was 10,000-20,000 THB in 9 cases (37.50 percent), followed by total capital 20,001-30,000 THB in 7 cases (29.17 percent), most samples were health workers in 8 cases (33.34 percent), followed by samples of student in 7 cases (29.17 percent), most of the research operation places were in the college under Praboromarajchanok Institute, Ministry of Health in 9 cases (37.50 percent), followed by the agencies under the Ministry of Health in 7 cases (29.17 percent), using descriptive statistics in 20 cases (25.98 percent) followed by a frequency in 18 cases (23.38 percent), the average and standard deviation in 17 cases (22.08 percent), overall not published most of 10 cases (percentage 41.67), followed by released in the library of the institution /academic libraries /institutions outside in 6 cases (25.00 percent), with or without utilization percentage was equal to 12 percent of the subject and classified by branch of knowledge found the maximum of 9 cases (37.50 percent), teaching and learning research in 8 cases (33.34 percent), community research in 7 cases (29.17 percent), respectively, while the knowledge of clinical research was not found.

2. Results of synthesis of knowledge from research on the development of the quality of life of the elderly

Synthesis results were summarized knowledge on the quality of life of the elderly conducted by personnel in Sirindhorn College of Public Health, Chonburi. The committee of research synthesis had read all four research reports as the subjects systematically, and then conducted meetings to find out common elements as defined. The conclusion of the synthesis of knowledge from research related to the quality of life of the elderly revealed as shown in table 1



Table 1 Results of synthetic of knowledge from research on the development of the quality of life of the elderly in academic year 2009-2011

Subjects	Year	Authors	Background	Methodology	Prior research results	New research results	Suggestions
1. Development of network partners in the health of the elderly: A Case Study of Ang Sila, Chonburi.	2009	Piangporn Kanharee and others	Due to the increase in the amount of seniors, they needed to develop a network of partners to improve the quality of life for the elderly	Finding out the problems of the elderly by using qualitative and quantitative in the research involved in the operations involved, including the local organizations, district hospitals, mainstays, etc.	The backbone network effected and played a significant role in improving the quality of the elderly	Community and local organizations had the potential to care for the elderly by volunteering process	Adoption of research results should encourage community participation in promoting the quality of life of the elderly. Research next time should make sure the partner network and proven leadership in health promotion for the elderly actually available in society. other ethnics such as Malay Muslim
2. Potential development of the elderly in the community, Chonburi province with the HSTR process	2011	Piangporn Kanharee and Ratana Khampiranont	The study focused on the use HSTR (Health personnel, Student, Teacher, Researcher) in health care for the elderly	The study used integrated research emphasized the early childhood aged group (60-68 years).	Family and community strengthening system had the potentials to take care of the elderly. But they lacked of the state service thoroughly	Seniors in the community expected and needed help from the government in all dimensions	Adoption of research results should develop roles and potentials of families and communities to care for the elderly on a better quality of life. Research next time should study measurement and evaluation of communities with corporate rights defender and care for the elderly, welfare

Subjects	Year	Authors	Background	Methodology	Prior research results	New research results	Suggestions
3. Quality of life of the elderly in Bansuan municipality, Chonburi province.	2011	Tharin Sukanant and others	Emphasizing the importance to seek for the knowledge of the quality of life of the elderly in urban areas	Quantitative research, measured quality of life with the WHOQOL_BREF_THAI	Average quality of life in elderly was at the good level and the middle level not different in men and women	The elderly in urban had the quality of life that needed to be improved both in terms of income physical and mental health, and housing, etc.	Adoption of research results should improve the quality of life of seniors in the city from the good level up to the very good level, and from moderate level up to the good or very good level. Research next time should find out a strategy to improve the quality of life in urban areas
4. Factors influenced exercise behavior of the older in Bansuan municipality, Muang district, Chonburi province	2011	Tharin Sukanant and others	Current seniors were ill with NCD diseases and less exercise	Using quantitative method with the MRA (Multiple Regression Analysis) to find out factors affecting physical exercise in the elderly	Factors of demography, society and economy as well as knowledge, attitudes, and motivations affect physical exercise	Motivation was crucial for encouraging the elderly in urban for physical exercise	Adoption of research results should encourage family, community or social network to promote physical activity in the elderly. Research next time should find out the right guidance or motivation. And consistent with the urban context to promote physical activity in the elderly

Discussion of study results

1. Analysis of the research status of all 24 issues of personnel in Sirindhorn College of Public Health, Chonburi, Thailand revealed in the following: number of research, types of research, funding in investment, branch of knowledge, sample, research methods, analysis, dissemination, and adoption. The results showed that Sirindhorn College of Public Health, Chonburi should be developed as an experimental research, using advanced statistical analysis and outside institutions research, such as the research in various communities as well as the budgets requested to outside support too. In order to extract useful knowledge was more concrete.

2. Results part of a synthesis of research issues to improve the quality of life of the elderly in four subjects, found two titles such researches using the joint research methodology combined, two titles using quantitative research and concluded the key summary to improve the quality of life for the elderly.

3. Results of research synthesis development issues, quality of life in four titles found the new knowledge or suggestions which would be useful for further study to support the improvement of quality of life in Thailand as follows.

3.1 Communities and local organizations had the potential to take care of the elderly. However, the development process of caring and quality of life should be a voluntary process, the findings were consistent with the strategy of the National Economic and Social Development Office [14] proposed guidelines for improving the quality of life for the elderly integrated by developing the knowledge of the elderly in conjunction with the development community and networks. It was also consistent with the study of Tasanee Lakkhanabhichonchat and others [13] noted that creating public awareness and work collaboration in the good governance to strengthen the community and society would be ongoing and sustainable development as the center of the network as the source of health information. The exchange of learning and improving the quality of life for the elderly should be in the complete cycle, for example, highly integrated network centered on improving the quality of life in elderly model in Muang Phitsanulok, Thailand [12] and etc.

3.2 Although caring had intensive care of individuals in the family. Thailand also had the most elderly. Expectations and needs help from the public in all aspects of society can be said that Thailand was characterized by the appearance of a large family. And the nature of dependence, whether of their own family or from the government. Long time ago it had seen that most seniors in Thailand were expected to receive caring from family members. Thailand by children of all ages would be taught to be grateful and provide care for elderly parents or in their own families. In addition to taking care of family. Elderly in Thailand were also expected to support various social welfare from the government as well. Especially in terms of education, occupation and income security in particular. This finding was similar to a study in Suthep municipality, Muang district, Chiang Mai province of Arada Thirakiatkamjorn [6] found that the factors of education, occupation, income, caring level taken from relatives, and participation in the community were important factors in the quality of life of the elderly. As well as a study in Muang district,

Nonthaburi province of Vilaiporn Khamwong and colleagues [7] found that income and education would contribute a better quality of life for the elderly.

3.3 Improvement of the quality of life in urban areas should take into account various factors, including factors related fully covered: social factor (such as income), physical and mental health factor, and environmental factor (such as housing) as discussed above (in item 2) that the importance of social factor in improving the quality of life, such as income and education needed support from the government and caring of body and mind of close persons in the family. In addition, a study in Muang district, Nonthaburi province of Vilaiporn Khamwong and colleagues [7] studied a group of elderly people found that promoting self- esteem of the elderly as a health care which constituted the heart of the old may be achieved by supporting the elderly, social events such as the transmission of wisdom and experience to the future generations. This would increase the self-esteem of the elderly. In terms of taking care of the environmental factors Arada Thirakiatkamjorn [6], studied in the urban area of Chiang Mai city given that the quality of life of older people was related to the security of residential environment surroundings, health facilities such as health centers or hospitals nearby residents, also the utilities and facilities which the elderly could access such as electricity supply, roads, water supply, public transportation and so on.

3.4 Motivation was extremely important for health of the elderly. Having good health habits could lead to better health. Thus, good health habits, whether the nutrition, exercise, or even the meditation practicing were all things that would promote health of the elderly. Synthesis result of this research found the incentives were critical to the fitness of the elderly in the regions of Muang Chonburi, consistent with the research of Wanna Anansuksawad [8] found that fostering efficacy and motivation gained from family supports might help promote exercise behavior of older people in the county of Muang district, Samut Sakhon province, which was similar to the findings of Samart Chaitia and Dararat Jamkoet [9], found that strengthening factors to health behavior of older people was the social support in particular emotional support, which Pinnares Kartudom and Montana Hemachat [10] had a trial program to promote healthy behavior among the elderly in the county of Muang district Chanthaburi province to include activities to strengthen their knowledge of self-care, activity, nutrition and exercise focused on the involvement of elders or leaders in the community. Including recreational and stress management found to help encourage healthier behaviors, so the design of health promotion programs filled with a good motivation activity, and consistent with the community context was another approach that improved the quality of life of the elderly, such as the study on health status and quality of life in the Deep South border of Thailand of Jiraporn Thongdee and colleagues [11] suggested that. Health promotion and quality of life for the elderly required the participation of all parties. Especially they had to take into account the specific context of the community, particular cultural, belief or doctrine that most seniors in the community to abide by.

Research suggestions

1. They should encourage community participation in enhancing quality of life for the elderly by volunteering.

2. They should support the development and the potential role of families and communities to provide quality of caring for the elderly, such as promoting families, communities or social networks to help building good health habits of the elderly.

3. They should promote families, communities or social networks to enhance physical activity in the elderly, and to find solutions or proper motivation and consistent with the urban context for promotion of physical activity in the elderly.

Suggestions for research next time.

1. They should make sure the network partners and proven leaderships in health promotion for the elderly actually available in society and other ethnics such as Malay Muslim.

2. They should conduct measurement and evaluation communities with corporate rights defender and caring of social and economic welfare for the elderly. They should adjust them to the problems and needs of the elderly in that community even more.

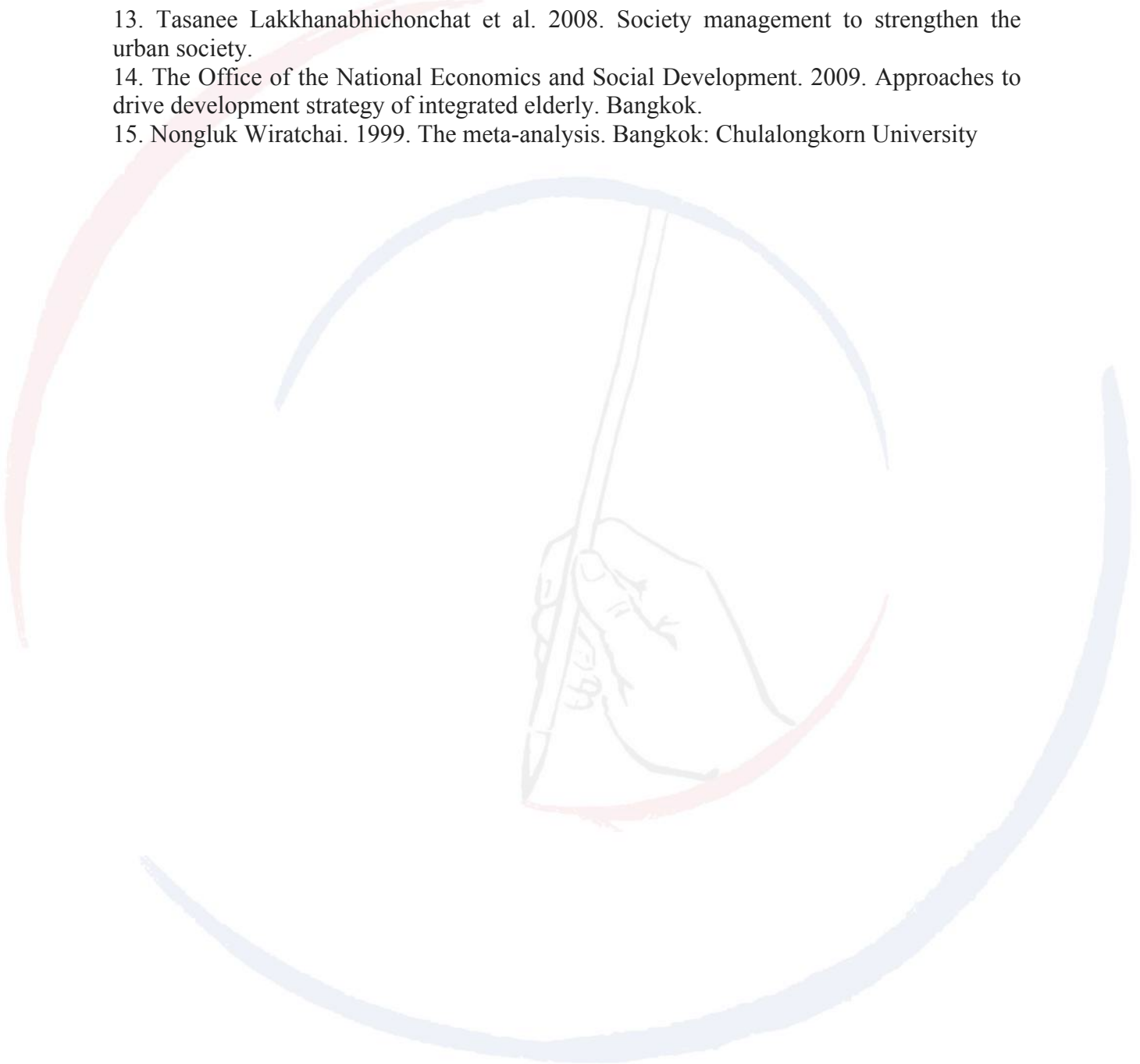
3. They should seek for strategies to improve the lives of seniors in the city even more.

4. They should seek for the proper guidance or motivation that consistent with the urban context in promoting healthy behaviors such as physical exercise in the elderly and so on.

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***Religion and Respeto:
The Role and Value of Respect in Social Relations in Rural Oaxaca***

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Abstract

This paper discusses the different ways that the notion of ‘respect’ (*respeto*) is used in common discourse in rural Oaxaca, Southern Mexico. My particular focus is on the relationship between religious affiliation and the meanings attributed to the term. In the ethnographic example of indigenous Zapotec villages, where I have done fieldwork since the late 1990s, I examine how Protestants and Catholics employ the term and how it serves as a tool for legitimising their attitudes towards each other and towards the social norms of communal life. Both Protestants and Catholics consider ‘respect’ as an important value in social relations and communal well-being, but in significantly different ways. Catholics conceptualise respect mainly as a hierarchical value central to which is villagers’ subordination to the authority of customs and communal leaders. For most Protestants, however, respect is a horizontal notion that is associated with freedom of faith and the individuals’ right to distance themselves from the ‘traditional’ without being excluded or marginalised. The differences between these two perspectives are reconciled by a mutual acknowledgement of the need to reciprocate respect. This has enabled many rural communities to reach social consensus despite the increasing diversification of religious identities and a long history of religious conflicts in Oaxaca.

Key words: Respect, Protestantism, Catholicism, customs, community, Oaxaca

Introduction

Engraved on the coat of arms of Oaxaca, a Southern Mexican state, is the phrase '*El respeto al derecho ajeno es la paz*' ('Respect for the rights of others is peace'). These words belong to Benito Juárez, the first and to date also the only Mexican president of indigenous origin – a Zapotec Indian from the village of Guelatao situated in the mountains of Northern Oaxaca. In 1867, President Juárez defeated Emperor Maximilian I who ruled the country during a brief military occupation by France. After liberating Mexico City Juárez issued a manifest, which called upon all Mexicans to obey the new authorities and laws, and to respect the rights of each and every Mexican (Selser 1994, 175-176). The full sentence from which the above-quoted famous phrase derives from stated: 'Among individuals, as among nations, *respect for the rights of others is peace.*'

In contemporary Mexico, Juárez's maxim is still often used, mainly in political discourse that emphasises liberal democratic values. In the State of Oaxaca and especially in the region where Juárez himself originated from – now called the Sierra Juárez – the phrase has a broader use, however. One of the many contexts of its occurrence is that of religion and the discourse on the freedom of faith. The indigenous Zapotec and Chinantec populated Sierra Juárez has been marked by one of the highest growth rates of Protestant population in Oaxaca, if not in all of Mexico in the past few decades. As a result of this process, numerous villages in the region have experienced tensions of varying degree between the Catholic majority and the Protestant minority.¹

This article will explore the ways that the notion of 'respect' (*respeto*) is employed by Catholics and Protestants in the context of often tense relationships between affiliates of different churches in the villages of the Sierra Juárez. The discussion builds on my intermittent fieldwork in the region since the late 1990s, most recently in June 2012.² As I will demonstrate, the concept of 'respect' is central to the arguments that both Protestants and Catholics use, albeit in different ways, when talking about religion, communal commitment, and the relationships between different religious groups. Protestants use the notion of 'respect' approximately in the sense attributed to it by Benito Juárez, emphasising religious freedom and their right as individuals to practice a non-Catholic faith despite its break with many local customs and practices. Among the Catholic majority, however, the term 'respect' is predominantly used in the meaning of a 'cultural norm' that emphasises the collective responsibility of all villagers to obey the customary laws and to participate in collective communal practices.

Protestantism in Mexico: culturalist and nationalist critique revisited

Although Protestantism³ in Latin America dates back at least to the early 1800s (Mondragón 2005, 47–49), until the mid-20th century the percentage of Protestants in the population of all Latin American countries was negligible. Since the 1960s, however, Protestant churches have grown rapidly, in some contexts exponentially. While the increase has been particularly fast in Brazil, Chile, and in various Central American countries, Mexico could be considered to date as one of the most 'conservative' Latin American societies in terms of Protestant growth. According to the General Census of 2010, a mere 9.7 per cent of Mexico's population are non-Catholic believers. Yet, the overall dynamics of Protestant growth in Mexico are reminiscent of the process in the rest of Latin America (see also Gross 2003b). It means, above all, that a rapid and almost exponential growth has now replaced an earlier slow and linear increase. The Mexican census data demonstrate this clearly.⁴

Two trends within the process of Protestant spread in Mexico stand out in particular. Firstly, Protestant growth has in many contexts become synonymous with 'Pentecostalisation.' The trend is, in fact, common to most of Latin America. As Hernández Hernández (2007, 73) claims, possibly as many as 75 per cent of all non-Catholic believers in contemporary Latin America are Pentecostals. Pentecostal churches adapt to local cultural and social contexts relatively more easily than other Protestant groups. The Pentecostal 'version' of Protestantism is emotional and often simple in its practices, but at the same time innovative and dynamic. Escalante Betancourt (2007, 17) even suggests that one should draw a clear line between the 'rational Protestantism' and Pentecostalism, especially because these appeal to very different social groups. Whereas the former was adopted mainly by individuals belonging to the urban middle classes in the beginning of the twentieth century, Pentecostalism has managed to penetrate the poor slums of big cities and rural areas. This, in fact, is the second dominant trend in Latin American – and Mexican – Protestantism. The Protestant growth is now mainly powered by conversions in rural areas, in indigenous communities, and among the poor. The relatively horizontal and flexible organisation of Protestant churches enables them to expand into regions that were often neglected not only by the Catholic Church, but also by the state (Hernández Hernández 2007, 64). Consequently, the percentage of Protestants among the indigenous populations of most Latin American countries is considerably higher than the respective national average. For example, while 7.6 per cent of Mexico's population considered themselves non-Catholic believers in 2000, the equivalent figure for the indigenous population was 12.9 per cent (Garma Navarro and Hernández Hernández 2007, 211). Another reason for Protestant success in rural Mexico, and also among urban migrants from rural communities, is the cultural and social disorganisation of communities due to out-migration. New churches provide their members with novel social networks and these function as a substitute for kin relationships that migrants (or their relatives remaining in the villages) have relinquished.

Protestant growth in the predominantly Catholic Latin America has been considered by many scholars to cause broad and deep social and cultural changes. Although some attention was paid to the phenomenon already in the 1960s (e.g. Lalive d'Epinay 1968; Willems 1964, 1967), it was Martin's *Tongues of Fire* and Stoll's *Is Latin America Turning Protestant?*, both published in 1990, that set the tone for numerous studies that followed (e.g. Garrard-Burnett and Stoll 1993; Bastian 1994 and 1997; Miller 1994; Brusco 1995; Bowen 1996; Cleary and Stewart-Gambino 1997; Smith and Prokopy 1999; Patterson 2005; Steigenga and Cleary 2008). Common to most of these accounts is the argument that Protestant growth and modernisation in Latin America are to a certain extent synonymous processes. In rural communities in particular this may lead to changes in the forms of social organisation and collective practices, a more individualist worldview, as well as a more salient emphasis on success and prosperity.

Owing to these changes, whether real or imagined, the relationship between Protestants and the Catholic majority in Mexico, especially in rural areas, has often been troublesome. Taking into account the favoured position of the Catholic Church in the early 19th century Mexican society and the colonial legacy, it is not surprising that Catholicism has gradually evolved to constitute an integral part of the Mexican national culture and identity. Catholicism is a source of various dominant national symbols, among which the most eminent one is the Virgin of Guadalupe. In fact, the strong identification of popular Catholicism with national identity in Mexico is often referred to as '*guadalupanismo*' (Mondragón González 2005, 39).

Converts to Protestantism in Mexico have for long been criticised both by the Catholic clergy and by secular nationalists. The Catholic Church has blamed Protestants for turning against the Mexican 'national religion' and for destroying the 'symbiosis' between Catholicism and Mexican collective identity. Already in the first half of the 20th century, well before the accelerated growth of Protestantism in the country, the Mexican Catholic Church adopted a strongly 'nationalist' discourse to confront the 'Protestant danger' (e.g. Crivelli 1929; Esquivel Obregón 1946). Protestants were accused of serving the interests of the United States – by rejecting Catholicism they were believed to undermine the main source of ideological resistance to North American influence and interests. Closely related to such 'nationalist' rhetoric was what might be called a 'culturalist' critique of Protestantism. Critics argued that by turning away from the saints, including the Virgin of Guadalupe, Protestants were destroying the Mexican cultural identity (De la Torre 1995, 9).

Although condemning Protestantism on nationalist and culturalist grounds was more common in the first half of the twentieth century, such reasoning has been slow to vanish (Blancarte 1992, 417), despite the fact that most conversions are now endemic and various Protestant churches in contemporary Mexico are homegrown. The prime example is the Guadalajara-based Luz del Mundo (e.g. De la Torre and Fortuny 1991; De la Torre 1995; Masferrer 1997). On the contrary, intolerance towards the Protestant population, especially in the indigenous South, increased in the second half of the twentieth century. In Oaxaca (but also in Chiapas and elsewhere) the period from the 1970s to the 1990s stands particularly out in this respect. Religious conflicts at the time were common in almost all regions of Oaxaca, but especially in the Sierra Juárez (e.g. Ramírez Gómez 1991, 1995; Marroquín Zaleta 1995a, 1996; Montes García 1995; Grijnsbers 1996; Gross 2003a; Marroquín Zaleta and Hernández Hernández 2009). Chiapas had probably the worst religious conflicts during that era in terms of the number of people involved, but Oaxaca suffered from the highest number of individual cases of confrontation.⁵ Grijnsbers (1996, 51) even talks about the 'Balkanisation' of the state due to violent religious clashes.

Since the mid-1990s the number of religious conflicts in Oaxaca has gradually declined and the rights of religious minorities are now legally better protected. Most important in this regard is the Law of Religious Associations and Public Cult (*La Ley de Asociaciones Religiosas y Culto Público*) passed in 1992 to combat mounting religious intolerance towards Protestant congregations. The current Mexican constitution guarantees the freedom of faith and the first sentence of its Article 24, amended also in 1992, stipulates:

Every man is free to pursue the religious belief that best suits him, and to practice its ceremonies, devotions or cults, as long as they do not constitute a crime or an offense punishable by law.⁶

Despite these legal modifications, occasional conflicts still occur, also in rural Oaxaca.⁷

The Sierra Juárez: a contested ground for Protestant churches

My research in Oaxaca focuses on the Sierra Norte, the mountainous northern part of the state, and more specifically on the Sierra Juárez, one of its regions. The majority of the population of the region is indigenous Zapotec, although Chinantec villages are also numerous in the northwestern part of the area. Like most of Mexican countryside, communities in the Sierra Juárez have recently faced such processes as the decline of traditional economic activities, the increasing role of the money economy, socio-economic

differentiation, unemployment, as well as environmental degradation and growing violence. Out-migration to bigger cities and to the United States has been common for decades. As a result many communities in the region have become ‘ghost-villages’ (*pueblos fantasmas*) as they are sometimes called, the population of which mainly consists of women, children, and the elderly. Such villages survive almost entirely on the remittances sent by migrant workers.

The social, political, and cultural life in most villages of the Sierra Juárez is based on the so-called ‘*usos y costumbres*’ (‘habits and customs’) – a loose body of local customs, norms, and practices. *Usos y costumbres* embrace religious ceremonies rooted in folk Catholicism, most importantly the *fiestas patronales* organised in honour of village patron saints. But *usos y costumbres* also entail local modes of social and political organisation, such as specific forms of political succession and decision-making, conflict-resolution, and, most notably, the system of *cargos*. The latter stands for a hierarchical system of communal responsibilities, historically characteristic of all of Meso-America.

It is commonplace to consider *usos y costumbres* ‘autochthonous’ and they constitute a strong basis for collective identity, unity, and solidarity in the villages. As a form of political and social organisation, *usos y costumbres* are often juxtaposed to the non-native, allegedly corrupt, and alienating electoral system based on political parties. ‘Here custom is law (*Aquí la costumbre es la ley*),’ I was often told by my informants in the Sierra Juárez. Various scholarly approaches to *usos y costumbres* in Oaxaca and customary law in Mexico more generally have also built on the perception that they embrace *native* practices, norms, and values ‘inherited from the past generations,’ and are thus the most legitimate way of organising communal life (e.g. Stavehagen 1992; Gómez Galván 1993, 1997; González 1994; Durand Alcántara 1998). But the lived reality of Oaxacan villages is obviously much more nuanced. Customary norms differ across villages and they articulate with the official electoral system in intricate and not necessarily oppositional ways (e.g. Recondo 2007). As I have demonstrated elsewhere (Gross 2006), the norms and rules pertaining to the realm of customary law are perceived very differently by different people, and it is not uncommon to regard the local forms of social organisation as repressive and undemocratic rather than as a ‘social glue’ that ties people together into a ‘united and harmonious whole.’

Despite the contested nature of *usos y costumbres* and villagers’ diverse attitudes towards communal mode living, it could nevertheless be argued that the community (*comunidad*) constitutes a fundamental political and social unit in the Sierra Juárez. Various previous studies have demonstrated that people in the Sierra Juárez and elsewhere in Oaxaca strongly identify themselves with the community as a place and as a corporate social entity (e.g. Kearney 1971; De la Fuente 1977; Alatorre Frenk 1998; Barabas 1998; Mendoza Zuany 2008). Berg (cf. Hirabayashi 1993, 11) calls this phenomenon *pueblismo*. However, despite their strongly corporate identity, indigenous communities of the Sierra Juárez are not exclusive entities closed to outsiders. As Mendoza Zuany (2008, 352) argues, in the Sierra Norte, unlike in Chiapas for example, the autonomy and identity of the communities is not constructed by emphasising ethnic differences, by drawing socially impenetrable boundaries, or by the exclusion of non-indigenous and non-native population. On the contrary, the strong collective identity of the villages is predominantly residential and not ethnic. Mendoza Zuany demonstrates this eloquently in the example of Guelatao and Ixtlán, two Zapotec communities of the Sierra Juárez. The corporate identity and the sense of communality (*comunalidad*) of these villages does not build on the development of exclusive Zapotec identities, isolation, or on the rejection of outsiders but on integrating and socialising the latter into local customs,

traditions, institutions, and modes of socio-political organisation – in other words into *usos y costumbres* (Mendoza Zuany 2008, 352).

Although this means that non-indigenous and outsider residents are not necessarily perceived as ‘a threat to local culture’ as long as they are successfully incorporated into it, for Protestants such is nevertheless a contested cultural ground. Oaxaca has experienced rapid Protestant growth in recent decades. From the demographic and socio-economic point of view this is not surprising. As argued above, Protestant growth in contemporary Latin America is especially fast among the poor and indigenous populations. The State of Oaxaca is the most indigenous and one of the poorest among 31 Mexican states, and the significant increase of Oaxacan Protestant population during the past forty years thus confirms the overall demographic trend.⁸ The growth of Protestantism in the mainly indigenous region of the Sierra Juárez has been particularly salient. Partly this is related to migration, although I would be hesitant to draw an unequivocal link between contemporary conversions and out-migration from the region. It is true that in the past foreign missionaries, especially those of the Summer Institute of Linguistics often acted as ‘recruiters of *braceros*,’ Mexican migrant workers to the United States (Marroquín Zaleta 1995a, 15; 1996, 215), where they were exposed to new religious ideas and, when returning, brought the new perspectives and ideologies with them. Conversions in contemporary Sierra Juárez are mainly endemic, however. Changing faith could still be related to migration but it is the inter-village migration rather than out-migration from the region that has the greatest effect on religious dynamics. An unproportionally high percentage of Protestants in the villages that are at the receiving end of internal migration in the Sierra Juárez (e.g. Ixtlán, Natividad, Capulálpam), are regional migrants. In rural Oaxaca migrants often have fewer opportunities than native villagers for social mobility and political participation. Villages jealously guard access to their communal resources, and the person’s origin is often a crucial factor determining his or her status in the community. The migrants’ relatively low social status and the fact that they have relinquished their kin ties while migrating favours and sometimes actually pushes them to search for alternative modes of collective belonging that Protestant churches offer. It is important to note, however, that the individual motivations for people to convert are much more nuanced than macroscopic explanations such as demographic profile, poverty, migration, and rapid social change seem to suggest. Reasons to change one’s faith range from a ‘miraculous’ recovery from a severe illness to family pressure or a conscious escape from the collective communal ethos of an indigenous community. Likewise, religious conversion can be motivated by a determination to avoid the almost ‘institutionalised’ obligation to drink in the Oaxacan villages, as Dennis (1975) and Kearney (1991) have demonstrated.⁹

What renders indigenous villages a contested ground for Protestant growth is the above-mentioned strong reliance of communal identity and ‘belonging’ on all villagers’ participation in *usos y costumbres*. As anthropologists have demonstrated in numerous ethnographic contexts, religious conversion often leads to a break with customs and traditional practices (e.g. Meyer 1998; Robbins 2004; Engelke 2004, 2010). Although this break is seldom absolute, it nevertheless has a strong rupture effect with both social and cultural implications. Due to such rupture, the tensions between the Catholic majority and the Protestant minority have been a frequent corollary of religious pluralism in the Sierra Juárez. In the discussion that follows I will mainly focus on mutual criticism, a more moderate but at the same time an almost quotidian manifestation of tensions between the affiliates of different religions. As I will argue, at the core of the criticism from both sides is the notion of ‘*respeto*.’

I will be using the generalising labels 'Protestant' and 'Catholic' because these are emic categories used by people themselves and such lumping together of affiliates of different churches is common. In reality, of course, the religious identities in the villages of the Sierra Juárez are much more nuanced and multiple than the binary division suggests. Protestants are obviously a heterogeneous group, not just from the theological perspective but also when it comes to their relationship with communal organisation and customs, as I will demonstrate below. The generalising label 'Catholic' is likewise contested. For example, the charismatic renovation within the Catholic Church has split the Catholic population in many villages into groups with varied takes on religiosity and religious practices. As De la Torre (2006, 228) has also suggested, charismatic renovation can be regarded both as a movement of unification and as a divisive force. New practices, livelier and more entertainment-oriented expressions of Catholic faith, as well as the Church's more 'this-worldly' attitude engender different reactions from both lay believers and the clergy.

It is also important to note that religious competition and conflicts, of which mutual criticism is but one manifestation, are not necessarily about religion at all. As I have demonstrated elsewhere (Gross 2003a), religious conflicts in the villages of the Sierra Juárez are usually not concerned with the conceptual differences between religious doctrines and do not occur because of the struggle for the monopoly of means of salvation. Their immediate motives are economic, socio-cultural, and political, mostly driven by competition for resources, different interpretations of law and justice, different perceptions of communal norms and order, the incompatibility of individual and collective communal rights, or an implicit confrontation between native villagers and immigrants to the communities. Different perceptions of respect can be added to this list.

***Respeto* as a cultural value**

Most contemporary discussions of respect in moral as well as in political philosophy owe much, of course, to Kant (e.g. 1785, 1795) and his categorical imperative to treat every other person as an end in him- or herself. In Kantian moral theory, respect for persons is the very essence of morality and the foundation of all other moral duties and obligations. In fact, Benito Juárez is often considered to have been influenced by Kant and his above-quoted famous phrase is tied to the principles laid out by Kant in *Perpetual Peace* (e.g. Richards 1999).

Respect in the Kantian sense is a horizontal and egalitarian value, a moral duty of each and every individual towards all other persons. *Respeto* as a cultural value in Latin American context, however, generally implies hierarchy. It approximately stands for 'proper behaviour' characterised by 'politeness' and 'deference' but often also by 'obedience' to social superiors like elders, parents, and the authorities. This has been suggested by many studies conducted in the Latin American as well as in the Latino contexts in the United States. These accounts have most often focused on kinship and parenting (e.g. Lauria 1964; Kemper 1982; Garcia 1996; Lyons 2001; Manago and Greenfield 2011), as well as on communicative competence and rules (e.g. Bradford, Meyers, and Kane 1999; Félix-Brasdefer 2006, 2008). Garcia (1996, 146), for example, considers *respeto* 'a Mexican base for inter-personal relationships, in which elements of honour and dignity are incorporated into a culture-specific transaction norm.' Lyons (2001), examining the ambivalent interaction between liberation theology and the notions of 'respect' among Quichua speakers in the central Ecuadorian Andes, similarly suggests that *respeto* refers to an obligatory moral code that secures a general state of social harmony and moral order. In a recent study of Dominican and Mexican mothers in the United

States, Calzada, Fernandez, and Cortes (2010) show that *respeto*, manifested in the obedience to authority, deference, and public behavior, is among the most important values that mothers seek to transmit to their children.

Respeto also constitutes an important cultural value in Oaxaca. As Norget (2006, 47) argues in her study of the Day of the Dead (*Día de los Muertos*), the concept of 'respect' strongly directs social interaction in Oaxaca, especially in ritual settings.¹⁰ 'Respect,' as Norget (*ibid.*) claims, is an authoritarian principle and it is most articulated in family, the basic unit of socialisation. But 'respect' also strongly influences various types of interactions between individuals whose relationship is hierarchical in nature – for example, the relations between *compadres*, the old and the young, between mestizo and indigenous populations, the rich and the poor. As Norget (*ibid.*, 46) observes, life in Oaxaca is characterised by an odd balance of insecurity, authority, restraint, and openness, deeply rooted in hierarchical notions of domination and subservience. Norget brings an example of Oaxacan schools, where children are taught to venerate the 'national *patria*' in the weekly rites of honoring the flag (*Homenaje a la Bandera*), and other civic rituals. The situation is not very different in the rural areas – as I will demonstrate below, Protestants' and especially the Jehovah's Witnesses' alleged 'lack of respect' for patriotic symbols is often at the core of the Catholics' arguments against them.

***Respeto*, religion, and inter-denominational criticism in the Sierra Juárez**

I will now turn to scrutinising how the notion of 'respect' or *respeto* is employed by Catholics and Protestants in the villages of the Sierra Juárez. *Respeto* is an emic concept in the discussion that follows. My informants – from numerous villages – repeatedly used it in interviews and conversations without any allusion or explicit reference to the notion from my part. Although villages in the Sierra Juárez are different in terms of their religious composition and the history of relations between different religious groups, the use of the term 'respect' is fairly uniform. The omnipresence of the term in common discourse is perhaps partly explainable by the malleability of its meaning, as noticed also by other scholars. For example, Lyons (2001) in his study of religious change and ethnic resurgence in the Ecuadorean Andes similarly observed that various notions of 'respect' figured prominently in the local talk about religion, ethnicity, authority, and change. Lyons (*ibid.*, 11) explains this by the term's salience in intergenerational relations, as well as by its breadth and elasticity.

Respect for usos y costumbres as a normative position

Many of my Catholic informants used the term 'respect' in a normative sense, and it constituted an integral part of their criticism of religious 'dissidence' in the villages. The most common and recurring accusation against Protestant converts was their alleged 'lack of respect' for various aspects of *usos y costumbres*. Protestants are, of course, not a homogenous group when it comes to their break with local customs. For example, only the Seventh Day Adventists would refuse to participate in *tequios*¹¹ organised on Saturdays. All Protestants, quite obviously, refrain from participating in the Catholic festivities and from venerating saints, and denounce practices and events that involve consuming alcohol. But only some groups would refuse to pay the *cuota* – an obligatory financial contribution of each household in the village – for the organisation of the *fiesta patronal*. Jehovah's Witnesses stand particularly out in this regard. The following is an excerpt from my interview with Rosa, an elderly Jehovah's Witness from the village of Capulálpam, in which she describes her confrontation with the village authorities for not paying the *cuota*:

One day three men appeared at my door and asked me for two hundred pesos (at the time equivalent of approximately 15 US dollars) that they claimed to be collecting from each family for financing the fiesta of Saint Matthew. I categorically refused. I told the men that I would be glad to support the village with my money, but only in matters that were not related to Catholicism. If they had asked money for schools or for the construction of roads, it would have been different. But paying money for drinking and celebrating saints – no, God does not like this. The men got angry with me and left. They, of course, reported my words to the village authorities, and people started to gossip about me. But I do not care about their opinion.

Jehovah's Witnesses also refuse to accept higher *cargos* in order not to get involved in local politics. As Manuel, a young Jehovah's Witness from Capulálpam, put it:

We can accept [the *cargos*] up to the level of the *regidor*. Beyond that one would have to mess with politics. Catholics like the President, Jehovah's Witnesses like work. It is not recommendable for a Jehovah's Witness to get themselves nominated for higher *cargos*.

The same applies to any communal responsibilities that might be related to Catholicism. Manuel had refused to co-operate in various such activities while serving as a *topil*, the lowest position in the hierarchical system of *cargos*. The village authorities threatened to incarcerate him for neglecting his duties, but he claimed he was not afraid of them.

It would be wrong to conclude from this that Protestantism is essentially incompatible with the premises of social and cultural organisation of indigenous villages. There are many examples of Protestants', especially Pentecostals' seemingly rather easy adaption to local cultural and normative contexts. It is nevertheless true that owing to the growing awareness of one's constitutional rights, more people and not necessarily only Protestants, now vocally criticise the obligatory nature of participating, for example, in the system of *cargos*, communal assemblies, and *tequios* – in other words the foundational pillars of the social organisation of indigenous villages.

It is not surprising that such a stance triggers a 'retaliatory' response from the village authorities as well as from the Catholic majority, especially if the main obstacle to fulfilling the communal responsibilities is the person's non-Catholic faith. Whereas in the past, this response often took various violent forms ranging from expulsions to even homicide, it is now mainly manifested in criticism, moral pressure, and social stigmatisation of Protestants for their 'lack of respect' for local customs, culture, and traditional authorities. Many critics also lament the fact that religious pluralism in Mexico has now constitutional backing – this leaves communities helpless when trying to contest the cultural destruction that religious 'dissidents' allegedly cause. The opinion of Mario, a middle-aged man from Ixtlán, is a fairly typical example of such reasoning. Mario was extremely critical of the Protestants' unwillingness to collaborate for and participate in the *fiesta patronal*. As he claimed: 'These religions are foreign, not Mexican. Many sects from abroad come and pay their members for proselytising and convincing people.' Yet, as Mario complained, the village authorities can no longer punish or put 'real' pressure on Protestant converts, because this would lead to a confrontation with the human rights organisations in Oaxaca City. As a consequence, 'customs and traditions are fading (*están alejando*),' he diagnosed the situation. Another of my informants –

Roberto, a teacher from the community of Tlahuitoltepec in the Mixe region of Oaxaca but working in the Sierra Juárez at the time of the interview – similarly argued:

Let's suppose that a person who has been expelled from a village for his or her religion says that this is against the constitutional laws of Mexico. OK, but internal rules are like local laws that are simply not written down, and Protestants as well as the state should respect these rules.

It is noteworthy that these local laws and norms are in fact no longer 'just' customary – there has been a gradual trend in Mexico in recent decades to 'codify' customary laws and render them more 'positive.' The trend is equally manifest at federal, state, and municipal levels. The second article of the Constitution of Mexico, for example, stipulates:

[...]. The nation has a multicultural composition, originating in its indigenous people, who are descended from people who lived in the current territory of the country, who live in it now, and who keep their own social, economic, cultural, and political institutions or parts of these. [...].

The paragraph continues by declaring constitutional support, for example, for the autonomy of indigenous villages and their right to determine their internal forms of living and social, economic, political, and cultural organisation, to apply their own standards in regulation and resolution of internal conflicts, and to elect authorities in accordance with local traditions, procedures, and practices. At the administrative level of the state, an important legal tool defining the social organisation of the communities is *The Organic Municipal Law of the State of Oaxaca (Ley Orgánica Municipal del Estado de Oaxaca)*. This law provides village authorities with various legal arguments that can be used against Protestants when the latter refuse to accept communal responsibilities and participate in collective practices. Article 28 of the law, for example, stipulates that citizens (*ciudadanos*) of a municipality are obliged to 'respect and to obey the legally constituted orders of the authorities,' to contribute to the public spending of a municipality, and to participate in *tequios* for the benefit of the community to which they belong.

Additionally to federal and state level legislature, in recent years many villages of the Sierra Juárez have themselves codified the norms and rules of their socio-political organisation, clearly defining the rights and responsibilities of villagers. These written documents, usually entitled *The Decree of Police and Good Government (Bando de la Policía y Buen Gobierno)*, add 'legal weight' to the hitherto unrecorded *usos y costumbres*. Consequently, it is not uncommon that representatives of governmental institutions responsible for the resolution of religious conflicts take a similar normative stance towards respecting *usos y costumbres*. For example, in my interview with a high official in the Government of the State of Oaxaca who was personally responsible for registering complaints of religious intolerance at the state level and negotiating with the groups in conflict, claimed quite emotionally:

Non-Catholics only want to have rights and no obligations. *Usos y costumbres* are older than the constitution and they [non-Catholics] should understand that it is more important to respect communal traditions than to follow the ones that are imported from outside.

Apart from the normative emphasis on respecting and participating in local *usos y costumbres*, the term ‘respect’ also plays a salient role in what might be called the ‘nationalist critique’ of Protestants. Central to this is generally the claim that Protestants do not respect Mexican national symbols. Strictly speaking, this only applies to the Jehovah’s Witnesses who do not salute the national flag, for example during the *Homenaje a la Bandera* ceremony at schools, and who reject to participate in various other civic rituals. Yet the claim is often erroneously extrapolated to all non-Catholic churches. Many of my Catholic informants justified their opposition to the foundation of Protestant congregations in their native villages namely by arguing that ‘Protestants do not respect patriotic symbols (*no respetan a los símbolos patrios*).’ To bring just one example of such argumentation, Julio, a middle-aged man from the village of Xiacui claimed, when describing to me the recent changes in the religious composition of the villages of the region, that ‘religious pluralism is a bad thing – it distorts the *normal* life in the villages, because sects (*sectas*) do not respect the flag and the national anthem.’ His wife, also present during the interview, seconded: ‘by not having respect for Mexico they [Protestants] isolate themselves (*ellos mismos se aislan*).’

Such ‘nationalist critique’ is no longer based only on moral arguments. The already-quoted Article 28 of *The Organic Municipal Law of the State of Oaxaca* also lists ‘respect for patriotic symbols’ as one of the six major responsibilities of the inhabitants of municipalities. To combat the erroneous generalisation that all non-Catholic churches in the region oppose national symbols, some Protestant congregations draw a clear boundary between themselves and the Jehovah’s Witnesses. Often they do this namely in terms of respect. For example, David, a Seventh Day Adventist from Capulálpam put it rather bluntly: ‘respect towards authorities and the fatherland (*patria*) is what distinguishes us from the Jehovah’s Witnesses.’ The Adventists in Capulálpam have a Mexican national flag permanently exposed in their church to explicitly distinguish themselves from the Jehovah’s Witnesses. Members of various other Protestant churches also made such a distinction. Acela, an elderly Pentecostal from Atepec, for instance claimed:

We should subject (*someternos*) ourselves both to God and to the authorities. Jehovah’s Witnesses are completely separate, they have a different doctrine. They do not salute the flag, because they say that it has a serpent on it. We *do* salute the flag, because as the Bible says, one has to respect authorities.

As Laura Nader (1990, 3) argues in her account of dispute settlement in the village of Talea, the ideologies of harmony and solidarity are deeply embedded in the social organisation of contemporary Zapotec communities of the Sierra Juárez. Respect for customs and for traditional authorities constitutes an integral aspect of this ideology. My informants in the region often talked about ‘having respect’ (*tener respeto*) as a precondition for social solidarity, peace, harmony, and communality in the villages. Many devoted Catholics in Capulálpam, for example, claimed that in their village there were *no longer* major problems with Protestants *because* the latter had *finally* agreed to respect the traditions and customs of the village. For example, Reynaldo, an elderly man holding a higher *cargo* in Capulálpam at the time of interviewing suggested that there existed a relative consensus and harmony between Protestants and Catholics in the village because ‘everyone respects the *usos y costumbres* here, and for that reason there are no problems.’ Reynaldo also emphasised that respect for customs and especially for traditionally elected village authorities is what truly unites a group of people into a community (*comunidad*) *par excellence*. In other words, for him respect for customs and authorities was an imperative that each and every villager, regardless of his or her faith, age, or gender, had to accept.¹²

Hence, respect in a very abstract and general sense is often considered to constitute a foundation of communal life in the Sierra Juárez. As one middle-aged Catholic man from the village of Natividad eloquently put it: 'The unifying and the underlying feature of life in a community is respect – to other villagers, to authorities, and to traditions.' Another informant, an elderly Catholic woman from the same village summarised the essence of communal life in the Sierra Juárez accordingly: 'One needs two things to live in harmony – faith and respect.'

The repeated emphasis on 'respect' for customs and traditions as the main foundation of communal life indicates a common concern with the sustainability of local collective identities and social organisation. It is not merely about the preservation of cultural heritage – *usos y costumbres* are also believed to secure the relative political and to a certain extent also economic autonomy of rural communities. As Mendoza Zuany (2008, 357) argues, contemporary villages of the Sierra Norte (of which the Sierra Juárez constitutes a part), facing the forces of globalisation and significant socio-economic changes, have had to develop strategies of dealing with increasing diversity. These strategies include the creation of new rules, ways of integration, categorisation of villagers, and local identification. Although open to the outside, communities define the rules of integration and the degrees of belonging (*ibid.*, 364). The outsiders' integration has many restrictions and depends on their ability to learn and respect *usos y costumbres*, and their willingness to become committed to the community.

Respect for the liberty of religious faith as a human right

But 'respect' is not a core term only in the critique by Catholics– it figures prominently in the Protestant rhetoric as well. Significantly, however, for Protestants 'respect' is first and foremost an individualistic value rather than a moral imperative to 'belong' and to 'participate.' The individualistic meaning that Protestants attribute to 'respect' renders it an egalitarian and horizontal notion that is in essence very different from the above-discussed collectivistic obedience to the authority of customs and communally elected leaders.¹³ Persecuted Protestants often criticise the village authorities as well as the Catholic majority for not respecting Protestants' constitutional right to freely practice their religious faith. By calling for 'respect' Protestants emphasise their right to be *different* without being excluded. In the opinion of many of my Protestant interlocutors, communal membership and belonging should not be defined by cultural, social, and religious homogeneity and by participation in *all* collective practices of the village. As one of my informants, a young Jehovah's Witness, argued, alluding to the authorities of his village of residence: 'they want everybody to be similar but we are independent, we have liberated ourselves from the chains of the customs here. But this does not mean that we are not of this village.'

In their criticism of the forcefully collective ethos of the indigenous community and the pressure from the Catholic majority and village authorities, Protestants occasionally refer to Benito Juárez. The following is an excerpt from my interview with Maximino, a former pastor of the Pentecostal church in Ixtlán, who recalled how he and his religious 'brothers' and 'sisters' had been persecuted in the 1980s:

We respected everyone – one should respect in order to be respected, as was Benito Juárez's slogan. During the communal assemblies we were a couple of souls against three hundred, and we talked about the ideas of Juárez, in this very land of his! We talked about the rights we have, but nobody took any notice. According to Juárez one has to know how to live and how to respect another person.

Juárez is an exemplary authority in such argumentation not only because of his famous phrase and because he was a Zapotec himself. He was also a liberal who stood against the privileged position of the Catholic Church and for religious tolerance towards non-Catholic religions. The Constitution of 1857 and Juárez's Reform Laws of the same decade considerably, albeit temporarily, undermined the position of the Catholic Church in the Mexican society (e.g. Aguirre Beltrán 1992; De la Torre 1995). With this in mind, my Protestant informants often claimed that in 'the land of Benito Juárez,' as people often call the region, religious intolerance had to be particularly condemned and ignorance concerning religious liberties fought against. Fernando, a Presbyterian from Atepec, for example, explained why there existed religious intolerance in the Sierra Juárez accordingly: 'People are not very civilised here, they do not have enough education. This is why they refuse to follow Juárez's idea that "respect for the rights of others is peace."'

In recent decades, public awareness of and concern with religious intolerance has grown hand in hand with the increasing focus on human rights in Mexico in general. Specific state institutions and offices – for example, the Department of Religious Affairs (*Dirección de Asuntos Religiosos*) under the state government of Oaxaca – now moderate and resolve religious conflicts. Various non-governmental organisations have also been founded, mainly by Protestants, to stand up against the mounting religious intolerance. In Oaxaca, organisations such as the Cofraternity of Christian and Evangelical Pastors of Oaxaca (*Cofraternidad de los Pastores Cristianos y Evangélicos de Oaxaca, COPACEO*) and the Christian Defense of Human Rights (*La Defensa Cristiana de los Derechos Humanos, DECRISDH*) are the most notable examples. *COPACEO*, founded in 1987 in response to the assassination of three Pentecostal pastors in the Sierra Mixe, is primarily a network organisation (Fabre 1995, 134). *DECRISDH*, founded in 1991, acts as a mediator in religious conflicts, gives legal advice to persecuted religious groups, and works to raise general awareness of religious rights (Grijsbers 1996, 46). Its director Enrique Ángeles Cruz summarised the organisation's aims to me in an interview accordingly: 'Above all, our aim is dialogue and reconciliation.' He further emphasised that it would be erroneous to consider Protestant faith to be incompatible with the communal mode of living *per se*:

For Catholics, the ultimate manifestation of collective communal life is the fiesta where saints are honoured, money is spent, and alcohol is consumed. The fact that Protestants and others do not want to take part in this does not mean that they are necessarily against communal ideology but rather against its Catholic premises.

The Protestants' call for respect for religious freedom has now also legal foundations. The liberty of faith in contemporary Mexico is protected by a number of laws and constitutional articles, most of them rooted in the constitutional modifications and neoliberal reforms under President Salinas de Gortari. This has in some cases transformed tensions between Catholics and Protestants into a veritable legal battle. Whereas Catholics base their claims usually on Articles 4 and 27 of the Mexican Constitution, Protestants, in their criticism of religious intolerance in the villages, usually rely on Article 24, already cited above, and Articles 5, 14, and 16 of the Constitution. The latter three can be resorted to when criticising certain aspects

of obligatory *usos y costumbres*. The beginning of Paragraph 3 of Article 5, for example, stipulates: 'Nobody will be obligated to give personal service, work without just compensation and without his or her full consent [...].' This paragraph is used by some Protestants (as well as by others) to undermine the obligatory nature of non-remunerated *cargos* and *tequios*. Article 14 of the Mexican Constitution, in turn, states, among other things:

[...]. Nobody may be deprived of life, liberty, or of his land, possessions or rights, except by means of judicial proceedings before previously established courts that comply with essential formalities of procedure, and conforming to laws made previously before the case.

It is also worth citing here the first two paragraphs of Article 16:

Nobody can be disturbed in his or her person, family, residence, papers, or possessions, except by virtue of a written order by a competent authority, that is founded in and motivated by legal procedural cause.

No order of apprehension and detention can be issued except by the judicial authority, preceded by a denunciation, accusation, or complaint about a specific action determined by the law to be an offense for which the individual may be punished by loss of liberty; and there exist facts to support the punishment and the probable responsibility of the accused.

Recurring to Articles 14 and 16 by Protestants and various NGOs concerned with religious rights was especially common in the 1980s and 1990s, when tensions between Protestants and Catholics in the Sierra Juárez took explicitly violent forms. At that time illegal detentions and expulsions of non-Catholic believers from their native villages were relatively common.

The above-mentioned Law of Religious Associations and Public Cult, passed in 1992, also aimed to ease the tension between religious groups and to combat mounting religious intolerance. Not surprisingly, it quickly became yet another tool in the legal battle (e.g. Gill 2002). Article 2 of that law is particularly significant in this regard. Besides clearly stating every individual's right to adopt any religious belief that most pleases him or her and to associate pacifically for religious purposes, it also stipulates the right to abstain from religious activities and rituals. As sections b) and d) of its Article 2 state, each individual has the right 'not to profess any religious belief, to abstain from religious activities and rituals, and not to belong to any religious association,' as well as 'not to be obliged to offer personal services, nor to contribute with money or kind to sustain any association, church or another religious group, nor to participate or contribute in the similar way to rituals, ceremonies, festivities, services or religious cults' (Secretaría de Gobernación 1996, 5-6). Protestants, in their rejection of religious *cargos* and in their criticism of forced contribution to and participation in village fiestas, often call for respect for these two clauses.

Respect as a reciprocal value

One possible way of reconciling the Catholics' and Protestants' apparently incongruent perceptions of respect is to treat it as a reciprocal value, as something that can be 'offered' as well as 'received.' Reciprocating respect as a means of establishing social consensus was often suggested to me by both Catholic and Protestant informants. For example, Eduardo, the

former municipal president of Capulálpam, argued that although respect is the basis of social harmony, it serves this function only if respect between different persons and groups is mutual. In his opinion, Protestants in Capulálpam respect *usos y costumbres* and collaborate for the fiestas not only because these are obligatory. As he claimed:

They do so because they know that in return *we* respect *their* religion. In other villages Protestants are very fanatic, do not respect the customs, and consequently there is no respect towards them from the part of the village. And vice versa. Here we have managed to strike a balance.

Miguel, an engineer from the same village, reasoned in a somewhat similar manner:

In our community one respects everyone's individual religious ideologies, and an important factor here is the fact that Protestants have not infiltrated too much into the local forms of living and they respect the traditions. One has learned to live together (*convivir*) and to respect different perspectives on things.

Protestants themselves in various contexts also explicitly emphasise their respect towards local authorities and customs, often as a conscious strategy to secure the village majority's tolerance towards their religious 'dissidence.' Pablo, an Adventist from the village of Natividad, for example, was critical of some Protestants' eagerness to accuse Catholics of drunkenness, fornication, and various crimes, claiming that 'one should not think like that and criticise only – there has to be respect between us since this is the way to avoid problems.' In a similar vein, a young Jehovah's Witness from Atepec, a village that for long has suffered from serious tensions between religious groups, suggested that for her it was of utmost importance 'to be a good citizen and to respect and fulfil the demands of authorities, as long as the authorities respect her and their demands are not in conflict with the principles of the Bible.'

The latter claim is important and indicates that the Protestant respect for customs and local authorities, although acknowledged as a value for social harmony, is not unconditional. Reciprocating respect should not be in conflict with one's religious convictions. For example, Victor, a Jehovah's Witness in his early thirties from Ixtlán, suggested that although he respected the customs of the village where he lives, and he felt as an 'Ixteco' sharing the collective identity of the village, in cases of conflict between his faith and the customs of the community, his religious identity came first. As Victor put it:

One is a Jehovah's Witness here, in any other village, and in any other country. If the village authorities violate our right to practice our faith in peace then, yes, one thinks of oneself first and foremost as a member of the community of Jehovah's Witnesses rather than as someone from Xiacui, Ixtlán, La Trinidad, Capulálpam, or from any other village. But these things – identifying with one's religion and with one's village – are usually in a certain balance because one cannot be a good Jehovah's Witness without respecting the authorities. Even the Bible teaches us that.

Victor's quote demonstrates that religious affiliation should not be treated as an exclusive and all-encompassing identity. Villagers', especially Protestants' sense of collective identity is multifarious, situational, and dynamic. Religious belonging becomes more meaningful as a distinguishing feature in the context of conflict and in the absence of respect. David, a leader

of the congregation of Adventists in Capulálpam similarly emphasised the importance of reciprocating respect, recalling that this had not always been the case in his village:

When the first Protestants arrived in Capulálpam, local people were very closed and narrow-minded, and there were big problems. Nowadays they already have respect, they understand that we are Evangelicals, and that we live differently. We in turn also respect the authorities.

The reciprocity of respect means, in other words, dialogue. There are well-known examples of cases of exclusion – especially in Chiapas but also in Oaxaca – because of religious differences provoked by the spread of non-Catholic groups. However, exclusion and segregation are not sustainable options for solving problems related to religious or other forms of diversity. As Mendoza Zuany (2008, 361) claims in her analysis of communal autonomy in the Sierra Juárez, different groups – in case of her research native and non-native villagers – have eventually come to acknowledge that autonomy is not a matter of unilateral decisions. In order to be viable, it requires dialogue in a context of open attitudes towards integration and, at the same time, respect for the *usos y costumbres*. This is the most sustainable way to achieve agreements that could result in coexistence, or even better, in a mutual acceptance of differences. As Mendoza Zuany (*ibid.*, 362) concludes, it is through constant dialogue in daily life that different groups learn and teach each other how to live in ‘*comunalidad*.’

Conclusion

This paper has been concerned with how the notion of ‘respect’ is used by Catholics and Protestants, and to what extent the term can be employed by the two as a tool to legitimise their actions and attitudes towards each other and towards the norms of communal life in the Sierra Juárez. As such, the notion serves as an analytical window into studying broader processes and phenomena in contemporary indigenous communities of Oaxaca, such as changes in traditional modes of social organisation and cultural practices. Scrutising the ways how people talk about ‘respect’ contributes to the understanding of the dynamics of religion in these communities, as well as of the politics of collective identity in the context of increasing cultural and social diversity. As I have demonstrated, for many Catholics and Protestants respect is an important value but its role in inter-personal and inter-denominational relations is perceived differently. Catholics conceptualise respect predominantly as a hierarchical value central to which is the villagers’ subordination to the authority of customs and communal leaders. For Protestants, generally regardless of the denomination, respect is a horizontal value and a guiding principle of a communal life that allows one to be different but yet to be acknowledged as an equal member of the community.

The social and cultural organisation of indigenous villages in the Sierra Juárez is relatively authoritarian in essence. It prescribes certain normative, political, and to some extent also economic homogeneity and leaves relatively little space for difference and dissent. Antagonism between collective and individual interests in such a social setting is inevitable. The diversification of religious affiliation, alongside with political, economic, and social change in the Oaxacan countryside in general, adds to the normative and ideological pluralism in the villages of the Sierra Juárez and further amplifies the antagonism between collective and individual ideals. The notion of ‘respect,’ as I have demonstrated, becomes a contested term that is used to argue for different perspectives that are in conflict with each other. Yet these two perspectives are not entirely irreconcilable. Although Protestants and Catholics are

using the term differently, the concept also serves as a potential bridge between the different groups. It appeals to fundamental values they both share, thereby ‘reconciling’ their differences. In many communities with a relatively long history of Protestant presence, different religious groups have ‘learned’ to live with each other as equal components of the same social whole. Communal unity under the conditions of religious pluralism requires a constant dialogue where both sides are flexible and willing to make concessions, compromises, and exceptions.

This means, for example, that village authorities do not force Protestants to serve religious *cargos* or to contribute financially for Catholic fiestas, that communal assemblies and *tequios* are not organised on Saturdays when the Seventh Day Adventists cannot participate, or that Jehovah’s Witnesses are not nominated for higher *cargos*. Non-Catholics, in turn, would not use their religious convictions as an excuse to avoid collaboration for the general benefit of the community, but would complete their *tequio* on a different day, serve other types of *cargos*, or look for alternative ways of financial co-operation. Examples of such flexible manoeuvring are now ample in the Sierra Juárez. In many villages, for example, Protestants who for religious convictions cannot pay the *cuota* for financing the *fiesta patronal* contribute an equivalent sum of money for alternative public projects.

An important broader conclusion can be drawn from this. Protestant growth in indigenous communities has often been claimed to cause profound and significant socio-cultural changes. These changes have generally been described in negative terms. Protestant converts have been accused of switching to a more individualistic worldview that is at odds with the collective ethos of an indigenous community and undermines the cultural integrity and autonomy of the villages. Yet the adverse impact of Protestant presence and the devastating influence of Protestant churches on local traditions and identities in indigenous Mexico and elsewhere should not be exaggerated, as various other scholars have also emphasised (e.g. Garma Navarro 1998; Gros 1999; Falla 2001; Gallaher 2007). Religious conversion does not have an *inevitable* detrimental impact on local culture. As the examples of many communities in the Sierra Juárez prove, consensus and dialogue between the Catholic majority and the Protestant minority can be achieved despite the relatively long history of religious tensions in the region. In such communities, the above-quoted Juárez’s maxim works both ways and respect becomes a reciprocal value.

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Notes

1. Strictly speaking, Protestants are not a clear minority in *all* villages of the Sierra Juárez. In exceptional cases, like in the community of Madero, for example, Protestants constitute nearly half or even more of the total village population.
2. I first arrived in Oaxaca in the summer of 1998 as a visiting researcher at the Centre for the Advanced Study and Research in Social Anthropology (*Centro de Investigaciones y Estudios Superiores en Antropología Social, CIESAS*). Altogether 18 months of continuous fieldwork in the Zapotec villages of the Sierra Juárez produced ethnographic

data from altogether 39 communities, whereas one village – Capulálpam de Méndez – served as the research base. I have returned to the Sierra Juárez for shorter periods of fieldwork on four occasions, most recently in June 2012. The data collected over the period of 15 years include notes of participant observation in daily communal life, Catholic rituals, and the activities of all major Protestant churches in the region; more than one hundred unstructured interviews with individuals from various villages, as well as with NGOs and governmental officials in Oaxaca City; and three surveys conducted among inhabitants in Capulálpam (125 respondents), with pupils of a regional high-school (126 respondents), and with the municipal presidents of 27 communities. Archival materials were consulted in the State Archive of Oaxaca and I have also performed content analysis of the articles concerned with religion in the 1988-2008 issues of *Noticias*, a major Oaxacan newspaper.

3. For the sake of clarity and simplicity, I am using the term ‘Protestant’ instead of ‘Evangelical’ throughout this article. In common discourse in Oaxaca, the categories ‘Protestant’ (*protestante*) and ‘Evangelical’ (*evangélico*) are often used interchangeably. It is also important to note that I use the term ‘Protestant’ here as a cover term that comprises all non-Catholic Christian churches, although in reality it is a heterogeneous group. Some of the churches in this group that are widely present in the Sierra Juárez are, strictly speaking, non-biblical (e.g. Jehovah’s Witnesses, Mormons, the Seventh Day Adventists).
4. In 1900, the percentage of ‘Protestants’ in Mexico was only 0.4 percent and this figure increased, according to Mexican General Census data, at an average rate of two tenths of a percent per decade, amounting to 1.8 percent by 1970. Since then, the growth of Protestant population has been increasingly faster. It is important to note, however, that the Mexican census data can be contested, owing to the variations in labelling religious identities in different censuses. For example, until 1990 Mexican general censuses distinguished between five religious categories – ‘Catholic,’ ‘Protestant/Evangelical,’ ‘Judaic,’ ‘Other,’ and ‘Non-religious’ (earlier ‘Atheist’). Non-Evangelical Christians were included under the category ‘Other.’ The 2000 and 2010 censuses, however, list them as a separate group (‘Biblical non-Evangelical’), distinct of the category ‘Other.’ A concise overview of the expansion of Protestantism in Mexico can be found in Dow (2005).
5. Official statistics concerning religious conflicts in Oaxaca are available since 1975. A meticulous register was kept by the state government in 1975-92 and the conflicts registered during that period have been thoroughly analysed by various Mexican scholars (e.g. Marroquín Zaleta 1995a, 1996; Marroquín Zaleta and Hernández Hernández 2009). Altogether 352 religious conflicts were registered during that period. Although conflicts in Oaxaca have occurred in very different communities, their distribution has been uneven. As Montes García (1995, 33) demonstrates, two-thirds of religious conflicts in Oaxaca have taken place in relatively small communities with 500-2,500 inhabitants, generally located in poor areas characterised by a strong presence of the indigenous population.
6. This and various other constitutional changes initiated by President Salinas de Gortari were part and parcel of more broader neoliberal economic and social reforms that considerably affected Mexican rural communities, well beyond the changes in their religious composition.
7. For example, in 2009 a Pentecostal church was burnt down in the village of La Palma and 15 Protestant families were expelled from the village, allegedly for practicing a non-Catholic religion (*Noticias*, 16 June, 2010).

8. The percentage of Protestants in Oaxaca grew rapidly from 1.5 percent to 7.3 percent in 1970-90 (Marroquín Zaleta 1995b, 10). By 2010, the percentage of Evangelical Protestants in Oaxaca had risen to 10.6 percent, and that of all people belonging to a non-Catholic Biblical religion to 13.2 percent.
9. For example, in Ixtepeji, a village characterised by a 'culture of alcoholism' according to Kearney (1991: 349), most male Adventists had been heavy drinkers before converting.
10. Norget (2006, 47) also singles out *confianza* as an Oaxacan cultural value. *Confianza* stands for a relationship of mutual trust and aid. It is important to note that Norget mainly focuses on Oaxaca City and not on indigenous rural areas, where *respeto* and *confianza* have additional context-specific connotations.
11. *Tequio* stands for a native form of collective labour for the general benefit of the village.
12. This is so not only in the indigenous villages of Oaxaca and Mexico. As Lyons (2001, 9) argues in his study of the Ecuadorean Andes, *respeto* for his informants similarly stood for 'a general state of social harmony and moral order.' The Quichua communities according to Lyons are characterised by a 'respect complex' – the fiesta system, ritual discipline, and norms of everyday behaviour weave the multiple notions of respect tightly into the social and cultural fabric.
13. The shift from the 'vertical' to a more 'horizontal' notion of respect triggered by Protestant conversion also occurs in other social spheres – for example in the context of traditionally hierarchical gender relations in family. Brusco (1995) demonstrates this eloquently in case of female Protestant converts in Colombia.

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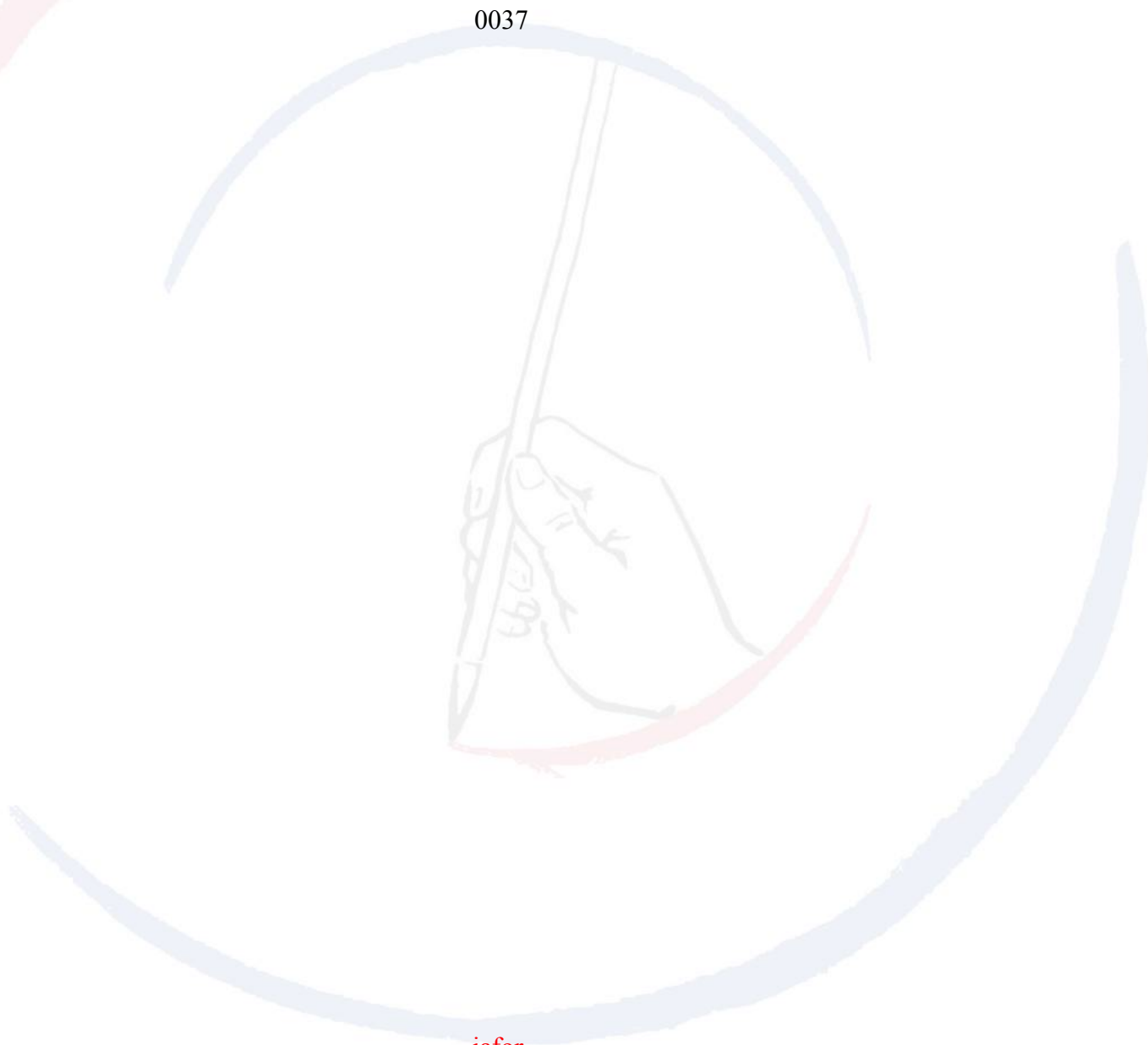
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To Mend the World

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The main objective of Emil Fackenheim's 1982 work *To Mend the World* is to lay the foundations of a post-Holocaust Jewish thought. This work's urgency is to confront the possibility of collapse of Jewish, Christian and secular philosophies that results from the reality of Auschwitz and what was lost therein. Fackenheim takes seriously Adorno's claim of the metaphysical capacity being arrested in Auschwitz and takes this to its last consequences.

Freud describes mourning as a process whereby "each single one of the memories and expectations in which the libido is bound to the lost object is brought up and hyper-catheted, and detachment of the libido is accomplished in respect of it" (Freud, 1917). Therefore Fackenheim's enterprise may be understood as an instance of such a work as it revisits the history and historicity of the Holocaust. It outlines the impact of what was irremediably lost in the Holocaust – almost to the point of total collapse – and what can be repaired and clung to that may serve as the means to survive the abyss left by the titanic loss.

In order to reflect on the scope of Fackenheim's thought as a work of mourning, I will follow Fackenheim's steps by exploring his preliminary considerations regarding the pre-Holocaust state of things in Jewish thought. Then, I will explore Fackenheim's confrontation of the Holocaust proper comprising the logic of destruction of Auschwitz as well as the instances, which according to Fackenheim prevent thought from collapsing totally. I conclude this paper by interrogating the scope of Fackenheim's work in terms of a philosophical act of individual and shared mourning.

From the outset, it is clear that Fackenheim believes that the Holocaust has strong enough implications so as to think of a *post-Holocaust* state of things in Jewish thought and therefore in Christian and Western secular philosophies as well. In an earlier stage of his thought, Fackenheim's objective was to create a philosophical system based on Jewish philosophical principles, but he abandoned that endeavour due to his later agreement with Buber's ideas on the Jewish take on revelation. A philosophical system, such as Hegel's *Phenomenology of Spirit*, is possible when it is thought that all things can be explained, and, in Jewish theological terms, this would amount to a complete revelation. However, Fackenheim follows Buber in that Jewish revelation is necessarily open-ended, incomplete and, therefore, bound to interpretation. Therefore, an all-encompassing Jewish philosophical system is impossible under these circumstances. What remains possible is, however, a systematic activity of thought.

In this sense, *To Mend the World* interrogates the conditions of possibility for Jewish religion and philosophy being *systematically thought* in the late twentieth-century particularly after the Holocaust. The main question is, can the Holocaust be thought systematically without thought collapsing in the attempt of doing so? Fackenheim asserts that there is a gulf between the pre and post-Holocaust states of things. Jewish, Christian and secular philosophies, according to Fackenheim, are threatened to collapse by the realities to which the Holocaust confronts them.

Fackenheim begins by describing the state of things in Jewish thought before the Holocaust. Therefore, he explores the philosophies of two modern Jewish thinkers, namely Baruch Spinoza and Franz Rosenzweig. Simultaneously, he introduces some of Hegel's philosophy as a necessary link between these two Jewish thinkers. Fackenheim criticises many aspects of Spinoza's philosophy, in particular those that result from Spinoza's assertion that Jews ought to become "*men-in-general*,

inhabitants of the liberal state” (Fackenheim, 1982, p. 57) and the inevitable rejection of Jewish revelation that this implies.

Fackenheim’s take on Rosenzweig has a very different tone, and his exploration of Rosenzweig’s main philosophical work, *The Star of Redemption*, leads him to affirm that Rosenzweig’s post-Hegelianism is visible in that *The Star of Redemption* is the dialectical opposite of the *Phenomenology of Spirit*. I cannot go into detail in Fackenheim’s careful description, explanation and contrast of the ideas of these authors, I will only point out three main aspects of it.

Firstly, Fackenheim finds the configurations of Rosenzweig’s tripartite structure of elements (God, Man, World) central to contrast the Star of Redemption with Spinoza’s and Hegel’s thought. These elements “are not arbitrary postulates (...) they are the positive result of the demonstrated failure of more than two millennia of Western metaphysics to reduce all things, respectively, to ‘God’, ‘World’ and ‘Man’” (Fackenheim, 1982, p 65). Each of these elements, explains Fackenheim, is posited by Rosenzweig as a “Not-Yet, i.e. ontologically occult powers which are not, but as it were, *strive* to be. And to this ontological status, corresponds, epistemologically, a “knowledge” that remains ignorance until the striving-to-be has *revealed itself as being*”. (Fackenheim, 1982, p 68).

Secondly, the “*New Thinking*”, of which Rosenzweig claims to be a founder, distinguishes itself from the “*Old Thinking*” that is embodied mainly in the old Rabbinic thought. The *Old Thinking*, to some extent, affects Spinoza’s antagonism to Jewish religion. Rosenzweig’s *New Thinking*, as opposed to the *Old Thinking*, on the one hand does not rely on old recognised authorities, which makes it un-fanatical. And on the other hand, each of the elements of the tripartite configuration (Man, God and World) keep their singular place instead of “Man and God being dissipated into World (ancient period), Man and World into God (medieval period), and God and World into Man (modern period)” (Fackenheim, 1982, p. 64).

And thirdly, the particular dialectics between Judaism and Christianity that Rosenzweig describes in *the Star of Redemption* as a relation of mutual necessity and a sort of complementariness, contrasts with Spinoza’s claims of Jews having to become men-in-general, that is, Jews undistinguishable from Christians. This comparison between Spinoza’s and Rosenzweig’s thought is what Fackenheim feels to be the necessary step to bring about a pre-Holocaust state of things of Jewish thought.

Almost at once, when discussing the preliminary details of the Holocaust, Fackenheim introduces some of Heidegger’s thought. He calls Heidegger’s affiliation to the Nazi party, however brief and disputed, an academic scandal. Furthermore, Fackenheim condemns ruthlessly Heidegger’s by-standing of the victimisation of his hitherto friend and professor, Edmund Husserl, and his subsequent failure to account philosophically for the Holocaust. Notwithstanding, Fackenheim finds Heidegger’s philosophy essential to understand the gulf that the Holocaust opened in Jewish, Christian and secular thought.

In *The Star of Redemption* Rosenzweig depicts the Jewish relation to history as “a vigil for redemption”, hence the cyclical and un-affectable canons of Jewish calendar and festivals. However, to Rosenzweig’s mind, thought needs to undergo “school with life”. This is an influence coming from a well-known Hegelian principle: the owl of Minerva will spread its wings at dusk, that is, knowledge is possible only a

posteriori. Therefore, thought can never be detached from events, precede them nor prescribe them. So, Jews seem to hold a vigil for redemption that places them “outside of history” on the one hand, but on the other, thought cannot detach itself from history and can only come about a posteriori. Thus Rosenzweig sets forth this complex relation between Jewish religion and history, both outside and inside history. Nevertheless, he does seem to think that in Jewish history, only redemption could be *a true event*. Rosenzweig wrote this before the Holocaust, and therefore Fackenheim sharply rejects this idea by asserting that it cannot be ignored that, in the Holocaust, Jews were dragged back into history (Fackenheim, 1982).

At this point, Fackenheim introduces some of Heidegger’s ideas on history and historicity, which are not too dissimilar from Rosenzweig’s; in fact it may be argued that the former influenced the latter greatly. According to Heidegger, in a stern and implacable fashion, history and historicity cannot be detached from one another without falling into inauthenticity. In other words, history, an idea of time “seen from the outside” as it were, cannot be detached from historicity, that is, the dimension of existence, that is, of Dasein’s being-toward-death. To do so, would mean avoiding the confrontation of the anxiety proper of existence, and above all, the finitude that death is for Dasein.

Furthermore, Heidegger’s notion of transcendence is central to Fackenheim’s account. For Heidegger, being-towards-death, or, the finitude of Dasein, is one of the sources of anxiety, which can be either avoided by recourse to inauthenticity or confronted. Confronting anxiety implies confronting finitude, that is, being-towards-death. This is according to Heidegger, the way to transcendence, which can, however, be avoided by falling into inauthenticity. When it comes to history and historicity, the same can be said: thought can flight into history-in-general as an avoidance of historicity, that is, the finite dimension of temporality. The condition of possibility of transcendence, however, lays precisely in the authentic existence, in facing finitude and death. Therefore, an authentic transcendence of time means both to remain *immersed in* time as well as to rise above it. In Rosenzweig’s words, this would amount to remain outside of history, but undergoing school with life as well. The contrast of Rosenzweig’s and Heidegger’s ideas of temporality, historicity and transendece, serve to lay the ground on which, according to Fackenheim, the Holocaust must be confronted.

In this sense, Fackenheim asserts that to feel that the Holocaust has in any way been transcended means to do without its historicity, and therefore, to lapse into inauthentic thought. According to Fackenheim, to test if the putative gulf of the Holocaust can be traversed by thought, first and foremost, the historicity of Auschwitz needs to be confronted by thought. It is this enterprise that, Fackenheim fears, might arrest thought and make it collapse. How can the historicity of Auschwitz be confronted by thought if, following Adorno, the metaphysical capacity of thought is arrested in Auschwitz? Thought sees itself overwhelmed by Auschwitz and its natural tendency is to recoil from thinking about it. However, the alternative is for Jewish, Christian and secular thought to collapse into senselessness, for on what basis topics like evil, good, human dignity, victimhood, criminality, justice, ethics and morals could be thought thence? Fackenheim explains that

“After Auschwitz, [human dignity] can no longer be believed, for [...] humanity was destroyed in [the victim and the perpetrator]—the good will of both was destroyed as well, and with it the right to the dignity of the

human being as such. After this, the value of humanity has therefore become questionable, and this radically and forever: the destruction of humanity remains possible, for in Auschwitz it was actual. Elie Wiesel has therefore rightly said that the Holocaust destroyed not only human beings but also the idea of humanity” (Fackenheim, 1982, p. 65).

This means that if thought cannot transcend Auschwitz authentically, that is, cross the gulf in its history and historicity, then Jewish, Christian and secular post-Holocaust philosophy will become, at best, pointless babbling. To test if Auschwitz can be authentically transcended is the tremendously urgent task that Fackenheim sets for himself to save philosophy from collapsing.

Fackenheim reflects briefly in the preliminary considerations section on the language that, he believes, is necessary to use when speaking of the Holocaust. I believe this is something important to highlight. He explains that “the *facts themselves* are outrageous; it is they that must speak through our language. And this is possible only if one’s feelings are subject to a disciplined restraint. The language necessary, then, is one of sober, restrained but at the same time, unyielding outrage” (Fackenheim, 1982, p. 28).

Fackenheim’s reflection on Auschwitz is careful, detailed and considers the many possible arguments and counter-arguments of each step and each assertion about it. I will explore only the skeleton of it, and focus on the main pillars of his ideas.

Firstly, Fackenheim asserts that the extermination of non-Aryans, in particular Jews and Gypsies, was the corollary and true core of the Third Reich. The proof of this, according to Fackenheim, is that when Nazis were losing the battle in the eastern front, more trains were nevertheless sent to Auschwitz so as to accelerate the extermination of the Jewish population. Thus Auschwitz, observes Fackenheim, was the Third Reich’s priority.

Fackenheim believes Auschwitz to be a world in its own right and with its own logic; rightly called “planet Auschwitz” by some survivors. The logic of the Auschwitz world was “a logic of destruction”, and this is what makes it a precedent-less *novum in history*. It is a well-known fact that the whole purpose of Auschwitz was to exterminate non-Aryans. The sin of the victims was *being*, and therefore nothing could prevent their death.

Fackenheim paraphrases Primo Levi and explains that as soon as the victims arrived to the camps: “they [were] overcome before they [could] adapt themselves; they [were] beaten by time, they [did] not begin to learn German, to disentangle the infernal knot of laws and prohibitions until their body [was] already in decay, and nothing [could] save them from selection or from death by exhaustion” (Fackenheim, 1982, p. 99)

Thus, there were from the outset contradicting and absurd rules to which the prisoners who were not murdered instantly were forced to comply. For example, the arch in the entrance of Auschwitz read: “work sets free”; prisoners had to be perfectly shaved while having no razors; perfectly clean while having no soap or running water; it was forbidden to defecate during work, and so forth. Dysentery was a common illness in the camps, and not being able to defecate led prisoners to what became known as “excremental assault”. Of course, the punishment for disobedience of these contradicting rules was death. These rules drove common sense to insanity and were not randomly set, but were purposely designed so as to lead prisoners to feel contempt

and disgust for themselves and their fellows (Fackenheim, 1982, 208 – 210). Fackenheim quotes Pelagia Lewinska, a noble Polish Christian woman who was sent to Auschwitz, and who, to Fackenheim's mind, grasped perfectly Auschwitz' logic of destruction:

“At the outset the living places, the ditches, the mud, the piles of excrement behind the blocks, had appalled me with their horrible filth... And then I saw the light! I saw that it was not a question of disorder or lack of organisation but that, on the contrary, a very thoroughly considered conscious idea was in the back of the camp's existence. They had condemned us to die in our own filth, to drown in mud, in our own excrement. They wished to abase us, to destroy our human dignity, to efface every vestige of humanity... to fill us with horror and contempt toward ourselves and our fellows” (Fackenheim, 1982, p. 25).

Fackenheim tries to grasp the innermost essence of Auschwitz, and explores “medical” experiments performed on victims, or the idea of babies drowned in buckets or thrown to the flames of the crematoriums without being gassed first. But this seems insufficient to account for the absolute novelty and uniqueness of Auschwitz' logic of destruction. According to Fackenheim, “the most original, most characteristic product of the entire Nazi Reich were the *Muselmänner*, “the downed... and anonymous mass... of non-men who march and labour in silence, the divine spark dead within them...” (Fackenheim, 1982, p.25) The so-called *Muselmann* is the most characteristic prisoner of Auschwitz: the senseless wandering man whose skin-and-bones image haunts thought and understanding. Primo Levi wrote about the *Muselmänner*: “one hesitates to call them living; one hesitates to call their death death” (Levi, , p. 82). It is the *Muselmann* the core and epitome of Nazism: the man who has been robbed of transcendence, for his death and the consciousness of it has been taken away from him; and whose divine spark and dignity, have also been extinguished; in short, a man who is a no-man. The *Muselmann* cannot repent, rebel or become a martyr for he has been purposely deprived of choice and consciousness. It is in this sense that humanity was, in fact, destroyed in Auschwitz. It is here where the metaphysical capacity of thought collapses.

In Fackenheim words, when trying to confront the historicity of Auschwitz “we reach an impasse with the question of whether perhaps *no* thought can be where the Holocaust is; whether perhaps *all* thought is “paralysed” vis-à-vis that event; and whether perhaps paralysis at this catastrophic point calls into question significant post-Holocaust thought everywhere” (Fackenheim, 1982, p. 249).

But Fackenheim interrogates this even further, because he believes that the limit of philosophical intelligibility is not the limit of all thought. He explains: “the circular thought movement that fails produces a result in its very failure, for it grasps, to the extent possible, *a whole*”. (Fackenheim, 1982, p. 238). Hegel's philosophy is the best example of this, and in Hegel's view, once this whole is grasped it is comprehended, transcended and the meaning of it is perceived from a higher standpoint by putting it in perspective. But the whole of the Holocaust is a whole of horror which we cannot comprehend but only comprehend its incomprehensibility; “we cannot transcend it but only be struck by the brutal truth that it cannot be transcended” (Fackenheim, 1982, p. 238).

In this sense, it becomes clear that the gulf that the Holocaust opened by means of destroying *humanity* cannot be fully breached and overcome. But Fackenheim furthers:

“One asks: why did so many become Muselmänner? One ought to ask: How did even one *not* become a Muselmann? The logic of destruction was irresistible: then how was it, nevertheless, resisted? (...) The demands of the bowels overcame them; yet some washed in water that made them no cleaner, or attempted to shave, to comb their hair. Why did they do it? How could they do it?” (Fackenheim, 1982, p. 217).

Fackenheim finds acts of resistance to the logic of destruction the only possible way for thought to traverse the gulf, and therefore, they are *ultimate*. Fackenheim posits resistance during the Holocaust as a *novum* in history. It was a way of holding fast to human dignity, and therefore it was a way of *being authentically*. For Fackenheim’s thought, in the *here and now*, resistance is an *ontological category* that was *ontic*, there and then.

Fackenheim explores different acts of resistance: the uprisings of the Warsaw ghetto and Sobibor extermination camp; the explosion of Treblinka’s crematoriums by the prisoners, the Jewish and Christian partisans, and so forth. He explores each case and explores whether each of these can be thought as resistance in this sense. But, there is a kind of acts of resistance in particular that Fackenheim finds worthy of attention: old Hassidic rabbis who traded bread in exchange for phylacteries in Buchenwald concentration camp, a group of women who fasted on Yom Kippur (the day of atonement) while being prisoners in Auschwitz or a group of Hassidic Jews who, before being killed outside Lublin by the SS officer Glowoznik, danced ecstatically while praying for redemption. These acts are of significant importance and now we turn to them.

In 1943 in Germany, there was a group of German students called “The White Rose”, led by philosophy professor Kurt Huber, which distributed anti-Nazi propaganda. They knew that their actions were futile, that they were going to be caught, judged and put to death. Indeed, in the final statement of his trial, Huber claimed that they were acting in responsibility for all Germany; that their act was not illegal but rather an attempt to restore legality, and he quoted Fichte:

And act thou shalt as though
The destiny of all things German
Depended on you and your lonely acting,
And the responsibility were yours.

According to Fackenheim, Huber and the White Rose, in fact, did restore legality in Germany, *ontically* then and then, and *ontologically* here and now. From Huber’s quote of Fichte, we infer that Huber acted with full consciousness of his and the White Rose’s actions. Indeed, he knew that all things depended on his actions and the responsibility was his. Fackenheim observes that “the Idea of Man can be—has been—destroyed, for humanity can be—has been—destroyed. But because of humanity itself has been mended—in some men and women *by* some men and women—the Idea of Man can be mended” (Fackenheim, 1982, p 276).

These acts—in different measures, senses and fashions—restored partially what was broken, namely humanity, human dignity, the divine spark of Man or the Idea of Man. It is paramount to keep in mind that this restoration is partial, the gulf can never be fully breached and that something unthinkable became actual then and forever. Can philosophy ever go back to being what it was? Fackenheim believes that this question will be answered by the action of recovery and reinterpretation of the old in the light of the new.

Fackenheim explains that Huber's actions were given strength by the Idea of Man, and in turn, they gave strength to that Idea itself—this is a dialectic worthy of exploration. This same dialectic exists between the owl of Minerva that flies at dusk and the cock that announces sunrise, that is, thought that precedes and determines events, and thought that comes after events and is determined by them. An idea that determines an action, and in turn, an action that determines an idea, is the dialectic of the Kabbalistic notion of "Mending the World" or *Tikkun Olam*.

Kabbalah is the mystic discipline of Judaism. In it, symbols have a metaphysical reference and they are not figures of speech as they are in mainstream Judaic texts. The metaphysical references to rupture in Kabbalah are manifold, and so the notion of *Tikkun* comes about. There is a Kabbalistic account that narrates that before the world was created, God was contained in a vessel. After the Creation, the vessel could not contain the divine light and was fractured into fragments and scattered across the cosmos, and so were their divine contents. An act of *Tikkun Olam* restores a fragment of the vessel and liberates a fragment of divine light that returns to its container. The belief is that enough acts of *Tikkun Olam* might fully repair the broken vessel, thus containing God again and precipitating redemption. This may sound like magical thinking to the secular mind; nevertheless, it would be perhaps worthy to think of this as a metaphysical account of what in psychoanalysis is meant with the notions of container, contained and reparation. Supported by the figure of thought of the divine vessel, the acts of restoration of fragments of the vessel amount to containment for they entail *a movement towards growth*. In this case, containment amounts to the meeting of container and contained as well as the reparation of the very container whose state of brokenness is intrinsic to it. If we take the description of a world where broken, essentially evil fragments are to be reintegrated to a main vessel, container or object, we can clearly recognise the uncanny similarity to the paranoid-schizoid world of split and uncontained elements described by the psychoanalyst Melanie Klein and further outlined by her disciple Wilhelm Bion. Bion (1970) himself argued, "*Tikkun* is an age-old myth which was transformed by the genius of the revolutionary mystic Isaac Luria" (Lutzky, 1989, 500).

In the Kabbalistic account, the divine, the cosmic and the historical are broken. Man shares this brokenness with the cosmic, and Fackenheim explains that "it is precisely if the rupture, or the threat of it, is total, that all powers must be summoned for a mending. If the threat is to man, there is need to invoke divine as well as human power" (Fackenheim, 1982, 253), and vice-versa, that is, human power may aid the divine if a rupture is visited upon it. Fackenheim exemplifies this notion by quoting Gershom Scholem who believes that "the impulse below calls forth an impulse from above" (Scholem, 1965, p 270). Thus the dialectic of *Tikkun Olam* becomes visible, and thus retrospectively we understand that the Idea of Man aided Huber in his actions and his actions aided the Idea of Man, nay, his actions *mended or repaired* the idea of Man. Otherwise put, the divine spark of man motivated Huber's actions, and in turn, this very action restored the divine spark of man. Huber's trial, explains

Fackenheim, was the most important trial in philosophy since Socrates' trial, and Huber's act of *Tikkun Olam*, like the other acts of resistance to Auschwitz, are therefore a novum in history.

Kabbalistic thinkers would assert that this *Tikkun* perhaps redeemed fully those who died. But Fackenheim does not go that far. He explains that "we must accept from the start that at most only a fragmentary *Tikkun* is possible. This is because we are situated in the post-Holocaust world. We must accept our situatedness. We must live with it" (Fackenheim, 1982, p 256). Fackenheim, therefore, does not share the idea of *Tikkun Olam* of the Kabbalah *stricto sensu*. However, he chooses the ethical dimension of it to be that which *must* cross the abyss of Auschwitz: "a philosophical *Tikkun* (mending) is possible nowadays because a philosophical *Tikkun* already took place in the Holocaust itself" (Fackenheim, 1982, p 266). Thus he asserts that the *Tikkun* is not only "possible", but also "necessary", and it is ethical in this sense. It is, in my view, Fackenheim's urgent answer to the question "how can we not resist it today, if it was indeed resisted there and then?"

Having explored a fragment of Fackenheim's ideas, we come to a halt in our exploration and conclude by interrogating the scope of these ideas in terms of mourning. As we have understood, the loss in the Holocaust was such that it was almost *absolute*. Therefore, I believe that *no mourning will ever do*. In psychoanalytic terms, this might strike as a melancholic statement, for it singles the Holocaust as an object in history that cannot be totally mourned. In other words, the Holocaust exceeds not only what can be understood but also what can be mourned. This is so because to mourn the Holocaust would imply to posit the *loss of humanity* as a "mournable object loss", that is, to place this loss within the series of objects that *can be lost*. This is perhaps one of the few *objects* that, in Fackenheim's and my own viewpoint, we cannot afford to lose. This viewpoint, however, can be disputed by many other philosophers who consider that we can do without, and in fact we actually do without, the Idea of Man or of human dignity. In this sense, the retreat of metaphysics in the twentieth century may hold an intimate dialectic with the Holocaust, and perhaps the Holocaust was possible insofar as the Idea of Man had been already abandoned, lost or damaged prior to it.

In a normal process of mourning the object is finally decathected and the libidinal energy hitherto invested in it, is released to cathect other objects. But in the case of the Holocaust the nature of the almost total loss would have entailed the loss of hope in humanity and life in general. Paradoxically, if this work of mourning succeeded, we would fall in metaphysical despair for we would have to come to terms with the death of humanity. In psychoanalytic terms, this would mean coming to terms with having no Eros to cling to, no good object left, no container and no containment possible. This devastating reality and the impossibility to mourn it, indeed, lock us almost completely in a melancholic state. It leads us to affirm that the Holocaust can mostly be remembered, or reintrojected, as one of the darkest periods of history, wherein understanding and mourning will collapse ever anew. Perhaps, Fackenheim's suggestion of using a language of outrage keeps the Holocaust at a distance that allows for the self not to collapse in it.

However, the attempt to authentically confront the Holocaust can be thought as a work of mourning that, albeit fragmentarily, provides a means for surviving the total collapse. Firstly, to single out the object that cannot be mourned confines the collapse, in this case, to the Idea of Man. The Idea of World and God are kept untouched

enough so as to be able to assert that “an impulse below may call forth an impulse from above”. This assertion can be disputed, as the questions of the presence of God and the caring of the World during the Holocaust is grave particularly in the survivors’ memory, or in the countless who committed suicide or despaired. Furthermore, perhaps a damage visited upon one element of this triad entails damaging the others. However, one could hold on to the partial un-touchedness of God and World, as destroying these two, according to Fackenheim, was not necessarily the primary goal of the Third Reich. These two, to some extent, give to the acts of mending the Idea of Man a source of power and thrust. In Huber’s example, World was understood as Germany, and mending Germany was perhaps as important as to mend legality and human dignity.

The acts of resistance are the true kernel of Fackenheim’s contribution as they are the only and ultimate way of preventing the total collapse. We have learned that resistance as an ontological category and the acts of resistance there and then understood as *Tikkun Olam*, call for acts of resistance in the here and now and allow to cross the gulf of the Holocaust. In this sense, the loss is not total, but partial, as there is a continuum in what otherwise would be an un-breachable abyss. The recognition of the possible mending and its limits makes of Fackenheim’s work an effective act of mourning, for, in this sense, the self survives the loss.

The notion of *Tikkun Olam* is a bridge between an individual symbolic act and its meddling in shared reality, hence its effectiveness. Fackenheim’s work of mourning effectiveness, in this sense, comes from the act of reparation, albeit partial, of what was lost and damaged. The acts of resistance of Huber, the Hassidim in Buchenwald or the women in Auschwitz, individual as they were, impact *us* here and now. Fackenheim believes that this is so because *they mended the Idea of Man then and there for us here and now*. Therefore, these acts of resistance are good examples of the private –or individual– becoming shared; that is, individual acts of *Tikkun Olam* that mend The Idea of Man for all mankind. In this sense, these acts of resistance thought as ontological categories, guarantee the survival of philosophy and provide the means to perform the act of mourning, fragmentary as it may be. Moreover, Fackenheim’s work itself can be thought as resistance; as an act of a philosopher resisting the total collapse of philosophy in the hope that an impulse below may call forth an impulse from above.

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Love, Suffering and Conflict: Some Lessons from Freud's Civilization and Its Discontents

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Freud's great book *Civilization and Its Discontents* is permeated by a profound pessimism and an attention to the extent and unavoidable presence of suffering and conflict in human life. According to Freud there are three principal sources of suffering. It results: (1) from our own body, doomed to decay and dissolution; (2) from the external world (Freud is here thinking of diseases and natural disasters); and (3) from our relations with other people (we are threatened by their cruelty, violence and faithlessness). (As we will see, our relations with others are actually of an ambivalent nature, since human beings have the capacity both to support us and to bring us low.) Reflection upon these multi-directional sources is enough to make us realize that it is impossible to avoid suffering, and this significantly undermines the very possibility of achieving a state of happiness: 'Life, as we find it,' he writes, 'is too hard for us; it brings us too many pains, disappointments and impossible tasks' (Freud, 1961, p. 23). What is it that human beings typically do in the face of this unavoidable existential pain? Freud's suggestion is that people adopt one or more of a number of possible strategies that serve to soften the worst blows of life. He refers to these as 'palliative measures', a term which highlights the essentially hopeless and incurable nature of the human condition: a palliative, after all, is something that *relieves without curing*, something that lessens the effects of far-advanced, severe and curative-unresponsive illnesses.

Freud mentions four palliative measures utilized in the total arena of human existence. Firstly, *intoxicants and drugs* (of one variety or another) are employed either to numb oneself to the troubles of existence (narcotics and alcohol can be seen to serve this function) or else to introduce a degree of stimulation into a life felt to be colourless and dull (hallucinogens and stimulants such as cocaine might in this capacity be used). The second strategy is the adoption of *religion*, which (at least on the Freudian interpretation) palliates the most painful aspects of life by, as it were, *re-creating* a picture of the world, so that its 'most unbearable features are eliminated and replaced by others that are in conformity with one's own wishes' (Freud, 1961, p. 31). The third palliative is the enjoyment of *art*, the pleasures of which can be felt to diminish the problems of life – or at least to add some kind of value to one's world – though Freud feels that the intensity of aesthetic pleasure is really too mild to make us forget our misery. It is the fourth palliative measure that is to be our principal focus here, and is the one that is, for many, the most treasured of all: *romantic love*. It is the nature, the potential success, and the problematic limitations of love's palliative function that this paper addresses.

I want to say at the outset that I will have nothing to say here about the famous (indeed, the notorious) speculations made by psychoanalysis about the determinants of love in infancy and childhood. I address these matters elsewhere (in my book *Love, Drugs, Art, Religion: The Pains and Consolations of Existence* (Clack, 2014)). My concern, rather, is with a very specific matter: if love has (among other things) the promise of a palliative quality, in what does that quality consist, and are there unpleasant reverberations of love (and of the quest for love) that counterbalance, undermine and even negate its palliating elements? A palliative measure, even in the medical field, need not be an unequivocally beneficent thing, since it is possible that hazardous side-effects flow from it (within palliative medicine one common concern regards the negative effects of the use of opioids). The strategies for coping outlined by Freud have their good points and their bad

ones too: the use of a drug may bring intense pleasure (there's no point denying *that*) and yet, as everyone knows, it can lead to physical debilitation and addiction; religion may bring a great sense of comfort, and yet if Freud (and others) are right, it does this at the expense of critical thought and the preservation of an accurate representation of reality. Where then does love stand with regard to its benefits and costs?

We can start with the benefits of love. Freud himself stresses how, in our search for pleasurable experiences, it is sexual love that 'has given us our most intense experience of an overwhelming sensation of pleasure' (Freud, 1961, p. 33), and that the attainment of this kind of love can therefore be seen to add considerably to the sum total of a person's enjoyable experiences, thereby counterbalancing the inevitable pains of life. One may find Freud's thinking here base and overly physical, but it is hard to deny that the experience of falling in love – and indeed of remaining in love, *standing* in love – is one of life's most ecstatic feelings, producing in the lover a sense of euphoria and perhaps even a reconciliation to the world as a whole. This point needs to be emphasized. When a person is in love (or has the comfort of a loving relationship) the world seems to them a better, friendlier place, a glow is cast over the world, and its difficulties and trials seem somehow now more manageable. Contrast that with the experience of one who has no love, or has lost love, in the throes of some dreadful break-up, say: for that person the world is painted in darker colours and obstacles may seem insurmountable. We may remind ourselves of Wittgenstein's famous observation in his *Tractatus Logico-Philosophicus*: 'The world of the happy man is a different one from that of the unhappy man' (Wittgenstein, 1961, 6.43). It is one of love's most remarkable qualities that it has this capacity to transform our perception of the world, transforming it – even with all its faults – into something wonderful. Small wonder, then, that people should ardently seek that transformative power of love.

Love is held in such high esteem that philosophers and creative writers have articulated the most dramatic images to capture its beauty and intensity. The classic case is that found in Plato's *Symposium*, in the speech of Aristophanes, in which love is described as 'the desire and pursuit of the whole', two incomplete and broken individuals finding ecstatic wholeness in the experience of *merging* with each other. Aristophanes' account evidently has the character of a myth, original human beings being of an eight-limbed form, and when split in two by a troubled Zeus, each half searches for that part which will restore them to completeness. The view that love constitutes a kind of merging is not the preserve of poetry and myth alone, however. Some important contemporary philosophers (notably Robert Nozick (1995) and Robert Solomon (2006)) have also advanced the view that love is a form of *shared identity* in which two individuals merge together into one united being. (I suppose this has a Biblical warrant: *And they two shall be one flesh* (Mark 10:8).) For our purposes, the most relevant of the merging accounts is that provided by the psychoanalyst Erich Fromm in his book *The Art of Loving*. Fromm argues that love is best regarded as 'the answer to the problem of human existence' (Fromm, 2006, p. 7), the thing that uniquely overcomes the pain of our separateness from others, meeting the 'deepest need of man ... to leave the prison of his aloneness' (Fromm, 2006, p. 9). For Fromm, love *heals* us: the full answer to the unbearable

suffering of a separate, disunited existence lies in ‘the achievement of interpersonal union, of fusion with another person, in *love*’ (Fromm, 2006, p. 17).

Accounts of the role of love in the mitigation of suffering need not be so dramatic as to stress fusion, of course. One might choose to speak more prosaically of a *joining* of interests (see Singer, 1987, p. 370) and this, more than the ideal of merging, actually seems to present the truth of love as best experienced: two distinct persons, retaining their identities, and yet joining intimately together in a shared experience of life, each one supporting the other through struggles, false steps and illness, each one celebrating the other’s joys and triumphs, each taking pleasure in the other’s mental and physical being, and (as Irving Singer puts it) ‘in general attend[ing] to the being of a person reciprocally attending to one’s own’ (Singer, 1987, p. 390). It is clear to see how a loving relationship, modestly thus conceived, could function in an effective palliative function, softening some of life’s most keenly felt sufferings. As Nozick has written, ‘love places a floor under your well-being; it provides insurance in the face of fate’s blows’ (Nozick, 1995, p. 233). This ‘floor’ would seem to be achieved both by the presence of another who takes an active role in securing our comfort and by the creation of a secure little world – a home – functioning as a shield against life’s troubles, ‘an island of coupled safety in a lonely world’ (Appignanesi, 2011, p. 250). The at-homeness thus experienced contrasts markedly from the cold and sometimes dangerous nature of the world outside and serves as a refuge from it. Beyond that, it may just be – as attachment theorists such as John Bowlby (1971) say – that human beings in the main seek the closeness of another person, such closeness instilling both comfort and a greater happiness in pleasant experiences. Hume’s thoughts are here pertinent. Noting that the mind is insufficient for its own entertainment, and that the pleasure of the company of an intimate causes the heart to be elevated, he saw how vital the need for a companion is, in days both happy and sad: ‘Every pleasure languishes when enjoy’d a-part from company, and every pain becomes more cruel and intolerable’ (Hume, 1888, p. 363).

Before one gets too carried away, however, it needs to be noted that love is not an unequivocally joyful experience, nor is its relation to suffering unambiguously that of taking our pains away. No, the problem with love is that it not untypically *contributes* to suffering. Freud stresses this point when he tells us why it is that ‘wise men of every age’ have warned against the pursuit of love: ‘It is that we are never so defenceless against suffering as when we love, never so helplessly unhappy as when we have lost our loved object or its love’ (Freud, 1961, p. 33). The palliative promise of love is compromised, that is, by the vulnerable position we occupy once we have attached ourselves, and the fate of our happiness, to another person. This situation can produce the most profound suffering. The most extreme of the pains engendered by love would appear to be the conspicuous disturbance of one’s mental stability it brings, that feature that has led so many thinkers to describe love as a rather specific kind of madness (in Stendhal’s words, as a ‘disease of the soul’ (Stendhal, 2004, p. 26)). (One may also wish to add here Plato’s depiction as the lover as a person ‘who from the very nature of things is bound to be out of his mind’ (Plato, 1973, p. 41).) Beyond that general state, there are the many particular kinds of pain associated with love. Some of these – such as the specific vulnerability produced by opening ourselves up to another and placing our happiness at their mercy –

we have already noted, but more can be added. There is, for example, the experience of jealousy in which a disagreeable emotion such as panic ensues from the understanding or suspicion that one's love object has developed (or is in the process of developing) a romantic attachment to another. Then we have the whole range of small anxieties so brilliantly dissected by Roland Barthes in *A Lover's Discourse*: the rising sense of alarm caused by waiting longer than expected for a phone call or at a rendezvous, for example, or the obsessive attention to pauses and phrases in the object's speech, the lover trying to discern whether these indicate a diminution of interest. Other relationships – notably friendships – do not cause such alarm. On the other end of a scale having frenetic anxiety and dreariness as its polarities, one encounters the peculiar pains of domesticity, that setting in which the electrified interaction of two physical beings must, as Balzac noted, 'incessantly contend with a monster which devours everything, that is, familiarity' (Balzac, 2005, p. 42). Finally, hovering in the background of even the most successful of relationships, there is the grueling recognition that this love will one day come to an end, when death separates two people who longed so fervently never to part. 'Remember all along', Joseph Brodsky hauntingly tells us, 'that there is no embrace in this world that won't finally unclasp' (Brodsky, 1995, p. 111).

The problems of love ultimately come down to the ambivalent nature of our relations with other people, something touched upon at the very beginning of this paper. It was the great pessimistic philosopher Arthur Schopenhauer who best caught the character of this ambivalence in his parable of the porcupines:

'One winter's day, a number of porcupines huddled together quite closely in order through their mutual warmth to prevent themselves from being frozen. But they soon felt the effect of their quills on one another, which made them again move apart. Now when the need for warmth once more brought them together, the drawback of the quills was repeated so that they were tossed between two evils [i.e. the cold of loneliness and the pain of togetherness]' (Schopenhauer, 1974, volume 2, pp. 651-652).

This seems to me to sum up quite perfectly the problem of human relationships. We seek support from other people, and hope to receive from them comfort when we encounter pain in our lives. Very often we receive that support, that comfort, that love. And yet people – particularly those people in whom we have invested love – have within their power the most dreadful ability to hurt us. And they frequently do. How many people are broken up by love? How many novels, poems, and songs are dedicated to that theme? As Freud rightly points out, if our desire is to escape from pain, or at the very least to palliate it, then the pursuit of love may not be the right option: it is, after all, a high risk strategy. We might do better to immerse ourselves in the more reliable, less volatile, joys of friendship, or of art. As Napoleon memorably observed, 'In love, the only victory is *escape*'.

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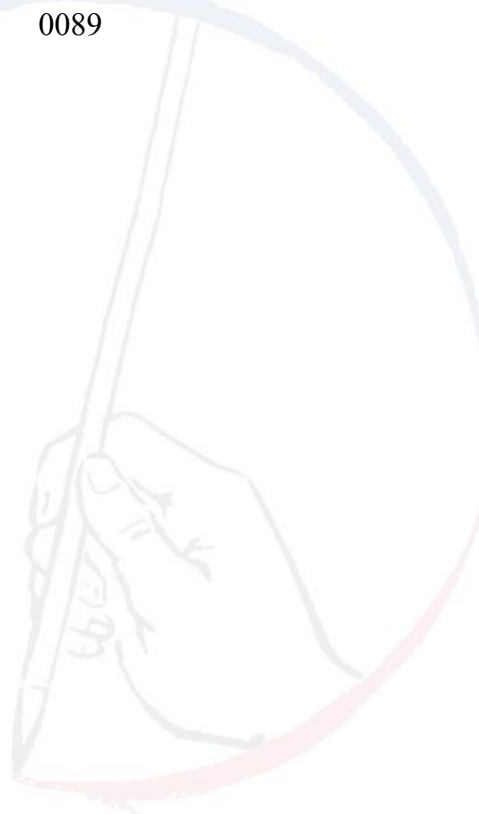
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NonStandard Ethics

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Contemporary Ethics is, mathematically speaking, a field bewildered by its natural commutativity axiom, wherein any nonzero element is invertible. Not only disempowerment, segregation, aggression, torture, death murder, terrorism, Nature depletion, but, even, genocide has, for any occasion, one integer to its inverse ($x \neq x^{-1}$), meaning with this that there is at least one n -tuple conscience [intention, belief, knowledge, action] willing to subscribe the inverse.

The canonical and strict *orthos*-axis of Ethics, commanding the different normative standard vectors through *ethos* and *mores*, is, of course, a perpetual derivative but, at present, also non-Classical with respect to different gradients and an orphan of a Foundation of Morals. Ethics is maximally non-congruent with a Metaphysic of Morals as interpreted by Kant, with a Categorical Imperative as the Supreme Principle of Morality, envisaged in one such n -tuple conscience as the following: [good will, imperatives, practical reason, the formula for the Universal law of Nature].

And this *mergere* within the derivative patterns of Ethics is best exemplified by the effects of Physics and Biology on Ethics, in reductionism, from the atom and the cell. Intergenerational Equity and Environmental Ethics, on one side, and Bioethics, on the other, have, in their own rights, commanded the debate, oscillating between responsibility and normativity. It is the purport of this paper to dissert on the ambivalence of Contemporary Ethics, between Classical limits (The Golden Rule, Leviticus 19:18) and the exhaustion of potentially infinite (∞) many infinitesimals (ε) of non-integrality, in NonStandard Analysis, rethinking the Foundation of Morals from Mathematics in Leibnizian style.

Mathematics and Morals

The problem on the parallel between mathematics and morals commences disturbingly with the problem of parallels. The famous fifth postulate of the Euclidean Elements “If a line falls on two other lines so that the measure of the two interior angles on the same side of the transversal add up to less than two right angles then the lines eventually intersect on that side and, therefore, are not parallel.” (Euclid, Elements, Book One) not only is a landmark fundamental postulate that divides Euclidian geometry from absolute or neutral geometry, but has also been a dividing ground on which the paramount alternative geometrical asserting views of Posidonius, Ptolemy and Proclo were cemented.

Euclid was just as important in congregating the sapience of Hippocrates, Pythagoras and Eudoxus, as with the fifth postulate igniting a whole readdress of geometrical considerations, simply by having driven followers to explore *reductio ad absurdum*, originally an Aristotelian counter-inference stratagem, in the face of the fifth postulate. A lineage of great geometers was, thus, captivated by imagining what was to come if the fifth postulate on the parallels did not hold. Ibn Al-Haythau (Alhazen), a *Ptolomeus Secundus*, Omar Khayyám, who predated Descartes’ method of geometrical algebra, Nasir Al-Din Al-Tusi, who endeavored into the limits of what would be later known as elliptical and hyperbolic geometry, are all fitting examples belonging to either Arab or Islamic civilization.

After the Discoveries and Europe's Renaissance, Giovanni Sacheri, whose work seems a resurgence of Omar Khayyám in the era of calculus, Carl Gauss, who compacted and short-bodied geometry with both integral and differential calculus, as well as linear and multilinear algebra in R^3 , János Bolyai and Nikolai Lobachevski who shared multiple discoveries in non-Euclidian geometry, and Riemann, who introduced dynamic tensors in higher dimensions, are to complete the referred lineage. Interesting to note, attesting Euclid's omnipresent shadow, if forgotten the *memorabilia in titulus* in Newton's *Principia Mathematica*, is the bare *reductio ad nominem* contained in the expression "non-Euclidean" geometry to refer to either elliptic or, most often, hyperbolic geometry. Not to forget also that Euclid, in a geometrical metaphor, having acted between two points - Plato and Eratosthenes - thus, having lived in the time of Ptolemy and Archimedes, by this exceptional stand in relation to the emergence of the Platonist Academy, wherein the dialectic debate about the Good looked upon to the frontispiece *dictum* "Let None But Geometers Enter Here" typical of an exclusive society, embodied the idea of the parallel and inseparable wishful "royal roads" of ethics and geometry. And now a pertinent question:

What tells us about the earthly and axiomatically common vindication of ethics and morals, ultimately of less speculative nature if compared with geometry, to recall the fact that a prominent moral and political philosopher of our age, such as John Rawls, has in the major work, *A Theory of Justice* (1971), revindicated the status of a tendentially deductive moral reasoning envisaged in Euclidian full bloom?

"We should strive for a kind of moral geometry with all the rigor which this name connotes. Unhappily the reasoning I shall give will fall far short of this, since it is highly intuitive throughout. Yet it is essential to have in mind the ideal one would like to achieve."(Rawls, John, *A Theory of Justice*, Revised Edition, the Belknap press of Harvard University Press Cambridge, Massachusetts, 1971, p. 105)

And, in respect to a sort of *orthos-axis* and ethics analyticity, with integral and differential gradients, John Rawls has added:

"There are indefinitely many variations of the initial situation and therefore no doubt indefinitely many theorems of moral geometry" (Rawls, John, *A Theory of Justice*, Revised Edition, the Belknap Press of Harvard University Press Cambridge, Massachusetts, 1971, p. 109)

In between the long time from Plato to Rawls, geometry has diverged in speculative endeavors from different stances of axioms, with founded and progressive disregard of metric and equivalent (reflexive, symmetric and transitive) nevertheless persisting, congruent structures. As seen in the preceding discussion, these structures always held still in recognition the stronghold fundamental axioms. Never were the geometrical fundamental axioms disdained, not even and probably ever more so for the time being since Berkeley's *immaterialist* idealism and Hume's empiricist *causation*, let alone the ethicist fact that John Rawls is subsequent to the *Shoah* (a debacle which questionably grants authority to a historically deductive moral philosophy).

The fundamental axioms were to be left, intrinsically by nature, Euclidian. Not that it is not clear that morals and mathematics are infinitely set apart realms, even though, depending on the plane of thought, possibly parallel.

Euclidian geometry seems, therefore, with time past, to have equaled the trustworthy perception of space.

In like manner, it seems acceptable that ethics and morals remain, as in the Rawlsian framework, heuristically and optimistically Euclidian. This is so independent of ethics and morals having been, throughout the history of philosophy, *transformational* challenged.

We here address the sense of “transformation” of ethics and morals as though geometrical and one-one bi-continuous topological (*in continuum*), that is, being permitted either to be stressed from the interior or drifted astray. This is consentaneous with both the critical and intuitionistic traditions which assert either conceptual or representational phenomena to the object-in-itself by means of perceived sensibility, thus allowing space to present a theatre to the mind, inasmuch as the mind is imagined to represent a theatre within itself (as Daniel Dennett pointed out through the idea of a “Cartesian theatre”).

It is, hence, by both these facets - a mindful sense of perceptual idealism and moral geometry combined - that it is explained, in the first place, the reason why Euclid of Alexandria carefully and deductively brought up at the end of the production in thirteen volumes, in its furthestmost and exceeding point and pinnacle of *The Elements*, (Book XIII), the Platonic solids (regular, convex, polyhedron with faces of regular polygons and the same number of faces meeting each vertex, thus, also equiangular).

In such fashion, the Platonic dialogue *Timaeus* (an idealized prolonging of *The Republic*) is paired with Euclid's last book in presenting the regular solids, again not just entangling, but also entailing morals with geometry.

The tetrahedron (or pyramid), the hexahedron (or cube), the dodecahedron (twelve faces), all discovered and known by the Pythagoreans, the octahedron (eight faces) and the icosahedron (twenty faces), in their turn discovered by Theatetus, all compose the five regular solids of Euclidian geometry (Plato had retrenched the solids to the group of four only, leaving out the dodecahedron, in faithful allegiance to the Pythagorean tradition).

The regular solids were typically an object of (perceptual) knowledge under the evidential-algebraic Greek style of μάθημα (*mathema*) display, making full use of spatial *rationes* or *geo*-imaginary fundamental structures that Pythagoras called “numbers” (notationally numbers were the decimal base list of the first nine letters of the old Ionic alphabet from *alpha* to *theta*).

In due course, citing the importance of *siti et loca* on γαῖα (*gaia*), we should always bear in mind that the Pre-Socratics constitute a sort of Ionian conflux or Asia Minor reoccurrence. In the Kirk's, Raven's and Schofield's rearing framework we find a circle closing line from the first Ionians - Thales, Anaximander and Anaximenes of Miletus, Xenophanes of Colophon and Heraclitus of Ephesus, to the late Ionians, Anaxagoras, Archelaus, Melissus and the atomists Leucippus and Democritus. All of them were, indeed, bestrew in the hiatus by both the Continental and Ionian strong influence of Pythagoras. And to the Pythagorean groundwork, we could furthermore knot the Eleatics ἑνωσις (*henosis*) similarity with the entrenching Hebraic monism ascending in the line south from Troy, Ephesus, Samos, Miletus and Halicarnassos, passing though Damascus,

Cafarnaum, Jaffa, Jerusalem and south further to Egypt. Interesting to note, in a close range arch (\frown), is located, we know today as a fact, the actual geographical center (superficial barycenter) of the Earth.

In *fairness* and philosophically, “numbers” in the Hellenistic tradition (as equally in the Hebrew tradition, both antithetical to the Egyptian ideogrammatic system) were better described as a sort of both conceptual and sensualist-vivid image of positive integers. As such, they intermingled and perhaps commingled different notions such as *ἰδέα* (*idéa*), *μορφή* (*morphē*), *εἶδος* (*eîdos*), and *παράδειγμα* (*parádeigma*), but also *γένος* (*génos*), *φύσις* (*phýsis*), and *οὐσία* (*ousía*). Notably, the tradition from Pythagoras to Plato stages the Greek tradition by letting the theory of forms have the eternal good accommodate, in such way and in representational terms, *solid loci*.

Comprehensively, thus, the Platonic solids were subjects of work under the theory of irrationals, namely with Theatetus in the leading, by the method of inscribing the polygons inside a sphere and accounting for the remainder of the surface. This operation holds similarity with the problem of the incommensurables, by imagining successively interior polygons to the circle drawing near to the perimeter. This deportment is akin to the idea of the arch of a circle being composed, in abstract, by infinitesimal straight lines, one such idea that is, in its turn, historically *affine* with the practice of geometers of the XVII century.

Before proceeding to a closer inquiry into the special relations that the emergence of differential and integral calculus, led by Leibniz (and Newton), until modern Nonstandard Analysis conceptions, have determined until now the perception of Morals and Metaethics, we should assent the view that deeply lodged in the Hellenistic tradition was already and in unfathomable geometric terms the great set of categorical philosophical distinctions, often transporting antithetical, paradoxical, antipodean, refractory, and, even, intractable problems, of which a significant illustration of the most relevant comes as follows: Monism *versus* Pluralism, Materialism *versus* Idealism, Plenism *versus* Atomism, Chance *versus* Necessity, and Finite *versus* Infinite. We shall accentuate the importance of the last and closing dyad.

In the overall, we should be cognizant of the factualness that morals and geometry have been accompanied one by the other from the inception, all through the latter's three fundamental stages - spatial geometry, analytic geometry and transformational geometry. One such view might even legitimize the view of an idealistic boundless and a sort of Gödelian dream that renders Platonism rather canonical (at worst, in evolutionary terms), instead of Platonism or mathematical realism being seen as an exceptional and out of the ordinary doctrine. Mathematical realism, in sequence and very much to the contrary, according to the archeology of philosophy is shown to be evolutionary outstanding and exceptional, which creates a natural (and dialectic) antinomy. By this we mean that it might just be apparent itself, and not a real opposition wherein a thesis is necessarily opposed to an antithesis.

The original four antinomies short of the establishment of rational truths disclosed by Kant were all, instead, real empirical laws impossible to be rescued by successive synthesis, being them the limitation of space and time, the indivisibility of atoms or irreducible units of matter, the problem of free will and causality and, as a final point, the existence of a necessary being.

In terms of spatial geometry (polygons, solids, circumferences, circles, angles and other sort of isometric relations), the foreground work led by Thales of Miletus and the special inroad of Cosmological "Politics" in its core, ensued further by the Pythagorean geometrical (and musical) *ethos*, derive to an extraordinary *acme* that, toward the III century B.C. concurs with accomplished Platonism and the founded institution of the Academy in Athens.

This new geometrical *ethos* converged everlastingly into the axiomatic and theorematic attestation proper of Euclid, the mechanical genius of Archimedes, and the work on conic sections led by Apollonius which may be said having advanced cosmologically (thus dynamically) and analytically (thus, mathematically) the future hypothesis of eccentric orbits. This work was based on the intersections of a cone (the already knew at the time circle, and by the time of Apollonius the newly coined ellipse, parabola and hyperbola).

Without the latter, the advances of Pascal, Descartes, Desargues, Halley, Newton, and Leibniz themselves could not have been brought into existence.

The Greek fountain most definitely seizes what Michel Serres, relying on the figure of Hermes, has designated, in the essay *Origine de la géométrie* (1980) as "wisdom of spatial schemes", "alphabetic-algebraic culture" and a "proto-geometry" in a "logo-syllabic" arena, as if "alphabetizing hieroglyphs" in the outset, would have constituted and been the paramount signal of a ceaseless, both transformational and analytical (formal and intuitionistic) *esse est percipere*. This anchors also in a wide sense on the importance of a sort of *Poétique de l'Espace* in the mindfulness sensitivity as Gaston Bachelard reclaimed. In chapter one of the book *The New Scientific Spirit* (1934) entitled "Dilemmas in the Philosophy of Geometry", Bachelard wrote the following:

"It's on the immutable character of the architecture of geometry that Kant fundamentals the architecture of human reason. If geometry divides itself, Kantianism can only be saved by inscribing principles of division in reason itself, opening rationalism."(my Trans.)

Within this passage is a culmination of the full appraisalment that we, by invoking the following paragraphs, take into consideration for the structure of this paper.

Firstly, with this passage and the reference to Kantianism, it is clear that what is under focus withal and never to forget is Kant's moral anthropology and practical reason, namely, the deontological formulation made explicit since the *Groundwork for the Metaphysic of Morals* (1785) and the accomplishment of the *Metaphysics of Morals* (1797), in which *terminus* is involved the notion of practical reason and whose *integrality* is conveniently summarized in the expression [good will, imperatives, practical reason, the formula for the Universal law of Nature].

Within this incontrovertible formal expression are also positively included the three formulations for the Universal law of Nature (incorporating also the "Formula of the end in itself" and the "Formula of Autonomy", whose hidden prepossession in favor of the "Formula for the Universal Law of Nature" has to do more with the fact that, though the first and not the synthesis, it aims for a natural law and original social contract. Of proof enough of the aforesaid serves the amplification to the "original position" neo-Kantian experiment in John Rawls' *Justice and Fairness*, curiously vindicated by means of what he called a "lexical priority").

Secondly, in the expression "*opening* rationalism" the italicized "*opening*" used by Bachelard meets, we believe, the sense already referred by us of "transformational challenged". The same is saying that the *corpus* of rationalism depended on the architecture of geometry of pure theoretical and practical reason (Platonist and Euclidian, in retrospective and in essence) for the permanence of its congruence classes and invariant properties, is of one such nature that it permits transformations affecting morals and ethics. If such transformations are arisen, by way of new orientations, magnification or contraction of certain properties, in limit, to all possible "topological" deformations (by means of any one-one bi-continuous permitted transformation), then the ensemble of *ethos* and *mores* is challenged. With this being said, we furthermore make implicit not only the (ethical and, even, religious, *credere* analogous) value of the trustworthiness contained in the simple perception of space, affine with the discrete value of geometrical boundedness, limits and finiteness, but also that the mindful sense of perceptual idealism and moral geometry combined are themselves *connected* and *in continuum* in one such fashion that ethics shares a *geometria situs* and an *analysis situs* alike, wherein and by which infinitesimal variation and analytic expression are convoked.

It can also be said that morals assume the duties of a projective geometry. The idea behind this statement is that moral anthropology (and, most especially, its deontological codification and Kantianism) presupposes the mental apperception of points at infinity, ideally rejoining parallels (impossible in Euclidian elementary geometry), resounding, thus, in the demarcation of critical limits. This is attestable in Kant's *Critique of Pure Reason*, in the section of "The Antinomy of pure Reason", right after Kant having pointed out that the transcendental paralogism produced in the mind is only a one-third illusion, meaning with this that is only concerned with the unconditioned unity of the objective conditions of the possibility of objects in general, which, in turn, prompt the already referred four antinomies (related with composition, division, origination and dependence, all of which except dependence are habitable in exclusively spatial and geometrical terms):

"Very different is the case when we apply reason to the objective synthesis of phenomena. Here, certainly, reason establishes, with much plausibility, its principle of unconditioned unity; but it very soon falls into such contradictions that it is compelled, in relation to cosmology, to renounce its pretensions." (Kant, Immanuel, *Critique of Pure Reason*, Kant's Critiques, Wilder Publications, p. 204)

This is, in general, the reason why we envisage an unavoidable geometrical and analytical representation of Ethics, whose uttermost and crowning Euclidian (in integrality) and Platonist (in differential) conception rose to crescendo until Spinoza's *Ethics* in *geometrico demonstrata ordine*, having at the same time Leibniz, as we shall understand, in the coetaneous period of calculus and henceforward, revolutionized to such apex *geometria situs* and *analysis situs* equally, that Metaethics really started a nonstandard era, despite of antagonistic views.

Spinoza's *Ethics* really represents, as you might say, a three-thirds illusion from the skeptic's point of view, and the very last example of one optically Platonist projective moral geometry, wherefrom knowledge of optics bears not anymore with the emission

theory of light (Newton's theory being nonetheless of the sort in physical terms), all the same being morally settled according to Platonism and to the scientific prerequisites of the original Greek emission theory of light. The crystal spell was still captive within the very same sphere, without any possibility of a critical distance.

As for the matter yet of the projective moral geometry, from Jeremy Bentham's *panopticon* and the foreshadowed utilitarianism and encapsulated decision theory therein contained, in the interval before the coming of Foucault's criticism as the perfect metaphor for disciplinary societies, it is clear that the weight of moral *perspective* played a critical role in the orderliness of the discipline.

NonStandard Ethics

While Kant had as a lemma for deontological ethics *fiat justitia pereat mundus*, meaning "Let there be justice, though the world perish", Leibniz, a century earlier, without notice, in the inconclusiveness of his time, regularly set forth a conciliatory style of his own as to what concern the coming forth of the historical-philosophical classical opposition pairs. By this stance we mean what Leibniz himself wrote to Nicolas Redmond late in his life, referring to a synthesis of sects, hoping, in this fashion, to unite Catholicism and Protestantism, substantialism and dualism, materialism and phenomenism, empiricism and rationalism, mechanism and scholastics, the Sacred texts and philosophy of law, atomism and synechism.

It is on one such pattern that is also assumed one integral and differential curve of ideations that Leibniz was able to chart, prior to the Critical Philosophy of Kant and Deontological Ethics, under the theory of pre-established harmony and the *Monadology*, thus, having found a transcendent meaning of an ontological *summum bonum* according to which the plane of the definite integral bounded by the graph of perceptiveness gradients finds derivatives in the slope of the tangent line of *ethos* and *mores*, for the sake of one Theodicy. It is by one such effect that is established the idea and sense of mirroring of the whole universe each from its own point of view, also images of the deity, as indicated in the Summary of the text *Discourse on Metaphysics* (1686) in what concern the theory of individual substances.

If noticed, the moral philosophy as found in Leibniz, comprising the angles of omnibenevolence, omnipotence, and omniscience, simultaneously trying to solve the problem of evil resorting, peculiarly, to a unadorned vacuum evidential of plenum, can only find equivalence to the degree of cosmological forgiveness and absolution of evil in Hegel's philosophy of the Absolute. From this observation we can, in the main, bear witness of the very distant straightforwardness of one such deontological ethics proposed by Kant, in the interlude between Leibniz and Hegel, that demands through universalizability the categorical imperative in human deeds, as if it were the geometrical *ideal* straight line that was under consideration, and human action a promissory tangent.

These are all reasons and intellectual apprehensions related to contingencies proper to the history of philosophy, but, at last, what we think is worth to be mentioned in respect of ethics are, on the contrary, the formal-theoretical aspects behind the contraposition of infinitesimal views (and one intuitionistic *continuum*) against the discrete and integral

views, which, concurrently accrue, still and all differentiating, the continuous vocation of geometry and the discrete elemental nature of arithmetic and algebra.

This aspect is very salient as it helps better to understand the "representational concomitance" of the body and the soul in Leibniz's philosophy, next to the assertion that "corresponding is more than merely coinciding" (T12.5 G.W. Leibniz, Oxford Philosophical Texts) which, conclusively, benefits the comprehension of not only why Cartesianism and mechanicalism are overtaken by the metaphysical doctrine of dynamism, proper of active and indivisible entelechies or monads that admit non-mechanical principles, as also the assertion that "Everything happens in the soul as if there were no body, just as ... everything happens in the body as if there were no soul." (T16.8, G.W. Leibniz, Oxford Philosophical Texts).

This formal pronouncement avowals individual prismatic ideality of space combined with the new calculus. It embraces also, through a conciliatory and rational dialectics, a plane of *orthos*-axis with possible derivative choices, all under the motive of one Theodicy. At the same time frankly admits a fresh and unaccustomed value of mapping and function, which finds echo in the second-hand expression of the "idea that substances are individual things, *with* properties and not themselves the properties *of* anything else (...)" (T1.8, T1 App. A. G. W. Leibniz Oxford Philosophical Texts, R.S. Woolhouse, Richard Francks 1998). With this are also implicit the forerunner formal formulations of the transfer principle with the Leibnizian law of continuity, as, for the rest, the idea of structures in extensionality, a sort of nonstandard prerequisite without which the ensuing aspects could not follow. It could be said that the aforesaid "representational concomitance" is adequate to express from one side integral and discrete views, and, on the other side, infinite and infinitesimal analysis. Ethics is, thus, transferred in the same fluxion, being the most non-imparted substance, in fact the one only similarly consubstantial with matter, even if considered as the Cartesian one only substance, or even under the precedent "corpuscularianism" typical of Democritus and Epicurus.

It this, hence, this estimation that conjectures to find the ambiguity (standard *versus* nonstandard interpretations alike). Ethics is revealed affine with an archetypal (Platonist and the monistic approach of Spinoza) interpretation of morals and, at the same time, a non-metrical and intuitionistic approach (which utilitarianism alarmingly would fight against) and even, one could say, a vanishing hyper-reality of ethics, overwhelmed by the infinitesimal and the infinite.

It is not, though, exactly the nonstandard infinite and infinitesimal quantities that have shredded the most the Euclidian and Platonist geometrical morals, but instead, precisely, the mechanicalism fundamentals debasement, namely, the subsequent immaterial idealism of George Berkeley, and later on, David Hume's scrutiny of the idea of causation (which Kantianism critically would fight against).

Most especially, the idea of causation in Hume's philosophy, even if only dismantled to be rehabilitated later, as happened equally with the idea of *reality* in the philosophy of Berkeley, would never again quite grasp the newly abounding, exuberant field of possible relations between every critical limit considered (with this included infinitesimals to infinitesimals, infinite to infinite, and infinitesimals to infinite), resounding plenty in the geometry of morals considered before.

It is, thus, interesting to note how Leibniz welcomes wholeheartedly the Platonist and scholastic tradition, even more or even so affine with Spinoza's *Ethics* in the

representation of a moral philosophy implied with *summum bonum*, even if the latter was deprived of a sense of Theodicy, and, at the same time capable of expounding embryonic nonstandard analysis.

It is true that modern ethics has derived later to normative conceptions and Intergenerational Justice and Bioethics are both the representative maximal and minimal critical limits in, respectively, cosmological and individual terms, but the study of proportion and the incommensurability field that account for its origin should not be lost. As said before, all of this is clear in the notion of limits. A classical epsilon-delta limit is foreseen in the Religious Golden rule of the ethic of reciprocity:

"Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." (Leviticus 19:18)

While we know abundantly what was to come in terms of Kantianism about the critical notion of limits, it is also interesting to note the hidden sense of geometrical and mathematical *transformation* clandestinely present in the classical ethics of Leibniz, by means of integral and differential calculus analysis.

While firmly assuring the geometrical truth as eternal, the effect of expansion of one theistic ethics to a *summum bonum* theodicy, through a hidden veil and in a concealed manner, protrudes another ideation, which is the necessary objectivity of geometry and mathematics that Kantianism would receive.

This is particularly luminous in the following commentary on an argument of Leibniz against Cartesian speculations:

"Figuring in the second argument is a disagreement with Descartes about whether 'eternal' truths such as the necessary truths of geometry are dependent on God's will as well as on his understanding (see TT1. 2,2.4 §3, 19.46). His own view is that they are objectively true, independently of God's decision." (R.S. Woolhouse and Richard Francks, Editor's Introduction in G. W. Leibniz, Oxford Philosophical Texts, p.44)

Given as it is, it is almost saying, through Leibniz, that if God was called upon to respond morally to geometry's modes and existence, he could not do so, because geometry is morals *in its place* and, in actual fact, the decision already established and unavoidable. There was a pre-tension in the philosophy of Leibniz to a standard ethics tangent to its highest peak and a slope of the curve being arisen of nonstandard moral perspectives.

It can be said as well that one of the reasons why conventionalism, in terms of normative ethics, has, beyond doubt, exerted a bigger role than before, is that infinite and infinitesimal limits have come now to play together.

With this investigation we conclude that ethics itself, since Leibniz, has entered in an era of dynamism and the historical momentum and outstanding work of the Hannover *maître* responded to the integral value of past classical standard ethics, while marking differential values that are unavoidable to contemporary ethics, noticeably proponent of nonstandard analysis.

A Call for Positive Metaphysical Agnosticism: Creating a Synergistic Relationship between the Individual and the Community in the Religious Studies Classroom.

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Abstract

The religious studies classroom has become an increasingly dynamic “place” in the last several decades, and this trend will continue with rapidly developing technology and the proliferation of online college studies and globalization. It is no longer uncommon for a class studying religion to be composed of students from all around the world and a diversity of religious beliefs and practices and comportment to religious phenomena. Positive metaphysical agnosticism (PMA) is a way to ameliorate conflict and create a synergistic relationship in the classroom of religious studies. PMA is a synthesis and extension of Tillich’s self-world polarity of Individuation and Participation, Husserl’s phenomenological reduction, and Eliade’s phenomenology of religion. For Tillich, the first ontological element that constitutes the basic self-world polarity is “individuation and participation.” The individual participating in the academic study of religion in the “world” of the classroom can perform an epoche analogous to Husserl’s phenomenological reduction and “bracket” their own religious beliefs and practices, suspending judgement regarding the metaphysical claims and implications of other religions. Eliade’s phenomenology of religion promotes the study of religious phenomena on its own terms, giving the student a positive and open comportment to the religious beliefs and practices in the suspension of metaphysical judgement. This approach is positive to religious phenomena while being agnostic regarding the metaphysical claims and implications of religious phenomena, and is a catalyst to a synergistic relation of the individual student to the religious studies classroom.

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The religious studies classroom has become an increasingly dynamic “place” in the last several decades, and this trend will continue with rapidly developing technology and the proliferation of online college studies and globalization. It is no longer uncommon for a class studying religion to be composed of students from all around the world and a diversity of religious beliefs and practices and comportment to religious phenomena. How does a teacher cultivate a synergistic relationship in the classroom, in which each student can fully participate with the class in this situation? I propose what I call Positive Metaphysical Agnosticism (PMA). PMA is a synthesis and extension of Tillich’s self-world polarity of Individuation and Participation, Husserl’s phenomenological reduction, and Eliade’s phenomenology of religion. Before beginning to elaborate upon this proposal, however, it would probably be useful to indulge in a bit of circumspection upon the situation in the best sense of hermeneutical reflection.

I achieved my Ph.D. in Religious Studies at the University of Iowa in May of 2009. I was fortunate to be able to do my Ph.D. at the University of Iowa. Outside the field, not many people realize that the Department of Religious Studies in Iowa City was a top ten department for studying and research in religion at public universities in the USA at the beginning of the 21st century. Its history is interesting. It was the first department at a public university in the USA to devote itself to religious studies. John D. Rockefeller provided the initial funding to the University of Iowa to found the School of Religion in 1927. This was a progressive move. It would be approximately 40 years before other public universities in the country took similar action. Religion is a preeminent part of culture and it was incorporated into the university curriculum.

At the time, most of the University of Iowa students were Christian or Jewish, and they were from the geographical area, and it may be that some administrators and professors were focused on helping their students understand their own religion better. The paradigm shifted, however, to focusing on the world religions as an academic study in an increasingly globalized world. By the time I was doing my Ph.D. there was a requirement for all Ph.D. students to be “cross-trained” East and West. That meant, for instance, that even students focusing on subjects like Church History or New Testament Studies (and myself, studying philosophical hermeneutics) had to take a four-credit course with a Comprehensive Exam in the Asian Religious Traditions with Janine Sawada (now at Brown University).

This was one of the most meaningful academic experiences I had during my program at the University of Iowa. Janine Sawada’s area of expertise is in the religious and philosophical tradition of early modern Japan and her teaching style is exquisite, with just the right kind of humor negotiating the spectrum between seriousness and levity, at appropriate moments, of course.

In the second year of my program, 9/11 occurred. At the University of Iowa there is a large Muslim student and professors association. As soon it was clear what exactly had happened, the campus Muslim Association released a statement of declaration that this act was not done in the true cause of Islam and that Islam was a religion of peace and inclusion. They held nightly and then weekly meetings where the entire campus and city were welcomed to come take part, including question and answer sessions. The Department of Religious Studies immediately began a search and hired Reza Aslan as a Visiting Professor of Islam. I remember that year

every time I see one of his new publications or another interview on television, including The Daily Show with Jon Stewart on Comedy Central! Reza left after one year to finish writing one of his books and then the department hired Ahmed Souaiaia. I had the privilege of being his Teaching Assistant for two courses, the new Judaism, Christianity & Islam course and Introduction to the Qur'an.

My current position as an online Associate Professor of Arts & Humanities at American Public University did not exist when I began my Ph.D. program. I published my first peer-reviewed journal article in 1990. I taught my first college courses in the Introduction to Philosophy in 1992 at my hometown community college (at the time, I had a Master of Divinity degree from Princeton Theological Seminary). I continued teaching courses part-time at a variety of colleges throughout the years, presented at a number of conferences and published another peer-reviewed article. It was then that I determined that I should do my Ph.D. program and I have been teaching full-time online for the last several years.

In the online classroom, each student has the opportunity to post an introduction at the beginning of the class and “speak” on every topic of discussion every week, as well as respond to any classmate and the instructor. Every communication is posted to the “world” of the online classroom for the duration of the class. Additionally, there is a unique quality of anonymity and equality in the online classroom. In my experience, this has led to an increasing awareness and dialogue regarding the students’ beliefs and practice regarding religion. I have had students who have actively discussed their beliefs and practices of most world religions, including Islam, and a diversity of others, such as nature religions, vodou, Norse religions, Hindu Saktism and tantrism as well as agnosticism and atheism.

In this dynamic environment, the challenge of the instructor is to create an online classroom that can act as a catalyst for the synergistic relationship between the individual student and the class community. The theologian Paul Tillich describes the dialectical relationship between the individual and the community, in this case, the online class.

Individual <-----/-----/-----/-----> Community/Class

Paul Tillich – Individuation & Participation

Different cultures and philosophies and religions and states and individual differences within these, have different dialectical relationships of the individual and the community. Some are further along the left side of the spectrum, toward the individual, and others are further along the right side of the spectrum, toward the community. However, these relationships are not static, they fluctuate along the spectrum, back and forth, on many different levels, like a conversation going back and forth. They are dialectical. For Tillich, individuation and participation is one of the three pairs of ontological elements in polar relation that constitute the basic self-world polarity.¹

Individualization is not a characteristic of a special sphere of beings; it is an ontological element and therefore a *quality* of everything. It is implied in and

¹ See Tillich's *Systematic Theology*, II.1.B.3: Individuation and Participation

constitutive of every self, which means that at least in an analogous way it is implied in and constitutive of every being (Tillich, 1976: 174-5).

Every human is a centered "self" that strives to realize its individuality *through* its participation with others. One can isolate either pole to deal with it theoretically, but the human self comes to be in the dialectic of individuation – participation. If there is no relation with others, there is no individual. If there is nothing individuated, no self, there is nothing substantial that can relate with others. One could say that every individual both belongs to others and is distanced from others. In the ontological sense, it is only the human being that has a "world." It projects the "world" as a total system of relations in which it participates in its individuality. Ontologically, "world" can mean, at its most diminutive level, what immediately concerns the human being in its projected ability to be in the foreseeable future. In its most expansive meaning, "world" contains the known universe and every imaginable potential for human being in the cosmos, but here we are concerned with the online classroom as the "world" for the individual student. In terms of the dialectical relationship, the individual student becomes a fully individuated member of the class by fully participating in the "world" of the online classroom in dialogue with her fellow students. In the religious studies classroom, this involves the freedom and dynamism of sharing her individual religious beliefs and practices if she so desires, and having those validated within the context of the academic study of religion and the diversity of beliefs and practices of her classmates.

Edmund Husserl – The Phenomenological Epoche (bracketing)

How can the individuation – participation dialectic be maximized with something so subtle and substantive yet diverse and subjective as religious beliefs and practices? Edmund Husserl is an early 20th century philosopher who developed an intellectual discipline to reduce what we are conscious of to its pure phenomena in order to develop a philosophical basis for knowledge, epistemology. This discipline is referenced to in several manners. One can do the phenomenological reduction, or practice phenomenological "bracketing" or perform the phenomenological epoche (abstaining from judgement). After seeing how this epistemological practice works, we can consider its application to the metaphysical claims of religious beliefs.

The phenomenological premise of the intention of consciousness can be simply illustrated by reference to visual "profiles." Husserl's analysis of perception pointed out the fact that we see only a "profile" (*Abschattungen*) of any object that we perceive, and yet we project the concept of the object as a whole upon this perception. We see, for instance, a ball. But we always see it from a particular angle and we project the reality of the ball as a three-dimensional object in space and time upon our sheer visual perception, including the presumed other side of the ball that we do not actually see. This also happens intellectually and the reader might ask herself what kind of ball her imagination projected for this visual thought experiment. Depending upon one's historical circumstance, it might be a baseball, basketball, soccer ball, or some other kind of ball, and the physical characteristics of this particular ball are also projected upon the visual perception. In any case, there is always more to the ball than is actually seen from any one perspective. No matter from what perspective, part of the ball is revealed, and part is always hidden.

The phenomenological reduction reduces the visual perception to its pure phenomena, what is given (without assuming what is hidden) without the concept of “ball” and all of the assumptions of our intentional consciousness. It “brackets” our concept of the ball and whatever goes with it (baseball, basketball, volleyball etc.) and focuses on the pure phenomena of a certain shape and pattern of colors in our visual field, which is quite limited to what our consciousness is actually paying attention to at any given moment in time. It is the beginning of a psychological scientific consciousness. Take the following question: Are you going to the ball? Depending upon circumstances, this could mean going to get the ball that has bounced across the street or dressing up in a tuxedo and black bow tie or gown. Depending upon the circumstances, one meaning could have been assumed over the other. In 1940’s jazz slang the word means something altogether different, and depending upon one’s experience and prejudices this could be understood or misunderstood.

This can be done with any intention of consciousness, no matter how complex. When all assumptions about what is hidden are set aside, and all judgements regarding our comprehension of the “truth” of our worldview exist in a state of suspension, the epistemological foundation of knowledge can be established. Husserl talks about the subjective “natural attitude” that assumes the truth of the world out there, with all of our assumptions and prejudices with it. In contrast, in the phenomenological epoche, all Being, the whole world is bracketed. *“I do not doubt that it is there as though I were a skeptic; but I use the “phenomenological epoche” which completely bars me from using any judgment that concerns spatiotemporal existence..”*².

Husserl refers to the “transcendent” as that which is transcendent to one’s pure mental experience of reality.

That is to say, everything transcendent that is involved must be bracketed, or be assigned the index of indifference, of epistemological nullity, an index which indicates: the existence of all these transcendencies, whether I believe in them or not, is not here my concern; this is not the place to make judgments about them; they are entirely irrelevant.³

Here the question arises as to whether the metaphysical claims of religious beliefs and practices fall naturally under Husserl’s phenomenological reduction or whether they are a special case. It would seem that these, which are part of humanity’s corporate life-world, could and would also be subject to the epoche.

In relation to every thesis and wholly uncoerced we can use this *peculiar epoche* (epoche – abstention), *a certain refraining from judgment which is compatible with the unshaken and unshakable because self evidencing conviction of Truth.* The thesis is “put out of action,” bracketed, it passes off into the modified status

² Ideas; General Introduction to Pure Phenomenology, Edmund Husserl, trans. by W.R. Boyce Gibson, Collier Books, New York, 1962. The title of Paragraph 32 is: The Phenomenological Epoche. I am using the internationally accepted paragraph system for Husserl’s work.

³ The Idea of Phenomenology, Edmund Husserl (translated by William Alston and George Nakhnikian, 1964) The Hague, 1964. Lecture II, para. 39.

of a "bracketed thesis," and the judgment *simpliciter* are into "*bracketed judgment*."⁴

Applying the phenomenological epoche and bracketing one's personal religious beliefs and practices means a certain suspension (Aufhebung) of judgement regarding the metaphysical claims and implications of our particular religion. This is a subtle intellectual discipline and can be quite difficult and disconcerting for the students, especially those who are relatively new to the academic study of religion, in contrast to the confessional approach. However, it is not as though the student must reject or turn their back on their own religion. Husserl continues in *Ideas*, paragraph 31: *we do not abandon the thesis we have adopted, we make no change in our conviction . . . we set it as it were "out of action," we "disconnect it," "bracket it." It still remains there like the bracketed in the bracket...* (italics his). Paragraph 32 begins a new section titled: The Phenomenological Epoche, and he speaks of "Being" and "the whole world" as bracketed, and writes, "*I do not doubt that it is there as though I were a skeptic; but I use the "phenomenological epoche" which completely bars me from using any judgment that concerns spatiotemporal existence...*"(italics his).

Here the religious studies instructor and student bracket the metaphysical claims of their own and all religions in order to take an academic approach to the study of religion. The class can consider the metaphysical claims of all religions, while keeping them in brackets, abstaining from judgement regarding the truth of these claims.

Mircea Eliade – Phenomenology of Religion

While there are many different academic approaches to religious studies, Mircea Eliade describes the phenomenology of religion that attempts to grasp the essence and structure of religious experience. Eliade refers to the beginning of the phenomenology of religion with Gerardus van der Leeuw.⁵ "In his descriptions he respected the religious data and their peculiar intentionality. He pointed out the irreducibility of religious to social, psychological, or rational functions, and he rejected those naturalistic prejudices which seek to explain religion by something other than itself."⁶ Perhaps one of the best descriptions of the phenomenological approach to religious studies which takes the phenomena of religion as something in itself is given by Eliade in his book, *The Sacred & The Profane*.

Yet the contents and structures of the unconscious are the result of immemorial existential situations, especially of critical situations, and this is why the unconscious has a religious aura. For every existential crisis once again puts in question both the reality of the world and man's presence in the world. This means that the existential crisis is, finally, "religious," since on the archaic levels of culture *being* and the *sacred* are one. As we saw, it is the experience of the

⁴ Ideas, 1962, Part Two: The Fundamental Phenomenological Outlook, Chapter 3, para. 31.

⁵ See Gerardus Van der Leeuw, *Religion in Essence and Manifestation*, vol. 1. New York: Harper & Row, 1963.

⁶ The Quest: History and Meaning in Religion (Google eBook), Mircea Eliade, University of Chicago press, 2013, p. 35.

sacred that founds the world, and even the most elementary religion is, above all, an ontology. In other words, insofar as the unconscious is the result of countless existential experiences, it cannot but resemble the various religious universes. For religion is the paradigmatic solution for every existential crisis. It is the paradigmatic solution not only because it can be indefinitely repeated, but also because it is believed to have a transcendental origin and hence is valorized as a revelation received from an *other*, transhuman world. The religious solution not only resolves the crisis but at the same time it makes existence "open" to values that are no longer contingent or particular, this enabling man to transcend personal situations and, finally, gain access to the world of spirit.⁷

Positive Metaphysical Agnosticism (PMA) is positive, as it is open to all descriptions of religious experience and phenomena, while being agnostic regarding the metaphysical claims and interpretations of these experiences and phenomena. These are "bracketed" during the course of academic study. Of course, it is up to the instructor to set the agenda and to create an atmosphere where the students understand the academic approach to religious studies and feel free to participate fully. This can include introductory material and interventions in discussion for undergraduate courses, as well as explicit discussion of positive metaphysical agnosticism as a method (usually occurring in my graduate courses). See below for two different generic examples for how I have introduced PMA into the classroom.⁸

Douglas Allen has written a good chapter describing the history and basic approach of the phenomenology of religion and a method for introducing this to the "live" religious studies

⁷ Eliade, *The Sacred & The Profane: The Nature of Religion*, trans. by Willard Trask, Harcourt Brace & Company, 1987, page 210.

⁸ A) I would like to open with a few words about the academic approach to religious studies, which is different than learning about a religion as a believer and follower of that religion. In the academic approach to religious studies, we have to maintain a rational objectivity in regard to the different religions and beliefs and practices that we are talking about and studying. Many of us have our own personal religious beliefs and practices but we have to put those into brackets and keep those separate from our academic studies. That does not mean that we cannot express our own personal beliefs, but the discussion here is ordered by rationality and philosophical justification. As an example, suppose that we were studying Buddhism and in particular the concept of reincarnation. It would not help us to simply say "I don't believe in reincarnation..." or to quote some biblical verse that we think "disproves" it. In our academic study, we would be discussing what reincarnation means to Buddhists and to consider "what would it mean if reincarnation were true?" Of course, we would not be making any metaphysical judgment whether it is really true or not.

B) I have an academic approach to religious studies that I call "positive metaphysical agnosticism." Let me explain this term. I call it "positive" because it means that I am open to the study of all kinds of religious experiences, and to the people that are expressing them and their religious beliefs and practices. "Metaphysical" means the kinds of ideas and claims that cannot be proven or disproven in a scientific laboratory or by science even in its largest scope. This includes supernatural experiences and beings and claims that go beyond the five senses. For instance, if I were to say "I saw my guardian angel save me from the car crash," that is a metaphysical statement, or a statement with a metaphysical claim and implication. The term "agnosticism" is based upon a Greek word and it literally means: to not know. So, putting that all together, in the academic arena as a professor or student, I would have to say, "I do not know if that is true or not and there is no way that I can tell one way or the other, but we can talk about the concept of angels and supernatural intervention from a philosophical and academic perspective."

classroom.⁹ What I have done here is briefly describe an exercise for the asynchronous, 24/7 online classroom. This would probably work best as a graded exercise or forum discussion in the first week of the class and may be modified depending upon the circumstances. The idea is to have students anonymously post a description of a religious experience, from any religion. This can be one of their own, or a friend or family member's experience, or they can find one online they would like to use. It may be helpful to have a stock set that they may choose from if they wish, at the instructor's discretion.¹⁰ The idea is that these would be posted anonymously and then the students would be instructed to survey these "testimonies" and describe if they see any patterns or similarities (as well as differences) among these, without making any metaphysical judgement regarding the truth of any or all of these descriptions of religious experience, *and attempting to avoid, if possible, metaphysical language in the description of the experiences*. At the end of this exercise, the instructor should summarize the results and explain the reason for the exercise, with a view to the academic approach to religious studies and the phenomenological approach to religious phenomena.

I was fortunate to be able to attend ACERP this year and deliver a live, oral presentation on my paper. There were some excellent questions and feedback for which I am appreciative. There are some religious studies classrooms where personal religious beliefs and practices of students are dismissed or even ridiculed, and this kind of discussion is not allowed. The phenomenological method here allows this kind of discussion, albeit within the bracketed format of the Husserlian epoche. Sometimes students can feel that their faith is being challenged by the academic study of religion, and the intellectual distinction achieved here can ameliorate the projected danger of such a challenge. Such challenges can also inspire moments of clarity and faith development. An often repeated theme in exit posts of students in my classes is that the study of other religions has helped them understand their own religion better. In the end, if a student should think they have "lost their faith" because of taking a course with this professor or reading a book by Karen Armstrong or Ninian Smart (as examples) or understanding that virgin birth stories are not unique to Christianity or learning the history of the development of the Apostle's Creed (for instance), it could be that this brings into question the validity of their faith, and this too, is a teachable moment, which can be approached with a great deal of sensitivity and compassion, while maintaining an academic comportment.

One student of Alasdair MacIntyre shared how the professor would teach him in the study of moral philosophy to "*imagine* that you are a Kantian deontological ethicist, find the issues that arise from *within* the framework of the categorical imperative." In order to do so, the student must bracket their own moral philosophy for the academic enterprise, and we can imagine them doing so if they are a divine command or virtue theorist or believe in utilitarianism or some other moral philosophy. In doing so, they do not give up their own moral worldview, but it is bracketed for the purposes of the academic exercise.

⁹ The Routledge Companion to the Study of Religion, ed. John R. Hinnels, Psychology Press, 2005. Chapter 10: Douglas Allen, Phenomenology of Religion, p. 182 ff.

¹⁰ This set could include a variety of testimonies or experiences from the various world religions. One could imagine Augustine's "pick up and read" or John Wesley's warm heart at Aldersgate or Rudolph Otto's encounter with the numinous. Some examples from William James' *Varieties of Religious Experiences* and Eastern religions could be helpful.

Positive metaphysical agnosticism can be a catalyst for the synergistic relationship between the individual and the community in the world of the religious studies classroom, especially in the midst of an increasing diversity of religious beliefs and practices. It is the author's hope that this is a substantive contribution to the dialogue regarding teaching religious studies online and the methods and theories of religious studies in general.

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The Innovation of Arrest Warrant Tracking System

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Abstract

There remain 152,148 warrants in the database of the Royal Thai Police (data as of 28 March, 2013, Royal Thai Police, 2013). This staggering amount of remaining warrants reflects the high number of wrongdoers on the loose. The prominence of the aforementioned problem has led to the study on escape behavior of warranted suspects. This research is conducted by means of both qualitative research, via in-depth interview of ten experts specialising in catching suspects on the basis of the warrants, and quantitative research by means of the data compiled in 2012 by the Investigation Division, Samut Prakarn Provincial Police, of successful arrests on warranted suspects. The researcher will employ all the data in order to find out where warranted suspects fled to following acts of crime. The experts have opined that the main point about escape behaviour is not how the suspects escape, but how they live their lives following the acts of crime. The most important information leading to suspect arrests is social security information which details his new occupation. The second most important is the suspect's financial activities, with the third being his telephone usage and other service records like medical care, utilities, electricity, water, food order, as well as cable TV viewing having secondary significance. Meanwhile, the main obstacles associated with the arrests of warranted suspects are the insufficient number of investigators and more importantly, the lack of the application of relevant technologies to facilitate the officers' operations. Therefore, the researcher suggests that technological innovation be introduced to analyse the probabilities of suspect location. This will be in the form of the software "The innovative arrest warrant tracking system", which is based on artificial intelligence. Bayesian networks will also be applied in complex computing to assist with the arrests of numerous warranted suspects in Thailand.

1. Background and Importance

Crime is a severe problem and the so-called “scourge of the society”. It directly affects the safety of the citizens as well as social order in general. Currently, crime problems are associated with social and technological advanced as seen by rising crime figure. For example, from 2007-2011, the number of cases where the state is a victim increased by more than 20 percent (Central Information Technology Centre, 2013). Not only the number of cases has increased, but also the various and more complicated ways in which crime has been committed. Even though every single government has realised the severity of crime and the police has worked to the best of their ability in trying to bring suspected criminal to justice in an effort to maintain peace and protect the lives and properties of citizens, there still remain some criminals on the run. This is reflected in the number of accumulated warrants whereby. For example, in 2009 there were 38,208 such warrants, but the number increased to 45,845 the following year. Currently, there are a total of 152,148 warrants left in the Royal Thai Police database as of 28 March 2013. (Central Information Technology Centre, Royal Thai Police 2013) Even though senior officials in the Royal Thai Police has repeatedly urged police officers in each precinct to arrest warranted suspects, the number of accrued warrant has still not significantly dropped. According to the Criminal Records Division, Royal Thai Police, in 2011, there are a total of 550,169 criminal cases with 45,845 warrants issued. The arrest was made in 16,167 cases or 35.26 percent. (excluding abandoned cases and prescription) In 2010 there are a total of 39,944 warrants issued, with the arrest being made in 11,371 cases or 41.23 percent. (excluding abandoned cases and prescription) In 2009 there are a total of 38,308 warrants issued, with the arrest being made in 9,639 cases or 34.74 percent. (excluding abandoned cases and prescription) (Central Information Technology Centre, Royal Thai Police 2013) This shows that officers can arrest approximately a third of suspected warrants, with the remainder posing threats to the society in one way or another. Thanks to the importance of this problem, a study was conducted to develop warrant-related process of the Royal Thai Police. To this end, the analytical and synthetic investigation methods of experts and past successful investigation methods will be analysed to determine the escape behaviour of suspects following acts of crime and warrant issuances, which in turn leads to more efficient arrest of suspects. The product of this research is the likelihood and possible areas where suspect may be in hiding, which will help narrow down the area of investigation, in turn enabling the officer to make more timely and objective arrests.

2. Methodology

This study involves **Qualitative Research** by means of in-depth interviews of ten investigators of the Royal Thai Police with considerable expertise in investigation in order to find out about the escape behaviour of suspects following acts of crime and warrant issuances, the methods and success factors in tracing warranted suspects, and the problems associated with arresting suspects with accrued warrants. The details of each expert are as followed;

Table 1: Experts

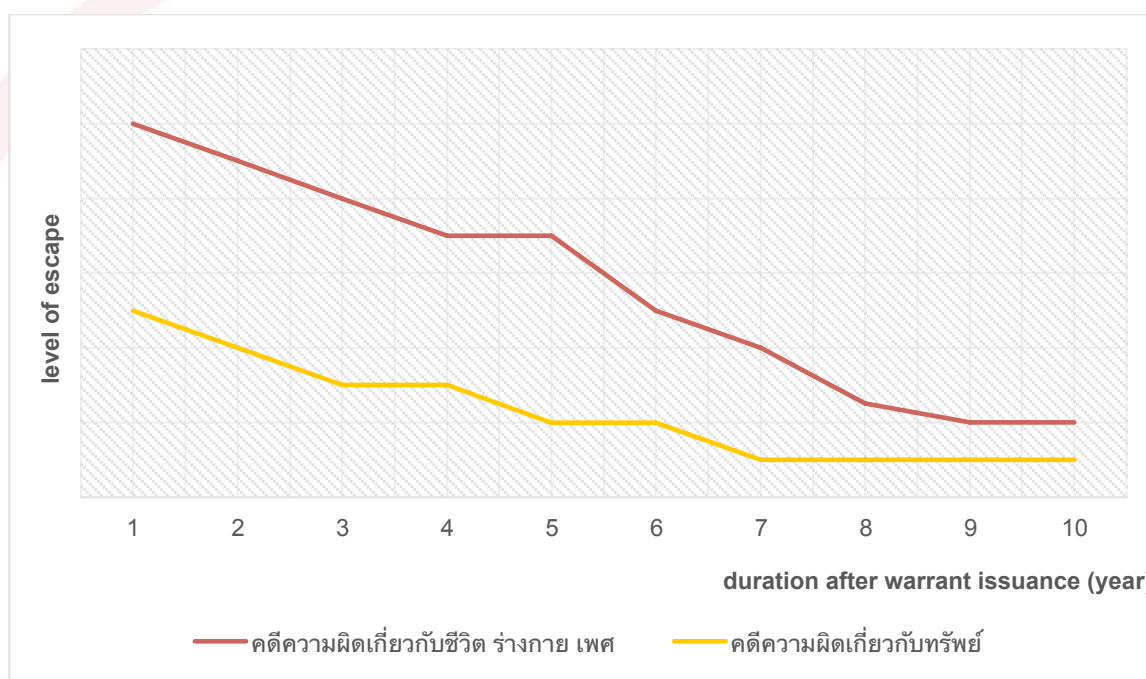
Order	Position
Expert 1	Political Deputy Secretary to the Prime Minister. Former Deputy Commissioner General, Royal Thai Police. Former Advisor Commissioned Officer 10 (CO 10)
Expert 2	Advisor Commissioned Officer 10 (CO 10). Former Deputy Commissioner General, Royal Thai Police.
Expert 3	Deputy Commissioner, Metropolitan Police Bureau
Expert 4	Superintendent, Marine Police Division
Expert 5	Investigation Superintendent, General Staff Division, Samut Prakarn Provincial Police
Expert 6	Superintendent, Technology Crime Investigation and Analysis Group, Information Technology Support Division, Office of Information and Communication Technology
Expert 7	Deputy Operational Superintendent 10, Children, Juvenile and Women Division
Expert 8	Inspector, Technology Crime Suppression Division
Expert 9	Operational Inspector 8, Crime Suppression Division
Expert 10	Investigation Inspector, Cheong Talay, Phuket Provincial Police

3. Initial Experiment Results

Escape behavior of suspects following acts of crime differs for each individual. After interview ten experts with extensive background (at least 10 years worth of experience) in investigating and arresting suspects, the escape behaviour can be summed up as follows. **First, there is a relationship between escape behaviour and type of offence.** All ten experts agreed that in high severity crime such as murder or high-punishment crime, the suspects generally tend to hide their demeanor and address, be constantly on the move and escape to unpredictable destinations, possibly abroad or areas in which the suspects have never lived. They may also escape to the abode of trusted individual where they can life in relative safety. In contrast, suspects who commit offences against property tend not to be aware that they were issued warrants, and thus will repeat offences in the same or nearby areas, which means the criminals can be easily located. According to Investigation Inspector, Cheong Talay, Phuket Provincial Police, when a suspect who committed serious crime such as murder knows that a warrant has been issued against him, he will escaped from his usual place and possibly resign from his current job. In contrast, there are a number of petty suspects who are unaware that warrants have been issued against them and thus will continue to live their lives normally. **Second, there is a relationship between escape behaviour and the time gap between act of crime and warrant issuance.** Expert 2, Advisor Commissioned Officer 10 (CO 10) and former Deputy Commissioner General, Royal Thai Police, stated that shortly after the act of crime, a suspect would try to escape once he knew he had been issued warrant. After a while, when no actual arrests has been made, he will resume his normal life. Expert 9, Operational Inspector 8, Crime Suppression Division also agreed, saying that the longer the warrant posted, the easier it is to arrest suspects, especially in cases near prescription as suspect will return to live unguarded in his hometown. **Third, suspect lifestyle is more important than his escape behaviour.** This is the most important

issue which was agreed by all the experts. The reason being ,it is more difficult to define the escape behaviour as it depends upon scene of crime, timing, and opportunity. However, it is the lifestyle of the suspect which will be the main factor in successfully arresting suspects on the run. The viewpoint of the experts in the three aforementioned key points can be summed up in the form of Figure 1, depicting escape behaviour of suspects.

Figure 1: Escape Behaviour of Suspects following Acts of Crime



4. Methods and Success Factors in Tracing Warranted Suspects

Each interviewed expert described different methods and success factors in tracing warranted suspect, depending upon his experience and expertise. In terms of experience, the researcher chose only experts with at least 10 years worth of experience in investigating position. Apart from number of years at the tenure, much depends on the number of actual cases handled by the experts and the characteristics of cases. For example some experts may have considerable experiences in pursuing serious cases or suspects of severe offence such as Expert 9, whereas some may be more adept at handling general offence especially those who worked at a provincial level. Another important point is that each expert's individual skills pertain to his age or background. For example, elderly experts are normally lacking when it comes to investigation technology. They made up for this deficit with communication skills with the locals thanks to their prestige acquired from lengthy tenure, making it easier for them to access information from the community regarding suspects. In investigator terms, this skill is dubbed "ground investigation". At the other end, younger investigators will be adept with usage of technology in tracking down suspects, often relying on database search on computer, online social media, and telephone usage to achieve their mission. In investigator terms, this method is called "air investigation". Due to there being two distinct investigation skill sets, the researcher has chosen a mix of experts to cover those who specialize in ground

investigation and air investigation, or both, in order to obtain in-depth information regarding the tracing of warranted suspects.

Expert 5, Investigation Superintendent, General Staff Division, Samut Prakarn Provincial Police who is an expert in both ground and air investigation, stated that the first thing to keep in mind when an officer is to commence an investigation on warranted suspect is **to make sure that the warrant has not expired, and the suspect is yet to be apprehended**. In practice, if the suspect is arrested based on expired warrant or he or she has been arrested but the warrant has not yet been removed from the system, it will be damaging to both the arrester and the arrested. Therefore, meticulous research should be made on the warrant before commencing investigation. The next step is **to look up suspect information via Police Information System (POLIS)**. Expert 6, Superintendent, Technology Crime Investigation and Analysis Group, Information Technology Support Division, Office of Information and Communication Technology, Royal Thai Police, a widely respected air investigator among officers, described that POLIS is the system which allows police officers to conduct extensive search of suspect information. Data such as hometown information, home address according to identification card, name of spouse, parents, children, cars in ownership, firearms owned, past criminal records can be looked up in detail. Therefore, one should prioritise the POLIS search so as to obtain as much essential data as possible. More importantly, the investigator should input the identification number of the suspect as sometimes there may be more than one instance of that suspect's name. Every expert agrees that POLIS has greatly assisted police officers in searching for key information on suspects. One such information is household registration data, which will allow the officer to determine the suspect's hometown, current address, parents' identity, appearances, markings, height, not to mention vehicles and firearms under his ownership and past criminal records as well as the number of warrants issued against him. All of this data will prove useful in arresting suspects. The next step is the internet search. Expert 8, Inspector, Technology Crime Suppression Division and Expert 6, Superintendent, Technology Crime Investigation and Analysis Group, Information Technology Support Division, Office of Information and Communication Technology, Royal Thai Police, the two air investigation experts, both mentioned that the internet search, especially **social media**, which is popular among younger generations, deeming another necessary source of data. Among the more convenient search channels are Google and Facebook. By search a suspect's name on these sites, one may find relevant information which leads to eventual arrests. However, some experts found that certain suspects may alter their personal information after warrant issuance, which may affect the validity of such information. Even then, online information should not be overlooked. Expert 8 suggested that by searching the surname of the suspect, an officer may find additional data such as the information on a suspect's close friends, relatives, and family members, which can possibly link to the suspect himself. Another possible source of social media data is Line, the mobile chat application. Currently, while it is not possible to search a suspect's real name in the application, if his mobile number can be obtained, his or her line account (if available) will appear, offering yet another unexplored source of personal data.

Of secondary importance is the data not found in POLIS and on the internet. The experts all agreed that such data can only be obtained via personal relations since it has yet to be incorporated within the Royal Thai Police database. For example information on a suspect's intimate individual, insurance data, financial information, and telephone usage. Expert 2, regarded as the legendary "ground investigator" within the Royal Thai Police emphasized that prestige is one of the most quintessential qualities of an investigator, as possessing one leads faith and trust among the informants. Having prestige can also make or break an investigation, as a prestigious investigator who has gained community trust will be able to obtain necessary information much more easily. Building prestige however, is completely different from studying conventional subjects like mathematics history, or science, as doing so has no fixed pattern. To make a successful investigation, an officer needs to learn art of finding information as well use his talent and personal technique in order to reach the suspect.

Another essential set of data an investigator needs to obtain when he conducts field investigation is the so-called **sourced data** which includes information acquired from a suspect's relatives. Even though such information may have little credibility if the suspect enjoys a cordial relationship with his relatives, resulting in them helping to conceal information on his whereabouts, the opposite could be true and it is as likely that his relatives will give truthful information which may lead to his arrest. Therefore, the investigator should employ his discretion as well as available data on the suspect to analyse the credibility of sourced data. Data obtained from victims can also be useful, as it generally is more credible than data from relatives for the obvious reason that the victim still holds grudges against the suspect. As a result, if the victim has a lead on where the suspect could be hiding, that intelligence is highly likely to be true. The last data source is information obtained from people in the suspect's hometown, people living near the crime scene, or people who live in the area where the suspect used to stay. However, it is not always certain that an investigator can obtain such data as the success rate depend on his or her experience and expertise. Apart from the aforementioned data, other information deemed necessary to the investigation by the ten experts all pertains to the suspect's lifestyle. Examples of such data are financial and banking information, medical service usage, occupation, telephone usage, travelling, various service usages. To rank such information in an order of importance, the researcher has asked the ten experts to identify which of the data they check during investigation. Each type of data will be given a score of 0 to 10, with 10 being the factor which is always looked upm and zero being the factor which is never looked up. The result is shown in the table below

Table 2 Type of Data looked up by the Experts

Rnnk	Data	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	Expert 7	Expert 8	Expert 9	Expert 10	No. of experts who use the data
1	Social security registration	x	x	x	x	x	x	x	x	x	x	10
2	Applying for ID card	x	x	x	x	x	x	x	x	x	x	10
3	Applying for driving license	x	x	x	x	x	x	x	x	x	x	10
4	Address Movement	x	x	x	x	x	x	x	x	x	x	10
5	Criminal offence	x	x	x	x	x	x	x	x	x	x	10
6	Traffic offence (Ticket)	x	x	x	x	x	x	x	x	x	x	10
7	Auto registration	x	x	x	x	x	x	x	x	x	x	10
8	Motorecycle registration	x	x	x	x	x	x	x	x	x	x	10
9	30 –baht healthcare card usage	x	x	x	x	x	x	x	x	x	x	10
10	Opening a bank account	x	x	x	x	x	x	x	x	x	x	10
11	Withdrawing from ATM	x	x	x	x	x	x	x	x	x	x	10
12	Salary banking	x	x	x	x	x	x	x	x	x	x	10

Rnnk	Data	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	Expert 7	Expert 8	Expert 9	Expert 10	No. of experts who use the data
	service											
13	Address used to register a mobile phone	x	x	x	x	x	x	x	x	x		9
14	Places where phone bills are made		x	x	x	x	x	x	x	x	x	9
15	Mobile phone numbers	x	x	x	x	x	x		x	x	x	9
16	Landline usage	x	x		x	x	x	x	x	x	x	9
17	News from victims	x	x	x	x	x	x	x		x	x	9
18	News from suspect's relatives	x	x	x	x	x		x	x	x	x	9
19	News from people in the area	x	x		x	x	x	x	x	x	x	9
20	Voting in elections	x	x	x	x	x	x	x	x	x		9
21	Food order service	x	x	x	x	x	x	x	x	x		9
22	Airline usage	x		x	x	x	x	x	x	x	x	9

Rnnk	Data	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	Expert 7	Expert 8	Expert 9	Expert 10	No. of experts who use the data
23	Cable TV usage	x	x	x	x	x	x	x		x	x	9
24	Auto financing usage	x	x	x	x	x	x		x	x	x	9
25	Personal loan service	x	x	x			x	x	x	x	x	8
26	Credit card usage	x			x	x	x	x	x	x	x	8
27	Google search	x	x	x	x		x	x		x	x	8
28	Facebook search	x	x	x	x	x	x	x	x			8
29	Auto insurance usage	x	x	x		x	x	x		x	x	8
30	Life insurance usage		x		x		x	x	x		x	6
31	Electricity			x	x	x	x		x			5
32	Water		x			x		x		x		4

The above table shows a total of 32 data, all of which are relevant to a suspect's lifestyle after warrant issuance. All of the experts identified these types of data as important to investigation, with social security registration specified as the most useful by all ten experts. Expert 3, Deputy Commissioner, Metropolitan Police Bureau stated that typing the suspect's name into social security database is a surefire way for investigators to find out more about him. The problem with other types of data is their often changing nature, which means that the investigator needs to look them up on a regular basis. For the type of data ranked highly by the experts, the researcher will use these data as a guideline in finding out information on the suspect after warrant issuance. They will be applied to suspects for both offence against

body and life, and against property, as they are all relevant to the suspect's lifestyle regardless of the type of offence committed. The limitation of using these 32 types of data is that the location of the suspect can only be roughly determined and cannot be used to pinpoint the exact location. Nevertheless, the information should be a useful starting point for investigation officers in searching for information in accrued warrants in the Royal Thai Police, thereby possibly reducing the number of accumulated warrants.

5. Problems and Suggestions

The first problem is the **difficulty in accessing data** in all 32 factors. Not all 32 factors can be accessed via POLIS and only some can be looked up on the internet. As for the rest, the investigator will have to rely on personal relationship in attempting to obtain data, the process which may be fraught with difficulty as the agency which possesses the data maybe uncooperative. This will further complicate the investigation and discourage the investigators. The second problem is expenses. Expert 1, Political Deputy Secretary to the Prime Minister gave an example where the suspect who escaped from Nakhon Sawan to Nakhon Sri Thammarat after committing offence. In this case, the Nakhon Sawan police will be responsible for tracking the suspect. In principle, the Nakhon Sawan police will have to contact their counterparts in Nakhon Sri Thammarat to help find the suspect. But in practice, the officers will have to rely on personal relations in coordinating. This is due to the reward system in which the accolade is bestowed upon the office where the warrant is issued, not the office where the actual arrest is made. In this case, even though the Nakhon Sri Thammarat police may have arrested the individual, it is actually the Nakhon Sawan police who have to escort the suspect to prosecute in their province. This will incur significant expenses. Another problem is **the lack of cooperation among investigators in each region**. This also results in a high number of leftover warrants in the sense that the police station where the offence occurs and the station where the suspect escapes to may not have their information network linked together. The motto, **no arrests in the cases that are "not in my backyard"** still also persists in Thai police. As for suggestions, the experts all agreed that the most important action which will lead to successful arrest in the most cost effective manner is to **complete on-the-table investigation before going to the field**. This means finding out information about the suspect as much as possible, verify the information so that it contains little or no errors prior to traveling to the likely areas to make arrest.

6. Summary

Even though the objective of this research is to study escape behavior of suspects following acts of crime and warrant issuance, the result was that escape behaviour is not as important as the suspects' lifestyle. Therefore, the suspects' lifestyle will be more useful in helping officers track down suspects. According to the experts, there are a total of 32 factors which investigators need to look up, but the factors that are considered more often due to ease of search and high efficiency are: Social security registration, applying for a new identification card, applying for a new driving license, address movement, criminal offence, traffic offence, auto insurance, motorcycle insurance, 30-baht healthcare card usage, opening a banking,

withdrawing from an ATM, and salary banking service. The researcher suggests that a network linking information of all police stations should be developed, especially the 32 important information in which the researchers suggested. This can be done via the POLIS system. By having this network in place, the time spent in searching information by investigating officers can be reduced significantly. Another recommendation is the development of suspect tracking system which compiles relevant information and analyse the likely whereabouts of suspects after acts of crime. This system should also incorporated the aforementioned 32 factors to increase the chance of successful arrests and lead to the reduction in the number of accrued warrants.

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Design from Fiction to Reality: An Exploration into the Process of Design in Cosplay

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Abstract

Enthusiasts dressing up as anime characters and posing for photography have become a common sight in anime activities around Taiwan. In cosplay (formed from the words of costume and play), comic fans dress and pose as the characters in certain movies, manga or anime, and believe that the ultimate goal for a cosplayer is to actualize the character in real world. Having great passion for the characters they identify with, cosplayers strive to become fictional characters by imitating the way they dress, act and behave in anime works. In order to accentuate characters and showcase the character's distinctiveness, costume and props become the key point when cosplaying. In Taiwan, costumes and props are made by the cosplayers themselves. Characters in animation are mostly surreal; some of them exist only as two-dimensional pictures. It is a challenge to actualize the fictional character in real life through the production of costume and props. Sense of design is highly needed when producing the props and costume. Cosplayers grope their way round making their own cosplay items. It can be said that cosplayers learn the design skill by doing. This research is aimed for exploring the amateuristic design process of cosplay, especially focusing on the cosplayers' design thinking and self-training procedure in the hope to open up a new perspective on design science.

Keywords: Cosplay, Fan Craft, Amateur Design

Introduction

The term cosplay is a portmanteau word of the English words costume and play, is a performance art in which participants wear costumes and accessories to represent a specific character or idea from specific art work. The term was coined by Nobuyuki Takahashi of the Japanese studio “Studio Hard” while attending the 1983 World Science Fiction Convention (Worldcon) in Los Angeles. He was impressed by the hall and the costumed fans and reported on both in Japanese science fiction magazines. The coinage reflects a common Japanese method of abbreviation in which the first two moras of a pair of words are used to form an independent compound.

Cosplayers often interact to create a subculture centered on role play. A broader use of the term cosplay applies to any costumed role play in venues apart from the stage, regardless of the cultural context.

The sources of characters could from many ways, manga, anime, game, comic books, films, dramatic programming, novels, light novels. Any entity from the real world or virtual world that lends itself to dramatic interpretation might to be considerate as a subject to cosplay.

The Internet has enabled many cosplayers to create their own website or blog to communicate with other cosplayers or fans, websites are usually focus on cosplay activities such as outdoor shooting, studio shooting, tour shooting, events recording. Comparatively, forum is the biggest community to the personal website, also allow cosplayers to share stories, photographs, news, and general information, but compare to personal website, it has highly exposure rate for cosplayers. Since 1990, the number of people who take cosplay as a hobby has rapid growth, make cosplay become a popular culture.



Figure 1. Original character (left) and cosplayer (right)

Practice of Cosplay

Cosplay costumes vary greatly and can range from simple themed clothing to highly detailed costumes. As such, when in costume, cosplayers will often seek to adopt the affect, mannerisms and body language of the characters they portray. The characters chosen to be cosplayed may be sourced from manga, anime, game, comic books, films, dramatic programming, novels, light novels or music band, but the practice of cosplay is often associated with replicating anime and manga characters.

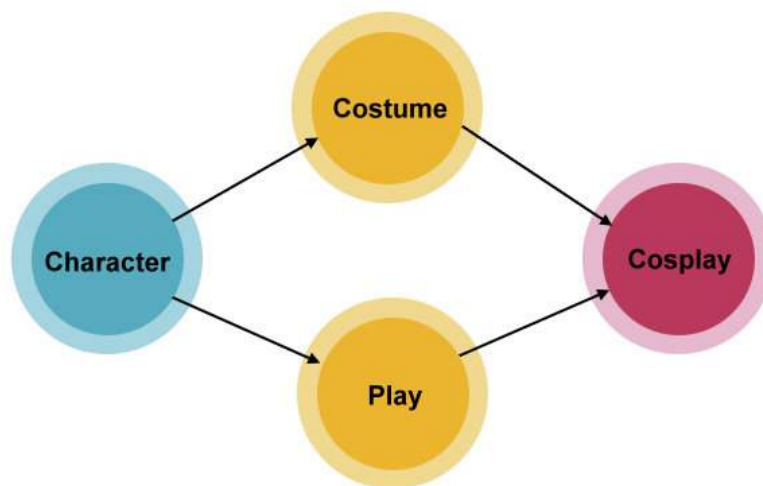


Figure 2. Elements in Cosplay

The linear structure which show the relation about costume and play. It is has to be a character to make cosplay practiced, costume and play are the main elements in the structure. Only costume and without play, is a behavior like clothes-hanger which means the individual is mere formality. On the other hand, only play, but without costume, it would be a chaos for the audiences because the main subject is not indicating exactly. Costume and play are based on the character to be reality, and cosplay is based on the costume and play to be existence. This is the reason why the cosplay should have a specific character to be put into practice.

Costumes

Most cosplayers create their own outfits, referencing images of the characters in the process. In the creation of the outfits, much time is given to detail and qualities, thus the skill of a cosplayer may be measured by how difficult the details of the outfit are and how well they have been replicated. Because of the difficulty of replicating some details and materials, cosplayers often educate themselves in crafting specialties such as textiles, sculpture, face paint, fiberglass, fashion design, woodworking and other uses of materials in the effort to render the look and texture of a costume accurately.

Cosplayers often wear wigs in conjunction with their outfit in order to further improve the resemblance to the character. This is especially necessary for anime and manga characters who often have unnaturally colored and uniquely styled hair. Simpler outfits may be compensated for their lack of complexity by paying attention to material choice, and overall excellent quality. The process of creation may then be very long and time-consuming, making it a very personal journey and achievement for many. This taxing and often expensive process is known to unite cosplayers and is considered a part of the culture of cosplay.

Cosplayers obtain their apparel through many different methods. Manufacturers produce and sell packaged outfits for use in cosplay, in a variety of qualities. These costumes are often sold online, but also can be purchased from dealers at conventions. There are also a number of individuals who work on commission, creating custom costumes, props or wigs designed and fitted to the individual; some social networking sites for cosplay have classified ad sections where such services are advertised.

Some cosplayers who prefer to create their own costumes, the material such as unstyled wigs or extensions, hair dye, cloth and sewing notions, liquid latex, body paint, shoes, costume jewelry and rudeness prop weapons could be obtaining from market as well. The characters in anime and game usually have weapons, armors or other accessories which are hard to replicate, and conventions of the community have strict or hidden rules for those weapons, which made cosplayers pay more attention for crafting. The generalities of cosplayer engage in some combination of methods to obtain all the items necessary for their costume.

Fiction to Reality

Props are the thorniest problem in cosplay, especially for the beginners. Even though cosplayers could obtain their apparel through many different methods such as custom made from the craftsman or purchase the finished products, but it is usually a high cost way to acquire which beginner could not afford. For economic concern and strong desire of cosplay, make props and outfit by themselves began the last measure for cosplayers. Very differently from western country, cosplayers in Taiwan mostly have no enough space for crafting, therefore they develop many techniques, include skill and material. Convenient to manufacture and inexpensive price are usually the main consideration for cosplayer on materials, it allows cosplayer use simple tools such as scissor, penknife, glue stick, its realized in-house design and crafting.

Conclusion

Characters in animation are mostly surreal, some of them exist only as two-dimensional pictures. It is a challenge to actualize the fictional character in real life through the production of costume and props. Sense of design is highly needed when producing the props and costume. Even though every individual of cosplayers are from different age, generation and background, but the pattern of crafting has highly similarity.

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Ethical Transformation of Individual Managers through Spirituality: A Sufi Perspective

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Abstract

The business ethics literature appears to focus more on philosophy and to have overlooked spirituality. Though spirituality has started to be taken into consideration in the field of Management, the Islamic perspective is still neglected. In this paper we aim to address this knowledge gap in the field of business ethics through Sufism representing Muslim spirituality. We do so, by drawing upon the written works of a great Sufi sage, Imam Al-Ghazali and a contemporary Sufi master, Etsko Schuitema, who is using his Sufi teachings to impact managers and their practices. From their writings we identify two key Sufi messages that are having a transformative impact on managers: the *inward growth* requiring a correctness of the self and dealing with one's intention and the inner realm, and the *outward growth* requiring a transactional correctness and service to others, cultivating an awareness of the outer world. This paper shows how we can use these messages from Sufism to spiritually transform management practice. By introducing a Sufi perspective we start a much needed and overdue conversation in business ethics literature on ethical transformation of individual managers through spirituality and how we can approach it from Sufism.

Introduction

Much contemporary ethical literature seems concerned with the external practical manifestations of an ethical system rather than the underlying theoretical and ideational universe that leads to these manifestations. Therefore, there is a need to explore different fundamental assumptions and inner worldviews supporting ethical thoughts and behaviors. Meanwhile, as mainstream Western business ethics seem to be showing obvious signs of exhaustion in the wake of the Global Financial Crisis and the corporate scandals since the dawn of this millennium, calls has gone out to look into insights from non-Western perspectives (e.g., Jones and Millar, 2010). Also, drawing on Islamic perspective, we seek to explicitly inaugurate a research agenda on Sufism and business ethics in this paper.

Westwood and Ul Haq (2012) point out in a recent comprehensive review of Islam in management and organization studies that this area is registering increasing interest among scholars. The business ethics field is no exception to this trend. While the research directly related to Islam and business ethics in Western academic business ethics journals is miniscule compared to other areas, it is expanding at an increasing pace. For example, in the *Journal of Business Ethics*, the number of results related to “Islam” as a key word increased from 10 to 55 results in two decades between 1990-1999 and 2000-2009. This small but growing body of Islamic business ethics scholarship has covered a wide range of topics from both normative and descriptive perspectives. In order to determine what Islam has to say on a particular topic e.g., employment principles (Syed and Ali, 2010), scholars have directly resorted to their understandings of the primary sources of Islam, especially the Qur’an. Direct access to the primary sources has sometimes been supplemented with references to *fiqh*. The latter refers to the corpus of Islamic jurisprudence crafted over the centuries by *ulema* i.e., religiously trained scholars in Islamic law, analogous to rabbis in Judaism. Thus, the Islamic business ethics research tends to either use the primary sources of Islam and/or Islamic legal scholarship to articulate an Islamic view on some ethical issues in business e.g., stock market speculations (Naughton and Naughton, 2000).

This Islamic business ethics literature has ignored a major tradition within Islam for addressing ethical questions. This tradition has played throughout the centuries a major role in shaping Muslim collective and individual consciousness, particularly in the realm of ethics (Howell and Van Bruinessen, 2007). That tradition is Islamic mysticism known popularly in the Western world as Sufism and as *Tassawuf* in the Muslim world. In our review of the top journals comprising the Islamic business ethics field, particularly the *Journal of Business Ethics* and *Business Ethics Quarterly*, we came across not a single article that discussed Sufism in the period from 1999 – 2009. Only recently in 2010 has the Islamic business ethics field started a conversation with Sufism.

This conversation has started with an article by Karakas (2010). Karakas (2010, p. 75) defines Sufism as follows:

A lifelong Islamic discipline which builds up the character and inner life of a person by purifying the heart spiritually and investing it with virtues.

It is also known as the mystical philosophy of Islam that focuses on diminishing the ego through multiple ways including regulating physical need. The ultimate aim is to reach the pure love of God that is believed to be the ultimate satisfaction.

In short, Sufism among the *uloom* (sciences) of Islam is that *'ilm* (science) of Islamic learning that is focused primarily though not exclusively on the inward aspects of a human being. It is the Islamic science of purifying the heart so that a human being has inner strength to follow the exemplary life of the Prophet Muhammad (peace be upon him) which is the gateway, according to classical and contemporary Islamic scholarship, for tasting and experiencing the Divine (Yusuf, 2004).

We wish to build on the conversation about Sufism in Islamic business ethics initiated by Karakas. Karakas' paper asks how can the spiritual experiences of managers be conceptualized using categories from Sufism, particularly Anatolian Sufism. We prefer a different but related question: What messages from Sufism can and are being practically mobilized to awaken spirituality in managers and make work into a spiritual vocation?

To address this question, we draw on the teaching of one of the greatest Sufi scholars in Islamic history, Imam Abu Hamid ibn Muhammad Al-Ghazali (d.1111 CE), in order to see what new insights can be gained from Al-Ghazali's thoughts in ethically transforming managers so that the current managerial ethical crisis plaguing us can be mitigated and future ones can be averted. We also draw upon the entire written works (four in total) of a contemporary Sufi master, Etsko Schuitema (also known as Shaykh Ibrahim). The author of these works is a traditionally trained and prominent Sufi Master. He is based in South Africa and has been running a highly successful international management consulting firm called the "Human Excellence Group" over the last two decades.

Our paper being a conceptual and theoretical piece rather than an empirical one adopts the following structure. We address our above mentioned research question by a close reading of the above mentioned texts and sources following the practice of writing conceptual pieces in management and organization studies based on close readings of texts (e.g., Khan and Koshul, 2011), including in business ethics scholarship (e.g., Feldman, 2004). Among the four texts, we rely and focus primarily on two texts (Schuitema, 2004; 2011) as they are the ones most directly written for a management audience. From our close reading, we trace two key Sufi messages that run through these texts and how in practical terms they are being unpacked and translated by Schuitema for a contemporary management audience to produce profound spiritual experiences in them that make their work more meaningful. We then draw out some implications of these messages for enriching and conclude with some suggestions for future research directions opened up by this paper.

The word Sufi is derived from *Safa* meaning pure. Therefore, the first thing a Sufi undertakes is the purification of the heart. Tasawuf is a journey of the heart. It requires devoting the self to purification and servitude. The Quran is talking about tazkiya of the nafs in the Quranic verse: "Qad aflaha man zakaha wa qad khaba man dasaha: the one who nurtures his soul is the one who has success, and the one who stunts its growth is

destroyed" (91:9-10). Therefore, tazkiya is about nurturing and growing. What are the requirements for such growth? How this growth occurs?

Drawing on Sufism teaching as developed by Imam Al-Ghazali and on Schuitema's practical studies, we identify mainly two dimensions of the process of growth. First, an inward growth requiring a correctness of the self and dealing with one's intention and the inner realm. Second, an outward growth requiring a transactional correctness and service to others, cultivating an awareness of the outer world.

Inward growth: Focus on Intention (*Niya*)

In his teaching related to ethics, Al-Ghazali emphasizes the importance of intention giving it precedence over action. Purifying one's intention of anything that is opposed to God's will is a prerequisite to connecting one's heart to the celestial world (Alavi, 2007). Obviously, on a daily basis we have to make decisions and take actions. How can we know that we are doing the right thing? An authentic hadith (saying of the Prophet Mohammed peace be upon him) states: "Actions are by intentions". All our actions are rooted in intentions. Therefore, we should first turn our attention inwardly towards intentions. Referring to Schuitema (2004), the inner growth is translated into a maturation process. This process is about the transmutation of intention from being here to get, to being here to give. Life is presented as a journey from birth to death. "We arrive getting it all and we leave giving it all" (p.3). The distinction between maturity and immaturity lies with intentions. The bird of maturity starts when the self is engaged in the moment based on what the person is giving to the other rather than what the self is taking. Schuitema (2004) identifies two types of intentions: one malevolent linked with immaturity and one benevolent associated with maturity.

Malevolent Intention (Immaturity stage)

Conditional motive, control, manipulation, managing outcomes, and taking are indivisible facets of immaturity. When an adult acts on the basis of a self-serving motive focusing his attention on: "I am here to get" which is characteristic of the infantile stage, he is seen as immature. A self-serving intention destroys the other as the other is reduced to the status of a resource for the use of the self. This intent derives from a view of the world as a competitive place where only the fittest survive. The existence of the self is therefore confirmed by the negation and manipulation of the other. The key quality of the inner state of malevolence is arrogance (*Kibr*). Actions based on arrogance will seek to trivialize the other as one's regard the self to be superior to others. They will be presumptuous and dismissive (p.49). When the self is arrogant, the other would tend to trivialize the self. When someone uses people as the means to get a job done, he is taking from them and naturally they will resist to him leading to discontentment from both sides. This discontentment comes from the fact that the intention is opposite to the source of fructification and fulfillment.

Benevolent Intention (Maturity stage)

Life starts with birth and end up with death. Death is the ultimate argument for benevolent intention. When we die, we give it all away. If we have not been prepared to give away, everything will be taken away (p.74). Consequently, maturity requires to get rid off expectations, engendering greed and frustrations, and focus on intent rather than outcomes. A mature person would shift his or her attention from “I am here to get” or “I give to get” to: “I am here to give”. This implies a worldview based on the assumption that the universe is compassionate which generate gratitude and allow to act with generosity. The inner attribute of benevolent intention is submission. Thus the mature person will submit to the moment and to what the situation requires. Among the qualities this person should have: trust and gratitude. The inward attribute of trust enables the outward act of courage as gratitude enables generosity. A benevolent person would build intentions not on conditional motives and manage without expectations. By focusing on the quality of what he does to the other, one’s can always be happy and at peace because how he responds is in his power (p.70). This way, the person will be elevated and will grow.

Schuitema (2004) compares the journey from immaturity to maturity to a transition from dark to light moving from a malevolent intention considering the other to be there to serve the self to a benevolent intention where the self is there to serve the other (p.74). However, in tis journey there is a point of conflict in the middle where there is a lack of clarity of purpose and a mixture of motive. This situation would trigger a review of motive and help advance one step further toward benevolent intention and highly evolved souls. Also, during the process of maturation, a person goes through different configurations of the self, progressing along a continuum going from dark to light. This spiritual development requires an inner struggle against the self, known as *Mujahada*.

Stages of inward growth

In a fine-grained conceptualization, based on classical Sufi texts, Schuitema (2004) developed six aspirations representing categories of inner growth. These categories enable further refinement of our understanding of the process of maturation. Hence, in the journey from immaturity to maturity, people would go through 6 identified stages corresponding to different concerns and aspirations. The source of contentment of people would also very from stage to the other as summarized in the following table:

Stages	Aspirations	Contentment
1	Body	Full belly
2	Emotion	Command other
3	Mind	Significance from the other
4	Community	Co-operation
5	Annihilation	Service
6	Going on	Unconditional surrender of the self

Noticeably, through the six stages of human's journey, the self is sublimated into a higher form (*hal* and *maqam* using Sufi terminology). The elevation and movement in the direction of maturity happens when the current state is transcended based on correctness and benevolent intention. However, when we keep acting based on malevolent intention, we get stuck and prevent the self from growing. One important criteria and condition to the human spiritual evolution and growth is to move from seeing things around as functional to being more meaningful. When we start this journey as young children, we believe that "all is function" turning our attention to: "I am here to get". When facing with resistance, we recognize the necessity to appease the other in order to get what we want: "I give to get". At this stage, we see "meaning as functional". Later on, as we recognize the importance of attributes such as love, generosity and kindness, we start making things work practically subscribing to the logic: "function is meaningful". At later stage, we realize that our lives have meaning because the very nature of the relationship between consciousness and the rest of existence is meaningful. Therefore, "all is meaning".

In this quest for meaning, the person undertaking the inner struggle to grow the self, learn how to be prepared for the ultimate station and the gateway of departure, namely death. Therefore, in the advanced stages of maturation, a person would shift the focus from needs, rights and duties to values. She or he would do the right thing and see things as they are, without blame, judgment or expectations. In this voyage towards spiritual transformation and inner growth, a person would reach at stage 5 the station (*maqam*) of *fana*' (annihilation) and ultimately at stage 6 the highest *maqam* of *baqa*' (going on). At these levels, aspirations are about nullifying all conditional intent as they destroy the self itself. "When intent is absolutely unconditional, the self is no longer conditioned"

(p.119). To be truly unconditional suggests having no concern about outcomes. This level of maturity implies a change of the inner worldview. When the suspicion that the universe is a dangerous and competitive place is replaced by the assumption that the world is a friendly place governed by compassion, we tend to be more generous than greedy. The patterning of intent would become: "I have received in greater measure than I could possibly want, therefore I give" (p.120). At this stage, a person is no longer having a conversation with the "social other", she or he is engaging in a conscious conversation with the "Totality of the other". The "Totality of the other" assumes the station of Lord, while the self assumes the station of servant (p.121). This inward growth through the maturation of intent preparing the self to be at the service of the other will naturally lead to an outward growth.

Outward growth: Service to others

In the journey from immaturity to maturity and from dark to light, intent and actions should coincide. By rectifying the inward and moving one's intention from getting to giving unconditionally, the process of growth will expand and reflect in the outward. According to a traditional saying: "the leader or master of a group is the one at their service" (*sayyidu'l qawmi khadimuhum*). Therefore, a master is a person who is in the situation to give. True leadership is more about service than power and domination. It requires self-mastery first leading to correctness towards others allowing to "do the right thing". In a hadith of the Prophet (peace be upon him), it is stated: "*Kullu kum ra'in was kullu ra'in mas'oolun an rai'yatatihi...*" meaning that "*Everyone of you is a caretaker (steward), and every caretaker (steward) is responsible for those in charge.*" Therefore, since everyone is held responsible towards the other, it is imperative to know how to fulfill this responsibility and how to become a true leader.

Schuitema (2011), based on Islamic teaching and a solid practical experience in the managerial field, proposes a model of leadership based on care and growth. He starts by making a distinction between management and leadership. Unlike the manager who is responsible for achieving a result and is driven by needs, the leader holds the responsibility to look after and serve those in charge and be value-driven. This responsibility implies accountability and transactional correctness. For that, one's need both generosity and courage. Generosity has a sense of compassion and empathy with the other and can be equated with love and mercy. The inner enabler of generosity is gratitude. Hence, a leader has to reach an advanced level of maturation of the self to allow gratitude to create the conditions for generosity and be able to give unconditionally. Leadership is most often associated with change. To change what is wrong, it requires courage. Courage necessitates an inner sense of justice and is enabled by trust.

In a judicious metaphor, Schuitema (2011, p. 47) associates the job of the leader to that of the gardener:

Both are concerned with nurturing. The criteria of care and growth apply to both gardener and leader. The intention of the gardener should be benevolent translated into a willingness to serve the garden. Very few garden implements are designed to do pleasurable things to the plant. The

benevolence of care in the heart of the gardener is translated into steel in the hands.

It is easy to do the care part of leadership and show generosity. However, it is more difficult to do the growth part since it requires courage to fight mediocrity and strive for excellence both inwardly and outwardly. Leaders should pursue transactional correctness in all situations whether others like it or not.

If the inward growth is translated into a process of maturation of the self, the outward growth refers to the process of empowerment of the other (subordinate). This process is concerned with the maturation of souls as well. It aims to produce accountable people and push them to realize the best in themselves. One definition of empowerment is encapsulated in the famous saying: "Do not give a man a fish, enable him to fish". Therefore, we have to provide this person with the means to fish, teach her/him how to do it, and set clear standards of what is required from her/him. Beside means and ability, the person has to be held accountable for what she or he has been entrusted with. Accountability refers to consistent reward and punishment for performance against a standard. (p.73)

The leader should not tolerate mediocrity or be nice out of mercy and generosity. To allow growth, he should have the courage to hold the subordinate accountable. Transactional correctness and unconditional care will be demonstrated only if standards are not allowed to be compromises. As nicely stated: "One should be soft on people and hard on standards" (p. 85). By doing so, the leader will become a coach.

Coaching: the ultimate growth

Coaching can be assimilated to the role of the spiritual leader. In order to move from dark to light, be able to see things as they are and reach the stage of giving unconditionally, we need someone who has undertaken this journey and has walked the path to enable us and help us achieve the ultimate fulfilment of human existence. We need to be empowered in order to empower others. We have to grow to let others grow and unleash their potential. In an interesting metaphor, Al-Ghazali (2005, p. 34) compares the role of the spiritual master to the work of the farmer (*Fallah*): "The significance of instruction is comparable to the work of the farmer who uproots thorn-bushes and removes weeds from the midst of the crops, so that his plants are in a proper condition, and his yield is brought to perfection".

Similarly, the spiritual guide has to work on the obstacles veiling and darkening the human heart such as the love of wealth and rank, covetousness, greed, conceit and hypocrisy leading to immoral behavior. Instead, he has to cultivate virtues such as patience, prayer, gratitude, reliance on God, certitude, contentment, self-composure, mildness, humility, knowledge, sincerity, modesty, fidelity, dignity, silence, deliberateness in acting (Al Ghazali 2005, p.36).

It requires an elevated soul and a great deal of discipline and patience to coach people. The main value of coaching is enablement of the other and making oneself replaceable.

As pointed out by Schuitema (2011, p.88), most managers do not see their jobs as assisting subordinates to think through problems. Those are willing to coach others admit to do it but for conditional motives. However, the more conditional the motive for coaching is, the weaker it will be. Coaching necessitates a constant benevolent intention turned towards giving unconditionally. As we will die and leave as naked as the day we came in there is nothing to be preserved. Only what we give away and hand over will endure. Therefore, the pursuit of excellence and growth both inwardly and outwardly becomes an end itself.

The process of Tazkiya, purification and growth, implies to act on the basis of what is correct for the self (maturation) and for the other (empowerment). It requires a constant awareness and fundamental attributes such as gratitude, compassion, generosity, courage, patience, trust, justice and love to walk this path towards fructification and fulfillment.

Discussion

In order to enable people we need to have an understanding of the process of maturity. Organizational theory is concerned with understanding people in organizations or work places based on either psychological or sociological paradigms. The inner reality and the outward world are seen to be distinct and mutually exclusive areas of concern. The Sufi approach allows to take into consideration simultaneously the inner and outer dimensions and explore the core of being human. The process of growth oscillates between the poles of reflection/intent (inward) and action (outward).

Current dominant organization theories derive mainly from a technocratic worldview where society requires the pursuit of self-interest to function, management is reduced to controlling people with sticks and carrots, people are considered as “human resources”, and managers are kept at the early stage of human growth where “meaning is functional” (Schuitema, 2011).

Sufism offers rather a theory on leadership that changes one’s heart and mind and takes into account both worldly and other-worldly considerations. Through the process of Tazkiya, individuals will purify their hearts and acquire virtues promoting good behavior which will lead to deliverance (*Khalass*) and salvation (*Najat*) (Al Ghazali, 2005. p.28).

Interestingly AL Ghazali is using the word *Najat* (salvation) rather than *Najah* (success). The reason is that success does not refer to any ethical dimension. Moreover, it does not imply continuity. A person can be successful without having a good morality. However, this success will be temporary if we take into consideration the long term perspective (hereafter) not only the now and here. This dimension is pertinently captured by Al Ghazali (2005) in this reminder: “Live as long as you want, but you must die; love whatever you want, but you will become separated from it; and do what you want, but you will be repaid for it” (p.14).

Therefore, one needs to remain conscious of the hereafter and work for his salvation (*Najat*) seeking an everlasting success and prosperity. This latter is captured in the word and concept of *Falah*. This word has been given the meaning of everlasting prosperity

and blessing. It has the same root than *fallah* (farmer) meaning “to cultivate land” (Ahmad, 2006). It implies an ever going endeavor and strive to be righteous and remain in the straight path.

From a Sufi perspective, it is an individual responsibility to seek *Najat* and *Falah* through the purification of the self. Noteworthy, the constant ablutions, part of formal worship in Islam, symbolize the need for inner purity and moral cleansing (Alavi, 2007). Interestingly, the call for prayers (5 times a day) is also a constant reminder and invitation to seek *falah* through *Salat* (prayer/concrete actions). [come to salat, come to falah]

Conclusion:

Max Weber had a rather dim view of Sufism (Turner, 1974). In a recent review of Weber’s thoughts on Sufism, Bashier (2011, p. 135) notes that Sufism according to Weber “created apathy, passivity and stagnation in the Islamic community; its rejection of the world did not result in mastery of the world”. Contemporary scholarship (e.g., Huff and Schuluter, 1999; Bashier, 2011) on Weber and Islam points out that Weber was incorrect in holding such simplistic thoughts about Sufism that he derisively referred to in his words as “the dervish religion, with its orgiastic and mystical elements, with its essentially irrational and extraordinary character.” (cited in Bashier, 2011, p. 135).

Based on our paper, we would tend to concur with this view that Weber incorrectly understood Sufism. While we can only sketch out in the space constraints of an article length the faint contours and that too briefly of Sufism and its Tazkiya process being utilised to have a positive impact on the world of managers, what we have articulated tends to indicate that Sufism is far from being passive and fatalistic. It is an active and shaping force that is positively impacting the world (Howell and Van Bruinessen, 2007). Sufis such as Etsko Schuietema are not sitting idly by withdrawn from the mundane but are engaged with managers and organizations trying to make them better. We would encourage ourselves and future business ethics researchers to return to Sufi texts and practices to see further how to map out other teachings and approaches contained within them influencing the world of management and organizations.

We would also encourage researchers in Islamic business ethics to identify other Sufi spiritual masters that are working to improve organizations. This will add to our knowledge base of the diverse ways in which Sufism is transforming the contemporary workplace and what key messages and practices it is using to accomplish these transformations. This research will help us gain a better appreciation of the nature and extent of Sufism impacting today’s management practices, particularly in the Muslim world where it is most active.

When researchers will start documenting these Sufi masters and their engagement with the managerial world we are confident that they will come across important Sufi insights that can be brought to conversation with existing concerns within the Islamic business ethics research and the wider business ethics field on the dynamics involved in translating normative ethical prescriptions into managerial action.

In sum, our suggested future research directions indicate that we wish to explicitly inaugurate a business ethics research program based on Sufism, a call that was somewhat implicit in Karakas (2010). We hope such a program will result in scholars in business ethics beginning to appreciate research based on the wisdom in Sufism and its practical efficacy for addressing today's ethical challenges. As a consequence of all this, we look forward to a robust Sufi Islamic business ethics literature being developed which will help in healing the hearts and in nourishing human beings to their full potential.

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***System of World Coordinates on the Basis of Extreme Dynamic Equilibrium -
Link between Natural and Artificial***

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Abstract

Artificial formation created in an arbitrary manner in our complex and constantly changing world is extremely dangerous. They must conform to the principles, rhythms, and laws of natural formations, to rely on self-organization and deterministic chaos. All this can be carried out concurrently artificial formation of natural coordinate system of the world on the basis of marginal dynamic equilibrium.

All natural formations strive to three fundamental equilibriums: identification, communication-network, full-time existence of natural formation. However they never reach these limits. The coordinate systems created by specific natural formations, at the expense of the energy which is balanced within them. It creates «cell dynamic equilibrium» general for natural formations and coordinate systems.

The main idea of our developing approach is formulated in the following way. The surrounding world consists of two unequal parts. On the one hand this chain and structure of interrelated limit dynamic equilibrium in the formation at various levels of organization of the world they are the same. On the other hand it is the rest of the world, covering nonequilibrium processes and phenomena. The main idea of the natural coordinate system of the world is that all the natural and cultural education and their structure can be related to the ultimate fundamental equilibrium of three types. These limits are mapped to the coordinate axis, which is associated with these fundamental limits.

All the processes on the unknown levels in the world are balanced by means of the «marginal boundary surfaces» such as «vacuum», «inertial», «quasistatic processes», «spirituality». Equilibrium concepts that are left outside of these surfaces are simple and associated with natural coordinate system of the world.

Key words: natural, artificial, dynamic balance, deterministic chaos, vacuum, inertial system, quasi-static process, spirituality, identification limit, communication-network limit, balance-coverings.

1. In the ancient view the «natural» was considered as an ontological value, according to which nature, cosmos - divine, sacred, spiritualized. Artificial seemed to ancient Greeks something secondary, derivative, occupying a position lower than natural. In the Middle Ages the value of natural and nature substantially lowered because they are created by God. Currently there are the following aspects of natural and artificial: semantic, taxonomy, evolutionary, noobiogeospherical and based on ideas about the natural coordinate system of the world.

In this work, we consider the interaction of artificial and natural proceeding from the coordinate system of the world, based on the ultimate dynamic equilibrium generated through self-organization. A natural coordinate system must exist, because, despite the complexity of the world, it is perfectly organized, reasonable, optimal, and stable. All its levels are bounded General space by the Cycling of matter, energy, information. On the other hand the complexity and chaos spread in the world exclusively widely and in future interactions with humanity in all spheres of its activity will be intensified, as well as the need for understanding these processes. That's why it's logical that the self-organization and deterministic chaos are accepted as grounds natural coordinate system of the world.

Limit fundamental equilibrium, due to the different types of dynamic chaos arise through self-organization, and cover all levels of the hierarchy of the world. Humanitarian science need in this coordinate system where the criteria of knowledge are very vague, but there is an objective part of the knowledge that can be studied on the basis of cognitive and digital approaches. The surrounding world is very complex; the processes are in nonequilibrium, nonlinear, however, a natural coordinate system on the basis of marginal fundamental equilibrium is simple and available to research in all areas of knowledge and human activities. Linear, simple representations of the world describe it quite reliably.

A natural coordinate system of the world recognized by various thinkers throughout the history of mankind's development. Some aspects were identified with the God, the absolute, the Spirit. The special importance for this is experience of ascetics, hesychasm, apophatic theology, the concept of «epoche». The most complete definition of the coordinate system is given in mathematics, astronomy, and geography. Examples of coordinate systems can be considered inertial systems in mechanics, quasistatic processes in thermodynamics, the coordinate system on the basis of fundamental physical constants M . Planck.

The main idea of developing our approach is formulated in the following way. On the one hand this chain and structure of interrelated limit dynamic equilibrium in the formation at various levels of organization of the world they are the same. On the other hand it is the rest of the world, covering nonequilibrium processes and phenomena (Kozhevnikov & Danilova, 1993). The main idea of the natural coordinate system of the world is that all the natural and cultural education and their structure can be related to the ultimate fundamental equilibrium of three types. These limits are mapped to the coordinate axis, which are associated with the fundamental limits (Kozhevnikov, 2013).

2. All the natural and cultural formation strives to three marginal fundamental equilibrium-limits. Any formation from the world of non-living, living, spiritual (elementary particles, molecules, gas nebulae live, the individuals, personality) strives to self-organization and self-identification limit - I - limit. All the natural and cultural formation tend to systematically and communication limit - S - limit, to the greatest

fullness and sustainable balance with the environment. An individual is defined their communication, cultures exist due to the dialogues. 3. The existence of all natural formations limited to a total time of their existence - F - limit. It can be defined only from the point of view of the neighboring structural levels and unattainable on the basis of the studied formation. All these limits remain unachievable in real processes, caused by conflicting trends, and therefore the natural and cultural formation reach only some intermediate dynamic equilibrium States. Any natural and cultural formation can be connected with these limits, the three coordinate axes. Already in the first concepts of philosophy the orientation of identification limit was decisive. Dialectics of Plato sought to distill the essence, bypassing all transient, ancillary, and incidental. In later philosophical systems, special approaches and methods to the identification of the entity through the properties of things were created through consistently discarding all psychological, personal, etc. Human identity, for example, is closely correlated with what Kant calls the initial synthetic unity of apperception.

Communication-network limit involves a very wide variety of mechanisms that ensure the completeness of the communication system, which is unattainable for us, as well as the knowledge of all the peculiarities of its formation. For example, the process of cognition comes through the development of several networks: rational, cognitive, connected with the subconscious, that is the separate processes of self-organization are in the area of transcendental and include all possible mechanisms ensuring the pursuit of that limit. Communication within contributed to the emergence of numerous interdisciplinary areas. Identification and communication within most clearly expressed in the spheres of culture, philosophy, science (Kozhevnikov, 2006). Full time investigated natural and cultural formation is connected with the jump, radically changes our ideas about it. The view outside changes estimates on the activity of individuals. Those which were considered outstanding perceived with time, more modestly, and the numbers of neglected personalities are actually very important figures. This view discards all minor, leaving only the most important; the work of the scientist, writers much clearer to his descendants, than his contemporaries, but the details of his personal life is more hidden from us. In the case of support mainly on this limit, gives vast opportunities for myths, as it takes place in modern pseudo-historians. The limit caused by full time of existence of natural and cultural formation, which becomes the axis around which mythology and religion «spin» for many millennia. Approaching the limit, the clarification of the essence of this limit is to be a gradual process and lengthy. The innermost core of myths, religions and metaphysics took its root in the unknown, the transcendental.

Many philosophers, such as I. Kant, G. Hegel said that it took them almost all life, in order to clarify the ideas which appeared at the beginning of their philosophical way. All of this can be seen as the stages of interaction with the coordinate system of the world, the first «touch» to it, then the gradual formation and related to this process of reflection.

3. The coordinate system is based on the equilibriums of dynamical chaos, created by specific natural formations, through that part of the energy that can be balanced. The result is a cell of dynamic equilibrium («cell interconnection») the system of coordinates and natural formations. The coordinate system has no location or any spatial-temporal constraints; it exists in every part of the world, at all levels of its organization. The coordinate system interacts only with open natural formations, with a tendency towards self-development and dialogue. The formal split of the surrounding world in a natural coordinate system and the rest of the world resemble

the «natura naturans» and «natura naturata» Spinoza, but its meaning is quite the opposite. Spinoza selects the most active part of nature, ensuring its self-development. We highlight the passive part, the aggregate limits (attractors), in relation to which the rest of nature are the processes of self-organization. Search coordinate system becomes «coordinate method» philosophy researches, which has universal flexibility and allow them to interact with almost any natural phenomenon and process. Intermediate dynamic equilibrium, in which the fixed nature of education have not met their self-organization identification and systematic communication of limits will remain stable only if they will be in the «calibration» (space-time) nodes, which are separated from each other by intervals corresponding to the frequency oscillations of these fundamental limits. They can be considered fundamental rhythms of the world. Calibration originating from full-time existence of natural and cultural education reveals optimality and stability of these «steps» and rhythms. The combination of all three types of «steps» and rhythms that conform to these limits, build sustainable natural formations, and these «steps» and rhythms define the parameters of the spatial-temporal cells coordinate system on the basis of deterministic chaos (Prigogine & Stengers, 2000). In their development, these «steps», rhythms and cells are sent coordinate system and can exist in the world, millions and billions of years, as for example, galaxies, planetary systems, the atmosphere, the hydrosphere of the Earth and their elements, philosophical and religious concepts. In case of deviation from these rhythms are all natural formation destroyed.

Calibration of the above-mentioned limits means that they can be used as the basis of scales, and the units for these scales are obtained by multiplying the values of these bases on the corresponding coefficients. The cell is made up of these fundamental limits will be the largest of all. The corresponding coefficients for these limits (identification, systematic communication, full-time existence of natural education) let k_1 , k_2 , k_3 . Then units scale respectively will be k_1I , k_2S , k_3F . The cell formed by the fundamental limits can be defined as the ISF, and large-scale cell at a certain stage of development of natural formations as « $k_1I k_2S k_3F$ ». These cells are unusually stable. There are many examples demonstrating that their existence can last extremely long: billions of years in the inanimate nature for millions of years - in the living thousands of years in the world of ideas and knowledge. They have a minimum of energy, information, spirituality, and other similar settings, and their main characteristic is becoming «related substance» and its specific values related energy, information, spirituality etc.

We should first of all pay attention to the size of the cell, because of their dimensions, corresponding to certain types of quality they are huge. One axis of the coordinate system meets the life of the research object; the second axis is of its essence, the third axis communications system in which the existence of natural and cultural formations is the most stable and optimal. However, calibration split the cell into smaller scale, and in the end, the same man, considered as such education is now dealing with is quite foreseeable time intervals, limits, defining its identity to a specific time period and are available for use communications system. All of this must match the spatial-temporal coherence, to comply with the single natural rhythms.

4. Calibration in that cell is as follows. It is advisable to start with a «full-time existence» and choose several points (marks) determining the development process in the future and the most important point that influence this process from the past. From these points we define the most important for the investigational phase of this process. Similarly you can choose point-label characterize the essence of natural or cultural

entities participating in the study process and its system-communication. It may occur intermediate version of the cell, but once he will contact all fundamental limits, all excess of these marks will disappear, that is, the above limits will filter out all unnecessary in this cell. The more specific we carry out research, the less considered the cell. In the limit, it is of a specific interval duration, the entity is required at this stage of the process used option is system of communication. For example, when the life of a human individual is a certain pass, the time of its existence begins not from the day of birth and the day of death and from the changed the mechanism of this reference. Nobody knows the date of death, it's hidden from everybody and that's right, the man is afraid of death. However, after this pass, one begins to appreciate his life in accordance with that term, he starts to feel. Is a kind of «calibration» of the process of life - a signal sent somewhere unknown, transcendental, comes back and lets you know that there's still time for such things, specific creative boundaries, learning something new, a remake of the old, etc. But ruthlessly begins to drop all unnecessary associated with vanity, life line is cleaner, following the calibration signal even more cleans its etc.

Proceeding from the developed in this paper representation of destiny is a person's life in a natural coordinate system. With it once is enough to engage in sustained interaction and further it just expands and deepens, well, expressed, for example, in existential prayer, where man brings life to sacrifice its purpose, so that the person can be defined as «the willingness to sacrifice. » Fate (or calling) should obey and carry it as something absolute, because it is directly connected with the absolute being. Follow it, even when the aim is not feasible. The ancient Chinese believed that the philosophical concept, then, is true only when it is embodied in the life of its Creator. This corresponds to the pursuit of a life in accordance with the rhythms of the natural coordinate system. In addition, many thinkers, prophets emphasized that the right to a fate is not given to everyone, but only to the elect.

5. The originality of the approach developed is that through fundamental relative equilibrium, we «close» all prior and unknown to us the levels of the world, leveraging the existing processes «limit boundary surfaces» such as «vacuum», «inertial», «quasi-static process», «spirituality» (Kozhevnikov, 2011). «On top» of them remain only fundamental equilibrium value of available research and which is responsive to the processes of the unknown parts of the world. «A limit boundary surface» composed of multiple equilibrium «cells», the existence of which is provided by processes seeking identification and hidden within this surface. Sustained interaction «cells» of this «surface» is provided by their desire for communication-network limits. As is known equilibrium parameters of the vacuum, inertial systems, quasi-static processes, spirituality identified good enough. Full time of the studied natural cultural formations define the basic rhythm of oscillation related «the limit on boundary surfaces.

«A limit boundary surface» corresponds to the vacuum (fixed state of quantum fields with minimum energy, zero-momentum, angular momentum and electric charge and other quantum numbers) «closing» all unknown to us a part of the world, provides the equilibrium sustainable existence of the vacuum. Properties of «vacuum» define the properties of all the major States of the world, leading to the emergence of quantum fields, which in modern science is the most fundamental and universal form of matter, the basis for all of its concrete manifestations (Efremov, 1988). All elementary particles are the quanta of certain physical fields, which continuously interact with

each other. Thus, the vacuum can be considered as the simplest system of reference for the level of organization of the world defined elementary particles.

The next level of such «covered» deals with forming-established sustainable matter and the gravitational interaction. Para-meters reference system for remaining on this «boundary surface-age» of the world are inertia and its measure is the mass that has allowed to form ideas about inertial systems, as a basis for all other more complex systems of reference of the level of organization of the world. Another «ultimate boundary surface separates a complex objects macrocosm, each of which consists of a huge number of particles and is characterized by the thermodynamic equilibrium (Putilov, 1971). At this level of the hierarchy of the world views of equilibrium is associated with the concept of «dynamic chaos». «A limit boundary surface» of life leads to the formation of complex self-organizing systems, molecular chains, and preliminary structures «prelife». For the soul level - individual matches identification level, and all social education: a tribe, clan, ethnic group communication system through which people could survive. At level of a spiritual person there are two ways to God: internal (existential) and external. Modern philosophy, moving the knowledge inside of the investigated process, instead of a subject of classical philosophy focused on his person-dimensional complexes that are per person in an ethical context. Here man-dimensional personality corresponds to the *I* - limit, and man-dimensional complex - *S* - limit. Time life man-dimensional personality expanded compared with the ordinary individual, the existence of which ends with his death. The latter is a person, entered in the planetary problems of humanity am only lacuna about these issues. The existence of this person may be continued in the cells of the noosphere, or in a more General form in the cells in the coordinate system of the world. Next limit boundary surface» is connected with the spiritual and stew, which is a complementary balance between all subsystems «*I*» and, first of all four pillars: the body, the mind, the subconscious, the super-consciousness. The spiritual man all these subsystems are in harmony: the mind and the body are healthy, the subconscious mind is well-organized and controlled by the consciousness, the consciousness (cultural codes, religion, ideology, traditions ethnos) humanistic. If these subsystems equilibrium interact with each other, all is in a man, his mind, the subconscious is closed this «marginal border», over which remain the main parameters of spirituality: free will and cultural secular asceticism. Such cultural and secular ascetic is a bound state of all the intellectual, social, individual manifestations of personality and able to be the Foundation of universal synthetic culture. The ultimate boundary surface correlates with the basics-governmental concepts I. Kant about nominal «things in themselves» and the phenomena of «things for us», although these terms have slightly different meanings (noumenon is the limit concept of limiting the claims of sensuality and the like). What is hidden from us at ultimate boundary surface is not available for research and research and related theories, concepts deal exclusively with phenomena.

6. Ideas about the natural coordinate system of the world and its basic concepts: cells, layers, the fundamental limits can be greatly distorted. Such distortions give, for example, many approaches to classical philosophy and science. Absolutization of only one of the above-mentioned limits leads to the unstable equilibrium, which sooner or later will stop its existence and which will not be able to have long-term spatial, temporal and spate-temporal coherence with the natural rhythms and other sustainable communities and the processes inherent to the various levels of organization of the world. The cells in the «equilibrium-covers» can be regarded as static and dynamic. For identification (identity) of the «balance-bedspreads» fairly static cells based on

two of the limits of *I* and *S*. you Can enter views about the cell of the following types: one marginal cell, two limiting the cell, three limit cell. One marginal cell lets just «catch» the natural coordinate system. Two limiting the cell can be used in the consideration of static slicing. Three marginal cells allow the use of natural coordinate system at research of dynamic processes. The example of the formation of artificial cells, a kind of simulacrum natural coordinate system can serve as a University environment in the Middle Ages. On the one hand it has been a process of self-identification, but it was not the result of self-organization of individual (personal). In this process everything was set to - be like God (the principle of Absolute personality). On the other side there was a clear focus on *K*-limit: a common language (Latin), public theses, which lasted sometimes for several days, rapid crowded debates. However, all these social formation and communication system also corresponded to certain predefined rules. In the result the cell is creating artificially, self-organization is excluded by purpose.

Communication-network limit is widely used in the social sphere, when a particular community of people gathered together on some characteristic alone claim to be the most correct, for example, the most close to God, or followers of the true teaching. This is a very powerful temptation, which makes life easy and comfortable. The most prominent examples are the Orthodox directions in the religions of primitive ideology (Kozhevnikov, 2013). The modern universalism may be linked with the natural coordinate system on the basis of limit States planetary and human being, based on the equilibrium state of interconnected terrestrial environments (Kozhevnikov, 2008).

7. Natural coordinate system appears to us as «tabula rasa», although in fact it organization is rather complicated. This coordinate system is pure being, the perfect design of all possible limiting conditions, which may not blend with the natural and cultural formations, but natural processes periodically interact with it in accordance with its internal rhythms. The coordinate system should be opened directly and be available to everyone. The interconnected system of dynamic equilibrium is possible to reach, developing sensual submission or using theoretical models through the «emptiness» of Taoism or religious experience of the ascetics. Every individual may interact with different levels of coordinate system: personal, relevant to the culture of their ethnic group, planetary, etc. For this purpose it should be stacked, sums up the cells of all these levels. Finding the relationship with the coordinate system starts with the ability to listen to the quietness of myself, finding fundamental mood to begin the process of cognition, touching various kinds of «emptiness» - in this way the individual forms of the original cell natural coordinate system. It «meets» the person, an individual, involving them in their self-organization and development. The search for natural coordinate system does not mean that aspirations to identify a universal philosophical category or concept. It is about the study of the unity of the benchmarking processes and phenomena at different levels of structural organization of the world. This matches one of the main principles of synergetic claiming that the processes of the creation (of growing complexity and order) has a single algorithm, regardless of the nature of the systems in which they are carried out. However, our approach considers the unity of the algorithms of these processes in their interactions with the natural coordinate system. A natural coordinate system cannot be comprehended within a single principle or one idea, it gradually becomes clearer as you use it. To start this awareness can with any phenomenon, the respective religious, artistic, scientific, everyday processes at any time. The above correlates well with the concept of autopoiesis modern philosophy. Autopoiesis is a process of generation of

the elements of the system itself as something different from the surrounding world, the natural «seeding» of this system. The item is a certain operation, which requires energy, the inclusion in the relevant cause-effect relationship. Autopoiesis interactions identification everywhere: in animate and inanimate nature, humanitarian and social spheres, etc. Modern philosophy has moved the knowledge inside of the investigated process, without which the existence of a natural coordinate system would be impossible and develop ideas about man-dimensional complex, that is, instead of a subject of classical philosophy, it focused on the man-dimensional complexes. The last definition has many facets, as this is a man in the context of ethics. Man-dimensional personality corresponds to the *I* - limit, and man-dimensional complex - *S* - limit. Time life man-dimensional personality expanded compared with the ordinary individual, the existence of which ends with his death. The last one is a person, entered in the planetary problems of humanity, concerned about these issues. The existence of this person may be continued in the cells of the noosphere, or in a more General form in the cells in the coordinate system of the world.

8. The interaction of the natural and the artificial on the basis of the coordinate system described above should be considered at several levels of human activity (local, meso-level, universal) in several key areas: culture, science, philosophy.

Thus it is necessary to allocate subsystem technogenic world and the information world. All these interactions are shaped by the same principle - are highlighted cell identification investigated natural and cultural formations, then revealed a common system is the full lifetime of these cells and systems. Communication with unattainable fundamental limits can be performed through spatial-temporal coherency and corresponding rhythms. For culture and cultural-civilization systems basic research levels correspond. 1. For level cultural code: *I* - limit are the elements of the cultural code, *S* - limit - cultural code in General. 2) For the ethnic level: *I* - limit is the fundamental unit of the ethnos and the basic structure of the ethnos, *S* - limit - ethnos as a whole, 3) For planetary level: *I* - the limit corresponds to the key subsystems of a planetary level (cultures, civilizations), *S* - limit - this is the planetary civilization as a whole. All these codes and cells are self-organization-identification cores of culture. The General system of all levels ensures the sustainability and optimality of constituting cultural formations. In today's global world, every culture undergoes two core trends. On one hand, they should self-identified: to identify clearly its borders, characteristics, to become transparent to representatives of other cultures, to decide. On the other hand they should facilitate integration of mankind. Culture adequate to the needs of the modern man must be a network and traditional culture should be part of the elements in emerging on their base system. All culture must be tolerant, gum-mystery oriented, unique. All cultures have to strive to identify your own secular asceticism. Their totality could become a Foundation of a global reality, gradually transforming into a synthetic universal culture, so that all specific to different peoples is already a «superstructure» of it. The dissolution of a person in networks culture is knowingly, voluntarily, but it is the only way for the individual to maintain their real existence. «Human network» is the nearest step in the evolution of man and humanity; he is largely determined by the self-organization of the world and all its ontological areas (non-living, living, mental, spiritual). For science and philosophy basic research levels correspond. 1. For the local level: *I* - limit - ideas, *S* - limit - system of fundamental ideas. 2) For the meso - level: *I* - limit - basic concepts, *S* - limit - disciplinary ontology (the picture of the world of special disciplines), 3) For the universal level: *I* - limit - universal concept, *S* - limit - General scientific picture of

the world. For technical and information Sciences. 1. For the local level: *I* - limit - special terms of language, *S* - limit - special language in General. 2) For the meso - level: *I* - limit - main ideas, *S* - limit - projects, 3) For the universal level: *I* - limit - universal concept, *S* - limit - special scientific picture of the world (disciplinary ontology).

All of the above specifies the orientation for the formation of an artificial man-made and information spheres on the model of the natural (non-living). This orientation can be used for the organization of «green technologies» instead of «grey». Sustainable relationship of man and mankind from natural coordinate system - is a necessary condition of their further development. Only in this case the mankind does not destroy the biosphere and can develop in harmony, optimally and almost indefinitely.

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The Role of Noobiogeocenosis in Interaction of the Artificial and the Natural

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Abstract

The planetary reality is studied from the viewpoint of the artificial and the natural and their main constructs. The existing Earth's spheres can be subdivided into natural spheres and artificial spheres. Biosphere is an object of natural reality, and technosphere and sociosphere are objects of artificial reality. The interaction between these realities is investigated on the basis of the concept of noobiogeocenosis introduced by the author in earlier publications. Noobiogeosphere is a composite human-dimension complex consisting of biosphere, technosphere, sociosphere and other sociocultural planetary spheres, and it can be studied only on the basis of a transdisciplinary approach. Noobiogeosphere has three levels of organization: the micro-level represented by a noobiogeospheric personality, the meso-level constituted by noobiogeocenosis, and the macro-level, which is noobiogeosphere itself. The main part in the interaction between the artificial and the natural is performed by noobiogeocenosis, and an important factor for the formation of noobiogeocenosis is the presence of a noobiogeospheric personality, or a society of such personalities. Therefore, noobiogeosphere is a space where we see converge of the results of researches on disciplinary knowledge and on existential problems of the lifeworld.

Keywords: natural, artificial, noobiogeosphere, noobiogeocenosis, noobiogeospheric personality, biosphere, reality, landscape, transdisciplinarity, values, ethics, ecological crisis, responsibility.

1. The artificial and the natural are ontological characteristics of objects of reality; they distinguish the objects of reality according to their mode of genesis, existence and extinction. The definition of the artificial and the natural was first introduced by Aristotle: "Of things that exist, some exist by nature, some from other causes." (as cited in Pavlenko, 2001, p.158). We will study the natural and the artificial with regard to planetary reality. There are over twenty earth spheres, such as biosphere, hydrosphere, atmosphere, magnetosphere, technosphere, sociosphere etc., all of them can be divided into two groups – natural earth spheres and artificial earth spheres. Biosphere is an object of the natural reality. Technosphere and sociosphere are objects of the artificial reality. We will study the interaction between these realities on the basis of the concept of noobiogeosphere introduced by the author earlier (Danilova, 2004). According to this concept noobiogeosphere is the ontological basis of the combination of all the planetary phenomena, related to nature, man and society.

Modern research is focused, primarily, on complex, unique, historically evolving systems in which the evolution of man is supplemented by generation of artificial intelligence, development of informational, medico-biological, ecological objects and processes, distinguishing of axiological factors among the explanatory theses. The typical features of such systems are interaction with the environment (openness) and self-organization. Reality includes the material, the ideal and the relations between them. On this basis a new network reality is formed. Conceptions evolve from objective and empirical reality to theoretical reality, i.e. to the world of constructs, theories and models. Stable interaction of artificial systems with the environment and natural systems becomes increasingly significant.

The concept of universalism was developed by many philosophers of Antiquity, Middle Ages and Modern Age. At the beginning of the XX century one of the main lines in generation of the universal synthesis was based on the idea of noosphere of V.I. Vernadsky (Vernadsky, 1989) and P. Teilhard de Chardin (Teilhard de Chardin, 1987). In the works of these philosophers it was stated that biosphere in the course of its evolution should enter the next stage of its development, and this stage was called noosphere, i.e. the sphere of mind. An active role in this transformation is to be played by man. The theory of noosphere, however, seems in incomplete condition and is still regarded as a hypothesis. In his works Vernadsky suggested ideas of co-evolution of nature and society, of the responsibility of man for the further changes in biosphere, and it is consonant with the modern concepts of "ecological ethics" and "ethics of responsibility" which have a significant value today. In the concept of noobiogeosphere introduced by the author, the idea of noosphere is further developed and becomes a noospheric representation of modern universalism.

2. Noobiogeosphere is a composite human-dimensional complex of biosphere, civilization, and socio-cultural planetary spheres. It has three levels of organization. The core of its micro-level is a noobiogeospheric personality, the meso-level is represented by noobiogeocenosis, and noobiogeosphere itself is characterized as its macro-level. It is a model of a new reality which can be studied only on the basis of transdisciplinary approach. Investigation of noobiogeosphere makes it possible to study a variety of processes on the earth surface, including the interaction of the artificial and the natural on a planetary scale. The structure of noobiogeosphere implies the emergence of noosphere group of sciences which continue and develop biosphere sciences. Noobiogeosphere as a planetary entity is formed by means of generation of the fundamental cells: noobiogeocenosis and noobiogeospheric personalities.

Noobiogeocenosis is the main unit of noobiogeosphere. It is formed as a result of harmonious interaction of biogeocenosis and antropocenosis. The term “biogeocenosis” was introduced at the beginning of the XX century by Russian scientist V.N. Sukatchev (Sukatchev, 1945). It means areas of land with determine structure of natural and artificial components through which no natural boundary passes. It is very similar to the term “ecosystem”, but an ecosystem can exist both on land and in water, while biogeocenosis can only be found on land. Within noobiogeocenosis there occur temporal, spatial and spatio-temporal coherences. They can include all types of natural and artificial formations. The artificial formations which correspond to the rhythms of nature fit naturally into the existing systems. Noobiogeocenosis contains a complete set of elements and processes corresponding to biogeocenosis: producers, consuments, autotrophs, heterotrophs. Here we can find ascending and descending chains of matter, energy and information.

Thanks to the wasteless cycle of matter and energy can maintain as table balance of biogeocenosis and preserve trophic chains between its components. But the balance of such a system can be upset by man whose interference adds the artificial to the natural. In the approach that we develop the activity of noobiogeocenosis ensures the harmonic interaction between the artificial and the natural. We can imagine a small town where people use renew able energy and recover completely all their wastes. Such a town interacts harmoniously with the environment and does not endanger the stability of biogeocenosis. An essential factor for the existence of noobiogeocenosis is the formation of a noobiogeospheric personality. A noobiogeospheric personality is a monad complimentary to the entire world; it corresponds to the micro-level of our model.

The antropogenic impact of modern man on the environment is usually disbalanced and irreversible. Initially, man lived on traditional landscapes for a long time. Then technogenic and innovational landscapes came into our life, and these landscapes create a lot of new problems for man and have very poor interrelations with traditional landscapes. In this respect cultural landscapes, i.e. areas of land adapted for life and work by many generations of man, become increasingly important. There are several approaches to define a cultural landscape. According to one of them, the concept includes the results of man’s activity in the form of material culture (Kovalev, 1995). Examples of material culture are buildings, fences, bridges, cemeteries, fields, light-house, roads, churches, channels etc., i.e. everything that people use to enrich the primeval natural landscape. This concept correlates with the idea of “ethnos” of L.N. Gumilev (Gumilev, 1993), which means not only a type of community but the habitat of this community as well. Thus the concepts of cultural landscape includes not only altered nature and artificial structures, but also people themselves as bearers of a specific culture. Organization of a cultural landscape is a complicated integrated task and necessitates studying of a complex of philosophical, culturological, political and sociological problems. Moreover these studies should be conducted in interdisciplinary and transdisciplinary fields of modern science. In culturology and related sciences, in the past centuries, certain images of classical cultural landscapes were formed, such as: a series of palaces and gardens, a manor house, a Japanese garden etc.

The conception of noobiogeocenosis gives scientific ground and attractive presentation of the project of the town of the future. This small future town with a population of 60-80 thousand people is a key element of cultural landscape. The conception of noobiogeocenosis is a generalization of the idea of biogeocenosis (ecosystem) and includes all types of human activity (Danilova, 2003). Due to the fact that noobiogeocenosis does not contain inner boundaries which could impede stable flows of matter,

energy and information, the activity of man inside the noobiogeocenosis complements the biogeocenosis structures and does not disrupt them, as it usually happens in reality. Cultural landscapes connected with noobiogeocenosis constitute an optimal combination of elements of natural, technogenic and informational worlds. These cultural landscapes of the future are open systems where crucial significance is assumed by the processes of self-organization. A noobiogeospheric cultural landscape implies the consumption of various substances, the use of solar batteries and ecofriendly materials. These processes are combined with the complete recovery of matter, energy, information, which ensures the safety of all the technologies inside the landscape. Planetary spheres contain both the natural and the artificial.

3. The philosophy of transdisciplinarity implies the unity of object and subject structures. According to the methodology of transdisciplinarity a noobiogeospheric personality can be identified as a subject structure of a new reality. Owing this personality, value guidelines enter the reality. The formation of this personality is conditioned by eliminating negative features and qualities and by affirming humanistic qualities, because man is capable of profound moral reform. One of the most important stages of the development of this personality is the formation of ecological and planetary mentality. As a result, a noobiogeospheric personality brings together the results of disciplinary research and investigations of existential problems of life world in single space.

The influence of noobiogeocenosis on the formation of transdisciplinary entities, e.g. cultural landscapes, is very poorly investigated. The objective of preserving stable cultural landscapes implies solving several fundamental problems: 1) Creating balanced complementary interaction between the natural and the artificial. 2) Ensuring neutralization of negative anthropogenic influence on the environment. 3) Creating wasteless cycles of matter, energy and information. 4) Developing adequate mechanisms of cognition of the processes which ensure the solution of the above mentioned problems by methods of science and philosophy. The same questions arise when these landscapes are formed.

To organize wasteless cycles of recovery of material substances, it should be taken into account, that for the past decades man has created thousands of substances which do not decompose naturally, and to reprocess them, special measures, often very costly ones, should be taken. And the bigger problem is to recover information. According to present estimates, up to 95% of information in modern world is superfluous. Part of this amount can be regarded as auxiliary, helping us obtain the necessary information. The rest of it is harmful and dangerous. But the criteria of discriminating information according to its quality and utility are very vague and require special investigation.

As noobiogeocenosis is formed by way of self-organization in accordance with the basic rhythms of nature, it has the following essential characteristics: stability, optimality, mutual complementarity of all the constituting processes. Noobiogeocenosis is an optimal system with a stable structure which is ensured by the basic system-organizing processes.

The principal condition of information chains in noobiogeocenosis is the absolute completeness of the ascending and the descending lines of information. The ascending lines are formed by way of generating more complicated information on the basis of initial source. It means the ascent from protocolary sentences, axioms, postulates to the information levels organized on their basis. The information cells and structures of each new level co-opt the cells of the previous level. In descending chains superfluous

information should be processed not in separate “atom” units, but in entire blocks, which can be defined as “informatiocenosiss”. It is useless to dispose of information in separate elements, because in this case the information will reappear in a new aspect. It is necessary to dispose of it as a complete block, with all the existing roots, according to the basic principles and stages of information generation in this particular noobiogeocenosis.

4. The contradictions between the artificial and natural realities lead to ecological crisis. It is important to find a way out of this situation. For this purpose it is necessary to determine which part of every particular region is constituted by intact biogeocenosis. And further, what is the acceptable ultimate economic capacity of the remaining area? The solution of the set asks is connected with the ability to discriminate between natural and artificial processes, with determining universal approaches corresponding both to the natural and to the artificial processes, for example such well-known and approved methods as synergetic spatial and temporal coherences, autopoiesis, and replacement of gray technologies with green ones. That is, the artificial should in some way grow according to the laws of nature. Green technologies offer a variety of obtained products on the basis of a single general idea or pattern. The natural and the artificial interact by way of self-organization in which the artificial adjusts to the natural.

A global ecological crisis is the reflection of a profound crisis of culture. Traditional cultural guidelines, attitudes and values no longer meet the requirements of the present. The search of new guidelines is hampered by the profound global crisis of culture, by the crisis of standards and ideals in science, art, politics, pedagogics and in world view in general. In the context of this approach we suggest forming a new noobiogeospheric culture which is grounded on new worldview universals corresponding to the strategy of the further development of mankind, where there is no contradiction between the artificial and the natural.

The compensation of negative effects of human activity implies the introduction of conscious limitations. Determining acceptable limits for artificial processes in organic and non-organic worlds is the object of study of various sciences, including ecology, medicine, engineering etc. The scientists who presented their reports to the Club of Rome in 1960-1990 were engaged in investigation of these limits. Apparently, due to these riots us concern with this issue, mankind has been able to evade grave catastrophes, including planetary ones. Further realization of these goals depends on the noobiogeospheric personality or society of these personalities. Contributing to the development of ecological world view, noobiogeospheric culture extends our knowledge of morality, justice, responsibility. It is in noobiogeospheric space where ecological ethics and ethics of responsibility enjoy most extensive use and development.

The formation of noobiogeocenosis and preservation of ecological landscapes requires the development of educational programmers and standards based on the principle of co-evolution of nature and society in accordance with ecological ethics and ethics of responsibility.

5. On the basis of the concepts of noobiogeosphere and noobiogeocenosis sciences of noobiogeospheric type appear, they present a synthesis of the sciences of biospheric type and the axiomatic of humanitarian sphere which has been evolving in mythological, religious and philosophical systems for centuries. It is a complex of natural and humanitarian sciences and ethical-religious disciplines focused on the research of noobiogeospheric systems. Noobiogeospheric sciences form an ontological level of

universal synthesis for all the processes in animate and inanimate nature, as well as in cognition and thinking. In these sciences disciplinary matrices are transformed into a transdisciplinary ones, in which noobiogeosphere is regarded as a structure that unites all the processes, where scientific values correspond to the social values and where various patterns (physical, chemical, biological, social) are underlain by the common processes of self-organization.

Below we will investigate the influence of the ontological, epistemological, methodological and culturological aspects of noobiogeocenosis on the environment and on the formation of a cultural landscape.

The ontological aspect of noobiogeocenosis is presented by the formation of completely new knowledge about reality: about the environment, landscapes, noospheric towns and villages as models of the future cultural landscape. Within the framework of this knowledge synthetic, complementary, communicative, coherent qualities of reality come to the fore. This knowledge enriches reality and attunes spatial, temporal and spatio-temporal rhythms. Inside the noobiogeocenosis, all its subsystems are aligned with the main natural rhythms and various processes of self-organization take place. The ontology of noobiogeocenosis and the ontology of cultural landscape complement each other. These integral entities mutually help each other to develop.

In the sphere of methodology a conception of open rationality is evolving. This conception implies the coordination of scientific and non-scientific approaches, cognitive and axiological parameters of knowledge, close connection between explanation and comprehension, between western and eastern mentalities, rational and irrational methods of cognition. Philosophical belief acquires a more profound character and becomes as significant as science. There is a necessity to determine, on the basis of the fundamental balance of reason and belief, the philosophical views upon genetic, social and spiritual information. An ontological dualism "unique-universal" for both man and all mankind emerges. On the one hand, every person should develop his/her natural being, supplementing it with the social and the spiritual, making it unique. On the other hand, the biological, the social and the spiritual inside a person, intertwining and interrelating with the same synthetic principles of other people, forms being on a planetary scale. These tendencies are represented by modern paradoxes: intensification of integration processes in economics and finance against the background of the diversity of cultures.

The methodological aspect is represented by unlimited possibilities of noobiogeocenosis in generating and further developing ideas of postneoclassical rationality. This type of rationality is the most flexible as compared to the rationalities in classical and neoclassical philosophy. The methodology of formation of noobiogeocenosis is closely connected with the methodology of modern universalism.

The epistemological aspect refers to pluralistic criteria in the choice of optimal lines of forming cultural landscapes and their interaction with the environment. A cultural landscape, as well as a noobiogeocenosis, can be realized in a variety of forms. Therefore, when designing a cultural landscape it is essential to take into account the initial and the final states of the processes. The emergence of noobiogeocenosis in nature is accompanied by catalytic effects which harmonize their interaction with the environment. Catalysts accelerate the modification of landscapes, and primarily that of cultural landscapes. When projecting towns and villages and their interaction with the environment in the circumpolar zone, it is important to consider patterns typical for noobiogeocenoses. The latter will guide the process by revealing the limits of self-organization and with the help of catalysis.

6. The evolution of concepts of modern universal is based on the following: 1) The idea of reality transforms, the reality includes the material, the ideal and the relations between them. The new synthetic reality becomes net working, multi-sphere and multi-level. Ideas metamorphose from objective and empirical reality to theoretical reality, i.e. to the world of constructs, theories and models. 2) Modern universalism is based on complicated and unique systems. 3) The interaction between artificial systems and the environment gains more significance, it contributes to extending knowledge in the contemporary context, as many ideas, conceptions and theories proved irrelevant and were forgotten because the cultural environment was not prepared to reception of them. There emerge mechanisms of correlation between concept and the environment, their mutual adjustment, their mutual regulation, for example on the principle of hypertext. 4) The basic elements of the created universalism are man as a specific spiritual structure, and noosphere.

To embrace all the variety and complexity of the processes in nature and society and to promote their multi-level synthesis is possible only on the basis on the conception of noobiogeosphere. Universal cultural ideas should be adapted to ethnic and national particularities and should sustainably correlate with the corresponding ideas of separate countries and their constituents. All these approaches must be integrated (i.e. must include all the possible types of interactions) and connected with the inner and the basic outer structures. The first type of the interactions corresponds to the relations between separate elements of the systems which contribute to the formation of cultural landscape; the second type of the interactions corresponds to the relations between culture-landscape formations and civilizational environment. Investigating the experience of organizing cultural-civilizational systems in the XX century and at the beginning of the XXI century we can single out several negative trends which should not go further in the future.

1) Preservation of socio-productive relations of the industrial society. In many countries it is still common to support the policy of “struggle against nature”, or offer no proper resistance to the policy of this kind (support of narrow departmental interests and structures, lack of professional ecological expertise, irrational use of natural resources). All the main systems of industrial society in education, medicine, municipal service, economy, finance, national relations come into collision with the appearing structures of information society. 2) In present-day world there is a lot of clandestine evil which has emerged recently and is very well organized (drug trafficking, mafia, corruption, black economy etc.), this evil is characterized by complicated technologies of preservation and development, well-organized structure and rigid discipline. This evil is not concerned about preserving nature. Only strong planetary structures, spiritual and cultural ones and the corresponding scope of knowledge can stand against all this evil. They should defend every person from unification; provide everyone with a certain degree of liberty, which is indispensable for the development of personality and the consequent development of mankind. 3) The present organization of expertise, control and governance proves in many cases outdated (in the sense of their clear stratification, methods of discriminating the subject and object, technologies of examination and governance, classification of basic terms). Governance should become continual-discrete, i.e. on the one hand it should have distinct centers of organization and on the other hand, it should be able to interact with any element of planetary and civilization structures by way of developing civilization-cultural networks which promote the actual democratization of society. 4) The main national and state ideas must correspond to the principles of modern philosophy, globalistics, noospheregenesis, synergetics, theory of systems. They should represent a universal

(planetary) idea which can adapt to ethnical and national particularities, they should be integrated (e. g. to include all the possible types of interactions) and connected with the basic identification processes, they should also ensure integration and ontologization of culture all over the planet and preserve and develop cultural diversity.

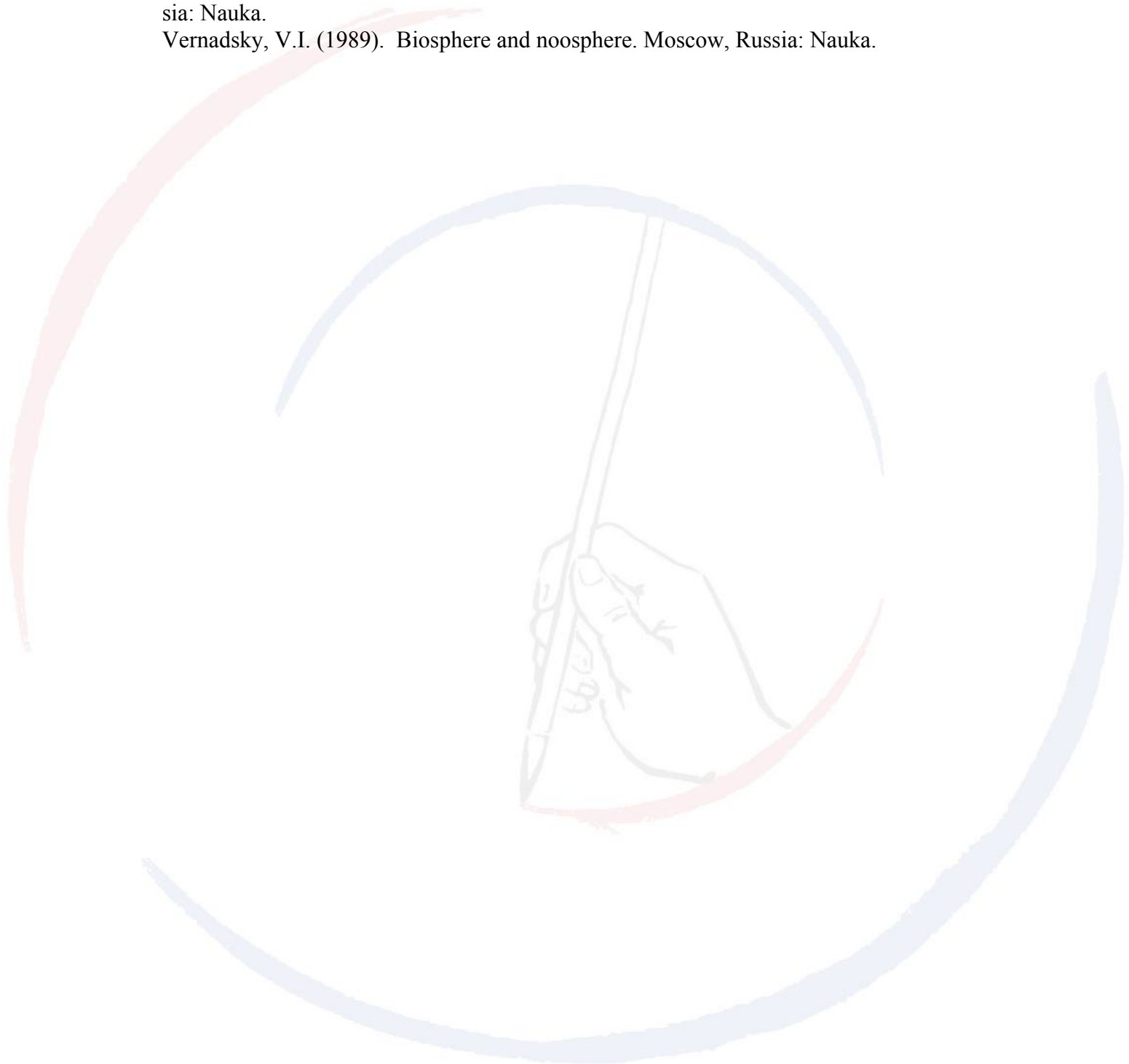
7. The main factors of organization of cultural-civilization systems in the XXI century are the support of self-organization processes that come from the integrated ontological basis and the formation of planetary network structures. Below we will enumerate the principal factors of their development.

1) It is important to ensure complete revelation of all the principal channels of interaction between cultural-civilization system and the environment; otherwise it will be dangerous to use self-organizing processes inside them. Modelling the patterns of development of specific cultural-civilization systems will lead to wrong conclusions and to disharmony. Interactions should be segregated and studied separately in compliance with the corresponding integrated natural rhythms. 2) The basis of cultural-civilization systems should be simplified, in spite of the fact that in the XXI century it will acquire a variety of new facets due to the dramatic complication of these systems. It implies the upgrade of all the possible types of examination, the development of various forms of feedback and local government. The creation of noobiogeosphere requires that there be conditions for any new planes to be included in the structure of cultural-civilization systems. 3) "Noobiogeospheric man", "noobiogeospheric mankind", "noobiogeospheric consciousness" are ontological concepts the division of which into the subject and the object is almost impossible. It is impossible to discriminate between the subject and the object in the concept of cultural-civilizational system, and it corresponds to the principal approaches of modern philosophy. 4) Communication relations between cultural-civilizational systems, the governance, the intellectuals in different countries, information cycles, and everything that supports noospheric consciousness, should become to the possible extent open and complete, just as biogeocenosis and biogeotechnical cycles of noobiogeosphere. The developed communicativeness and awareness will serve to reveal the disruptive trends, because these systems tend to secrecy and limitations of information and due to these particularities they cannot interact with the stable cycles of noobiogeosphere. 5) The upgrade of the system of independent examination should be carried out in several stages. First it should be approved in the sphere of state and public construction and the fundamentals of sciences and ethics. Then the examination should confirm that the basic principles of the programmers of development of cultural-civilizational systems can be realized. The actual independence of examiners should be guaranteed by law and should maintain a certain hierarchy (regional, federal, special levels of examination). Only those cultural-civilizational systems that have passed the above mentioned tests can be realized and put to use.

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Nanotechnologies as the Bridge between Artificial and Natural

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I'd like to provide a philosophical analysis of nanotechnologies from the position of constructivism theory. Constructivism ideas are popular nowadays among philosophers and representatives of different humanitarian sciences in Russia and abroad. Their consideration leads to a number of important methodological results concerning the theory of constructivism, its applicability and possible conclusions. Mainly, it is connected with the situation that nowadays it's impossible to predict exactly both the future of science and the future of civilization it determines. In this regard constructivist versions of cognition are in high demand in contemporary philosophical and methodological reflection of science. The reason is they confirm a lot of intuitive insights of science, hide a powerful reserve of its future development and unknown possibilities of its structural organization. Moreover, they require the epistemological principles and methods which haven't been known to the philosophical reflection yet.

If to give a short description, epistemological constructivism is an approach that supposes the construction of the surrounding world by man in the limits of his perception and mentality. The presence of outer world is not denied, however, cognition stops to be defined by the statement of its objective existence. It means that subject's mind doesn't process the information received outside any more or decide the specified problem situations. Following the method of searching thought, the object of a cognition process is a question which the subject of this process hasn't answered yet. Besides, he isn't able to get it from his memory, direct observations, reading textbooks and reference books or asking specialists. While reasoning subject forms an object field. It's a relatively narrow circle of phenomena concerning the search of an answer to a cognitively significant question directly.

The conception of man as a constructor of the real world can be considered like the basis of nanotechnologies. Being a method of getting a fundamental knowledge, nanotechnologies turn into independent force influencing nature, society and man. The active role of cognition is the most important aspect of the constructivism paradigm as the methodology of nanotechnologies. This approach supposes the activity of human mind in perception at all levels as it becomes possible to manipulate not only by individual atoms and molecules, but to create models of animate nature. This opportunity opens unlimited perspectives for individual and collective creative work.

Generality of nanotechnologies indicates on forming a separate discipline – philosophy of technology that acquires an independent meaning. Their concept is widely analyzed and examined in works of such Russian philosophers as V.G. Gorohov (Moscow 2008), V.I. Balabanov, V.I. Beklemyshev, A.A. Abramyan (Moscow 2007) and others. These scientists believe that in contrast with the past technologies, new ones are able to lead to negative results due to accessible mechanisms of matter control at the nano-level and absence of its properties reflection. Such specific features of nanotechnologies as the matter control at atomic and molecular levels allow considering them rather independent and capable to be taken as the beginning of philosophical reflection in which the traditional understanding of the technology doesn't reflect its problems. Does the meaning of technology change for human life when emerging nanotechnologies? There is a reason to say without exaggerating the importance of nanotechnologies that the changes connected with them are more significant than the previous ones. Being a

result of penetration into principles of nature's vital activity they provide a transforming influence on meaning of life, not only its form.

Developing and introducing nanotechnologies leads to the appearance of a new socio-cultural reality that brings up new ethic issues being closely connected with the realization of possible projects such as, for instance, complete description of thinking processes and perception of the reality by human brain; slowdown of aging processes; opportunity of human organism rejuvenation; development of brain/brain or brain/computer interfaces; creation of robots and other devices possessing at least partial individuality; etc. Along with ethical problems originating from the realization of the above projects, the ethical principles that many people follow nowadays will be transformed. Development and penetration of nanotechnologies will provoke a cultural effect related to the intensification of some ethical values and the devaluation of others.

Neurointerface accessibility on the basis of nanotechnologies leads to the unification of man and machine on the qualitatively new level. It can change the level of virtualization of human mind and social relations. Penetration of virtual technologies into human sensuality will create the situation of hybrid reality which obliterates distinctions between man's virtual personality and his physical localization in body. However, the virtual world of social networks leads to egocentrism and man's preoccupation by himself and his thoughts, because the result of it can be the loss of relationships between man and the reality. That's why the conversation about change of the spatial conception concerning physical margin of interpersonal communication and identification can take place. This change will involve reconsideration of human presence in the communication environment if it should be treated both real and virtual simultaneously. Such an approach means a completely new phenomenon of human existence (the margin mentioned exists rather clearly nowadays).

Thus, socio-cultural perspectives of nanotechnologies development include:

- appearing a new life style;
- stemming a phenomenon of "secularized eternity" in public consciousness stipulated by a significant increase of life expectancy;
- changing the meaning of human life in substantial way as man will be able to feel himself like a creator of natural and social worlds.

The constructive paradigm supposes the activity of human mind in perception at all levels while rejecting the existence of non-structured sensor data which are free from any classification. According to the position of nanotechnologies, the cognition process is accompanied by creative and constructive human activity leading to the effects that can reveal themselves, for instance, in the modification of human sensitivity level by means of significant transformation of its physical capabilities. In turn, it can lead to nonreversible consequences. That's why the philosophical reflection of social and cultural results of nanotechnological development is becoming more and more topical. To prevent the global ecologic catastrophe, there is a real necessity to bring out peculiarities of these technologies and to analyze their impact on the social reality. It's also very urgent to start searching a new approach to humanism which is understood traditionally nowadays, to clarify transformations of social values and meaning of human life in the perspective of their development, to study new cultural stereotypes emerging nowadays. On the basis of the above analysis, it becomes clear that nanotechnologies show themselves in three aspects: as technologies of practical activity, psychotechnologies and social technologies.

It becomes clear the unity of cognition and creation as man's constructive activity is one of the main features for the new stage in the development of mankind. There is and there can't be a clear margin between them.

The bright example here is naturalized or natural epistemology which is connected with the solution of epistemological issues while using scientific methods and theories, in particular, taken from natural science. Willard Van Orman Quine formulated the bases of this direction. So far modern Russian philosophers haven't paid enough attention to this philosophical direction. There have appeared some articles describing Quine's ideas in general. In contrast to the philosophical tradition which we can see in the classic cognition theory, the concept of natural epistemology by Quine is a branch of natural science with a psychological foundation. The "old" epistemological tradition tried to involve natural science; it was built on perception. According to Quine, "it studies a natural phenomenon, viz., physical human subject. ... We are studying how the human subject of our study posits bodies and projects his physics from his data, and we appreciate that our position in the world is just like his. Our every epistemological enterprise, therefore, and the psychology wherein it is a component chapter, and the whole of natural science wherein psychology is a component book - all this is our own construction or projection from stimulations that we have determined for our epistemological subject" (New York, London 1969, p.82). That is, a double inclusion takes place: first, epistemology into natural science and, second, natural science into epistemology.

Nowadays the project of epistemology naturalization considering social and cultural points of view is widespread. It is described in works of such philosophers as N. Luhmann (Bern 1988, Frankfurt am Main 1984), H. Kornblith (Oxford 1992), V.A. Lektorsky (Moscow 2012). It examines the correlation between natural scientific and social scientific aspects of cognition as opposite or accompanying.

Searching answers on epistemological issues with the application of scientific methods and theories often involves the problem of circulation. These methods and theories should be capable to analyze suppositions and hypotheses and substantiate them. They should also use approaches of transcendental and metaphysical epistemology. The disciplinary differentiation between philosophy and empiric sciences lies in such opposites as fact/ importance, descriptive/ normative, synthetic/ analytic, empiric/ transcendental. The role of natural epistemology is in their unification as a whole.

Thus, any perception is defined by choice and classification which are formed by limitations and preferences inherited or acquired by different ways. As man can control his body on the basis of the sensor information received, even the least mediated feelings will be under influence of these shape-generating principles. It becomes obvious that nanotechnologies allow the physical realization of these propositions extrapolating them to a qualitatively new level. Such leading Russian philosophers as I.U. Alekseeva, V.I. Arshinov and others write that "man will have a desire to master all processes in his body: breath, blood circulation, digestion, fertilization. He will take them under control. ... He will put a target to create a more perfected social and biological type - a posthuman" (Moscow 2013, p.18).

What will this a posthuman be? This is a question that hasn't got any definite answer nowadays. Some scientists think that the above biological transformations of human nature can lead to the creation of a monster. Russian academician V.A. Lektorsky, for instance, writes in his latest book that the emerging posthuman "will destroy the existing culture with its ideas of human abilities, the acceptable and the unacceptable, human rights and obligations that compose the human nature" (Moscow 2012, pp.22-23). It's difficult to agree to this conclusion completely. At present the global society has already begun searching a new approach to humanism which is understood traditionally nowadays, clarifying transformations of social values and meaning of human life and the importance of traditional gender relations in the perspective of their development, studying new cultural stereotypes. This work will undoubtedly give some positive results assisting the mankind to avoid the ecological catastrophe and keeping gender relations as a basis of life continuation on Earth.

Nanotechnologies should be explored as a qualitatively new transdisciplinary and transtechnological sphere of man's creative and constructive activities. The approach of constructive realism is considered as the most adequate to the stage of science development and new relationships among the human civilization, nature and space which characterize the period of nanotechnologies' formation and progress. Let's characterize this approach shortly.

According to it, a scientist, especially a naturalist, always specializes in a definite field and uses special tools. The main attention isn't paid to circumstances being used to comprehend this field in the interdisciplinary context, but technical opportunities of essential relations helping to answer a raised question. It's offered to apply to interdisciplinary methods which are called 'alienation'. A scientist calls for 'alienation' if his theory has another structure than the existing methodic potential and is inserted into an absolutely strange context (e.g., physical theory into sociological context). It's possible to conclude from constructive realism's theory that a scientist understands constructive and cognitive features in accordance with definite methods and the initial relevant context of natural scientific theory (Wallner, 1990, p.15).

J. Gibson's research of human perception influenced the formation of the above position in epistemology and social sciences (Gibson, 1988). Its importance is in the author's consideration of perception not as a consciousness phenomenon, but as an event of the reality, a necessary component of life. According to him, the sharp opposition of 'inner' and 'outer' appeared after Descartes disappears. So, cognition together with its constructions begins dealing with the reality.

In the era of nanotechnologies the mankind enters the epoch of synergetic co-evolution with itself. It's possible to suppose that multi-disciplinary communities will start to perform a special part and they will be united not by a narrow community of qualification directions, but the unity of research and constructive interests. As the press points out nowadays, a deviation from the principle of labor differentiation will occur in such communities in favor of new norms and principles of creative scientific communication.

There is a position in Russian philosophical literature stated by R.S. Karpinskaya, I.K. Liseev and A.P. Ogurtsov that "mixed" concepts "demonstrating transitions from philosophical thinking about nature to generalizing judgments about human nature,

and vice versa” (Moscow 1995, p.94) mainly appear in natural sciences (they mention synergy, sociobiology, biopolitics, etc.). The authors introduce the term “biocentrism” (Moscow 1995, p.98) expressing the tendency of unification of natural and humanitarian “cultures” with the category of life as a crossing point. From the position of nanotechnologies it means that there appear some models of the “mixed” reality. They use the concept “group” for its description. As a result, the basic ideas of Russian representatives of this direction can be formed the following way:

1. What man takes to be experience of the world does not in itself dictate the terms by which the world is understood. What man takes to be knowledge of the world is not a product of induction, or of the building and testing of general hypotheses.
2. The terms in which the world is understood are social artifacts, products of historically situated interchanges among people.
3. The degree to which a given form of understanding prevails or is sustained across time is not fundamentally dependent on the empirical validity of the perspective in question, but on the vicissitudes of social processes (e.g., communication, negotiation, conflict, rhetoric).
4. Forms of negotiated understanding are of critical significance in social life, as they are integrally connected with many other activities in which people are engaged.

It becomes clear from the above that subject of cognition doesn't construct the world in his individual consciousness, but it is a result of some joint activity. Thus, technologies can't be developed and used in vacuum therefore a significant portion of the social effect of the given technology is connected with its application by a person or a group of people in a definite social situation. It means taking into consideration a number of political, economical and social aspects in which the network technology is applied. There appears some construction, “the virtual reality”, and man isn't able to overcome its limitations. According to modern Russian philosopher A.P. Ogurtsov, man lives in “an imaginary sign system establishing fictitious connections among people and substituting the real world with its problems and difficulties by itself” (Samara 2006, p.21). This concept is becoming one of the most actual nowadays.

Thus, it's possible to conclude that constructivism helps to establish subject's control over the reality perceived by him when eliminating any deviations or resentments from his preferable target condition. The model of the world cognized will contain only the aspects which are relevant to his purposes and actions. At the same time subject doesn't take care of the model cognized, but thinks only about compensation of deviations moving on the way to the achievement of his target. It means that subject is able to adjust to changing circumstances. Any border between ‘inner’ (i.e. taking place inside subject of cognition) and ‘outer’ (i.e. its environment) is removed under the influence of nanotechnologies. This idea means the reality isn't just subject's construction. Nowadays it's supposed that subject of rational and cognitive activities acts on the basis of theoretical schemes and models, methodological rules, empiric information, logic norms of reasoning. They are used as a material to take a decision concerning a mode of action for the current problem. Such a choice from a number of alternatives and a range of possibilities is stipulated by subject's constructive thinking and open for future revision. As a result, subject isn't a closed system, but supposes openness to the world. Therefore, a scientific model of the reality becomes a result of interaction of subject's activity with the reality.

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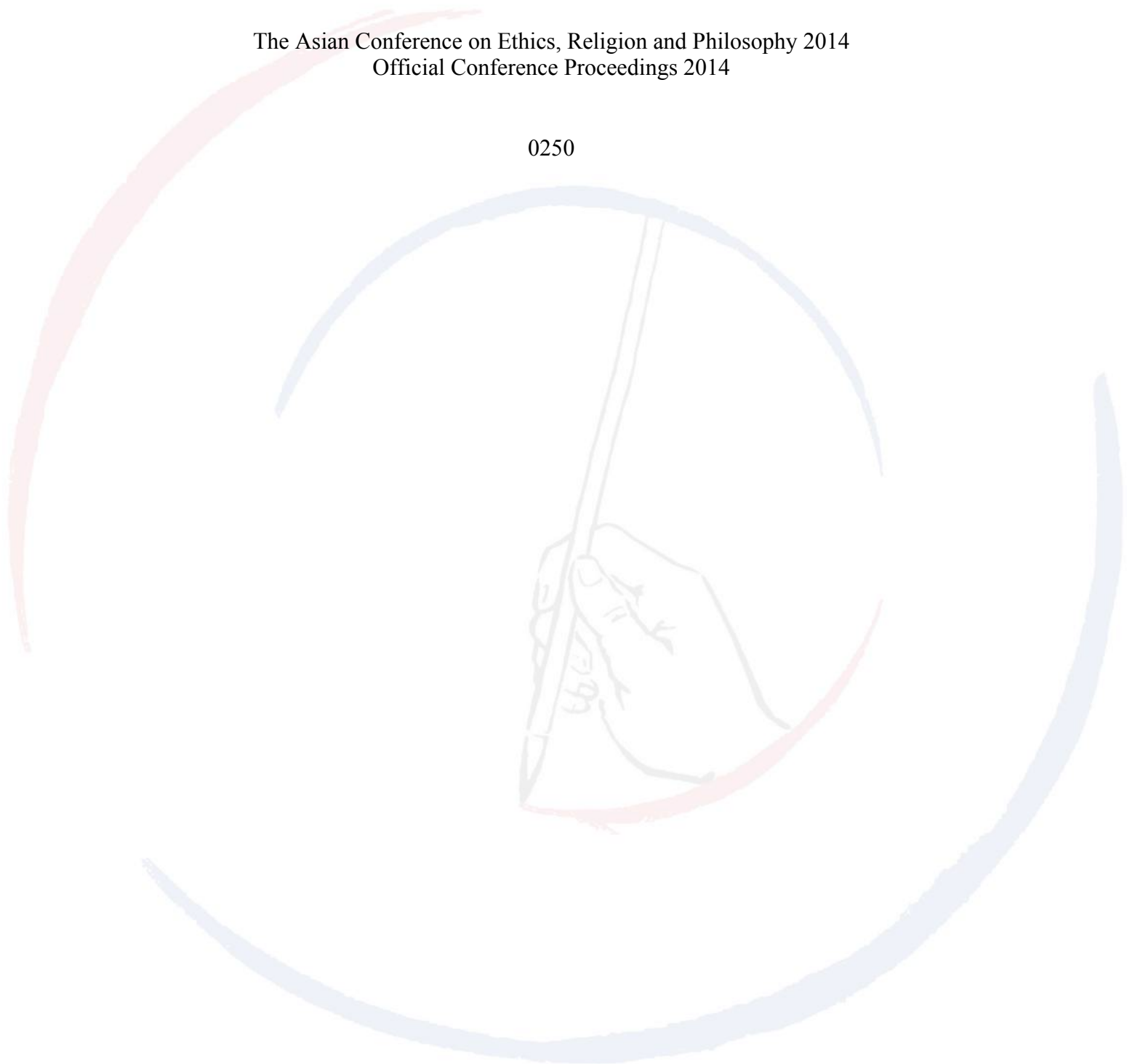
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On Proper Action and Virtue: An Essay on Aristotle's Nicomachean Ethics

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I Introduction

The *Nicomachean Ethics* is perhaps one of the most important philosophical treatises within the Western philosophical tradition. Part of the reason this is so is because it is the first treatise on ethical theory ever written. Another reason is that in the *Nicomachean Ethics* Aristotle describes with great subtlety and insight, the components and actions required for living a well-lived life. Within the ten books located in this text, which is named after his son Nicomachus, Aristotle discusses *eudaimonia*, i.e. happiness or flourishing, *arête*, i.e. virtue, justice, *akrasia*, i.e. weakness of the will, self-restraint, friendship, and pleasure. In order to understand Aristotle's approach to ethical theory we should be cognizant of his three-fold division of the sciences into the theoretical, the practical, and the productive. The theoretical sciences are composed of the subjects such as *prote philosophia*, i.e. metaphysics, and in addition to that physics, and natural philosophy. The theoretical sciences for Aristotle mainly involve investigations dedicated to hypostasizing the conceptualization of the nature of the universe. Those engaged in research of the theoretical sciences do so in order to seek knowledge for its own sake. The practical sciences are concerned with the study of proper action and proper behavior. Ethics and politics are subjects that are found within the sphere of the practical sciences. The practical sciences are contrasted with the theoretical sciences in the sense that the former is concerned with gaining knowledge and doing something specific with it, while the latter is concerned with knowledge for its own sake. The productive sciences are concerned mainly with craftsmanship and the creation of products or artefacts, such as houses, or tables. Carpentry, medicine, agriculture and rhetoric are all found within the sphere of the productive sciences. Their aim is to create something is useful and productive to humans. Within the three-fold division of the sciences varying degrees of precision are necessary with regards to the various sciences, and Aristotle raises this point at the beginning of the *Nicomachean Ethics*.

Our discussion will be adequate if it has as much clearness as the subject-matter admits of; for precision is not to be sought for alike in all discussions, any more than in all the products of the crafts. Now fine and just actions, which political science investigates, exhibit much variety and fluctuation, so that they may be thought to exist only by convention, and not by nature. And goods also exhibit a similar fluctuation because they bring harm to many people; for before now men have been undone by reason of their wealth, and others by reason of their courage. We must be content, then, in speaking of such subjects and with such premises to indicate the truth roughly and in outline, and in speaking about things which are only for the most part true and with premises of the same kind to reach conclusions that are no better. In the same spirit, therefore, should each of our statements be *received*; for it is the mark of an educated man to look for precision in each class of things just so far as the nature of the subject admits: it is evidently equally foolish to accept probable reasoning from a mathematician and to demand from a rhetorician demonstrative proofs. (*Nicomachean Ethics*, Book I, 1094^b12-27.)

In the above passage Aristotle advises us to be aware of the variations in precision related to the various sciences. On the one hand, sciences such as mathematics and physics demand exact answers, and demonstrative proofs to show precise solutions. Such a high degree of precision seems to be reserved for subjects located within the sphere of the theoretical sciences, due to the fact that the truths we are searching for in those studies are

not subject to change, they are fundamental and eternal truths concerning the nature and abstract reality of the universe. Another area that demands great precision is logic, a subject matter not located within the three-fold division of the sciences due to its special nature of investigating the correct principles of argumentation. These logical principles do not belong to one particular science because they can be applied to and used within all the sciences as the appropriate tool to discern between correct and fallacious reasoning. Aristotle's treatises on logic are found within an organized group of works under the title of *Organon*. On the other hand, in the practical and productive sciences, such a high degree of precision is not required due to the limitless permutations that exist within the productions, actions and behaviors found in human nature. In the cases of things involved with human nature, we can only be as precise as the subject matter itself. Ethics is one of these studies that does not demand exact precision, for the study of virtue and human nature can be expressed through generalizations formed through reasoned arguments based on perceptions observed in our world. Therefore it is with reasoned argumentation and an appropriate degree of precision with which we approach the study of ethics.

II. Teleology in the Ethics

Throughout his writings, Aristotle identifies and argues for the existence of a final cause in nature. To say that something has a final cause is to state that its existence has a goal or purpose. A teleological account, then, maintains that something exists for a specific purpose. Teleological explanation can be found throughout Aristotle's *corpus*, from his biological works, to his metaphysical works, and his ethical works. His arguments for a final cause are found in his exposition of the doctrine of the four causes, such as is found in *Physics*, Book II, chapter three, where he states:

Again, in the sense of end or that for the sake of which a thing is done, e.g. health is the cause of walking about. ('Why is he walking about?' We say: 'To be healthy', and, having said that, we think we have assigned the cause.) The same is true also of all the intermediate steps which are brought about through the action of something else as a mean towards the end, e.g. reduction of flesh, purging, drugs, or surgical instruments are means towards health. All these things are for the sake of the end, though they differ from one another in that some are activities, others instruments. (*Physics*, Book II, 194^b33-195^a2.)

When we do something for the sake of which something is done, we do it with a goal that aims at the end. In the above passage Aristotle identifies actions or activities, processes and instruments or things that are goal directed, or teleological in nature. In all of the above examples that Aristotle mentions, all of them aim for or were made for the creation of health. When we do things, such as walking, it is important to consider what the purpose of that action is so that we may determine our overall reasons for existence. If we walk in order to be healthy, then a part of our purpose in life is to exist with health.

In his treatise the *Generation of Animals* Aristotle discusses certain organs and natural bodily functions of various animals which are also teleological in nature. In his discussion of living organisms in general he states the following.

Everything then exists for a final cause, and all those things which are included in the definition of each animal, or which either are for the sake of some end or are ends in themselves, come into being both through this cause and the rest. (*Generation of Animals*, Book V, 778^b 11-13.)

Since all living organisms and their parts exist with a specific purpose, it is up to the natural philosopher to investigate what that purpose is. The functions of certain organs or parts of the body may be dismissed as existing through necessity, however Aristotle criticizes such a dismissal.

Democritus, however, neglecting the final cause, reduces to necessity all the operations of nature. Now they are necessary, it is true, but yet they are for a final cause and for the sake of what is best in each case. Thus nothing prevents the teeth from being formed and being shed in this way; but it is not on account of these causes but on account of the end; these are causes in the sense of being the moving and efficient instruments and the material. (*Generation of Animals*, Book V, 789^b3-8.)

As we see from the *Generation of Animals*, teleological explanation plays a central role in the description of the functions of certain biological processes and organs. Although it may be true that our organs and parts are necessary for our proper functioning, they do not exist *because* of necessity. These processes and organs function with a natural aim, i.e. in the case of the general subject of the *Generation of Animals*, the organs and functions related to embryology, it is that of reproduction. Humans, then, partake in conscious and unconscious actions that contain specific ends in sight. We walk in order to be healthy, and our livers and kidneys perform their natural functions for the same reason. Furthermore, we create drugs and artefacts such as surgical instruments with the final goal of health in mind. With teleological explanation playing such a central role in Aristotle's thought, perhaps it would be insightful to the understanding of human nature to explore the role it plays in his *Nicomachean Ethics*. This paper will explore teleological explanation in the *Nicomachean Ethics* and will identify which proper actions lead to the best type of life worth living.

At the beginning of the *Nicomachean Ethics* Aristotle proposes that there indeed exists something in human nature that is sought after for its own sake, and nothing else. Furthermore, thinks Aristotle, all other things in the world are sought after for the sake of this one thing. This one thing Aristotle calls the good, or the highest good. In the following passage from the beginning of the *Nicomachean Ethics* Aristotle states that this highest good is the end we are seeking.

Every art and every inquiry, and similarly every action and choice, is thought to aim at some good; and for this reason the good has rightly been declared to be that at which all things aim. But a certain difference is found among ends; some are activities, others are products apart from the activities that produce them. Where there are ends apart from the actions, it is the nature of the products to be better than the activities. (*Nicomachean Ethics*, Book I, 1094^a1-6.)

In this first passage at the outset of the *Nicomachean Ethics* we can clearly see Aristotle's teleological approach to the study of ethics and its relation to human nature. As natural processes or biological processes have goal-oriented functions, so too do the actions and choices found in human nature. Teleological explanation applies to not only some actions and choices, but to all actions and choices. Furthermore, the goal of every action and choice is the same thing: the attainment of the good. Therefore it could be said that perhaps the function of all human behavior, i.e. all human actions and choices, is to attain

the good. The attainment of this good, the goal of all actions and choices, is, for Aristotle, superior to the activities leading to its acquisition because it is the reason why humans partake in those activities. This good is sought after and acquired for its own sake, as is stated in the following passage.

If, then, there is some end of the things we do, which we desire for its own sake (everything else being desired for the sake of this), and if we do not choose everything for the sake of something else (for at that rate the process would go on to infinity, so that our desire would be empty and vain), clearly this must be the good and the chief good. Will not knowledge of it, then, have a great influence on life? Shall we not, like archers who have a mark to aim at, be more likely to hit upon what we should? (*Nicomachean Ethics*, Book I, 1094^a18-25.)

Actions and choices are done deliberately, and with consideration. This consideration concerns the end at which the action or choice aimed at, and as with all actions and choices in human nature this end is the highest good. Aristotle further states that all things desiderative to human nature are so because of this goal we are seeking. The study of ethics, then, for Aristotle, is teleological in nature because the acquisition of understanding what the goal is in our actions and choices will assist us in determining the proper course of action in order to attain that goal.

III. *Eudaimonia*

In the *Nicomachean Ethics*, Book I, chapter seven, Aristotle argues that the greatest good that humans can attain is also the most complete and final end. It is to this end that all things are done, even if some other things are considered mistakenly by some to be ends in themselves. For this is a complete end, for attaining it is attaining the highest good.

Since there are evidently more than one end, and we choose some of these (e.g. wealth, flutes, and in general instruments) for the sake of something else, clearly not all ends are final ends; but the chief good is evidently something final. Therefore, if there is only one final end, this will be what we are seeking, and if there are more than one, the most final of these will be what we are seeking. Now we call that which is in itself worthy of pursuit more final than that which is worthy of pursuit for the sake of something else, and that which is never desirable for the sake of something else more final than the things that are desirable both in themselves and for the sake of that other thing, and therefore we call final without qualification that which is always desirable in itself and never for the sake of something else. (*Nicomachean Ethics*, Book I, 1097^a25-35.)

In our actions and choices certain things such as wealth or instruments are chosen as ends. However, wealth or instruments or possessions are clearly acquired for the sake of something else, and not for the sake of themselves. For clearly the acquisition of wealth is not only to possess it, but to use it in order to attain something else. Aristotle thinks that this something else is more worthy of pursuit than other ends because it is the most final, i.e. it is the ultimate goal that humans strive for. This greatest good is happiness, or *eudaimonia*.

Now such a thing happiness, above all else, is held to be; for this we choose always for itself and never for the sake of something else, but honour, pleasure, reason, and every virtue we choose indeed for themselves (for if nothing resulted from them we should still choose each of them), but we choose them also for the sake of happiness, judging that through them we shall be happy. Happiness, on the other hand, no one chooses for the sake of these, nor, in general, for anything other than itself. (*Nicomachean Ethics*, Book I, 1097b1-7.)

Eudaimonia, then, is the greatest good because all of the virtues are ultimately chosen because of it. Likewise, happiness, or human flourishing, is never chosen for any other end, for it is an end unto itself. It is important to state here that for Aristotle *eudaimonia* is not an emotion, nor is it a state. *Eudaimonia* for Aristotle is a function, or activity, of man. Just as musicians and artists have a function, namely, to create beautiful things, so too do the human organs have functions, such as the eye, which is used for perception. Other species of animals also have eyes and so forth, therefore it would not be correct to say that it is the sole function of humans to perceive, or to merely persist throughout life, such as the plants. There must be a goal in life that is particular to humans, a goal that is bound up with the possession of a special faculty that separates us from other living things found in our world. Aristotle continues this line of argument in the following passage.

There remains, then, an active life of the element that has reason; of this, one part has it in the sense of being obedient to reason, the other in the sense of possessing reason and exercising thought. And, as 'life of the rational element' has two meanings, we must state that life in the sense of activity is what we mean; for this seems to be the more proper sense of the term. Now if the function of man is an activity of soul which follows or implies reason, and if we say 'a so-and-so' and 'a good so-and-so' have a function which is the same in kind, e.g. a lyre-player and a good lyre-player, and so without qualification in all cases, eminence of goodness being added to the name of the function (for the function of a lyre player is to play the lyre and that of a good lyre-player is to do so well): if this is the case [and we state the function of man to be a certain kind of life, and this to be an activity or actions of the soul implying a rational principle, and the function of a good man to be the good and noble performance of these, and if any action is well performed when it is performed in accordance with the appropriate virtue: if this is the case], human good turns out to be activity of soul exhibiting virtue, and if there are more than one virtue, in accordance with the best and most complete.

But we must add 'in a complete life'. For one swallow does not make a summer, nor does one day; and so too one day, or a short time, does not make a man blessed and happy. (*Nicomachean Ethics*, Book I, 1098^a1-19.)

Aristotle posits that our rational element in conjunction with action is what we are searching for rather than the mere passive possession of reason when attempting to discern the function of man. Just as a lyre-player and good lyre-player are differentiated according to the ability of their functions, so too is goodness added to the appropriately functioning man that carries out actions well. What just is a properly functioning man? We see in the above passage for Aristotle that it is a man that commits good deeds and virtuous actions that are based on reason. Such virtuous actions must be practiced over a lifetime, though, for Aristotle stresses that *eudaimonia* is a much deeper idea than mere

temporary happiness. In order to attain *eudaimonia* it will now be necessary to analyze Aristotle's arguments concerning virtue and action.

IV: Virtue and Action

We are not born virtuous. Depending of the type of virtue, we acquire it either through habit or instruction. Aristotle identifies two different types of virtues; moral virtue and intellectual virtue. Moral virtues such as temperance or courage are acquired through habit, while intellectual virtues such as practical wisdom or philosophical wisdom are acquired through instruction. Habits are types of activities, and they can be done well or poorly. Good habits done well are actions that develop moral virtues. In order to become good at something, one must practice at it devoutly, and the same is true for the moral virtues, we become good by practicing good actions and deeds. Therefore it can be said that the state of our characters depends upon the practicing of good actions that in turn actually make us good. What in actuality comprises a good action? Aristotle is quite aware of the negative results that excess and deficiency create in respect to different aspects of life and his awareness of this extends to his ethical theory as well. In the following passage Aristotle posits that deficiency and excess are to be avoided not only in relation to habits that affect the body but also habits that contribute to the development of virtues.

First, then, let us consider this, that it is the nature of such things to be destroyed by defect and excess, as we see in the case of strength and of health (for to gain light on things imperceptible we must use the evidence of sensible things); exercise either excessive or defective destroys the strength, and similarly drink or food which is above or below a certain amount destroys the health, while that which is proportionate both produces and increases and preserves it. So too is it, then, in the case of temperance and courage and the other virtues. For the man who flies from and fears everything and does not stand his ground against anything becomes a coward, and the man who fears nothing at all but goes to meet every danger becomes rash; and similarly the man who indulges in every pleasure and abstains from none becomes self-indulgent, while the man who shuns every pleasure, as boors do, becomes in a way insensible, temperance and courage, then, are destroyed by excess and defect, and preserved by the mean. (*Nicomachean Ethics*, Book II, 1104^a11-26.)

An excess or deficiency of anything in almost any situation is not what we should seek. Too much water or too little water both have destructive effects on the human body. So does too much or too little exercise. This is why nutritionists and physiologists conduct research on determining the best amounts of things for the human body. They are searching for what is best, and as delineated by Aristotle above, the best is that which lies in betwixt deficiency and excess. Aristotle identifies the mean, or the intermediate, as that towards which we should strive in our actions in the development of the virtues. The virtues are, for Aristotle, states of character, and in order to develop the best states of character one must choose their actions accordingly, and when doing so choosing that which is intermediate in the appropriate situation. Aristotle raises the moral virtue courage as an example. A deficiency of courage makes one a coward, and with too much courage one ignores imminent danger and becomes rash.

A wonderful example of courage from ancient Greece is found in Apollonius Rhodius' *Argonautica*. In this Greek epic poem Jason and the Argonauts partake in a mythic voyage by land and sea in search of the Golden Fleece. Much of what they encounter on their voyage is dangerous and life threatening, especially the circumstances they confront on Crete. While attempting to land on Crete they become engaged in a confrontation with Talos, a giant man made from bronze. He is the guardian of Crete that circled the island three times a day. Talos hurls boulders at their ship, and they are unable to moor their ship in the harbor. Spears and rocks are no match for a bronze giant, so they rightly make the decision to flee. Refusing to yield to what is more powerful and more dangerous is a sign of rashness. However, with the advice and help of Medea, Jason is made aware of a weakness in the ankle of Talos, and they suspend their escape with this new knowledge and stop their boat just far enough in the sea to be safe from the hurling boulders. During this encounter Talos scrapes his ankle against a sharp rock and his *ichor*, or sacred fluid, flows out from his body and he is killed. Jason and the Argonauts then spend the night on Crete. Jason and the Argonauts can be said to be courageous due to this and other courageous acts. Perhaps it is due to their experience and practice of being courageous in other situations that assisted them in striving for the intermediate in the above confrontation. Fleeing is the correct action when encountering a bronze giant, and should not be called cowardice, however, if somehow a chance or weakness is found that may allow for victory in the face of defeat, then it is courageous to stay and fight. Courageous acts create the virtue, or a state of character that we call courage. Concerning virtue and the intermediate Aristotle states the following.

Virtue, then, is a state of character concerned with choice, lying in a mean, i.e. the mean relative to us, this being determined by reason, and by that reason by which the man of practical wisdom would determine it. Now it is a mean between two vices, that which depends on excess and that which depends on defect; and again it is a mean because the vices respectively fall short of or exceed what is right in both passions and actions, while virtue both finds and chooses that which is intermediate. Hence in respect of what it is, i.e. the definition which states its essence, virtue is a mean, with regard to what is best and right an extreme. (*Nicomachean Ethics*, Book II, 1106^b36-1107^a8.)

A choice is a type of action, and therefore virtue is a result of making the best choices in relation to the proper type of action. The intermediate is that which falls equally between excess and deficiency. The intermediate, then, is a type of equality between those two extremes. The intermediate is also not some equal found amongst objects, for it is a relative mean determined by individuals that possess practical wisdom, or *phronesis*. Those that possess *phronesis* are capable of determining that the intermediate is relative due to their reasoning. The intermediate itself, in particular circumstances, however, is apprehended through perception, not reason. Aristotle states this in the following passage.

The man, however, who deviates little from goodness is not blamed, whether he do so in the direction of the more or of the less, but only the man who deviates more widely; for he does not fail to be noticed. But up to what point and to what extent a man must deviate before he becomes blameworthy it is not easy to determine by reasoning, any more than anything else that is perceived by the senses; such things depend on particular facts, and the decision rests with perception. So much, then, is plain, that the intermediate state is in all things to be praised, but that we must incline sometimes towards the excess, sometimes towards the deficiency; for so

shall we most easily hit the intermediate and what is right. (*Nicomachean Ethics*, Book II, 1109^b 17-26.)

Reason determines that the mean is a relative intermediate, however perception leads to understanding what is the intermediate in various situations. Although reason tells us that an excess of food or drink of a certain amount is a type of indulgence, it is through our own perception by which we come to an understanding of the right amount of food or drink we should consume. Therefore temperance, or self-restraint, the intermediate between the excess of indulgence, and the deficiency of boorishness or total abstinence, is determined by our choices. These choices are manifested into actions which in turn if carried out appropriately result in virtue. This is not an easy thing to do, though, as Aristotle warns us in the following passage.

That moral virtue is a mean, then, and in what sense it is so, and that it is a mean between two vices, the one involving excess, the other deficiency, and that it is such because its character is to aim at what is intermediate in passions and in actions, has been sufficiently stated. Hence also it is no easy task to be good. For in everything it is no easy task to find the middle, e.g. to find the middle of a circle is not for everyone but for him who knows; so, too, anyone can get angry-that is easy-or give or spend money; but to do this to the right person, to the right extent, at the right time, with the right motive, and in the right way, *that* is not for everyone, nor is it easy; wherefore goodness is both rare and laudable and noble. (*Nicomachean Ethics*, Book II 1109^a20-29.)

For Aristotle *eudaimonia*, or human flourishing is distinguished from fleeting happiness because the development of virtue takes a lifetime of practice, and because it is not easy to always grasp the intermediate. In fact, in the above passage Aristotle says it is a difficult thing to be good, and this is because being good rests upon the ability to grasp the intermediate, which is also in itself something that is not easy. It takes a lifetime of practice with reason by which our actions create virtues, or states of character. The possessor of *phronesis* may attain *eudaimonia*, then, because he has both the practical wisdom necessary to distinguish amongst reasoned choices, and the ability to judge what is appropriate in particular situations.

Perhaps for Aristotle teleology was as apparent in human nature as it was to him in biological processes. If there is a final end to human nature then the actions and choices it is composed of become in a way functional processes that resemble the biological processes found in living organisms in that they all have a purpose. The then so-called functional processes (i.e. all actions and choices) of human nature aim at a positive goal. For biological processes the goal is the healthy overall existence of an organism. For the functional processes of human nature it is the attainment of *eudaimonia*. Aristotle posits the idea of striving for the intermediate in relation to actions and choices because the extremes, i.e. excesses and deficiencies fail to cultivate moral virtues which through practice lead to *phronesis* and *eudaimonia*.

V: The Best Life Worth Living

In searching for what this highest good is Aristotle in Book I, chapter 5 and Book X, chapters 7 and 8 identifies three general types of lives and their corresponding types of happiness. The first is the life dedicated to enjoyment, for the men who lead this type of life are only concerned with pleasure. Aristotle thinks that most men lead lives of this kind, and that they are vulgar and resemble beasts in their actions, and that they mistakenly identify happiness with pleasure. The second type is the political life. Those that live this kind of life pursue honor, for they think that is what happiness is. Aristotle also dismisses those that lead this life as mistaken. Honor, the end of the political life, is not necessarily an awful thing, however, Aristotle notes that it is usually given to men by someone else, and that one is not truly in possession of honor because it can also be taken away. Aristotle is searching for something deeper, something essential in humans that cannot be taken away and something that is not transient. The third type of life is the contemplative life, which Aristotle identifies as the type of life that comprehends and strives for *eudaimonia*. Aristotle posits such an idea in the following passage.

If happiness is activity in accordance with virtue, it is reasonable that it should be in accordance with the highest virtue; and this will be that of the best thing in us. Whether it be reason or something else that is this element which is thought to be our natural ruler and guide and to take thought of things noble and divine, whether it be itself also divine or only the most divine element in us, the activity of this in accordance with its proper virtue will be perfect happiness. That this activity is contemplative we have already said. (*Nicomachean Ethics*, Book X, 1177^a11-18.)

Aristotle here is concerned with identifying what *eudaimonia* is and what activity can properly grasp after it. Since it is the best type of happiness, it will correspondingly be found to be the supreme part of humans. Aristotle equates this with divinity, and confirms that it is the contemplative life that can properly grasp for and attain such happiness. The contemplative life is divine in the sense that the human element required for this activity is a faculty of the intellect, or *nous*. For Aristotle *nous* is divine because it is eternal and it is a non-sensible substance. Concerning *nous* and the contemplative life Aristotle states the following.

Now this would seem to be in agreement both with what we said before and with the truth. For, firstly, this activity is the best (since not only is reason the best thing in us, but the objects of reason are the best of knowable objects); and, secondly, it is the most continuous, since we can contemplate truth more continuously than we can *do* anything. And we think happiness ought to have pleasure mingled with it, but the activity of philosophic wisdom is admittedly the pleasantest of virtuous activities; at all events the pursuit of it is thought to offer pleasures marvelous for their purity and their enduringness, and it is to be expected that those who know will pass their time more pleasantly than those who inquire. (*Nicomachean Ethics*, Book X, 1177^a18-27.)

Here Aristotle asserts some reasons why the contemplative life is the best type of life worth living. It may seem to some that the contemplative life lacks action or activity, however, this is not true. It is for Aristotle the best activity because of the ideas that the faculty of *nous* thinks about are the best ideas that humans can be cognizant of. Another reason is the duration of the activity involved in the contemplative life. A person can be

engaged with the best ideas using the best faculty available to him or her longer than any other kinds of virtuous actions. The study of philosophy and the acquisition of philosophical wisdom are also more copacetic than other virtuous activities due to the nature of the content of the objects of understanding.

Consequently, what should we do with this study of ethics? Well, perhaps it would be best to carry on, with reasoned purpose, aware that our good actions make us good in that our virtues are developed, and this, in turn, leads to a well-lived life. Attaining *eudaimonia* in actuality might be a difficult task to accomplish, however, if we listen to Aristotle, it becomes clear that a life dedicated to the cultivation of virtues is the best type of life worth living, and it is a type of life that is indeed truly worth pursuing.

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Industry's Needs on Oral Communication Skills among Tourism Students in A Polytechnic

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Abstract

As a growing industry, tourism provides tremendous opportunity for students who enjoy working with people. It is important that the tourism graduates develop a strong oral communication skills needed by the industry. The aims of this study are to determine the industry's needs on oral communication skills among tourism students in a polytechnic, to investigate the tourism students' awareness of using appropriate oral communication skills and to propose the oral communication skills syllabus which aligned with the industry's needs. In order to achieve the aims of this study, mixed methods were used in identifying the findings. Quantitative data was analyzed from a set of questionnaire which was designed based on the A1004: English for Commercial Purposes syllabus used by the polytechnic reflecting the oral communication skills needed by the industry. There was also a post evaluation carried out to find out the effectiveness of the new proposed syllabus. Both the questionnaire and the post evaluation were given to the travel agents. Whereas, qualitative data was analyzed from the interviews with the tourism students on their awareness of using appropriate oral communication skills and the pre evaluation comments gathered from the travel agents which was used as a supporting data for the findings. Based on the findings, the importance of each component of oral communication skills according to the industry's needs are indicated specifically and the new proposed syllabus was designed and tested to the students. Interestingly, it was surprising to know that even though the students claimed that they are low proficiency level of students, but they have the awareness of using appropriate oral communication skills. Also, the improvement of the students' performances on using oral communication skills was proved after they were taught on the new proposed syllabus

Keywords

Oral communication skills, industry's needs, syllabus

1.0 INTRODUCTION

English has become an important language in Malaysia as the society starts realizing the importance of the use of English in this new millennium. It is not only the English language that has been a major concern nowadays, but also oral communication skills in order to become competent in communicating with the rest of the world. After all, for Malaysians to be able to compete at the international stage, English oral communication skills are essential to success.

To succeed in any field, the ability to convey or share knowledge and interact with other people is a concern. It was reported that it was vital for graduates to have soft skills like the ability to socialize, and express themselves to complement their technical skills.

In addition, people need to be realistic that being an expert in the content area is not necessarily sufficient as they are required to attend meetings and meet other people as well, where communication happens. According to Salbiah Seliman and Dubois (2002), professionals at leadership level or even at subordinate's level need to communicate with others. That is why the industry needs people with good English communication skills.

At polytechnic level, displaying communication skills is a must and students have no reason not to put on a presentation, as it is part of the coursework assessment. Therefore, students are expected to be able to present well since they have been taught about communication skills during their English lessons. The communication skills learnt are greetings, making and responding to enquiries, invitations, appointments, arrangements, suggestions, social conversation skills, visiting and traveling arrangements and telephone skills (A1004 English for Commercial Purposes Syllabus, 2002). However, it was discovered that not all presentations were successfully delivered. This happened even to students from many courses available at Politeknik Johor Bahru (PJB), especially the tourism students. For instance, it is undeniable that many tourism students do not know how to use appropriate English communication skills to make traveling arrangements during the oral presentation. This causes difficulties for the audience to understand the presenters' ideas. Worse, it also causes difficulties for the English instructors to evaluate the presentation. The situation explained above is not expected in any communication skills presentations since it is essential for the speakers to convey their intended messages effectively to the listeners.

PJB needs to prepare them with English oral communication skills that are aligned with the industry's needs. However, the PJB English instructors do not have substantial information on what oral communication skills do the industry needs from the graduates. It is very important that all tourism graduate students to master oral communication skills since they will be put into practice as a tour operator or guide, dealing with English-speaking visitors, or negotiating with English speakers within the tourism industry.

Thus, this study is conducted to identify the needs of tourism industry on oral communication skills of PJB tourism students. PJB English instructors are aware of the importance of practicing

good oral communication skills among tourism students but as mentioned earlier, they have not been able to identify categorically, on which oral communication skills do the students need to master in order to fulfill the needs of the industry. So far, they just heard informal complaints from the industry on the interns' oral communication performance during the students internship programme with the industry. The complaints were recorded when the lecturers did their field observations to the interns' practical sites.

PJB English instructors are concerned about this problem because the graduates are the product of the institution, thus, it is the responsibility of the PJB English instructors to produce good product, in this context, to produce graduates with good oral communication skills. The tourism graduates use a lot of oral communication in their job scope and it becomes a crucial skill to be excelled in.

Tourism students who study in PJB will have to undergo the English course as one of the requirements, where oral presentation that would reflect the acquired oral communication skills, is one of the components included in the coursework assessment. This requirement should be a great help to students as it will give them exposure and practice on how to communicate effectively. However, many students find this situation stressful as some of them have not even had any chance to appear in front of an audience during their schooling years (Boyer, 1987), or not even sure of the communication skills that should be used in the interaction.

1.1 Research Objectives

The objectives of this study are:

1. To determine the industry's needs on English oral communication skills of PJB tourism students.
2. To investigate the tourism students' awareness of using the appropriate English oral communication skills in their field.
3. To propose to the Hospitality Department the oral communication skills syllabus aligned with the industry's needs.

1.2 Research Questions

The focus of this study is on industry's needs of English oral communication skills for Tourism students of PJB. The study aims to find answers to the questions below:

- (1) Which oral communication skills fulfill the needs of the tourism industry?
- (2) Are the students aware of the need to use appropriate English oral communication skills in the tourism industry?
- (3) How does the new proposed syllabus on oral communication skills helps the industry in fulfilling their needs?

2.0 LITERATURE REVIEW

Aitken and Neer's 12 communication competencies that are required by college graduates are competencies to various types of industries. This study is oriented towards tourism industry so the researcher focuses on the communication skills believed to be needed by the tourism students according to the existing syllabus of Malaysian polytechnics. The skills listed in the syllabus are:

1. Greetings and Introductions
2. Enquiries
3. Invitations, appointments and arrangements
4. Clarification
5. Social Conversation Skills
6. Suggestions and Counter Suggestions
7. Visiting and Travelling Arrangements
8. Telephone Skills

These components of oral communication skills served as a guideline during the construction of the questionnaire used in this study.

Tourism graduates, like all graduates, need good English oral communication skills in the workplace. In response to the need, the higher education system in Malaysia strongly encourages communication competency throughout its curriculum by emphasizing the importance of student interaction in all the English courses. Many instructors require student participation and assign a percentage for certain assessments. For instance, the tourism students of PJB have to present role plays on traveling arrangements whereby they have to use appropriate communication skills as part of their group presentation assessment - an approach which demands the students to possess the necessary communication skills.

According to Booher (1994), failure to communicate is the frustration of modern management especially to the jobs that dealing with people. Tourism industry faces the public directly. Spontaneous communication is very crucial and at the same time the appropriate communication skills should be used to ensure success in the industry.

This study is based on one of the perspectives of Krashen's (1982) Affective Filter hypothesis ($i + 1$) that states, learners with high motivation, self-confidence, a good self-image and a low level of anxiety are better equipped for success in second language acquisition. Low motivation, low self-esteem and debilitating anxiety will 'raise' the affective filter and form a 'mental block' that prevents comprehensible input from being used for acquisition.

In relation with Krashen's $i+1$ Input Hypothesis, Vygotsky (1978) introduced the concept of "Zone of Proximal Development" (ZPD) which is the notional gap between the learner's current developmental level and the learner's potential level of development under adult guidance or in collaboration with more capable peers.

Viewing the ZPD theory in the context of this study, the researcher sees the students application of using appropriate oral communication skills influenced the employability in the industry of tourism. To overcome the gap between the students' current development and the potential of using more effective and relevant oral communication skills, the students will be asked to perform appropriate relaxing role plays for the pre and post evaluation sessions.

Acknowledging the importance of being able to perform good oral communication skills, this study attempts to determine the tourism students' ability to communicate well while dealing with employers, co-workers and customers through greetings, telephone conversations, discussions on traveling arrangements and other hospitality skills.

3.0 METHODOLOGY

In this study, the researcher focuses on PJB first semester diploma students from the Hospitality Department majoring in tourism. The researcher looked into the syllabus and course outline of the English subject, specifically the oral communication skills the respondents are using. The researcher also looked into the students' awareness towards appropriate oral communication skills and how are these skills applied during the role-play presentations. This study would also evaluate the existing English language syllabus in fulfilling the industry's needs specifically in oral communication skills. As stated by Minah Harun and Kadir Din (2002), "Although tourist-related programmes have been introduced in this country since the mid-1960s, there has never been a course designed to equip students with communication skills for hospitality purposes until the end of 1998 when a proposal to introduce the course was first tabled for approval at Universiti Kebangsaan Malaysia (UKM)."

The researcher uses a variety of research procedures, believing that a single approach to analyzing the needs of students in any context only yields limited data (Cohen, Manion & Morrison, 2000). Since this study focused on needs analysis and a part of it focused on syllabus design for oral communication skills, the researcher gathered the data through the distribution of questionnaires, interviews, pre-evaluations and post-evaluations on students' oral presentation. According to Hutchinson and Waters (1987), the analysis of target needs involves far more than simply identifying the linguistic features of the target situation.

4.0 DISCUSSION ON FINDINGS

4.1 Answering the Research Questions.

4.1.1 What are the English oral communication skills that the industry is looking for?

Data from the questionnaire were tabulated using percentages to find out the importance of each component from the existing syllabus. All the travel agents indicated that, the entire oral communication skills components in the existing syllabus are needed in the industry. From the analysis of the questionnaire and the pre-evaluation comments, the researcher came across with recommendations from several travel agents for other skills that they are looking for from the tourism students. Below is the list of the oral communication skills proposed by the industry in order of importance, which are also the skills that they are looking for from the tourism students:

Visiting and Travelling Arrangements

Telephone Skills

Clarification

Invitations, Appointments and Arrangements

Greetings

Suggestions and Counter Suggestions

Enquiries

Social Conversation Skills

New Proposed Components:

Small Talk

Taboo Topics

The researcher also found that all the sub topics from the oral communication skills listed the existing syllabus are important as the entire respondent ranged them “very important” to “somewhat important”. None of the respondents indicate that the sub topics are “unimportant”. Due to these findings, the researcher included the same topics and sub topics in the new proposed syllabus.

4.1.2 How aware are the students with the use of appropriate English oral communication skills in the tourism industry?

All of the interviewed respondents claimed that they are aware of using appropriate English oral communication skills in the tourism industry. Based on the respondents’ responses during the interview, the researcher realized that most of the students regarded themselves as low proficient and still a beginner in this subject matter. This might be attributed to the fact that they were still in their first semester and they felt that they were still new in the institution when the interview was carried out. Although the students felt as such, they were actually aware of using the communication skills appropriately and aware of the importance of acquiring the communication skills in the field of tourism.

In general, all respondents revealed their positive awareness towards using appropriate oral communication skills and realized the importance of the communication skills in the tourism industry.

4.1.3 How does the new proposed syllabus on oral communication skills help the industry in fulfilling their needs?

In order to design the new proposed syllabus, the researcher had to gain data from the questionnaire and the pre-evaluation comments as guidance. The travel agents proposed the skills according to the importance of each component and some of them even proposed new skills to be included in the new syllabus. The effectiveness of the proposed skills by the industry was tested by evaluating the students' demonstration on oral communication skills. As it had been mentioned earlier, the effectiveness of the new proposed syllabus was measured through the rating of the students' oral communication skills evaluated by the travel agents.

Interestingly, during the post evaluation sessions, the travel agents were satisfied with the students' performances on using appropriate oral communication skills. The travel agents rated the students' performances from "very good" to "fair". None of the students were rated "unsatisfactory" and "poor" on the components of communication skills evaluated.

In sum, the researcher found that the new proposed syllabus helped the students to improve their oral communication skills and thus supported the industry to fulfill their needs on oral communications skills among tourism students of PJB.

5.0 RECOMMENDATIONS

This study has highlighted the value of oral communication skills especially among the 1st semester diploma in tourism students of PJB and to the industry of tourism itself. As a tourism student, oral communication skills are very important to be competent in since the industry really in need of the graduates who have the skills. Not only to the tourism industry but the other industries as well.

It would be a wide discussion to be discussed on oral communication skills. Also, it would be a wide researches to be carried out in the future on oral communication skills. As for the development of academic, similar researches could be done to the other group of students from various field of studies. Furthermore, other schools and institutions may also be studied for a similar research as this study.

there are not many researches done locally, in Malaysia on similar study, so, the researcher thinks it would be a good recommendation for Malaysians especially the educators to carry out any researches on oral communication skills

6.0 CONCLUSION

This study implicates the information and knowledge in understanding the industry's needs on oral communication skills among tourism students in a polytechnic. It is hoped that this study could help the students, the travel agents and the institution to collaborate with each other to fulfill the needs of the nation.

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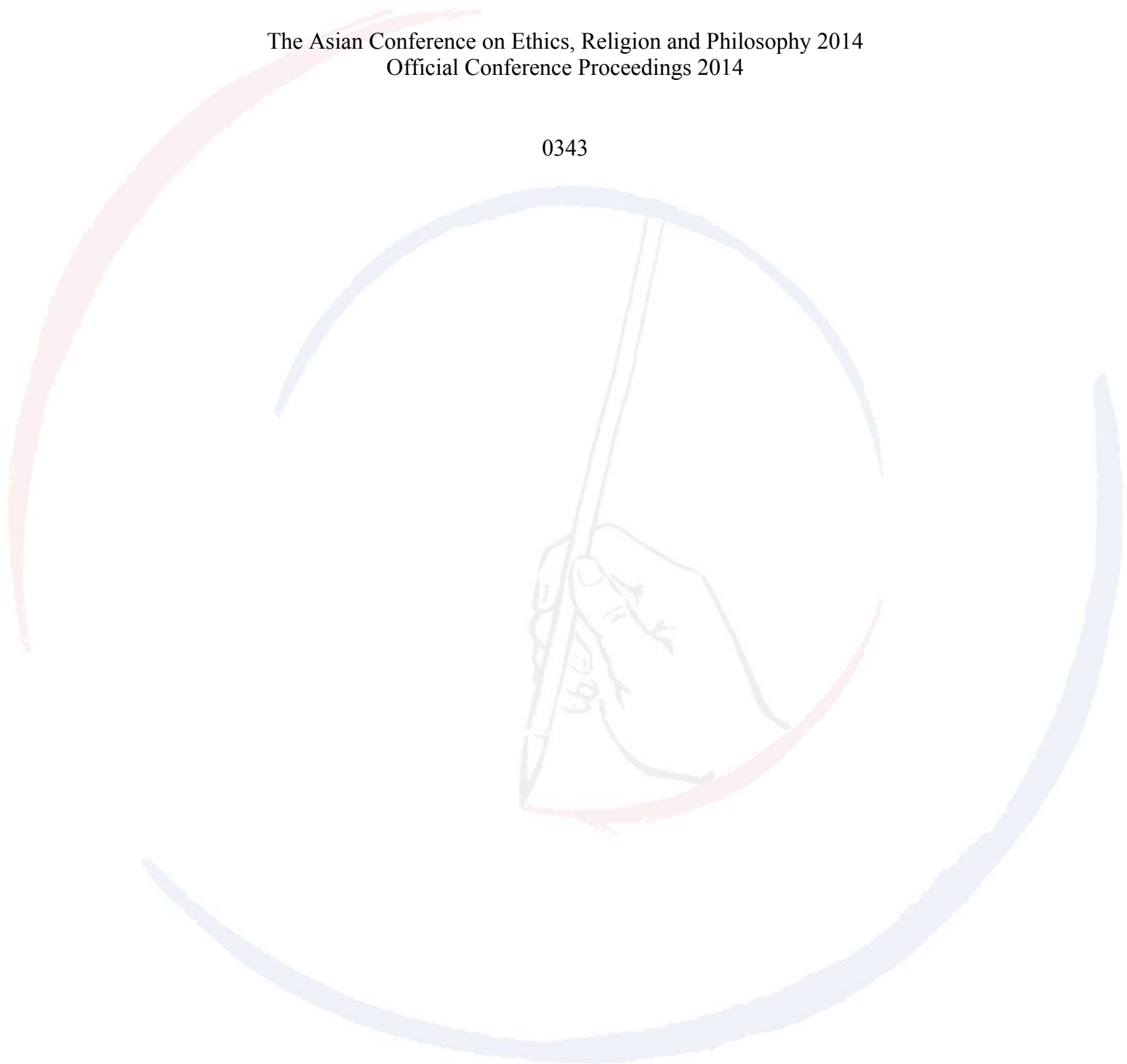
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Cultures and Conflict: Attending to the Pathemata

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Understanding the nature and causes of terrorism has occupied a very prominent position in both the practical and theoretical spheres with great urgency particularly since the tragic events of the 11th of September 2001. Nevertheless, terrorism is a very old phenomenon when defined from a position of power. Definitions abound. One could look for the examples provided in the US Code and Army Manuals of the early 1980s or the formulation of the British government which is substantially similar declaring as terrorism "...the use, or threat, of action which is violent, damaging or disrupting, and is intended to influence the government or intimidate the public and is for the purpose of advancing a political, religious, or ideological cause."¹ Noam Chomsky in a devastating, passionate and caustic critique of foreign and domestic policies of "enlightened" states, together with the intellectual orthodoxies which prevail in "enlightened" societies, has persuasively demonstrated that such definitions will not do. And the reason is simple because the definition applies both historically and contemporaneously to the policies not just of "them" – the terrorists, but also to the policies and activities of the governments of "enlightened" societies – "us". Chomsky highlights numerous examples, here I will mention just a few to bring home the force of the point.

The official definitions are unusable, because of their immediate consequences. One difficulty is that the definition of terrorism is virtually the same as the definition of the official policy of the US, and other states, called 'counter-terrorism' or 'low-intensity' warfare or some other euphemism.... Japanese imperialists in Manchuria and North China, for example, were not aggressors or terrorists, but were protecting the population and the legitimate governments from the terrorism of 'Chinese bandits'.... When the UN General Assembly, in response to Reaganite pressures, passed its strongest condemnation of terrorism in 1987, with a call on all states to destroy the plague of the modern age. The resolution passed 153 to 2, with only Honduras abstaining. The two states that opposed the resolution explained their reasons in the UN debate. They objected to a passage recognizing 'the right to self-determination, freedom, and independence, as derived from the Charter of the United Nations, of people forcibly deprived of that right ..., particularly peoples under colonial and racist regimes and foreign occupation.' The term 'colonial and racist regimes' was understood to refer to South Africa, a US ally, resisting the attacks of Nelson Mandela's ANC, one of the world's 'more notorious terrorist groups,' as Washington determined at the same time. And 'foreign occupation' was understood to refer to Washington's Israeli client. So, not surprisingly, the US and Israel voted against the resolution, which was thereby effectively vetoed – in fact, subjected to the usual double veto: inapplicable, and vetoed from reporting and history as well, though it was the strongest and most important UN resolution on terrorism.²

¹ Quoted in Noam Chomsky, "Simple Truths, Hard Problems: thoughts on terror, justice and self-defence", *Philosophy*, 80, 2005, p. 18. For further definitional issues see C.A.J. Coady, "Terrorism and Innocence", *The Journal of Ethics*, 8, 2004, pp. 37-58; Virginia Held, "Terrorism and War", *The Journal of Ethics*, 8, 2004, pp. 59-75; Stephen Lukes, "Liberal Democratic Torture", *British Journal of Political Science*, 36, 2005, pp. 1-16; Jeremy Waldron, "Terrorism and the Uses of Terror", *The Journal of Ethics*, 8, 2004, pp. 5-35.

² N. Chomsky, *op. cit.*, pp. 18-19.

Chomsky catalogues a disturbing history of double standards in respect to terrorism in relation to Syria, Israel, Iraq, Afghanistan, the Balkans and in several South American countries, all conceived of in terms of the definitions of terrorism being plastic enough only to apply to “them” and never “us”. Opponents of the “might is right” political and moral thesis gaze back with horror at the island of Melos.

So what can a philosopher hope to contribute to a debate on terrorism? Definitions are especially difficult since “one man’s terrorist is another man’s freedom fighter.” I suspect that issues such as terrorism need to be viewed in a broader context in philosophy and especially moral philosophy. If we can place in “brackets” for a moment an “us/them” mentality we can situate the debate within the context of deeply contested and incommensurable discourses over the very nature of rationality and moral dispute.

The range of fundamental disagreements in respect to issues of deeply held beliefs in both philosophy and everyday life is extraordinary. Clearly the domain of the religious is one central arena of deeply cherished but fundamental beliefs which radically diverge. Here we may think of the disputes that often violently divide the Muslim from the Jew, the Hindu from the Buddhist and all of the religious traditions from the atheist. This is true not just between religions but within religious traditions as is so painfully witnessed in the internecine conflict between various Christian denominations as too the tensions between the Sunni and Shia factions of Islam. Such religious disagreements are often enough supervened by political dimensions. In philosophy too whole departments in the academies have on deeply held beliefs fallen apart.³ The sheer amount and intensity of contested beliefs surely forces us to ask whether there is a position or positions (beliefs) that are incontestably true. The battlefield of warring beliefs apparently suggests a negative response.

The late philosopher David Lewis wrote that:

Whether or not it would be nice to knock disagreeing philosophers down by sheer force of argument, it cannot be done Once the menu of well-worked out theories is before us, philosophy is a matter of opinion.⁴

As I have mentioned fundamental disagreement among philosophers is standard and often venomous as the disputes between “analytic” and “continental European” philosophy attests. But it is perhaps worthwhile to point out what may be likely sources of such disagreement and dispute among rational discussants as this may prove helpful in identifying underlying structures of disagreement and fundamental belief that can issue in terrorism.⁵ First of all people have deeply embedded beliefs of a religious, moral, political or scientific dimension that are acquired independently of studying philosophy. Secondly, there are the crucial formative influences of the

³ I have in mind here, by way of example, the splitting of the philosophy department at Sydney University into two separate departments divided on ideological (and no doubt personal) grounds, as well as the political disputes that effected the university of Louvain (Leuven).

⁴ D. Lewis, *Philosophical Papers*, Vol. 1, Oxford University Press, Oxford, 1983, pp. x and xi.

⁵ In the following section I am deeply grateful to discussions held in June, 2005 with Alasdair MacIntyre at The Erasmus Institute Summer Faculty Seminar held at the University of Notre Dame du Lac, South Bend, Indiana.

student entering into philosophy, including the importance of teachers, fellow interlocutors, and the manner in which philosophy is first broached. Thirdly, there is the particular academic setting or context, the institutional allegiances and dominant forms of discourse and enquiry and the temperaments of the individuals involved. Finally, one can point to the underlying psychological or social causes that predispose individuals to adopt or favour certain viewpoints or attitudes.

Now the importance of this very brief analysis of the causes of fundamental disagreements in philosophical circles lies (not in the failure of reason *per se*) in the commitments that we fatefully “grow” into. Some, if not all, of our most deeply held positions are not at all the result of reasoned enquiry but belong to the realm of habituation and affect. It is my contention that this is the arena in which we must look for the causes and cures for terrorism. In the rest of this paper I would like to concentrate on the existential dimensions of such profound disagreement seeking out the dimensions of affect that enculturate our beliefs, in doing so I will appeal to the importance of narrative and story-telling as a strategy to overcome radical disagreement. At an existential level the problems appear quite clearly. The radical subjectivism and relativism of so many students is but one indication of the malaise. Contemporary society and more pointedly the contemporary university have elevated the virtue of tolerance to the centre stage. If we have no way to bring to closure the interminability of ethical debate, if we have agreed that there are no satisfactory rational resolutions to moral dilemmas and if we cannot agree on a substantive account of rationality that could settle debates, then, we ought to be subjectivists or relativists (or perhaps sceptics). Justice, once conceived of as the cornerstone of the virtues, with its ordering power of temperance, no doubt historically embedded, but nonetheless a fundamental power of the human soul, has given way to a pluralism which rejects any unity of the virtues, any objective account of the nature of human reason (and of the human person who exercises such reason). Incommensurability is ensconced at the very heart of debate and incommensurability names the contemporary zeitgeist.⁶ Students and their teachers burdened with the deadening impact of the Zeitgeist or what Plato refers to as the Great Sophist⁷ - the embodiment of the zeitgeist in pedagogy and politics- are ineluctably enmeshed in the system. The political and the pedagogical rehearse together the myopic pursuit of economic *tele*, reducing even the desire to understand and devaluing the pursuit of reflectiveness, and since tolerance above all must be respected, we will become politically correct.

It is quite clear that this rather dramatic and stark cameo of contemporary reality is deeply contestable but I think that enough of us can recognise our own parts in the tragedy to allow it to stand for the sake of my argument. Because I only need this to represent one aspect of the nature of our daily lives for the argument to proceed. I am interested in the “attitudes” that derive from the characteristics I have highlighted above and how they inform debate. At a strategic level, in debate, several phenomena attest to these “attitudes.” No doubt the strategies I will soon adumbrate are old but nevertheless they have achieved a kind of apotheosis in the contemporary world.

The central strategy in debate I would like to highlight is often in colloquial terms referred to as “pigeon-holing.” The phenomenon itself is ordinary and in itself not as

⁶ Here I am concerned with “rational” incommensurability not “value” incommensurability.

⁷ Plato, *Republic*, 492-493.

interesting as what it yields at the level of existential and intellectual communication. Pigeon-holing is a typical approach to intellectual understanding. One seeks to understand the other and his/her views by categorising the other in a wider context. Thus, one knows better what strategy of debate to adopt once an initial categorisation strategy has already been adopted, that is, once one knows whether one's interlocutor is, by way of examples, conservative or radical, Liberal or Labour, a feminist, an economic rationalist, a Marxist, a deconstructionist, an atheist, agnostic or Christian.

Indeed, there is nothing disingenuous about such strategies. They are central to debate and are ensconced in metaphysics and logic, not p is defined or grasped in contradistinction to p , non-being as the contrary of being. When we seek to understand the positions of a difficult philosopher it is often enough useful to see who that philosopher's intellectual opponents would be, and this will provide occasion for further reflection and understanding.⁸

Nevertheless, such a strategy has in existential terms important and unfortunate, but perhaps not necessary, consequences. Let us say, for example, I am considering in a dialectical interchange a topic of deep contention and moral relevance. One could choose among a great variety of morally contentious issues but let us focus on the issue of artificial contraception. Let us suppose further that one's interlocutor identifies one as a traditional catholic. As soon as this strategy is adopted a perceptible shift occurs at the level of existential communication. Because our catholic is emotionally and intellectually attached to the catholic tradition the debate quickly places him in an awkward position. Instead of reasonably dealing with the issue at hand he becomes a representative of a tradition and partly because he is seen as such by his interlocutor. Perhaps he feels constrained, for example, to defend the cogency of the Catholic Church's prohibition on artificial conception if one accepts their premises.

Existentially dialectical communication has moved away from the arena of genuine interchange between persons and the debate has entered the realm of ideology. Our catholic has become the representative of a tradition and a whole universe of thought and belief. Moreover, since his interlocutor is committed to a very different viewpoint, let us say she is a secular Feminist, he imposes his own form of pigeon-holing on her as well. Here we are confronted with all the intellectually hardened and encrusted views, reasons and arguments that embody the discourses from within which our interlocutors are identified. In a very important sense the catholic has lost sight of the other as person just as the secular feminist has done. Both are no doubt still communicating but at a different level and on a platform that will rarely yield understanding or advance debate. Such strategies as pigeon-holing can lead to the interminability of contemporary ethical debates.

There is a kind of tiresome inevitability to such strategies. Clearly however they are neither odd nor even deliberately obstructive, we abandon ourselves to the strategies because they are so commonplace, so ordinary. Our identities are forged in very complex ways with overlapping and sometimes contradictory arenas of care and concern. It is partly because we are affectively bound up in communities of identity that we tend towards such strategies. The deeper one's affective commitments the

⁸ Professor J. J. McEvoy used this methodology as one pedagogical tool, and I have found it invaluable.

more readily we rise to meet challenges to such affective commitment. These are not matters peripheral to us but rather they are partially constitutive of who we are. So on the one hand the phenomenon of pigeon-holing often leads to identification with intellectual positions beyond the scope of the dialogue, and on the other, the other and myself are no longer communicating in the real sense of participative dialogue.

Alasdair MacIntyre's philosophical analysis of the bankruptcy of contemporary moral debate provides an especially powerful analysis of the dynamics of incommensurable rationalisations.⁹ The shrill clamour of assertion and counter assertion is deeply dependent on his provocative and somewhat depressing analysis of incommensurable rational discourses, and the practices, traditions and narrative histories within which they evolve and are played out. Concepts such as reason and ethics are diverse and diverge because, according to MacIntyre, they are tradition dependent. And even if some form of Thomistic Aristotelianism is adopted as a superior mode of rational inquiry because it in principle can deal with lacunae and epistemological crises in other modes of rationality, it too, falls prey to the spectre of having no epistemological foundational account, outside of that particular tradition, which secures once and for all, the truth claims within that tradition. Once again we are haunted by Lewis's dictum that "Once the menu of well-worked out theories is before us, philosophy is a matter of opinion."¹⁰

Existentially we are left with little more than the intellectually encrusted rationalisations that mark the contours and perspectives of our own traditions, and debate, aside from the epistemic crises that effect the internal coherence of particular traditions, is nothing but the ineffectual rattling of intellectual sabres.

It is in this context that the full force of existential narratives seems to cut through intellectual debates and opens the real possibility of dialectic. In Australia, despite the political polemics on broader questions of asylum seekers, the stories, once they are allowed to emerge, of suffering, can create new ways of approaching the issues. The life stories of those who have suffered the circumstances and conditions of injustice can create a community of affective concern. The same may be said of the narrative histories emerging from our fractured relationship with indigenous Australians. We are moved by the harrowing brutality (even if well-intentioned) meted out to the "stolen generations." While the average Australian may still be nervous about having an Aboriginal family or Afghan family as our next door neighbours, partly because we find it difficult to move beyond cultural stereotypes, and perhaps because we have certain viewpoints of an intellectually inchoate sort about the value of autonomy. Nevertheless, the stories embed themselves in the psyche and we find it increasingly difficult to accept the common forms of pigeon-holing, such as "queue-jumpers" or "dole bludgers."

Perhaps then the problem lies with our broader commitments (our *paideia*) as well as the manner in which we engage in debate. The hardened positions that are built up as rationalisations – political, social, economic, cultural, philosophical – amount to a failure, a failure that stories sometimes tear apart. Behind the intellectual positions, the rationalisations that foster both commitment and indifference, we are, from time to

⁹ See A. MacIntyre, *Three Rival Versions of Moral Enquiry: Encyclopaedia, Genealogy, Tradition*, Notre Dame, University of Notre Dame Press, 1990; *Whose Justice? Which Rationality?*, Notre Dame, University of Notre Dame Press, 1988; *After Virtue*, London, Duckworth, 1981.

¹⁰ D. Lewis, op.cit.

time brought into the domain of the fateful – “there but for the grace of God, go I.” We affectively participate in the lives of others, and this intelligence of the heart cries and rails against injustice. It is this logic of the heart that identifies and affectively participates in the life of the other, that rekindles the bonds of broken humanity, and deepens our understanding of existential predicaments.

If I may be permitted I would like to recount a short personal story that I will call “The Day that Santa Claus Died.” I tell this story to indicate just how deeply the problems of intellectual and affective identity shape the contours of a life, and how bigotry and myopia can be deeply engrained in a psyche, as a result of what befalls us and which only later take the shape of an intellectual position.

I grew up in a city – Belfast – and a country – the north of Ireland – that was from my earliest youth riven by factional dispute. My own movement towards philosophy is partially explained by the attempt to understand the conditions that framed my responses to this world.

First of all I grew up in an impoverished background. I lived in a small Catholic and Nationalist enclave of some 1,000 families completely surrounded by Protestant and Loyalist districts. Our family lived in a modest home with two rooms upstairs and two rooms with a scullery downstairs with an outside toilet in the back yard. We had no garden and the front door looked directly on the pavement of the tenement street. The old linen mills that had provided employment for my grandparent’s generation were long closed by the time I was a lad, and the major source of employment in East Belfast was in ship-building. The great cranes of Harland and Wolff provided the daily backdrop towards the sea, while the Black Mountain loomed gloomily to the north. In Ballymacarrat, my area, there had been for sometime an effective rate of 80% unemployment among Catholics. Protestant families living only a stone throw away were employed for the most part in the docks and among the other attendant industries built on the back of sea trade.

My father is a large man of almost six feet two inches – a traditional catholic and family man – a man who under the most difficult circumstances lived out his religious beliefs with a very old fashioned morality. A man who learned to do house work, due to long periods of unemployment, when few men of his generation would have done so. A man who never went to the pub and although overtly emotionally restrained lived for his family.

One Christmas Eve, I must have been about 12 years old (and this may give you some idea of the naivety of the times or at least my own naivety) I told my Mum and Dad around 8.00 p.m. on a typically dark and wet Belfast winter night, that I was going for a walk to see if there were any signs of Santa Claus’s imminent arrival. I even remember on returning home that I told my parents that I had thought I’d heard the tinkling of bells from Santa’s sleigh. No doubt smiling to each other my Mum and Dad told me that Santa doesn’t come to children unless they are asleep. So after laying out a glass of milk on the unlit hearth, I went up to bed where my sisters were already sleeping.

Nevertheless, I was far too excited to sleep and some time later I crept to the stairs and since the parlour door was open I peered in. It was the first time in my life that I had ever seen my father crying. He was very upset and I gathered from the tearful

conversation he was having with my mother that he had just been laid off from a job in a large bakery because they had found out he was a Catholic. As a result he was unable to buy us the Christmas presents he had hoped to. At the time this was deeply confusing and even frightening for me, not only had I seen a side of this normally emotionally restrained man I had not seen before, but I had also learnt that Santa Claus was not real.

As a young person the effect of this double revelation was traumatic. It marked the beginnings of an initiation into a sense of bigotry, of identifying with an economically, politically, educationally and socially deprived tribe. The intellectually hardened positions adopted as a young adult – anti-British, anti-Loyalist, pro-Republican – were to a large extent post facto rationalisations that occurred as a result of this incident and many others to follow. As years went by and one is struck by the monstrous inequities that plagued the political situation in the North of Ireland, it became all too easy to render the world into pigeon-hole us/them scenarios, and to excuse a culture of murder.

Perhaps the greatest irony in my story of living in such a milieu is that while I, like most Catholics would appeal to considerations of justice and injustice as ways of explicating our predicament, so too did Protestants. The fact that many Protestants lived in arguably only marginally better economic situations did not effect, until much later, my inability to identify with their identity and have concern for justice for them, and to an even greater extent, my antipathy towards, as I saw it, the source of the injustices in the historical duplicity of the British government.

My own experience bolstered by the violent deaths of family members, the bombings of our home, internment without trial and daily harassment from Loyalist gangs and the British forces are mere cameos in a situation that must be writ large. There are very few people in the North of Ireland, including the hundreds of British soldiers and those killed in the bombing campaigns in England who are untouched by events. Each has a story and a different set of evaluative criteria within which identity is forged. Each has their own conception of justice and injustice.

Philosophers, of course, have long ago identified these problems and some have attempted to provide strategies for overcoming them. Alasdair MacIntyre advocates Thomistic Aristotelianism on the basis that it has greater explanatory power than rival versions of moral inquiry such as Genealogy or Encyclopaedia.¹¹ Habermas has taken a very different view embedded as he is in the values of the Enlightenment project and has proposed a communicative mode of moral deliberation.¹² In Jurisprudence the positivist tradition has sought to deal with irresolvable conflict in procedural ways.¹³ Yet others have sought insight in the various methods of conflict resolution.¹⁴ What these and other strategies have in common is the idea that that

¹¹ A. MacIntyre, *Three Rival Versions*, op. cit.

¹² J. Habermas, *The Theory of Communicative Action*, Two Volumes, Beacon Press, 1984 & 1987.

¹³ See H.J.M. Boukema, *Judging: Towards a Rational Judicial Process*, Zwolle, W.E.J. Tjeenk, 1980; H.L.A. Hart, *The Concept of Law*, Oxford, Clarendon Press, 1961; J. Rawls, *A Theory of Justice*, Oxford, Clarendon Press, 1972, and *Political Liberalism*, New York, Columbia University Press, 1996.

¹⁴ See K. Avruch, P.W. Black, J.A. Scimecca, (Eds.), *Conflict Resolution: Cross Cultural Perspectives*, New York, Greenwood Press, 1991; A. Tidwell, *Conflict Resolved? A Critical Assessment of Conflict Resolution*, New York, pinter, 1998; T. Attig, D. Callen, R.G. Frey, (Eds.), *Social Policy and Conflict Resolution*, Bowling Green, Bowling Green State University, 1984.

there must be some reasonable basis for accommodating radical difference, that radical difference need not ineluctably lead to conflict, that the conversation ought not to stop. And indeed, at least to this point I agree. Nevertheless, my suspicion is that we will not find the solution at the level of discussion about reasonableness. At this level everything remains contentious and a longer and harder road needs to be pursued.

So what if it turns out in the maelstrom of competing views about what is rational it turns out that it is something less susceptible to modern accounts of rationality that wins the day and keeps the conversation flowing. Feelings and emotions such as those we have when we affectively participate in stories and narratives I suspect are often enough more important than reason and indeed often enough reason follows in their wake. It is important to make it very clear here that I am not in any way advocating a wholesale rejection of rationality. I am making two interrelated points 1) that in situations of stark philosophical disagreement Lewis's idea that all is opinion closes off the possibility of discussion, and this need not occur, and 2) that in cases of stark philosophical disagreement appeals to considerations based upon conflicting accounts of rationality offer no way forward. Indeed, the argument I will presently put forward will have the conclusion that emotions and feelings are constitutive elements in what counts as reasonable and that without a thorough exploration of the existential grounds for beliefs, together with a *paideia* of desire, no possibility of agreement is achievable. However, while I will not pursue these latter points in detail I want to reiterate the key idea that this paper is offering a method to continue conversation.

This is the position, I believe, that Plato adopts at least in the *Gorgias*.¹⁵ The theme of the *Gorgias* is that of existential and not merely intellectual communication and the theme is developed within the context of war and battle (*polemou kai maches*) presaged by the opening line of the dialogue. Socrates sets himself up against what he conceives of as the corrupt and decadent state of Athenian society – the battle to be waged is over the soul of the youth.¹⁶ Gorgias, the Sophist and teacher of rhetoric will bring his formidable skills of oratory to the service of *Realpolitik*, while Socrates will point to the fundamental aspects of human connectedness which unite both individuals and communities. Gorgias will threaten violence, Socrates will seek to persuade by attempting to touch the existential core of his opponents and to keep conversation alive by opening up to the vista of the *pathemata*.

It is Socrates who introduces the fundamental question when he suggests to Chaerophon that he should ask of Gorgias 'Who he is?' (447d). As Voegelin so eloquently puts it this question cuts "...through the network of opinions, social ideas and ideologies. It is the question that appeals to the nobility of the soul." It is a question that ultimately reveals a more sympathetic picture of Gorgias because despite his clever words Gorgias clearly feels uncomfortable that the "unscrupulous and vulgar"¹⁷ Polus is the direct product of his sophistical education.¹⁸ The crucial

¹⁵ In what follows I am deeply indebted to the reading of the *Gorgias* presented by E. Voegelin, *Order and History*, Vol. III, Louisiana State University Press, Baton Rouge, 1957.

¹⁶ See Voegelin, op. cit., p. 24.

¹⁷ Voegelin, op. cit., p. 25.

outcome of the dialectical sparring between Polus and Socrates occurs when Polus is forced to the conclusion that a person who does evil acts contrary to his own interests and will. On the basis of this admission Polus's espousal of the virtues of the tyrant is proven to indicate the powerlessness of the tyrant. At this point Socrates presents the Platonic version of the Sermon on the Mount – doing injustice is worse than suffering injustice and doing injustice without undergoing restorative punishment is worse again (*Gorgias* 479d-e). Polus however is deeply reluctant to accept the conclusions of the dialectical sparring, as Voegelin points out:

Polus is forced into admission, but the admission is sulky. He cannot deny that the conclusions follow from the premises, but the results are absurd (*atopa*) (480e).

He is embarrassed, like Gorgias, but with a difference. For Gorgias still has some sense of decency; he is aware of the existential conflict underlying the intellectual clash, and his conscience worries him. Polus is too hardened to be worried by a conscience; he is intellectually beaten, but his defeat cannot touch off a spark of decency in him.... The violent reaction comes from the activist, from Callicles, the enlightened politician.¹⁹

The key to understanding the depth of the problem adumbrated by Plato is that intellectual agreement does not bring in its wake existential understanding. The breaches in communication run far too deep. When Callicles threatens violence against Socrates (a threat that historically becomes realised since Callicles is one of the politicians who is involved in the prosecution of Socrates ultimately leading to the death penalty) the complete rupture of dialogue has been effected. The reasoned positions are upheld by commitments that go deeper than what can be understood to be rationally justifiable. Tragedy and violence are the consequences. It is at this point under the threat of violence that Socrates opens the possibility of moving beyond the intellectual positions and rebuilding the bonds of communication. Plato does this through Socrates's elaboration of the notion of the *pathemata*.²⁰

Pathos is what men have in common, however variable it may be in its aspects and intensities. Pathos designates a passive experience, not an action; it is what happens to man, what he suffers, what befalls him fatefully and what touches him in his existential core – as for instance the experiences of *Eros* (481c-d). In their exposure to pathos all men are equal, though they may differ widely in the manner in which they come to grips with it and build the experience into their lives.... The community of pathos is the basis of communication. Behind the hardened, intellectually supported attitudes which separate men, lie the *pathemata* which bind them together. However false and grotesque the intellectual position may be, the pathos at the core has the truth of an immediate experience. If one can penetrate to this core and reawaken in a man the awareness of his *conditio humana*, communication in the existential sense becomes possible.²¹

¹⁸ In what follows I assume a familiarity with Plato's *Gorgias*. It is not my intention to provide here a reading of the *Gorgias* but to present the denouement of Plato's characterization of the problems of incommensurable beliefs and discourse in order to bring out his "solution" to the problems.

¹⁹ Voegelin, op. cit., p. 28.

²⁰ *Pathemata* is the plural form of the singular *pathos*. I explore the meanings below.

²¹ This is Voegelin's beautifully prosaic gloss on the Platonic appeal op. cit., p. 29-30.

There is, of course, no guarantee that the strategy of appealing to the *pathemata* will work. Indeed, Plato with the knowledge of Socrates's trial and death seeks a transcendental judgement of the dead in the *Gorgias*. Nevertheless, the vista of the *pathemata* leaves open further sources for communication and beyond the shrill clamour of rational assertion and counter assertion. In this paper I have attempted to show that there are grounds for deeply held and cherished positions that are not founded on reason, that our rationalisations are often enough reactive to experiences, and that these formative experiences can be so deeply embedded in our psyche and thus constitutive in fundamental ways to our identity that reason in the most fundamental sense is positively debarred from its appropriate role. I have argued that story-telling and appeals to the *pathemata* can rekindle existential communicative bonds and that some strategy of this sort is required if we are to deal seriously with moral and philosophical disagreements and thus to understand and effectively deal with terrorism.

Lying further behind this paper is the beginnings of a sketch of what needs to be taken into account in a theory of rationality. The affective bonds and experiences we undergo are crucial to a theory of rationality so to engage at the intellectual level we need a pedagogy of emotion and most particularly desire. Perhaps the last word should be left to Plato's rehearsal of the issues:

Only if the soul is well-ordered can it be called lawful (*nominos*) (504d); and only if it has the right order (*nomos*) is it capable of entering into communion (*koinonia*) (507e). The pathos is no more than a precondition for community; in order to actualise it, the *Eros* must be oriented towards the Good (*agathon*) and the disturbing passions must be restrained by *Sophrosyne*. If the lusts are unrestrained, man will live the life of a robber (*lestes*). Such a man cannot be the friend of God or other men, for he is incapable of communion, and who is incapable of communion is incapable of friendship (*philia*) (507e). *Philia* is the existential bond among men; and it is the bond between Heaven and Earth. Because *philia* and order pervade everything, the universe is called *kosmos* (order) and not disorder or licence (*akosmia*, *akolasia*) (508a).



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