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Angel Time in the Undiscovered Country: The Cultural and Philosophical Context of Contemporary Afterlife Fiction for Young Adults

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Abstract

In recent years, fiction specifically set in or about the afterlife has become a popular, critically acclaimed sub-genre within contemporary speculative fiction for young adults, especially but not only in English-language publishing. These narratives, where the main characters die at the beginning of the story and find themselves in a world beyond death, have evolved within a rich cultural context, including inspirations from folklore, philosophy, mythology, religion, adult literature both classic and contemporary, and contemporary screen-based narratives.

Young adult afterlife fiction depicts 'the undiscovered country', as Shakespeare's Hamlet called it, as a transitional, liminal world. These are not the 'absolute' territories of heaven, or hell, but afterworlds resembling Purgatory and Hades, or similar in-between territories found in traditional beliefs and cultures around the world. Little is fixed, with the instability of territory reflecting the instability of characters' cultural and personal identities in the world of the dead. And a high degree of individuation is also present, amongst which is that in most of these novels God is absent, which may reflect the beliefs of contemporary young adults. Yet while young adult afterlife novels avoid overt religious messages, they do not shy away from challenging explorations of life and death.

In this paper, the author, an established novelist for young adults, as well as a PHD student in Creative Practice whose doctoral work includes the first substantial analysis of young adult afterlife fiction, profiles the intriguing cultural and philosophical questions raised by this fascinating literary sub-genre.

Keywords: literature, afterlife concepts, young adult fiction, Purgatory, cultural diversity

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Introduction

In recent years, fiction specifically set in or about the afterlife has become a popular, critically acclaimed sub-genre within contemporary fiction for young adults, especially but not only in English-language publishing. In afterlife fiction, the dead are not a danger to the living world, unlike in related sub-genres such as ghost, vampire or zombie fiction; the afterlife is the major, not a minor, theme; characters are either dead or in a state between life and death, such as a coma; narratives begin with death, not end in it; and character development is centred around the struggle to reconcile pre-death identities with afterlife transformations in an alien world, the world beyond death. These narratives have evolved within a rich cultural context, including inspirations from folklore, anthropology, philosophy, mythology, religion, adult literature both classic and contemporary, and contemporary screen-based narratives.

An important thing to note about young adult afterlife fiction is its emphasis on liminality, including in narrative aspects such as setting, character and inspiration. The concept of liminality, first used to denote the in-between state of participants in traditional rites of passage and initiations, proposes, as anthropologist Victor Turner noted, that the person undergoing the subject of passage ritual is, 'in the liminal period, structurally, if not physically, invisible' (Turner, 1967). What is meant is that, in this period, they have no social or even personal status. Nothing about them is fixed and they are prone to transformation of an unpredictable kind. As another, more recent writer, Dag Øistein Endsjø, described it, it's not just aspects such as gender, age and hierarchy that may be reversed or negated in the liminal state, but even more basic opposites such as human versus god, human versus animal, and the living versus the dead. He goes on to equate the liminal state of rites of passage with the journeys into the afterworld of Ancient Greek mythical heroes such as Herakles and Odysseus, who venture into the liminal territory of Hades with a specific purpose (Endsjø, 2000).

This concept of liminality, which crosses and recrosses so many boundaries, can usefully be extended to illuminate young adult afterlife fiction, where characters are not only structurally but also physically invisible, at least in terms of the living. And in this paper, based on some of the research for the PHD in Creative Practice which I am currently undertaking, I explore how liminality as expressed in both traditional and contemporary philosophical and cultural questions and explorations, has shaped and informed several contemporary novels within this most intriguing and unusual branch of young adult fiction. The fiction surveyed is, variously, from the US, UK, Australia, New Zealand, Canada and France.

Souls in Purgatory

In Rome, not far from the Tiber, there is a modest church which has acquired a certain reputation amongst an eclectic global public, attracting not only the devout but also collectors of the curious and amateurs of the Gothic and macabre, for housed within its walls is a tiny museum unique in concept and theme. The *Museo delle anime del Purgatorio*, or Museum of the Souls of Purgatory, contains, within its one glass case, a display of items supposedly marked by the actual handprints of the dead reaching across to the living from Purgatory, in a collection assembled from locations all over

Europe by a priest in the late nineteenth century. Books, clothes, letters, the top of a small wooden table: each item features finger- and hand-prints burnt into it. Each object has a narrative of provenance attached to it: stories which despite their pious repetitiveness are expressive of the fear and hope represented by Purgatory, that ambiguous threshold place which is neither Heaven nor Hell, and where the dead still have a form of agency.

In Catholic doctrine a person's ultimate fate after death is still undetermined if they are thought to be in Purgatory. This belief, which is ancient but first formally proclaimed as doctrine in 1438, holds that through serious ordeals of suffering, as well as the prayers of living relatives, departed souls can embark on a quest to redeem their sins and reach Heaven at last. In the Middle Ages, this was also supplemented by the now-extinct practice of indulgences, where a person could buy themselves years off an assumed purgatorial sentence. The existence of Purgatory was denied by Protestant reformers, but it continues as a current doctrine of the Catholic Church. However, as an actual place, it does not figure much in contemporary Catholic belief. Paradoxically, it is that changing cultural context which may have served to make the Museum more appealing to non-traditional visitors. With its apparently unfashionable insistence on the material proof of Purgatory, represented by those uncanny scorch marks, this little museum, which is neither condoned nor condemned by the Catholic Church, but rather operates under a discreet veil of non-committal silence, exists in a liminal space and time that places it between the still-potent world of the past and that of the still-evolving present where religiously unorthodox spiritualism is a growing trend.

The grey territory of Purgatory, positioned between the white of Heaven and the black of Hell, can be portrayed in many different shades of ambiguity. Its equivalents in non-Christian cultures offer similar ambiguity and flexibility. For instance, in the Buddhist Bardo, a similarly liminal space, souls also have the opportunity to continue to shape their own destiny through transformation, but are also subject to many dangers. And in the Chinese version, families can also help to buy their dead relatives' passage from the in-between territories towards the Courts of Judgement and final bliss in the heavenly realms. These territories are strikingly evoked in Yangsze Choo's powerful novel, *The Ghost Bride* (2013), which takes up the notion of afterlife marriages—marriages between a living person and a dead one—which emerged within traditional Chinese culture in the past, as described by scholar Ping Yao.

Within an evolving, eclectic contemporary cultural context of imaginative explorations of afterlife, whether book or screen-based, creators may reinvent such powerful concepts in ways which blend the traditional and the innovative without encroaching on contested sacred space. In her seminal work on adult afterlife fiction, *Afterlife and Narrative in Contemporary Fiction*, Alice Bennett identifies this concept of Purgatory as both place and time as having a strong influence on adult afterlife fiction. It is also a potent inspiration for young adult afterlife fiction. This is not because of a religious predisposition. It is for a narrative purpose. As Bennett points out, the liminal nature of purgatorial places has long been recognised as best fitting the purpose of afterlife narratives, because, as Shakespearean scholar Stephen Greenblatt puts it, 'In Purgatory the dead continue to exist in time.' (Greenblatt, 2001, p.37)

That time is not mortal time but neither is it eternity: suspended between the two, it can usefully be described as the time of the ‘aevum’ or the world of the angels, a notion first devised by 13th-century theologian and philosopher St Thomas Aquinas. It is not where God exists, or where mortals live; but rather the space and time occupied by the in-between, angels, fairies, spirits of various kinds, mythological figures and ghosts. Applied as a literary term in Frank Kermode’s influential book on apocalyptic fiction, *The Sense of an Ending*, (1967) ‘angel time’ also becomes a striking metaphor for how time passes in fiction. This concept of ‘angel time’ is highly relevant to afterlife narratives. For unlike the alien but fixed eternal points of Heaven and Hell, and also unlike the too-familiar terrains of mortal Earth, this ambiguous, in-between world, half-familiar, half-not, where time passes differently and where space may mutate and transform, allows for narrative risks and fantastical invention. This was already recognised by literalist Puritans in Shakespeare’s time, who, as Greenblatt reports, were against the theological concept of Purgatory because they distrusted its appeal to the fantastical narrative imagination. Ironically, it is precisely that aspect of Purgatory, rather than its theology, which has made it so appealing as an inspiration to contemporary authors of afterlife fiction, whether book or screen based. This liminal setting makes a great locus for adventure, journeys and the quest. But it is more than that. Since Dante at least, writers have used the concept of Purgatory as a creative metaphor for the human condition.

However, though purgatorial places, and to a lesser extent, Hades, in Ancient Greek myth the bleak home of the unworthy dead, are central as inspirations in afterlife fiction, they function not explicitly, but as subtext for setting and mood. Suffering and misery, which are always a feature of religious purgatorial narratives, are certainly present in afterlife fiction, but they are not the main focus. Similarly, though terrifying dangers and creatures exist in these afterworlds and the overcoming of them is part of the proving ground for the characters, they are generally not of the same kind as found in traditional depictions of purgatorial afterworlds. The only piece of contemporary young adult fiction I have read which directly, and deliberately, references an older Western theological view, is Margo Lanagan’s short story, *Under Hell, Over Heaven* (2006), an evocation of the ‘guide’ trope in which four emotionless teenagers take souls to their respective destinations of Heaven and Hell, traversing the inhospitable territory of the ‘Outer’ as Purgatory is called in this story, while Laura Whitcomb’s novel *A Certain Slant of Light* (2005) is centred around a ghost escaping a frightening in-between metaphysical space by taking over living human ‘hosts’.

However, some of the novels are not set in a purgatorially-inspired afterworld. These include Karen Healey’s *When We Wake* (2013), when the afterlife turns out to actually be a terrifying version of the future; Jane Abbott’s *Elegy* (2016) where the living world is really the afterlife for the main characters who are reincarnated Ancient Greek figures; Gabrielle Zevin’s *Elsewhere* (2007), where the afterworld is a sunny suburban holding place on the way to rebirth; and Kinga Wyrzykowska’s *Memor: le monde d’après* (2015). In this novel, the afterlife is complete, comprising several planets. Not only is there no ‘in between’ purgatorial place, there are also no extremes, no heaven and no hell. This is also the case in an anomalous precursor to the contemporary novels, Astrid Lindgren’s *The Brothers Lionheart* (1973). Nangiyala, the afterworld of Lindgren’s novel, is a place of ‘camp-fires and sagas’, somewhat reminiscent of Narnia, cosily familiar, yet full of possibilities for adventure—with not a trace of Purgatory or Hades in sight.

An afterlife without God

The traditional liminality of purgatorial places is a central inspiration in the settings and atmosphere of the worlds of young adult afterlife fiction. But with one exception, God is either completely absent, or else only glancingly mentioned as being in another, more distant realm of afterlife. It is important to note of course that Purgatory and its equivalents inhabit a much more ambiguous space in traditional religious belief worldwide than that allocated to the diverse manifestations of Heaven and Hell, which are closely tied to the presence of gods and devils. Just as in Ancient Greek myth the gods are absent from Hades, so the Christian Purgatory is notable for the absence or at least the invisibility of God to the souls there, adding to their ordeal. Similarly, in the Daoist/Buddhist afterlife, heavenly beings are absent from the in-between territories where the dead must wander and earn their release before being able to go further. This traditional absence of supreme sacred beings from liminal afterlife territories means that these territories may be less firmly tied to notions of the sacred per se and thus may be seen as more approachable by writers. However, it is still notable that with one exception, Lynnette Lounsbury's *Afterworld* (2014), and unlike in religious and classical narratives, the young adult afterlife fiction examined in this study does not contain overt references to gods or indeed devil figures and their place in the meaning of characters' ordeal. Lounsbury's novel has both God and Devil figures — known as the Awe and Deora respectively — and they both manifest as female, but though they exist and the main character Dom meets each of them, they are not prime actors in the narrative.

This notion of an afterworld without the specific presence of God is intriguing in light of recent research about young people's afterlife beliefs in the West. In a recent study, based on an extensive survey of young people from varied religious and secular backgrounds, Australian sociologist Andrew Singleton reported that more young Australians believe in the afterlife than believe in God; and that only a small minority espouse a religiously orthodox view of it, with most having a personal, self-authenticated vision of the afterlife (Singleton, 2012). A survey Singleton conducted four years later amongst Australian adults over thirty reflected broadly the same trends (Singleton 2016). A similar result was reported by European researchers (Pereira, Faica and de Sa-Saraiva, 2012), while in the US Lynn Schofield Clark observed that American teenagers' spiritual beliefs, except among traditionalists, were eclectic, highly individuated, and often contradictory. And in her recent PHD thesis, Australian literary scholar Dale Kathryn Lowe suggests that it is a growing post-secularist spirituality in the West which drives this interest: a spirituality no longer tethered to orthodox religious belief but which also rejects the completely secular. Though Lowe does not mention any of the novels I have been studying, she looks at the afterlife theme in several contemporary Australian novels which have it as a minor theme, and makes the interesting point that in these novels, there is 'an absence of moral judgement in the traditional religious form of heaven, hell or purgatory' (Lowe, 2016, p.174).

But although it could be claimed that the absence of God in fictional afterworlds reflects the transforming spiritual context of contemporary Western culture, it could also simply be explained by a reticence on the part of authors to encroach on sacred ground, as well as a desire not to set up pre-conceptions or assumptions in readers' minds. It may also be part of what Alice Bennett describes as an ongoing dialogue

between an anthropocentric and a theocentric view of the afterlife, which has been going on since ancient times, that is, a conflict between how theologians and mass culture regards it. And certainly the absence of God does not mean an absence of religious subtext. In Laura Whitcomb's *The Fetch* (2009), for instance, the eponymous 'fetch' or escorting guardian, a young ghost named Calder who exists in a space overseen by guardian angels, breaks all the rules by re-entering the earthly world at the time of the Russian Revolution. He does so in an attempt to change history and reunite the lost souls of two imperial Romanov children, Alexei and Anastasia, with the rest of their family in Heaven. Inspired by an inventive interpretation of Christian beliefs, including the Resurrection, the novel also features a glimpse of Heaven in an exploration of love crossing all barriers. However, though the notion of redemption of sins or mistakes through a purgatorial ordeal is certainly an important underlying thread in many of the novels, few of them approach the issue directly, with one exception being Richard Scrimger's *Me and Death* (2010). In Scrimger's narrative, which blends old-fashioned moralism and postmodern irony, Jim, a fourteen year old wannabe gangster, bully, and self-confessed 'piece of crap' is run over by a car and emerges into an afterworld peopled by Mourners, Grave Walkers, and Slayers—but no God figure. Here, he must negotiate many dangers in an attempt to find a path to redemption which will give him a second chance on Earth. In contrast, though there is a strong redemption motif in Neal Shusterman's powerful *Skinjacker* trilogy, it is interpreted in secular, not religious or moralistic terms. Young adult afterlife novels may avoid overt religious or spiritual messages but they do not shy away from confronting explorations of life and death.

Altered and diverse

Liminality, and how this altered, ambiguous in-between state brings about transformation, as well as what that transformation means to a previous sense of psychological integrity and existential identity, is experienced by the characters in a place which could be seen as the ultimate in non-material space. Afterlife landscapes exhibit many strange, treacherous qualities: they are never what they seem, and are inhabited or animated by metaphysical entities, such as demons, angels, gods, or other supernatural beings. They are spaces inspired by mythological and religious imagination, as Alice Bennett points out:

Afterlife fiction makes repeated use of readers' recollection of similar worlds: worlds in which the physical laws of time and space are abandoned, where there is a causal or karmic logic to punishment and reward, where certain specific and familiar architectures and landscapes—rivers, plains, fields, camps, schools, hotels, cities—appear again and again (Bennett, p.177).

What Bennett is articulating here is the way in which these afterworlds may resonate with readers in unexpected ways, from previous reading, from cultural and religious knowledge, and lived experience of real places. Culturally speaking, afterlife landscapes may echo not only traditional images of liminal places found in religious belief, but also from folk culture, specifically those pertaining to fairy belief. As Katherine Langrish points out:

You cannot rescue someone from heaven or hell, but tantalisingly, the dead in fairyland may not be quite gone, only stolen away into some other dimension,

some fairy realm of suspended half-existence, and perhaps they can be brought back (Langrish, 2016).

Furthermore, I would argue that they are also inspired by elements to be found in that liminal territory we all know: the world of dreams. In dreams, time passes differently, identities are confused, things, people and animals shape-shift, landscapes, whether natural or built, rapidly change, events happen without explanation, and the prevailing atmosphere may shift in an instant from cosy to terrifying, sad to grotesque. The worlds conjured in the afterlife fictions examined here share many of these characteristics, with disorientation of both reader and character an intrinsic element, though overlaid with a coherent narrative structure not usually found in dreams.

Just as the settings of afterlife fiction illustrate issues of difference, so do elements of characterisation, the most crucial being cultural diversity. It is striking how cultural diversity, which has sometimes been perceived as absent or minimal in much contemporary English-language young adult fiction, is at the very heart of narrative process in afterlife fiction for young people. Not only is there a multiplicity of cultural influences in themes and settings, but central and secondary characters come from a wide range of ethnic, cultural and historical origins, created by authors who are often themselves of culturally diverse backgrounds. In the afterlife as depicted in young adult afterlife fiction, not only is cultural diversity the inescapable norm, but the fact that no one cultural tradition dominates means that hybridity of a particularly unpredictable nature becomes a highly destabilising element that severely tests and challenges characters, particularly those who have come from culturally stable backgrounds.

In Lounsbury's *Afterworld*, for instance, it is in fact the non-acceptance of diversity, the assumption of cultural knowledge, which leads to problems for new arrivals. There is an episode early on in the novel which underlines this. The main character Dom and another new arrival to the afterworld, a religious minister in his early thirties named Robert, are being given information about the new reality in which they find themselves. Robert reacts with bewildered horror, protesting that the afterlife can't be what it is, culturally and religiously diverse, and he is told by their guide:

‘You have known exactly what you believe and what you have been taught, and you are right that what you believe in life creates what happens to you after your death. But you have not understood that you are not the only one on Earth’ (Lounsbury, p.65).

‘You are not the only one on earth’. That simple yet potent phrase encapsulates exactly what is behind the cultural diversity—and destabilisation-- that is so integral to afterlife fiction for young people. Death cuts these characters from all they took for granted, including their personal and cultural identities: and even if they come back from the afterlife, they will be changed forever as all their assumptions and expectations have been challenged.

Lazarus walking: the return of the dead on screen

The rise of contemporary young adult afterlife fiction has occurred against a context of great creative interest in the afterlife theme in screen-based narratives, especially

TV series. There has also been the occasional feature film made around the theme, such as *Flatliners* (US, 1990; remake released 2017) in which a group of five medical students attempt to investigate the afterlife by inducing near-death experiences; the 1999 American film *Purgatory*, an unusual if uneven blend of the traditional Western and afterlife narrative; and the Japanese film *Yomigaeri* (2002) in which an investigator looks into the sudden re-appearance of people long dead. The most recent of these is *The Discovery* (US, 2017) which revolves around the idea of a scientist discovering proof of the afterlife: a discovery which leads both to mass suicides and a growing cult.

However, it is in TV series that the most complete and complex screen-based explorations of the afterlife theme have occurred. The earliest and most prominent of these was the pop culture phenomenon, *Lost*, which premiered in 2004 and ended in 2010, but more recent ones have included *Les Revenants* (France 2012; *The Returned* in English, also remade in the US in 2015), *The Living and The Dead* (UK, 2016), *Resurrection* (US, 2014), *Glitch* (Australia, 2015) and *The OA* (US, 2016). In most, aside from *Lost*, the return from the dead is a central focus, with the living world impacted by the sudden eruption of the afterlife into this one. The ‘returned’ in these narratives are not ghosts, vampires or zombies; after years dead, they have suddenly and inexplicably found themselves back in the world of the living. They are physically normal, and at the same physical age as they were when they died.

What could be called the Lazarus trope, after the episode in the Gospel of John where Jesus brings the four-day-dead Lazarus of Bethany back to life, depicts an archetypally liminal figure, who could be said to inhabit an ambiguous space between life and death. The Lazarus trope has been a minor theme in literature in the past, including works by Alfred Tennyson, Luigi Pirandello, Robert Browning and Graham Greene. Much earlier, the ‘revenant’, or ‘returned one’, as opposed to the ghost, had appeared in stories and anecdotes in the Middle Ages, especially in Northern and Eastern Europe, as described by Nancy Mandeville Caciola in her paper, *Revenants, Resurrection and Burnt Sacrifice* (2014), where she profiles the eleventh-century Saxon bishop and author, Thietmar of Merseburg, who recounted several of these stories in his major work, *Chronicon*. Caciola powerfully depicts the contradictions inherent in Thietmar attempting to bring these ambiguous stories of revenants within a conventional Christian interpretation of Christ’s resurrection, pointing out that these stories occurred in the context of his society, ‘a pluralistic, frontier context that intermingled different cultural traditions, ethnicities, and religions’ where tales of the returned dead carried a freight of animistic fear as much as pious Christian hope. These stories, she observes, are ‘rife with internal contradictions that hold a mirror up to the tensions, the cultural pluralism, and the ongoing transformations of his time and place’ (Caciola 2014, p. 311).

Although the revenant or Lazarus trope’s reinvention as a growing trend in screen narrative is largely disconnected from a religious meaning (though it is not entirely absent), the television series which use it certainly could be said to echo Caciola’s observations in a contemporary sense. They often continue some of the motifs found in earlier works, such as the disorientation of the Lazarus figures returned to life, the major ramifications for their families and communities, and the dichotomy of fear and hope presented by these ‘returned’. *Glitch*, *The Returned*, *Resurrection*, and to some extent *The OA* are all set around the idea of the returned becoming ‘inconvenient’—

alien even sometimes to their own families, disturbing patterns of life and exposing old secrets while *The Living and the Dead* explores not only the borders of life and death, but also notions of time and the multiverse. Meanwhile *Lost*, with its characters stranded on a mysterious island, clearly alludes to a purgatorial in-between place, where old sins may be redeemed and second chances given. *Lost*'s producer Damon Lindelof made this explicit in an interview reproduced in Greg Garrett's *Entertaining Judgement: The Afterlife in Popular Imagination* (2015). Lindelof observed that the setting of Dante's *Divine Comedy* was a major influence in the creation of the show's own world, saying that 'this idea of purgatory was very much in the DNA of the show from the word Go' (Garrett, 2015, p.157).

All of these series, popular both with adults and young adults, are distinguished by multi-stranded narratives, thought-provoking ideas, complex plots, unexpected twists, sharply realised characters and closely-depicted settings, against an unsettling background of certainties upended forever: descriptions which can be equally applied to young adult afterlife fiction. There are differences of course between these screen narratives and the novels: in the TV series, aside from *Lost*, there are no adventures in the world beyond death, unlike in the young adult novels. Instead the Lazarus-themed series focus on an eruption of afterlife into the living world, brought about by some disturbance in time or space. And whilst none of the novels examined in this study feature an overt Lazarus theme like the screen narratives, several are centred around what might be called quasi-Lazarus figures: characters who fall into near-death in order to journey into the afterlife for one reason or the other: this includes *Afterworld*, *Memor*, and *The Ghost Bride*. Meanwhile, *A Certain Slant of Light* also features a return from the dead, when two ghosts take over living bodies.

Conclusion: creating *The Ghost Squad*

Finally, I would like to briefly touch upon my own young adult afterlife novel, *The Ghost Squad*, which is the creative product of my PHD, as opposed to the analytical product represented by my exegesis. *The Ghost Squad* fits broadly into the sub-genre of afterlife fiction, including an emphasis on liminality, whilst departing in several significant ways. A hybrid narrative blending the accessible texture of quasi-mimetic realism with the disorienting atmosphere of speculative fiction, it seeks to achieve further generic hybridity by mixing tropes from detective fiction and from ghost stories. Most importantly, in *The Ghost Squad*, unlike in all the other novels, the main characters are neither dead nor in a death-like coma, but firmly positioned in the living, waking and (almost) normal world. The adventures of the main characters, Polly and Swan, are not centred around a journey into the territories of the afterlife per se; rather, and perhaps even more disturbingly, it is the afterlife which has intruded into this life, through the government's secret experimental research centres, known as the Post-Life Entity Index Facilities, or PLEIF for short, which categorise people according to their afterlife markers. In metaphorical terms, however, Polly and Swan, cut off from their known worlds, have to enter an afterlife every bit as destabilisingly liminal as those depicted in other such novels. Having to leave all assumptions behind, they must learn to navigate a treacherous world where nothing is as it seems and everything can change in an instant. For Kel, meanwhile, the enigmatic child escapee from a pleif who is protected by Polly and Swan, the afterlife is a constantly hovering nightmare of inexplicable memory flashes, while rumours of sinister experiments on people who carry the 'rem' marker (the re-embodied, or

reincarnated) and ‘dems’ (the disembodied, or ghosts) add to the oppressive atmosphere of a world where the afterlife is no longer just beyond the threshold of death, but present in the fabric of life itself. Other points of difference developed later, as the novel was progressing, against a background of immersion in afterlife narratives. The Lazarus motif, which does not appear in the majority of the novels, but is a central theme in most of the screen narratives, provides for a crucial twist in the denouement of *The Ghost Squad*, and a pointer to an even greater future shift in the evolution of that fictional world. This was a narrative choice inspired both by the screen narratives and *Tai Whetuki/House of Death Redux*, an extraordinary video art installation by contemporary New Zealand artist Lisa Reihana, which I viewed in Auckland, New Zealand in 2016. And it was in part the almost complete absence of overt religious reference in most of the young adult afterlife novels I’d read which challenged me to approach this differently in *The Ghost Squad*, though it is still far from being a major narrative concern. But just as the other novelists’ narrative choices rested on the exigencies of their individual fictional worlds, where religious exploration might have seemed superfluous, my creative decisions were driven principally by the nature of my novel’s fictional world: a world that unlike the afterlife doesn’t seem so different to ours, yet which in reality is being radically transformed by the ramifications of what has been discovered. There are no definitive answers, only more questions: but without any reference to the religious impact of such a shattering revelation on human culture and society, the world of *The Ghost Squad* would have been incomplete.

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The Blank Moral Frameworks for the New-Media Journalism Landscape

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Abstract

This article aimed to study and compare the shifting Media age, to the online media, with the traditional media age in the terms of moral and ethical framework which once was written to control how traditional journalists work. The qualitative methodology, content analysis, was employed for conducting the research. The research revealed that in the traditional media age, the moral and ethical framework of the field of journalism was clearly written. The role of “Journalist” was qualified, certified, and guaranteed to do the work with some controls. Not everyone could join the journalism field. Thailand’s National Press Council has been the organization who in charge. But when the communication field has shift to the online, there is no boundary for anyone who would like to be the online citizen - journalists. People continue posting on social media without concerning for human right, respect, or even fact. Many dramatized news become more popular with the number of likes and shares. Since the journalist on online media need to work fast to compete with each other to be the “Agenda Setter”, the faster the information flow, the less of quality showed. However, there has been no any official moral and ethical framework to control the quality for new-media journalism landscape yet. The suggestion found from this paper is to find the proper way to determine the moral framework for online media and social network in order to control and maintain the quality of online journalism as well.

Keywords: Moral, Ethics, New Media, Agenda Setting, Social Network

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According to the functionalism, the theory that compares all the parts of society to the human's body which every part and organ has its own function in different ways, but still coordinate each other. As the society, each society has many organizations work together in the cooperative, creative, presentative, and ideology productive ways in order to make the society move forward. Mass media is considered as one component in the society as well, which has the main function to communicate, coordinate every part of society together. Moreover, there are more functions of the mass media in the society too.

Roles and Ethic of Traditional Mass Media in Society

Dominick (1999) has stated the macro-analytic functions of mass media in to 5 categories as followed;

- 1) Surveillance – the informative function which allows society to know the information and data. Mass media always make the awareness to the society about the situations happening around the society area.
- 2) Interpretation – the interpretative and value-giving regarding some situations. Mass media always insert their own values, judgements, or their attitudes to the information in both verbal and nonverbal ways.
- 3) Linkage – the connecting function which can connect all the parts in society together. Mass media always connect and can make some campaigns to the society which can provide to some actions; fund raising, investments.... But, the disadvantage to this function is this may include the anti-social people in to some actions or campaigns.
- 4) Transmission of Values – the socialization function of the organization. Mass media always transmit some knowledge or value from generation to generation, or from place to place. So, the new generation can still be acknowledged the history, culture, or tradition.
- 5) Entertainment – the entertaining function which the media can provide the entertaining programs to the society. Mass media can provide the media for serving people's emotions; dramatic, amused, or mysterious.

For all, these are mentioned to be the macro-analytic function of mass media to the society. Donohue, Tichenor, and Olien (no date) stated the relationship between the mass media and society, the mass media organizations act as the small systems which can interpenetrate into any else organizations; political science, science, economics, etc. Then, mass media transmit the information among those organizations and take control of the social system. Donohue, Tichenor, and Olien (no date) proposed the concept of social control from mass media as followed;

- 1) If the grand system contains little complex or difference, mass media will determine the boundary of informative communication.
- 2) If the grand system contains more complex, difference, or more pluralistic value, mass media will control the feedback along with communicating news and information.
- 3) When there is the increasing of the information form mass media in the society, the higher socioeconomic status people will seek and expose

themselves to the media more than the lower socioeconomic status people. The knowledge gap will be wider continually.

As the concept showed, further than the functions the mass media provide to the society, mass media take control the social system as well in both feedback and the communication controls. To say, more than the surveillance, interpretation, linkage, socialization, and entertainment, mass media take the control on the information they want to make the awareness in the society too, in which mass media can set the agenda in the society, or the agenda – setting function.

In terms of news and information presentation, the agenda setting function once was coined to the theory, agenda setting theory. First, the agenda setting was established in the journalism period, in 1920 by Walter Lippmann. In 1968, the concept was brought up again, by McComb and Shaw, for the explanation about how mass media can effect to people's lives. According to the theory, since the people are normally not directly involved in every situation (the situations may be too large, too complex to understand), the mass media always set or present to the society with some selective angles of the situations and set as the social agenda for all society can have the same awareness. Sometimes, the mass media set the news or situation to be the most importance by printed in the largest area of the newspaper front page or consistently and frequently presenting on television which can make the awareness to all people in the society to receive how important the information is, comparing to the others. Sometimes mass media try to emphasize some parts of the situation which allows the audiences to be reminded about the situation (priming), yet mass media frame the topics the audiences will have to understand in one time (framing) (Baran and Davis, 2012).

The agenda – setting theory takes place every day in our communicative lives. When the technology has come to be a part of the communication, it turns to be the digital communication. Mark Poster (Littlejohn and Foss, 2008) mentioned about the new media theory: since 1990, world has reached to the Media Age 2 (new media) which has many differences to the Media Age 1 before that time (traditional media) as followed;

- 1) In media age 1, all mass communication were centralized, controlled by formal organizations or governments. Those organizations sifted and selected the information for the society they were in, then transmit to the people. Later on, the mass communication in media age 2 are decentralized. All people can connect to each other without the center control. The emergence of internet plays in the important roles that people can select the information themselves.
- 2) In media age 1, the capital investment was the significance factor to the mass communication systems. Entrepreneurs needed to invest large amount of capital money for the technology employment to transmit the signal to the receivers. On contrast, the media age 2, whenever individuals can connect to the internet, they can immediately communicate to the mass. Thus, the mass communication in media age 2 do not have to

depend on only organizational form. People only need the online channel rather than on-air.

Since people now reach the media age 2, one property of the internet communication is the speed of connection. The online media which any individual can connect to the world as both the senders and the receivers, makes people's communication more decentralized. Everywhere – connection is now the new norm of communication. The shift from the centralized traditional media to the fast connection to the world, the agenda setting in the society is changed too. By using the internet, media themselves can go with more speed in agenda setting, surveillance, interpretation, socialization, or entertainment. Meanwhile, the receivers go with the same speed exposing into the information via all mobile electronics devices.

With this reason, online media are playing in more important roles, dramatically in speed for agenda setting and also the reaching from the audiences. Macnamara (2014) has concluded in the research, *The media for agenda setting: Mass media and/or Online social media?*, that information and news nowadays could be produced from anyone anywhere anytime. There were some contradictions, contrasts, or correlations among those information. The agenda setters constructed the content from people's information, then people would distribute those information around. The difference between the mass media agenda setter and the audience agenda setter depends on various factors. The high impact information (political crisis, natural disaster, the relationship between governments...) are mainly always set by the traditional mass media. When the information which relate to the people lives directly (homeless people, accident, riot...) are mainly constructed by the online social media.

When the media landscape has changed, many journalism or news publishers need to adapt their business into the competitive model which is both off and online channels. Speed and the area of news spreading in the shortest period of time come up to be the very first concerns for all journalism organizations. On the other hand, according to the change of media landscape, those new competitive concerns lead the society to be more lack of ethical framework, especially in the online platform.

Ethical framework, once stated for the mass media, was defined as the right on the rules and regulations for each type of mass media. Ethics and morals are the cooperative fellowship in the practical ways as the norms in the society. Ethics and morals are not the law, and no punishments, but the social sanction from the audiences (Itsara Institute, 2009). Both news gathering and reporting have the ethical and moral framework as the following;

1) News objectivity

In news gathering and reporting, the journalists need to present in every relevant parts of the situation, not only one side or one angle of the news. The content in the news need to be neutral, without any bias from the journalists. In term of conflict, journalists need to present the content from both sides equally.

2) *Human's right and privacy*

Sometimes, in the news with violence (murder, rape, accident with numbers of the lost lives...) journalists tie some values, feelings, or bias into the situations. Or, some names from the victims or lost lives are mentioned in the news. Moreover, some photographs of the dead victims can have some effects to the audiences, both the normal audiences and the relatives of those victims. This is what the journalists have to concern about the human's right. The obvious example was on 17 August 2015, the explosion at Rajaprasong junction, Bangkok, Thailand. Although many lives were passing away, the photos or the videos should not be duplicated, especially online, without the censorship or permissions.

3) *The Anonymity*

In the investigative news, the journalists need to conceal the source person and make to the anonymous. Because the information of the sources may get the sources to the hazardous situation after the news published. In the meantime, if there is too much concealing, the news may not be credibility enough.

4) *State self as the journalists*

Before getting into the interview or any forms of news gathering, the journalists need to provide the self-introduction by stating the name, organization, and the objectives to declare that the information will be used only in the news.

5) *Benefit and conflict concern*

The sources may want to comply the journalists with some cash or items for reporting some information which can be their advantages. Sometimes, the journalists are asked to hide or conceal some truth, or only present the information which are helpful to them. This is what people have arguments on about the moral and ethics in journalism. The solution should be the journalists need to provide their information and contacts on the newspaper, so the readers or audiences can be acknowledged who is responsible for the articles.

6) *Sympathy and closeness*

Some concern which can make the news biased is the closeness or the sympathy between the journalists and the sources. Or, the journalists are asked not to report the news which can cause the bad reputations to the sources. This sympathetic concern can lead the news to be out of focus.

Moreover, the ethical and journalistic academia, Mr. Sathien Pantharangsi, has stated his attitude about the definition of the journalist and mass media; the mass media should act like a quality public canteen which is the great giver to the society (knowledge, information, conscious, and the significance of children – feminine -

handicap people) by not to invade the human's right including not to make the repeatedly sufferings to any individuals or families but give the right to all public audiences. These definitions and concepts consistent with the regulations of journalism (Thailand press council, 1998) which was published in 3 main categories; (1) The morals and ethics of newspaper, (2) The morals and ethics of journalist and (3) The practical regulations of the journalists. From content analysis, all 29 ethical and moral concerns about the field of journalism can be categorized into 6 categories, ordered by the amount of concerns, which are;

- 1) The objectivity of the news
- 2) The concern about the effects to the relevant individuals
- 3) The publicity, not taking any side
- 4) The credibility from the sources
- 5) The immediately correction
- 6) The maintenance of the journalism dignity by not taking the money or items as the gift.

As above, the mass media in the traditional media age, especially the journalism field, has both written and unwritten morals and ethical framework to follow. The common points of all reviewed frameworks are about the objectivity, the effects to the relevant individuals and the no-biased content. Since the media age 1, all mass media are centralized. They are under the organizations who can take control over all the activities; news gathering and reporting. As long as the control happens on mass media business, the morals and ethical framework are still working. But, when the media age 2 has come to the world of mass communication, mass media landscape changes. So does the morals and ethical framework in agenda setting.

Agenda Setting in Media Age 2

When the internet takes control the communication, the morals and ethical framework boundaries are blurred. Many new terms about online journalism emerged. Ward (no date) has stated 2 levels of information about the ethical framework of online journalism, called "Digital Media Ethics", which covers blogging, digital photojournalism, citizen journalism, and social network as the following;

- 1) *Level 1: The differences in ethics and moral from traditional mass media and the online media*

Because not only the mass media organization can work on the internet, but the individual citizen are also able to join. The ethical and moral roadmap of the traditional mass media was aimed to the validity of the information. The proof before news presentation was significance. Gatekeeper function was dominated for mass media. When in the new media era, speed, transparency of the situation, partially presentation, amateur and citizen journalist, and the immediately correction were considered the major properties instead.

2) *Level 2: The differences of the effects*

The results and effects from news presentation can occur in 2 major levels; micro-level (country, community, village...) and the macro-level (international, global). And for the new media, the information can be widespread in macro-level rather than micro-level in short period. They are sent from continent to continent in one click. And the effects could be too large to be responsible.

Moreover, many boundaries of the journalism field are blurred since the coming of the internet as the medium. The morals and ethical framework turn to be too hard to define. Yet, when there is the unidentified boundaries of moral and ethics, the communication ways could be more harmful and sensitive as the following (Ward, no date);

1) *The definition of the "Journalist"*

In the former time, journalists were the people identified and certified by the organizations to collect the data and report the situation by using the mass media. But in the new media era, anyone can be the "online journalist", either the certified journalists or even the amateur journalists who can only connect to the internet. When anyone in the society can be the journalist, the organizational sifting processes are discarded.

2) *The loss of anonymity*

Normally, when the audiences would like to submit the feedback to the organizations, the ombudspersons would read through. And if the feedback was picked up to be reported on the next issue, the name of the feedback giver would be omitted. Compare to the new media, the ombudspersons are not necessary. The read-through process was cut off. Audiences can give their feedback as the comment on the social platform in public. The names, even the fake names, are showed. Because the users can set their own user names and change them, people are not afraid of showing their attitudes and comments. But, the IP address tracking can be done in another process to verify the users.

3) *Speed, Rumors, and Corrections*

Because of the speed of the communication, every news agency needs to be the first organization to spread the news. Internet and social media are the tools that all news organizations use for catching up the trends. The sifting process is hidden in case of the speed and timeliness. Sometimes, news agencies use the information which are flowed on the internet without and sifting or finding further information. And, some rumors was reproduced by the news agencies because of speed demands which can cause the bad effects to the society and lead to the correction in next stage.

4) *Partially / Partisan Journalist*

New media as the internet is the open platform for every user. Audiences choose to present their standing points, including the journalists.

According to this reason, many journalists keep reporting the news from their standing points and attitudes which contradicts to the moral and ethical framework about the non-biased news gathering and reporting. At least the politics, journalists use the online media to expose their opinions and attitudes with less objectivity which sometimes causes the dramatization to the society.

5) *Entrepreneurial journalism*

The sponsorship from the business can support the news agencies. News organizations need to find the investment, capital, and sponsorship. From that point, news agencies need to pay respect to the entrepreneur business by NOT present the negative news or information about them. This leads to the non-objectivity information or content.

6) *Online personal brand building*

Many news agencies want their journalists to build up their own personal branding by using some platform of social media. Facebook, Blog, or Twitter are the way that all journalists can communicate to the world by posting their attitudes toward some situations. Then, numerous likes, shares, and followings happen. Those biased or one-side attitudes from the journalists may contradict to the information from the main news agencies and to the morals and ethical framework also.

7) *Ethics of images*

When the online media emerged, the photojournalism goes online with speed. Smartphone technology can make all snapshots quicker, sharper, and easier. The VDOs go on the same way. Many times people share the images on their account by not recognizing the sources or even the truth. Because there is no centralized sifter anymore, citizen and amateur journalists can take the picture and post in the platform right away. Without concerning the human's right of the person who is in the photo or VDO clip. According to the speed provided by the internet, the censorship may not be done before posting which means the human's right of person is being invaded.

From above, when media landscape is changed, the journalism landscape is changed too. The clear cut and obvious boundaries of morals and ethical frameworks in journalism turn to be unclear and blur. The contradictions of both traditional media and new media about the morals and ethics can be compared as the table below;

The comparison between morals and ethics of journalism field on traditional media and new media

Topic of morals and ethics	Journalism field in traditional media	Journalism field in new media
Information and content of the news	<i>News gathering and reporting must be objective. Journalists have to report every aspect which relates to the situation. All the reporting should be done with no bias or side taking.</i>	<i>Journalists need to build up their own personal brandings. The social network platforms allow them to be free to express their opinion rather than the objectivity. The journalists report more partially information to communicate their standing points to the society.</i>
Journalist	<i>The journalists need to be identified and certified by the organizations or news agencies, according to the written law and regulations.</i>	<i>The journalists can be anyone in the society. Citizen journalists and amateur journalists can post or report any situation on the internet and social media platforms. Both images and texts can be spread into wide area in short timing. And there is no concern about the sifting process and in the traditional media.</i>
Speed and Timing	<i>The work system of the traditional media has many processes, and there are centralized. Before any news submission happens, it takes time to find the credible sources and information.</i>	<i>In social media, information flow much faster and wider. All people in the society can act as the journalists. Someone who provide the information can be the licensed journalist, citizen, or amateur journalist. Including many types of information; textual, VDO, or the live broadcasting, all users can make them happen with no time and no sifting process required. This leads to the human's right invasion problem and so on.</i>

Topic of morals and ethics	Journalism field in traditional media	Journalism field in new media
Anonymity	<i>For some cases, the journalists need to conceal the sources' information, or the related persons'. Because when the news are broadcasted, there could be some harmful situation happen to those people in the news, both physically and mentally.</i>	<i>In new media platforms, because users can generate their user names, they tend to be more encouraged to express their feelings, attitudes, or comments. The anonymity is not necessary anymore. But, in reality, the IP address tracking can be employed to identify who the users are in the society. This means the anonymity does not exist when there is any information posted online.</i>

Moreover, agenda setting in social media has one obvious characteristic. In Thailand, when there is any loss or accident happen, the online media often shows the posts which focus about the lost lives from the situation, including profiles, uncensored images, or any information which can cause the dramatized feeling to the audiences. Not only the audiences cannot understand all situation, but this is also the human's right invasion to the lost persons and their families. It can be further harmful to their families when the news are repeatedly showed up, which contradicts to the morals and ethical framework for journalism field.

Conclusion and Recommendations

There has been the large shifting from the media age 1 and media age 2. Not only the communication way changes, the morals and ethics change as well. The agenda setting process in traditional journalism has many processes to make sure that all information will be true, although this takes time. Whereas in the new media era, the information sifting and those centralized processes have been already cut off. The information widespread can be done rapidly and easily. The morals and ethical framework boundaries are more blur in many aspects; objectivity, journalist, human's right, anonymity, and so on.

Likes, shares, and number of comment in the social media platform can be some indicators which inform the scale of how people in the society want to duplicate the content, most of them are dramatized news. This can lead to the reproduction of the news which can harm the feelings of the relevant people. Some news are presented by the photos, or VDO which can be concerned as the human's right invasion. The morals and ethical frameworks are obviously seen more unclear in many societies, especially Thailand.

According to the situation, the effects of the new media era on the morals and ethical frameworks in journalism and agenda setting may need some further studies to make the boundaries more clear and practical. This article leads to the recommendations as the following;

- 1) Government and the ministry of Information Communication and Technology need to set up the conferences to combine both news agencies and the internet heavy users (bloggers, influencers) to brainstorm and set the result as the outline and frameworks for morals and ethics on social media.
- 2) Education organizations need to arrange the training session about the online media and ethics for the university students.
- 3) The research organizations need to conduct more research both qualitative and quantitative to get the practical research findings about the using of new media for journalism. Then make the proper way and recommendations to set up the morals and ethical frameworks online.
- 4) Government and relevant organizations may set up the public relations campaigns communicating about the ethical concern, especially the human's right invasion online.
- 5) State the law and regulation on the online morals and ethical frameworks, also the practical punishments for those who violate.

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Alleviating Poverty in Mindanao through the Creation of Shariah-Compliant Credit Surety Funds: An Empirical Evidence

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Abstract

Mindanao, a Muslim-predominant island, represents 24 percent of the Philippines' population, yet there are no Shariah-compliant financial products offered by any domestic institution. The recently enacted "Philippines' Credit Surety Funds (CSF) Cooperative Act of 2015" offers an alternative financing arrangement for those Micro, Small and Medium Enterprises (MSMEs) experiencing difficulty in financing. The study determines the possibility of creating a Shariah-compliant CSF for Mindanao MSMEs. Further, the study investigates the existing Philippines' Shariah screening methodology for financial products and services and identifies the opportunities and challenges of the Islamization process of the financial product. Lastly, it also aims to offer information to the authoritative body and to industry players regarding domestic Islamic finance market by creating a proposed structure for a Shariah-compliant CSF. Meanwhile, its weakness will serve as preventive measures.

The pursuit of financial inclusion in Mindanao by employing the religious practices of the major inhabitant is one of the key drivers for its economic growth as it will address the peculiarities of the Muslim entrepreneurs. Since it is challenging to pursue peace and growth if the large sector of the society is financially and economically excluded, financial service providers should increase access of those in the informal and underserved economy and encourage support institutions with similar cultural and religious understanding. With the right combination of financial inclusion initiatives tailor fit to their religious beliefs, it is possible for the Mindanao to achieve peace and economic growth, simultaneously.

Keywords: Credit Surety Funds, Shariah, Philippines, Mindanao, Micro, Small and Medium Enterprises

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I. Introduction

The Philippine economy has experienced sustained and high growth as it grew by 6.5 percent in the second quarter of 2017. However, amidst economic growth, there are still people who are not able to feel the economic gains. As poverty headcount ratio remains high, the Philippines needs to pursue inclusive growth by including financial inclusion as part of the economic agenda. This will result to increase in productivity, reduction in poverty, and enhancement in the overall economic well-being of the country.

Financial inclusion is one of the key drivers for economic growth since it is challenging to pursue economic growth if a large sector of our society is financially excluded from active participation in the economy. Hansl et.al., (2017) noted that "unless there is development in Mindanao, it is hard to see how the Philippines can achieve sustained and inclusive growth."

Islamic finance has been a significant sector of the global economy as it shows unparalleled global success in terms of development, expansion, institutional and product variation. In the study entitled *Leveraging Islamic Finance for Small and Medium Enterprises* (2017), Islamic finance' compound annual growth rate is 17 percent. Hence, it becomes an effective tool to foster positive impact on the Credit Surety Fund (CSF) market as most interviewees emphasized that a Shariah-compliant CSF is essential to the Muslim community because it is suitable as an alternative financing model for Muslim entrepreneurs to engage in formal financial transactions. In an interview, religion-oriented Muslim customers avoided to use the current CSFs neither utilize any conventional financial services to prevent from excessive interest paying. Respondents favor personal loans due to convenience and accessibility.

II. Review of Related Literature

Features of Shariah-compliant CSF

The Need for Encouraging Surety Cover

Based on a working paper by Bank of International Settlements, credit risk is due to either idiosyncratic or systematic risk. Hence, banks and other lending institutions are uncertain to offer credit due to low profitability towards MSMEs' lending, and substantial risks as enterprise owners usually default as they usually lack experience, formal credit data and acceptable collateral among others. As those enterprises need assistance in the expansion, lending institutions seldom tone up their risk assessment. In countries with an underdeveloped financial market, there is a need to encourage access to credit for entrepreneurs and provide a variety of facilities to help entrepreneurs deal with credit risks. This boosts participation of traditional investors and allows microfinance portfolio creation as it is necessary to offer additional comfort through several forms of credit enhancement such as surety cover provision for entrepreneurs.

KPMG (2011) denoted that 80 to 90 percent of customers would not have been able to use credit without the guarantee players' support. If the guarantee scheme refutes a

borrower, lending institutions are unlikely to issue the loan or they tend to enforce harsher conditions, by increasing interest rates and requiring more documentary requirements.

Compared to the traditional lending process, this mechanism lessens transaction costs and increases cost efficiency. It supports MSMEs in enhancing their contribution to the economy. In Malaysia, some firms were not able to get bank financing without the help of the surety guarantee. According to Green (2003), credit guarantee scheme is instrumental to promote private sector growth.

How Does the Philippines Fair?

Bangko Sentral ng Pilipinas (BSP) started the CSF program in August 2008. It serves as a security in lieu of the hard collaterals required by banks, thereby helping MSMEs access to finance. On February 2016, this scheme became a law known as the Republic Act No. 10744 or also known as “The Credit Surety Fund Cooperative Act of 2015.”

As of September 2017, there is forty-nine (49) CSFs established in the Philippines, an 8.9 percent grew from the same period in 2015. As of 2017, Mindanao has the lowest number of establishments with approved loans from CSF, while the establishments in the retail trade industry received the highest number of surety covers as seen in figures 1 and 2.

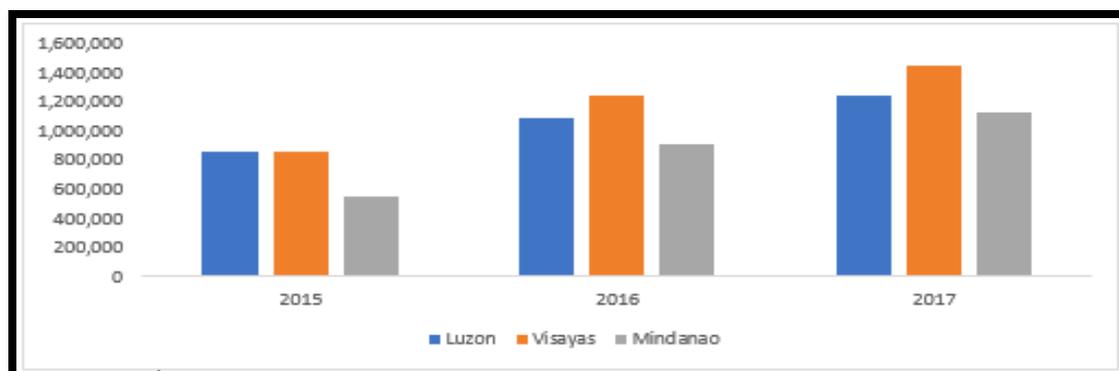


Figure 1: Amount of Approved Loans, Per Major Island (Source: BSP)

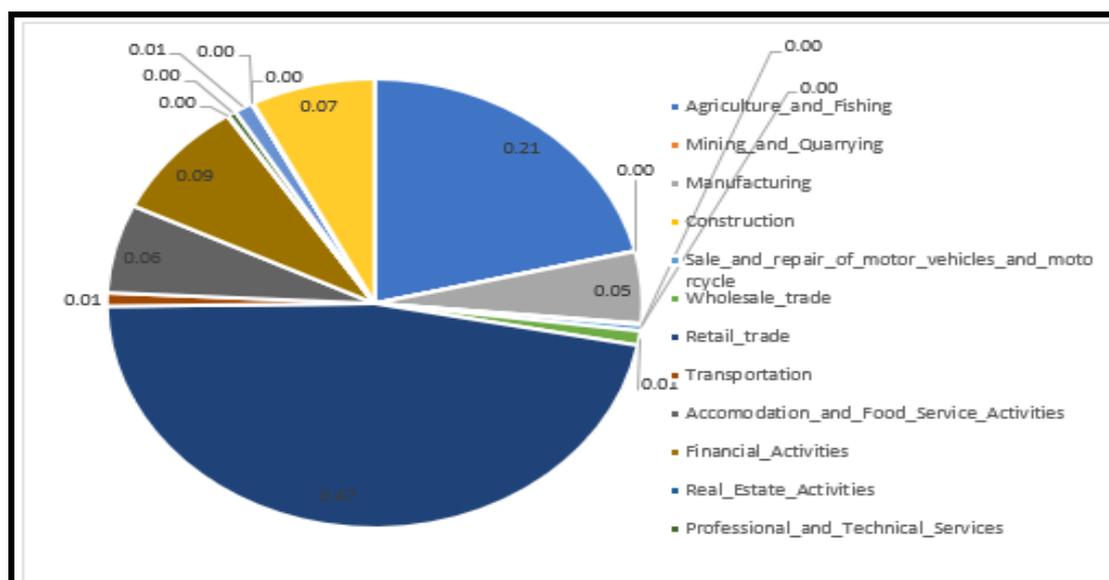


Figure 2: Surety Cover Per Industry, 2017 (Source: BSP)

In 2017, the Philippines' Government Owned and/or Controlled Corporations (GCG) decided to merge the functions public guarantee institutions such as Agricultural Guarantee Fund Pool, Industrial Guarantee and Loan Fund, Home Guaranty Corp., and Small Business Corporation into PhilExim as it will have a primary mandate to facilitate guarantees among enterprises. However, there are no specific programs to promote CSF to Mindanao MSMEs. In Mindanao, the Mindanao Development Authority is in the process of enabling Islamic finance in the region. It recognizes that Islamic finance has a wider context regulatory-wise, instrument-wise, and geographical-wise. A report showed by Allen (2014) showed that Islamic finance will create a satisfactory business and investment climate, surrounding both small and large enterprises.

Features of Shariah-compliant Surety Cover

Islamic finance allows the concept of surety cover as it is permissible in Fiqh under the subject of Kafalah. Rahman (2007) expressed that guarantee provisions are also permitted in Quran and the Sunnah, to wit:

1. "I have misused the bowl of the king and for him who harvests it is (the reward of) a camel load; I will be bound [zaim] for it" (The Quran, 12:72) The concept of *zaim* means *kafil* in Arab and *guarantor* in English;
2. "I will not send him to you until you promise a solemn oath in Allah's Name, that you will bring him back to me unless you are yourselves bounded (by enemies, etc.)" (The Quran, 12:66). The statement infers the meaning of the guarantees. In this situation, Jacob had asked for an assurance for the promise made by Joseph's colleagues to bring Benjamin back to him; and
3. "Before offering a funeral prayer for a dead man, the Prophet asked if the dead man has any debt. The people replied, 'Yes, two Dinars'. Then the Prophet

said, ‘Offer yourselves the special funeral prayer to your friend’. Abu Qatadah stood up and said, ‘O the Messenger of Allah I take the responsibility for paying the two Dinars.’”

Moreover, the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) Shariah Standard No 2/2 has stated that guarantor is suitable and all the governing responsibilities of debtors in default are equally valid to a guarantor’s in default. Moreover, in its Standard No. 5, it specified that guarantees are permissible with regards to contracts of exchange and contracts of property.

On their studies, Al-Zuhayli (2003), Badri & Bouheraoua (2013) and Dusuki (2011) identified that Kafalah has four basic rules and conditions that parties must adhere to in a credit-creditor relationship:

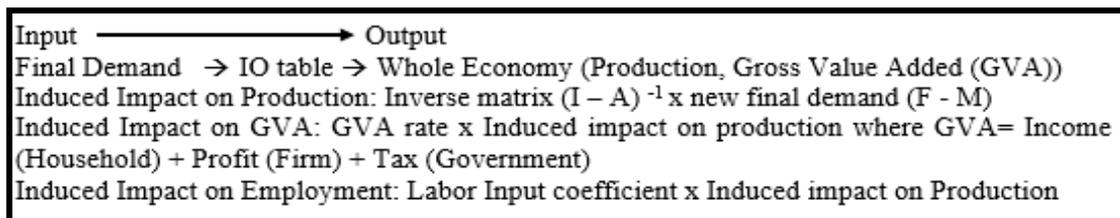
- a. Guarantor- who is of sound mind has legal capacity and freely gives his consent and agreement to the contract.
- b. Debtor- who does not need to have legal capacity and can even be a minor, insane person or a bankrupt.
- c. Creditor- who is known to all parties.
- d. Guaranteed object or asset

III. Methodology

This paper uses objective data from reports and statistics provided by BSP, domestic and international papers, scientific papers and all publicly available documents regarding Islamic finance. The researcher adopted two main approaches in the data collection process; face-to-face questionnaires and interviews. The data collection took place last October 2017 by administering survey for Mindanao entrepreneurs and conducting in-depth interviews with selected financial inclusion advocates. The researcher used the results of interviews conducted in 2016 to interpret the results of the survey. The approach is the most appropriate because it allows the researcher to use the questionnaire and interview together to observe and explain the results.

The input-output (IO) impact analysis as detailed by Miller and Blair (2009) measures economic benefits of Shariah-compliant CSF. In order to measure the economic impact of the possible in nine (9) major sectors in Mindanao that requires attention, it is imperative to derive induced effect resulting from changes in final demand to assess output generated by such surety covers for entrepreneurs belonging to the nine major sectors in Mindanao that need investments. The model shows the interdependence among the sectors, as represented by a set of linear equations that express the balance between total input and output of each good and service produced. Creating a Shariah-compliant CSF will trigger inflows of foreign investments which in turn useful in building necessary infrastructures and business establishments.

Using the IO demand model, the inverse matrix computed from the domestic IO table multiplied by the overall credit amount for MSMEs within the major sectors will yield the overall estimated positive economic impact of those credits.



The decision to create a Shariah-compliant surety cover will depend on the political, socio-economic and religious environment. There are three ways in which religious practices could have a direct impact on providing surety covers. First, it affects the local financing supply decisions. Second, Argyle (2003) and (Myers 2000) denoted that it affects local productivity through religious engagement fostering socialization or in instilling a sense of meaning and purpose, and third, Lamido (2016) showed that it prevents people from tilting towards their natural tendencies of weakness, selfishness, wickedness, and injustice against others in their dealings with fellow human beings and in the pursuit of wealth, its utilization, and distribution. Religious practices in general and Shariah-compliant surety covers, in particular, could encourage many economic outcomes in Mindanao. As such, it is important to briefly motivate empirical investigation in terms of variables that this study will focus on, and of some of the most potential channels of impact associated with them.

IV. Data Analysis and Findings

Demographic Information: The answers in the questionnaire determine the feasibility of creating Shariah-compliant CSFs for Mindanao MSMEs. As seen in table 1 are the demographic information of the respondents:

Table 1: Respondents' Demographic Information

Information	Variables	Frequency (%)
Age	Under 25 years old	0%
	26 years old- 35 years old	11%
	36 years old- 45 years old	55%
	46 years old and order	33%
Education	Primary School	4%
	Secondary School	63%
	Bachelors	12%
	Graduate	20%
	Post Graduate Studies	1%
Gender	Female	15%
	Male	85%
Religion	Muslim	57%
	Catholic	33%
	Others	10%

Table 2: Respondents' Business Details

Information	Variables	Frequency (%)
Classification of your Business	Micro	53%
	Small	33%
	Medium	14%
Years in the Business	0 years- 3 years	53%
	3.1 years - 6 years	34%
	6.1 years and up	13%
Which of the following transactions have you done?	Loans	66%
	Savings	22%
	Payments and Remittance	12%
	Insurance	0%
	Others	0%

Responses with Regards to their Loans

With regards to respondents' financial transactions, 66 percent of the respondents declared that they used to have loans, on which, 56 percent and 20 percent from these respondents informed that the loans were used to expand and sustain the business, respectively. It is worthwhile to note that business contribution in the Philippines reaches to almost 30 percent of the GDP and provides 1 job for every 3 Filipinos. A manifestation that it can facilitate inclusive growth in the country and sustainable development because of its greater attention on the well-being of the community. However, creditors offering microfinance services such as microenterprise loans, micro-agri loans, and microinsurance decreased, primarily due to bank closures, mainly in rural and cooperative banks. As of 4th Quarter in 2016, the total funds credited to micro and small enterprises totaled Php 207.9 billion which has only 3.81 percentage of compliance. This is lower than the 8 percent minimum percent required. Hence, it shows that the number one problem for MSMEs is still their access to finance.

Data from the Philippine Statistics Authority revealed that 66 percent of the business establishments are in Luzon, 16 percent are in Visayas, and 19 percent in Mindanao, in which Luzon and Visayas have eighteen and six accredited financing institutions, respectively, while there are only three for Mindanao. This shows that there are still more investments needed to make the country more financially inclusive.

Respondents' primary considerations in getting loans remain to vary. It is worthy to note that interest rates (11%), loan amount (11%), period to pay (11%), amortization (11%), collateral (11%), processing time (11%) and in accordance to faith (11%) are the primary consideration. Family, relatives, and friends are still the primary source of loans. With regards to the customer reach, it is worthy to note that only 6 percent of the respondents, who had transactions from banks, cooperatives, microfinance NGOs and other government entities, are aware of CSF products. When asked for the primary reason, respondents attributed the instruments' high service fees (31%), and

lack of knowledge (19%). Part of this is due to the hesitation expressed by respondents to deal with conventional banks because of its non-compliance with their religious beliefs (19%). While the conventional banking sector seems generally inaccessible to most respondents, informal lenders and nonbanking institutions, such as microfinance institutions (MFIs) and cooperatives fill the gap.

Respondents were also asked regarding the things that they may want to avail from the lenders. 19 percent would like to get some flexibility in the payment process and provision of the equitable contract while 17 percent would like to find lenders that also considered venture capitals on creating sustainable business compared to the creditworthiness of the borrower.

With regards to their feelings in paying interest using conventional banking, most of the respondents felt guilty due to religious reasons (37%), others felt that it is somewhat a source of exploitation (30%), and others felt that it was just normal to borrow money (19%). All respondents agreed that there is no Islamic financial product available on their place but the potential for the Shariah-compliant financial product in Mindanao is possible as it understands and elucidates the economic problems of society based on the values, norms, laws, and institutions. This result is consistent with World Bank Global Islamic Finance Development Center's findings as it recognizes the economics of Shariah-compliant financing. Moreover, it encourages suitable policies to accelerate the convergence between Islamic finance and MSMEs. Lastly, it contributes to the economic and social development initiatives including financial inclusion in the form of servicing the unserved sectors.

With regards to the idea that a Shariah-compliant CSF will help them in financing, the majority of respondents (97 %) believed that it is possible since they believe that it alleviates poverty, does not exploit customers in any way, and agrees with the principles of fair dealings, justice, and benevolence. Also, it offers viable and competitive financial product and provides investment opportunities aligned with their religious beliefs.

Demographic Information: Interviewees

The main goal of interviews is to strengthen and enhance the answers provided in the survey. The sample size consists of 16 individuals from several groupings: regulators, academician, and entrepreneurs.

Analysis of the Interviews Regarding the Features and Characteristics of a Shariah- Compliant CSFs

A. Is Shariah- compliant CSF in Mindanao feasible?

Three out of four interviewees from the group of academicians declared that there is a comparable Islamic product called Kafalah. It is a key Islamic commercial contract which means to bail, guarantee, warrant or to secure one's need. They also mentioned that anyone may enter into this kind of contract as a guarantor or beneficiary. Hence, permits the borrower to have more chances in access to finance by having a credible underwriter. Interviewees also share that it can serve as an instrument to terminate any

adverse change that may lead to uncertain or unpredictable outcomes with respect to the object or underlying transaction.

Based on Morales (2017), Shariah-compliant surety financial products are feasible in the Philippines. In the legal framework, under the article of 1306 of the Civil Code of the Philippines, contracting parties are free to establish stipulations, clauses, terms, and conditions, as they may deem convenient, provided they are not contrary to law, morals, good customs, public order or existing public policy. This freedom in the contract-making would allow adoption of terms and conditions acceptable and suitable to Shariah.

This section underscores why Shariah-compliant CSF is feasible. Interviewees from the regulator side and literature review listed possible similarities of conventional CSF with the Kafalah, hence denoting feasibility of Shariah-compliant CSF.

1. Both Reduce Collateral Requirements of MSMEs: Both target impact-oriented real economic activities through the use financial resources to satisfy material and social needs of MSMEs. Both give surety cover to its possible client. While Kafalah is open to all borrowers, CSF is predominantly accessible to its MSME-member borrowers only. As both decrease information asymmetry, these financial instruments reduce collateral requirements for MSMEs as both minimize risk, assume in part the credit risk of the borrowers and serve as an alternative security in lieu of the hard collaterals required by lenders. Promotion of these financial products will encourage financial inclusion and safeguard the interest of both lenders and borrowers by ensuring both will fulfill their duties in the most efficient and secure manner.
2. Both Impose Fees: The concept of Kafalah in the current business and finance has evolved substantially. In Malaysia, the credit guarantee facility with a fee for financing granted by Islamic financial institution is permissible. Moreover, late payment charges as determined by both parties (compensation ta wadh) are for the possible loss of the guarantor. Moreover, the endorsing cooperative in the CSF will charge surety fee, in addition to the interest charged by the lender.
3. Both are Credit Guarantee Programs - There are three parties involved in the credit guarantee programs: lender, borrower, and guarantor with each party has different purpose in the transaction; the debtor (the MSME) requires the loan to fulfill the needs of the business, the lender creates profit from the transaction, and the guarantor helps to enable the process between the two parties by charging service fees.

B. Is there an existing Philippines' Shariah screening methodology for financial products?

In the Philippines, there is no central authority in Islamic financing, however, its concept has been present since the official formation of Al Amanah Bank thru Presidential Decree 264. Restructured and reestablished in 1990, it became

Al Amanah Islamic Investment Bank of the Philippines and has undergone improvements in management. It is composed of a five-member Advisory Council whose main duty is to offer advice and accept reviews relating to the claim of the principles and rulings of the Shariah-compliant investments. One of its mandates is to invest seventy-five (75) percent of its total loanable funds for long-term credit facilities to the Muslim-dominated provinces. However, since then, there were no substantial steps taken to boost Islamic finance initiatives. The Philippine Congress has yet to enact a general framework for Islamic financing. For the meantime, this study will take this opportunity to lead and explore the market by studying CSF vis-a-vis with Shariah- principles. When scrutinizing the capital markets, Philippine Stock Exchange has its own steps in Shariah screening process. Conducted by IdealRating, the three-tiered process uses Accounting and Auditing Organization for Islamic Finance Institutions standards such as 1.) business screening, 2.) financial screening and 3.) dividend purification.

What are the opportunities and challenges of creating Shariah- compliant CSF?

The analysis of opportunities and challenges for Islamic finance and Shariah-compliant MSMEs financing use various perspectives to put it into context with the factors related to its economic impacts and innovative financial solutions while serving a growing Philippine Muslim population and their Shariah preferences.

Challenges

1. Unstable Peace and Security: The peace and order situation in Mindanao is affecting the investment decisions of some investors. In an interview with some entrepreneurs, some are already having second thoughts on pushing through with their investments, while others decided to postpone due to fears of being attacked by rebels.
2. Increase in the number of informal lenders- For Filipinos with outstanding loans, almost 10 percent sourced their loans from informal lenders or loan sharks. Hence, underscoring the lack of access as one of the biggest problem among MSMEs. According to Zapata (2006), borrowers are still inclined to get loans from informal lenders due to enticing low nominal rate, as they are not aware with the with the high effective cost implied by the normal rate and less stringent requirements given by informal lenders. This shows that industry should help entrepreneurs make informed decisions through risk sharing, which is one of the characteristics of a Shariah-compliant CSF.
3. Lack of legal and regulatory framework for Islamic Finance-Current laws are not able to anticipate the need for a system engaging many Islamic banking players. Islamic financial institutions face problems in working in non-Islamic countries due to lack of the regulatory body that works with Islamic principles.
4. Limited Muslim Cooperatives- Access to Shariah- compliant organizations remains a challenge, with only .08 percent of reporting registered cooperatives are Shariah- compliant and only .01 percent of the total assets are from

Muslim cooperatives. Shariah-compliant CSF will not attain its main objective if there are few cooperatives which will administer the funds.

5. Absence of secondary markets - The only Shariah-compliant bank in the Philippines has no counterpart to invest its excess funds. Lack of investment instruments affects the country's ability to attract Islamic funds. The BSP does not have a lending or repurchase facility for Islamic investments in the Philippines, regardless of tenor. This means that even if Amanah Bank attracts Islamic deposits or funds, there is no avenue to earn from basic Shariah-compliant investments that are otherwise available to conventional banks. On the other hand, Amanah Bank can opt to invest these funds outside the country, but the required volume of foreign investments is beyond the level that the bank can afford. and;
6. Lack of knowledge in Islamic finance – Lack of knowledge in Islamic finance from both practitioners and clients is a major drawback in creating a Shariah-compliant CSF. There is a dearth of information about Islamic finance among financial industry. In the Philippines, there is a shortage of experts, scholars, experienced bankers, employees who are expert in Shariah to facilitate Islamic finance. Moreover, it also encounters the problem of lack of Shariah law.

Opportunities

1. Facilitate Increase in the number of Muslim investors in Mindanao: In the global scene, investors that own more than 1 percent of financial assets are Shariah-compliant with an expected growth rate of 15-20 percent. Hence, creating a Shariah-compliant CSF will encourage international Muslim investors to invest in the overall local economy of Mindanao as MSMEs will be given more opportunities to grow and expand. Moreover, since 19 percent of all enterprises are in Mindanao and considered in a niche market, more Muslim investors are eager to partake in the financial system. It is one of the things which can be further developed to cater to the growing needs of MSMEs, especially those in Mindanao. In this context, it is very crucial for the financial authorities to satisfy and expand borrowers' and investors' preferences.
2. Encourage Muslim Filipinos in Nation-building: A Philippine-endorsed Shariah screening methodology, allows Filipinos working in Islamic countries to promote investments in the country. The Shariah-compliant CSF will increase the number of takers of CSF in Mindanao, will facilitate equal chance to obtain credit guarantee from CSF subject to business viability and other financial related matters, and will understand the peculiarities of the guarantee structures and their possible strategic developments.
Whether fee or asset-backed, the Shariah-compliant CSF ensures that the transaction is financing real economic activity based on close linkage to the financed assets ensuring less “financialization” in the economy.
3. Provide a framework for the Islamic finance - Develop a Shariah-based regulatory policy with the objective to provide a comprehensive guide to the

Islamic financial industry with respect to end-to-end Shariah compliance. The current authorities should deepen their understanding of Islamic finance.

What is the Estimated Economic Impact?

This basically shows that giving more financial access to MSMEs can increase the final demand in the overall economy due to possible increases in production, economic activities and employment generated. Based on the preliminary estimates, credit investments from a Shariah-compliant CSFs an additional 900 million-peso (17.9 Million US dollars)¹ to the sectors such as corn, coconut, banana, pineapple, coffee, cassava, rubber, poultry, and fishing. It will yield an additional/ incremental output generated or an overall economic impact of an estimated amount of 10.6 billion- peso (210.3 million US dollars).

What Are the Suggestions Needed to Facilitate Shariah- Compliant CSF?

This part shows the minimum requirements and adjustments needed for facilitation of Shariah-compliant CSF. Based on the results of survey, interviews, and literature review, below are the suggestions needed to facilitate Shariah-compliant CSF:

1. **Create Shariah Advisory Council:** This is a crucial requirement for an Islamic financial institution. There is a need to create a comprehensive governance and oversight framework that will generate an internal policy to ensure that Shariah-compliant CSF has sound business practices and complies with Shariah requirements. There is a need to develop a group of Shariah scholars who could validate transactions as compliant with Shariah principles and rulings. In this way, this also builds regulators' capacity and stakeholders' awareness on products and risks of Shariah-compliant CSFs. Moreover, financial regulators should seriously work to establish a national advisory council where Muslim jurists and economists jointly formulate policies for a financial system based on Islamic Principles in a measured, inclusive and sustainable manner.
2. **Develop a Robust Islamic Finance Structure and its Corresponding Legal Framework:** The Philippine financial regulators should create an Islamic framework aligned with international standards. These set of laws and guidelines will facilitate creation of Shariah- compliant cooperatives and respect for intellectual property rights and patents to encourage Muslim to invest and Muslim borrowers to access CSF. These include but not limited to better laws, smooth deal screening, high probability of syndication and low chance of default among borrowers. In the Philippines, the framework remains incomplete and has not been emphasized as a guideline for those who aim to market themselves as a Shariah-compliant financial instrument. This would generally spread its benefits to entrepreneurs in Mindanao and cater the expanding and untapped number of Muslim investors.

¹ Average Exchange rate for 2017: 1 US Dollar= 50.40 PhP

3. Form a Monitoring team for All Shariah-compliant activities: This will ensure that all the MSMEs securing CSFs are doing business compliant with Shariah.
4. Create Financial Literacy Programs for Shariah-compliant CSFs: Information sharing in terms of providing educational material, case studies and most importantly, contractual templates and operations manual to follow by smaller financial institutions willing to offer Islamic finance products is imperative. Information and knowledge sharing would also contribute to cross-border experience exchanges and innovation triggered through discussions and elaborations among the financial industry.

Conclusion

Another important factor that can facilitate for Shariah-compliant CSFs is to deepen the understanding of Islamic finance as a facilitator towards asset-based and equity-based financing to serve a wider range of investors and SMEs. This will result in a clear differentiation of Islamic financial products compared with the interest-based conventional products. Furthermore, through financial re-engineering of existing conventional asset-based and equity-based financial products, Shariah-compliance will have a positive implication of serving Muslims and offering a new set of financial products to non-Muslims. Most importantly, these offerings could increase liquidity for MSMEs by being backed by foreign Islamic investors. Examples are found especially with asset-based and equity-based conventional non-banking financial services such as venture capital financing and leasing for instance which are very close to their Shariah-compliant counterparts.

Acknowledgement

There are a limited number of researches conducted with regards to Islamic-compliant Credit Surety Funds. Hence, this paper aims to offer information to the authoritative body and to industry players regarding domestic Islamic finance market.

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The Language of Piety and Sympathy
A Reading of the Culture of Spirituality in Bicol Region through Pasion Bicol

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Abstract

The profound sense of piety and religiosity in the Bicol region can be seen in the way people view the roles and functions of Catholic faith and practices in their lives. The language of sympathy/pagcaherac is embedded in the Pasion Bicol text, a Bicol language translation of Pasyon, a Philippine epic narrative of the life of Jesus Christ, focused on his Passion, Death, and Resurrection sung and recited in stanzas of five lines of eight syllables each evoking dramatic themes. The paper presents a comparative study of the two translations of Pasyon, the Bicol language and Tagalog. It will establish an argument that the concept of sympathy and piety are strongly felt in Bicol language. The people's sense of religiosity and their response to suffering and penance is articulated in the text, following the Sapir-Whorf hypothesis of linguistic anthropology.

Keywords: language and culture, culture of spirituality, Philippine Studies

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Introduction

“Language, by providing habitual grooves of expression, predisposes people to see the world in a certain way and so guides their thinking and behavior.”

- Benjamin Lee Whorf

On Language and Religion

People’s understanding of the world, nature and self is articulated and expressed through language – in verbal, non-verbal, written and visual/sign forms of communication. Their experiences and beliefs are affirmed or negated, questioned or interrogated through language and its various platforms. These are formed into narratives, myths, chants, songs, prayers, folktales, that speak so boldly and powerfully about their experiences as individuals or as part of a group/community who are at the threshold, faced with either confidence or uncertainties in life. In order to deliver the message effectively across the intended recipient/s, the language used for communication must be understood clearly not just by knowing the meanings they convey but also understanding the rules and structure of a specific language.

According to Wittgenstein’s “language game” (1953), languages are governed by their own

distinct rules and conventions. Therefore, it is pertinent that the messenger and receiver should be aware of these rules and structures as they exchange/converse their ideas, thoughts, and feelings to one another.

In the context of religion, articulating one’s belief through language entails action (Keanne 2004) using the approach of Wittgenstein and as performative. It explains that when a belief is expressed or spoken under certain conditions, the meanings that can be derived and evoked from the act or performance or utterance are drawn from understanding that the idea/concept or belief performed in a ritual is transformed into something real therefore “changes in a state of affairs”. In addition, religious language or language use for articulating beliefs - affirms one’s faith. When taken into action through performance in rituals or ceremonies, these religious doctrines become real only when understood through semiotic¹ practice. The belief/faith can be enacted, embodied, experienced, and transmitted into one’s consciousness and action. Beliefs then do not just happen in one instant. The manifestation of one’s faith is mediated by the “linguistic forms and practices through which they are remembered, transmitted, and made available for acts and reflections”. Therefore, given this approach, interpretations of beliefs are rather contextualized taking into consideration the importance of the condition within the social field for the interpretation of linguistic form/s.

¹ Study of sign and symbols and their use and interpretation, which consists of a signifier (form/material/physical) and signified (concept/value it represents) which should be viewed not in isolation but as part of the whole system. Language can be understood using the structural model of semiotics (de Saussure), which is a set of combined elements that can transform rules or syntax or grammar for arranging its bits or words.

Another approach in understanding language in religion is placing it within the framework of myth (Eller 2007). Considered as extremely common and important form of religious speech, myth together with other genres such as prayer, incantations or “magical speech”, songs, proverbs or wisdom literature, and liturgies; these are often interpreted based on their content (information or ideas or beliefs, events, characters within the events). Eller cited to Malinowski, stating that the most common definition of a myth, a story or a history; use to represent an explanation for things; can also be etiological or concerned with the causes and expresses, enhances and codifies belief. In addition, myth can be a symbolic representation or as expressive symbol of one’s belief.

A prayer, a verbal genre, has eight general types. These are:

1. blessings;
2. prayers of restoration/recovery by re-identification/re-association with the means of health;
3. prayers of restoration by expulsion of foreign malevolence;
4. prayers of restoration by expulsion of the malevolent influence of native ghosts or witches;
5. prayers of restoration by the removal of the malevolent influence of Holy people;
6. prayers of restoration by the recovery, return, and re-association with the means of health;
7. prayers of procurement of protection against potential attack; and
8. prayers of restoration by remaking/redressing the Holy Person’s means of health and life.

Prayers or myths are recited, enacted or sung alone or as part of ritual performances. The performance is relative to a range of variables and conditions in a particular event in a society. Whether myth or chant or prayer, the performance can and must be creative and responsive to the needs of the people. The language of prayer or chant can be approached in terms of its content, ideas, beliefs it represents. However, content- based reading should be accompanied by understanding language that can draw certain forms of behavior or action in order to accomplish a goal or intention.

Religious language does not only represent or portray the world, it can also produce a certain model or representation of the world. Words have power to inform and transform individuals and community, “transforming humans from one social or spiritual status to another”.

On Language of Piety and Sympathy

Piety and sympathy - the traditional and contemporary spiritual practices among the Bikolanos are believed to be attached to these two distinct emotional and highly personal gestures in relating to their Gugurang, the Lord God, the Supreme Creator. Their intense relationship with the spiritual and supernatural beings stretches a wide spectrum in the history of the region - from the pre-colonial societies to the Catholic evangelization under the Spanish rule and until the current period in contemporary society. Such profound

attitude and treatment to the spirit world does not only manifest in the physical sense through rituals, devotions and pageantry but also felt and experienced deeply within, as it is embedded in the people's attitudes, behavior and approaches in life as they deal with their everyday realities: from birth, growth, industry, social relationships, illnesses and death. This has remained a potent element in the construction of a regional identity and culture in Bicol.

Historical documents state that Bicol region – which comprises the provinces of Albay, Camarines Norte, Camarines Sur, Sorsogon and the islands of Catanduanes and Masbate - does not follow similar historical developments found in other regions in the Philippines, even to the Tagalog provinces, which are considerably closer and adjacent to Bicol. By 1898, the Kabikolan had not developed a widespread distrust against the Spaniards. “There were no ambivalent feelings towards the Catholic Church that characterized other Filipinos of the time. The Bikolanos were probably more solidly Roman Catholic than any other group among the Filipinos” (Churchill 1992). The reputation of being pious and religious can be attributed to the success of evangelization during the early 1600. In the accounts of Gerona, the success of Catholicism in Bicol during the period from 1600-1850 was due to a strategic approach used by the Franciscan friars – employing “gentle persuasion” plus the noble image of the Church projected to the natives which was well received for it led the people to preserve their “unwavering submission” to Catholicism (Gerona). Their deep sense of religiosity can also be attributed to the Bikolanos’ strong adherence to the practices of the Catholic Church due to the strong connection and trust that were established. In addition, such well-established relationship can be explained by the manner by which Church’s power over the natives was not perceived as abusive and exploitative. Churchill (1992) stated that there were no large estates owned by the Spanish friars in the region, and Filipino seculars rather than Spanish friars administered half of its parishes.

Another factor in the success of evangelization is the translation from Spanish religious texts into vernacular language by the Spanish friars. From 17th to the 19th century, 62 Bikol translations of novenas, devociones, history of saints, catecismos, prayers, ejercicios, and other related pious materials written mostly in Spanish were found (Regino 1992). In addition, as early as 1795, bilingual diccionario, a vocabulario and a grammar book were published that served as useful references for Franciscan priests who were obliged to learn Bikol in order to communicate to the natives the doctrines of Christian faith. Such teachings were then transmitted and transferred to religious practices.

From the onset of evangelization in the 16th century until the contemporary period, religious practices like festival of saints are considered a common occurrence – from town fiestas which honor their patron saint for good harvest; festivals commemorating a miraculous episode like the popular devotion of Our Lady of Sorrows or the Dolor at Barangay Batong Paloway² in San Andres, Catanduanes or the devotion to the Amang Hinulid, the dead Christ in Calabanga, Camarines Sur; and a regional event like the “Ina” or Our Lady of Peñafrancia in Naga, Camarines Sur. Another significant festive event is

² A miraculous stone that contains a clear image of the face of Virgin Mary embedded on its surface.

the Kagharong, a yearly pageant anticipated by the locals of Catanduanes that commemorates the preparation of nativity and birth of Jesus by Mary and Joseph as they seek refuge from each house in Bethlehem. In addition to these joyful events, Bikolanos practice the Lenten celebration in a highly emotional and personal manner. The Kalbaryo or Pasion (the Passion and Death of Christ), is rendered with intense feelings of sorrow, penitence and mourning – emphasizing heavily on Jesus’ suffering and death.

Reading Pasion Bicol

The pasyon³, from Spanish passion, a doctrinal, verse narrative and didactic poem about the life of Christ, is one of the significant religious texts believed to have come from the Retablo de la vida de Cristo in 1585 written by a Spanish priest Fr. Juan de Padilla. Inspired from this text, a Tagalog pasyon was written and published in 1703 by a Batangueno, Gaspar Aquino de Belen, the Mahal na Pasion ni Jesu Christong Panginoon Natin na Tola⁴. During the 18th century the pasyon became popular that by the beginning of 19th century a new text emerged - the Casaysayan nang Pasiong Mahal ni Jesu Christong Panginoon Natin na Sucat Ipag-alab ng Puso ng Sinomang Babasa, written by an anonymous Tagalog poet, it presented an expanded version of the Mahal na Pasion by Aquino de Belen which included the Creation, the Fall and the awaited Judgment of the World. It is also known as Pasyon Genesis, or Pasyon Pilapil⁵. This version became so popular that it was eventually translated into various languages: into Pangasinan, Bikol, Ilokano, Ilongo, Waray, Pampango, among others.

The Pasion Bicol, “Casaysayan can mahal na Pasion ni Jesucristo cagurangnanta, na sucat ipaglaad nin puso siisay man na magbasa,” was translated by Tranquilino Hernandez, “Capitan pasado” of Polangui on October 4, 1866. Believed to be instigated by the Archbishop Francisco Gainza of Nueva Caceres, the intention was to create a binicol pasion, or translate in standard Bicol language (McFarland 1980) the Tagalog Pasyon. In the dedicatory letter by Archbishop Gainza, he stated his aim to make the text widely available in the vernacular language in order to increase Bikolanos’ understanding of their religion, familiarize the people with the life, death and resurrection of Christ, and its implications for Christian salvation. Hernandez affirmed the need to create a binicol pasion “so that it might illuminate our cloudy understandings...that we Bicolanos up until now, the most part of us, were just mouthing the Pasion in Tagalog, getting some information from it if we got some information from it, and not if not, and otherwise just reading only...” (Cannell 2006).

In the accounts of Rene Javellana, S.J. (1992), Tranquilino Hernandez’ Bicol translation of the Tagalog Pasyon intended to stick to the source and since the anonymous author of

³ The pasyon is written in quintilla verse (a stanza of 5 lines containing 8 syllables per line), usually read/sung by 2 or more singers as they alternate the verses of the text. The pabasa is performed during Holy Week and the Sundays of Lent. This may be held at home, in a chapel or a makeshift tent.

⁴ According to Rene Javellana, S.J., the Mahal na Pasyon by de Belen was appended to a book of prayers for the dying, Mga Panalanging Pagtatagobilin sa Caloloua nang Taoung Naghihingalo, 1703.

⁵ From Mariano Pilapil, an ecclesiastical censor who corrected and edited the text prior to its approval for publication.

the Tagalog Casaysayan used not only the pasyon of Aquino de Belen but other devotional and religious images and iconographies in order to enhance the understanding and interpretation of the verses, Pasion Bicol used pictures that illustrated the text as well. The use of images, illustrations and other visual art elements had been considered as part of the construction of meanings of the texts.

The production of meanings of religious texts of the Pasyon and other religious literature such as the Doctrina Christiana, novenas, and other prayer books were mediated by images, illustrations, the visual arts: religious prints, paintings, reliefs and sculptures, even retablos and urnas. The primary function of these art works was didactic or to enhance the public's understanding of some esoteric concepts – to teach the illiterate using images and pictures. Literature was translated through pictorial representations. Visual art elements functioned primarily as significant tools in introducing a certain consciousness to the people. In Hernandez' Pasion Bicol, it contained woodcuts of illustrations depicting different episodes in the pasyon. According to Javellana, from the 10 prints that survived, 8 depict scenes of the passion, namely: The Last Supper, Christ washes the feet of the disciples, Judas meets Jesus in Gethsemane, Christ meets Annas, Jesus in the Court of Pilate, Christ carrying the cross, Christ is crucified and Calvary (119).

From the woodcut prints in Pasion Bicol, they are largely concentrated on Christ's suffering and death. Since the primary intention of the Casaysayan was to supplement other religious texts that concerned conversion, Christian death and the fate of the soul, moral behavior, confession, absolution and penance for the salvation of one's soul, the concept of living a pious life was greatly embedded in the pasyon texts.

Performing Piety and Sympathy

Piety refers to the act of devotion through deep reverence to what the religion espouses by performing rituals, celebrations and practices that commemorate and observe what they stand for. These practices are often shared and witnessed by a group of people or community. The Casaysayan⁶ serves as an instruction manual on how to achieve favors from heaven through devout acts and therefore attain salvation after death. These lessons are inserted in between pasyon texts. Piety as an act of pure submission to the belief of one's religion is repeatedly highlighted in Pasion Bicol. For instance, the lesson, *aral, hulit* after the narrative on the genesis – the story of Virgin Mary accepting the role as the Mother of Christ:

Cristiano, an canigoan
Sinda an satong arogan
Sa gaueng orog carahay,
An boot na matiuasay
Sa harong nindang mabansay.

⁶ The Casaysayan is also referred to as Pasyong Genesis because it begins with the story of Creation in the Bible.

(Kristiano ang katampatan Sila nga'y ating turlan
Sa kagandahan ng asal,
At loob na malumay
Sa kanilang pamamahay.)

It tells the readers, listeners and devotees to follow and imitate the pure act of faith (Cristiano, an canigoan, Sinda an satong arogan) of Mary as she accepted the message delivered to her by the Archangel Gabriel to conceive a child that would become Christ the Savior. To experience and achieve peace within, Christian values should be practiced in their homes (Sa gaueng orog carahay, An boot na matiuasay, Sa harong nindang mabansay). Another lesson is given after the narrative of Jesus being found in the temple. It tells the readers about obedience and respect that children must give to their parents and the sacrifices that parents provide for their children:

An pagcacua ni San Jose asin Santa Maria sa mahal na Nino sa tahao nin mga camaisipan sa laog nin Templo

(Ang pagpapalumagak ni Hesukristo sa templo ng Herusalem)

Guinaha, gnayang aqui co,
Tadao cami siniring mo,
Aco sagcod qui Ama mo?
Baga lancas na totoo
Sa paghanap mi saimo.

Anong samuyang casalan
Guibo ming di mo namotan,
Samuyaca siminuhay:
Icatlong aldao na gnunian
Pagtios nin casaquitan?

(Bunso, aniyang Anak ko
Ano't kami'y ginayon mo?
Ako't sampu ng ama mo,
Parang ulol na totoo
Ng paghahanap sa iyo?)

(Anong aming naging sala
Gawang di mo minaganda
At kusang humiwalay ka?
Tatlong araw na nabalisa
Nang sa Iyo ay pagkita.)

The verses above speak about the finding of Jesus in the temple and how his parents, Joseph and Mary felt about his supposed misdeed. In the version of Pasion Bicol, the

sacrifices and hardships (*Pagtios nin casaqitan*) of Joseph and Mary are highlighted and given more weight in contrast to the subtle and light dispositions in the Tagalog *Pasion*.

Sympathy/*pagcaherac* which involves putting oneself in the position of another in order to feel what other person feels - is a recurring motif found in the text of *Pasyon* emphasizing not only the deeds and sufferings of Christ, also the actions of other biblical characters that show their unwavering submission to God. In the episode on Genesis, *Pasion Bicol* uses sympathy/*herac* as a motive of the *Gugurangnanta* in crating the world for the people.

Martes guinibo an dagat
Saralac nin pait, sarat;
May matabang, may maasgad:
Biayang labat casangcap,
Nin Dios na pano nin herac.

(May ginawa siyang dagat
Na sakdal pait at alat,
May matapang at masarap,
Biyayang di-hamak-hamak
Nitong Diyos na mataas).

The length of verse that covered the entire episode on the suffering, crucifixion and death of Christ range from verse 821-2148, the episodes are sung with passion. The devotion to the suffering and the *Santo Entierro* or the “dead Christ”, creates an emotional tension throughout the week long celebration, especially during the reenactment of the crucifixion and death. This figure represents a painfully realistic image of Christ taken down from the cross. The *Bikolanos* perceive the event as “real”, for they practice penance and sacrifice by participating in the novena prayers and reading the *pasion* for three straight days and nights. And as they approach the part where Christ is about to die, their singing has turned into a lamentation. This religious tradition interweaves into their lives in a profound way as this is repeated in the funeral for their loved ones. The concept of suffering/dying, death and a promise of being with the spiritual beings after life are paralleled to the passion, death and resurrection of Christ.

Et cum iniquis reputatus est, S. Marc.Cap. XV, v. 28

Digdi gnani nagnanaan
Colog asin casaqitan,
Timinignag uminarag
Sa Dios na Amang mahal
Ini, iyo an inolay:

*Pater, dimitte illis non enim
Sciunt quid faciunt!*

O Dios, gnaning Ama co
Magdalita nganing gayo
Na ngunian patauaron mo
An magna lolong na tauo,
Nagpaco sacco digdiho.

Day sindang pagcaaram
Can guibo nindang anoman,
Daing boot lamang,
Magdalitang caheracan
Day mo na pagisipan.

(Et cum iniquis reputatus est. S.L.C. 22.)
(Dito ng nga nalubhaan
Nang hirap at kasakitan
Tumingala kapagkuwan
Sa Diyos Amang maalam
Ito ang siyang tinuran:)

(Peter dimitte illis, non enim
Sciunt quid faciunt.)

(Ama kong Diyos na giliw
Ang hingi ko po at hiling
Ay iyo pong patawarin,
Ang lahat ng taong taksil
Na nangagpako sa akin.)

(Di nila namamalayan
Itong kanilang inasal
Walang loob kamunti man
Magdalita ka po naman
Sila'y huwag pag-isipan.)

The verses above strongly suggest the notion of pity/sympathy of Christ to the people who persecute him. This gesture of giving out sympathy to those who wronged him creates an image of a deep sense of mercy and compassion.

Conclusion

Language and Culture

The Bikolanos' profound sense of piety and religiosity can be seen in the way people view the roles and functions of Catholic faith in their lives - a highly personal one. People perform rituals and devoutly show their faith by practicing penance to evoke pity and

sympathy from the Gugurangnanta, from God. This platform serves as the ground for devotion to Christ and saints.

The language of sympathy/pagcaherac is embedded in the Pasion Bicol text. And this idea is transferred in their everyday conversations, or to the emotionally imbued events like the reading of the pasion, or during wake and funeral.

Borrowing from the anthropological theory of language and environment by Sapir (1912) which states that elements of human culture are highly influenced by the environment, the prevalence of piety and sympathy in Bicol language can be further explained. Language contains symbols that reflect the physical (geographical characteristic, climate, flora, fauna, minerals, etc.) and social (religion, ethical standards, political organizations and art) environment. Environmental conditions are reflected in language in terms of the following elements: (1) vocabulary (subject and content); (2) phonetic (sound/utterance); and (3) grammatical forms [formal process which contains the morphology or the structure of words; and the syntax or methods in combining words into units/sentences].

From the elements stated above, vocabulary can explicitly reflect the physical and social environment of its speakers. In addition, this theory recognizes that change is part of the life of a culture, therefore, vocabulary also changes. However, some words and their concepts are retained primarily because of the speakers'/people's interests.

The concept of sympathy/herac is strongly felt in Bicol language - specifically if pertains to their beliefs and practices. It is part of their performance of piety. Their deep sense of religiosity is articulated and performed through celebration, fiesta, devotion and rituals which re-affirm the intimate communal/family relations among the Bikolanos. These are celebrated in various forms – in a quiet and meditative mode in an intent prayer or having a conversation with the Supreme Being; or as a festive affair which commemorates a bounty harvest/productive industry or planting/start of a promising investment, birthing/fulfilling creative endeavors; and dying or going back to the realms of the spiritual world. In addition, it can also be a form of struggle in the guise of religious spectacle, to be themselves – to experience being human, to feel the sensations of the physical and spiritual realms through the music and movement of the body in the procession, or as the healers perform the rituals. Perhaps, it can also convey a venue for a convenient conversation with God. And lastly, it can be their way of negotiating with the Supreme Being.

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***YHWH'S Cult: Reading Deuteronomy Through the Lens of the Bildung Tradition
and F.P. Demeterio's "Dialogical Hermeneutics" Framework***

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Abstract

Many people perceive the Book of Deuteronomy as “the second law,” following its etymology. It has been misunderstood because of the mistaken rendering of the Septuagint as “this second law” (deuteronomion); should have been correctly translated as “a copy of this law,” however. This may also be precisely the reason of our indifferent feeling towards Deuteronomy as somewhat a “collection” of dry ordinances and testimonies that have little relation to the life of the spirit, justification by faith, and perfection of freedom. This paper presents, in a qualitative manner, the inseparability and indissolubility of the theologico-historico-sociological dimension of Israel as a nation and as a believer – on how the faith-struggle of the people of Israel, during and after their entry into the Promised Land, is intertwined in their history and recollection of the past. Through the lens of the Bildung Tradition, and F.P. Demeterio's “Dialogical Hermeneutics” Framework, this paper will try to analyze and show the central theme of the Book – the call towards an interpersonal relationship between God and Israel – from a humanistic-constructivist point-of-view. Situating Deuteronomy in its proper setting and actual form in history, defining the unique character of Israel as “God's chosen people,” it also aims to magnify the impact of the message of Deuteronomy in contemporary times – that our faith (generically, “belief in the Divine”) cannot be divorced from our common life. Thus, this paper hopes to contribute to the renewed appreciation and intellectualization of the Scriptures in the Philippines, relevant to the K-12 Program.

Keywords: Israel, Deuteronomic history, Bildung Tradition, F.P. Demeterio, dialogical hermeneutics

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Introduction

At first glance, many people perceive the Book of Deuteronomy as “the second law,” following its etymological analysis. It has been wrongly understood because of the mistaken rendering of the Septuagint as “this second law” (deuteronomion); should be correctly understood as “a copy of this law.”

This may also be the reason of our indifferent feeling towards the Book of Deuteronomy as somewhat a collection of dry statutes, testimonies and ordinances that have a little relation to the life of the spirit, justification by faith and perfection of freedom.

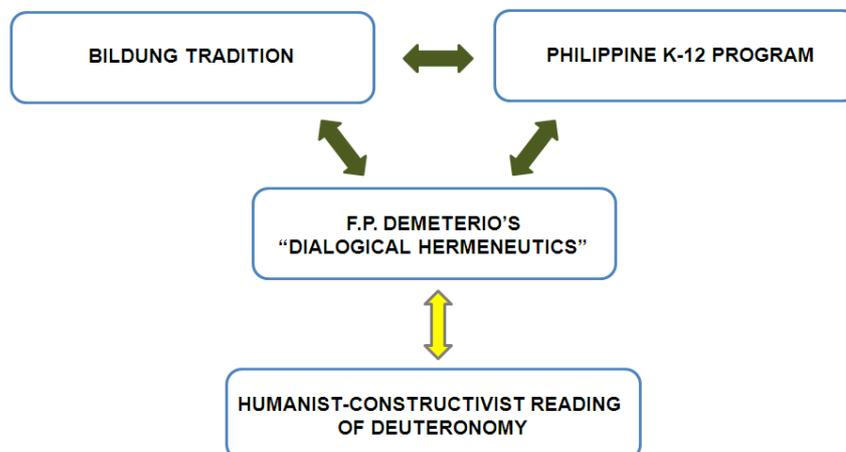
However, contemporary scholars agree that Deuteronomy is an original synthesis of the sacred traditions, customs and institutions of Israel. It presents the basic biblical understanding of the nature of YHWH, of his people, of his covenant, of the relation of law and grace, and of worship and of ethical life. It does not only state, but fully expound, the “first and the greatest commandment” (Deut. 6:4-9).

The promulgation of RA 10533 (Enhanced Basic Education Act of 2013) in the Philippines provides a great avenue for Religious Education students in the Philippine K-12 Program to deepen their intellectual and academic understanding of Sacred Scriptures which, in turn affects their everyday faith-life balance, for there is an explicit detach between theory and *praxis* as to religious belief and living.

From Deuteronomy, we can see the faith-struggle of the wandering people of Israel before their entry into the Promised Land, intertwined in their history and recollection of the past. It is never just a collection of legalistic ordinances that demands blind faith. Rather, Deuteronomy is a wellspring that cradles God’s love, mercy and a unique character: YHWH, the God who first promised.

Hence, using the Bildung Tradition and F.P. Demeterio’s “dialogical hermeneutic” framework, we will be able to situate and treat Deuteronomy in its proper setting and actual form, as well as its inescapable importance to the covenantal life of Israel: YHWH’s “exclusive” cult.

Framework



YHWH, a “god” apart and of another order

The opening passage of the Book of Deuteronomy is a recollection of the Sinai event – the covenant made [and initiated] by YHWH (God) to His people Israel at Horeb (or Sinai) through Moses. It thus begins, “*These are the words that Moses spoke to all Israel...*”

Most bible historians agree that the Book of Deuteronomy was written ca. 7th century (Alexander Rofé, 2002), preferably a few years after Israel took possession of Canaan. More so, scholars agree that the sacred writers of the Book of Deuteronomy recalled God’s covenant to the Patriarchs and to Moses (Mosaic tradition) to counteract the faith crisis of those times. Because of Israel’s Exile experience, exposure and intermingling with the culture of their oppressors resulted into a radical secularization of Israel’s *modus vivendi*. Syncretism of sacred traditions, customs and institutions became the problem of the elders elected for the care of YHWH’s people. YHWH, “the God who brought Israel out of Egypt’s slavery” was worshipped in the plurality of manifestations – Usher, Baal and the like (Fuller, 1984).

Hence, the Book of Deuteronomy is often described as “preached law” – a call to a total dedication to YHWH (Freitheim, 1983).

1. The Patriarchs and the *berith*¹ of YHWH.

In order to understand the essence and the necessity of such remembering of the covenant, we have to go back to the story of the “founding Fathers” of the Hebrew faith.

The Judaic heritage can be traced back to the time of the Patriarchs – the time of Abraham, Isaac and Jacob. Their memory is remembered in the passages of the Sacred Scriptures and in the traditions of Israel, every time YHWH renews His covenant with Israel.²

The biblical narrators (hagiographers) recorded singular events in connection with the Patriarchs. YHWH revealed Himself to the Patriarchs, in a mysterious yet conclusive manner; he “spoke” to them, and announced certain things to them.³

In a diagram form, we can see the parallel structure of YHWH’s revelation of Himself to the Patriarchs – to Abraham, Isaac and Jacob.

ABRAHAM Gen. 12: 1-4	ISAAC Gen. 26: 2-6	JACOB Gen. 28: 13-15
<p>Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you."</p> <p>"I will make of you a great nation and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse the one who curses you; and in you all the families of the earth shall be blessed."</p> <p>So Abraham went, as the Lord had told him.</p>	<p>The Lord appeared to him (Isaac) and said... "Stay in this land and I will be with you and bless you; for to you and to your descendants I will give these lands, and I will fulfill the oath that I swore to your father Abraham."</p> <p>" I will make your offspring as numerous as the stars of heaven, and will give to your offspring all these lands; and all the nations of the earth shall gain blessing for themselves through your offspring, because Abraham obeyed my voice and kept my charge, my commandment, my statutes, and my laws."</p> <p>So Isaac settled in Gerar.</p>	<p>And the Lord stood beside him and said, " I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring;</p> <p>and your offspring shall be the like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and wherever you go, and will you back to this land; for I will not leave you until I have done what I have promised you.</p> <p>Then Jacob woke from his sleep and said, "Surely, the Lord is in this place (Bethel) and I did not know it!"</p>

Fig. 1

From here, we can see the "seeming" pattern of YHWH's coming into communication with Israel: (1) YHWH "speaks," (2) YHWH "promises," (3) the Patriarch follows YHWH's decrees, having assured of the "promise." Central to the theophanies of YHWH is the commitment of YHWH Himself: it is YHWH who speaks, it is YHWH who promises, it is YHWH who blesses!

"I will be your God and you will be my people if you keep my commandments," is a unique character of YHWH not found among other gods of their Mesopotamian ancestors, neither that of the Canaanite milieu.⁴ YHWH, from then on, will be "their" God. In turn, they found heaven's favor because they are "YHWH's people," upon acceptance of His commands.

Now, they fled from the mythical influence of their pagan counterparts – they are no longer a "plaything of the gods." It shows clearly that there is a personal relationship between the One God and those whom he "first called." Moreover, Auzou (1963) comments that this covenant made by the One God, the One Lord, will always be remembered by Him, especially in times of distress, groaning and slavery.⁵

2. The "God" both loving and jealous.

The key question raised by Israel while in exile is, "Why has the LORD done thus to this land? What caused his great display of anger?" (Deut. 29:24). Their question is answered in the succeeding verses of the same account (25-28):

It is because they abandoned the covenant of the LORD, the God of their ancestors, which he made with them out of the land of Egypt. They turned and served other gods, worshipping them, gods whom they had not known and whom he had not allotted to them; so the anger of the LORD was kindled against the land, bringing on it every curse written on this book. The LORD uprooted them from their land

in anger, fury and great wrath, and cast them into another land, as is now the case.

From here, we have a deeper understanding of the loving character of YHWH – a God “exclusively in love” with the people of Israel; and at the same time “jealous” if love is not reciprocated back to Him. We may say this is not another character of YHWH; rather, inclusive of that same loving character.

The focus of the response is on **unfaithfulness to YHWH**, manifested fundamentally in the worship of other gods. Freitheim (1983) argues that the Exile experience is due, not to a God whose promises has been proven to be unreliable, but to Israel’s failure to be faithful (disloyalty) to YHWH, the God who has made and kept His promises.

Deuteronomy, thus, presents to us laws which are directly identified with the Mosaic covenant. That those who keep the law shall be blessed; and those who neglect shall experience the wrath of God. Here is the “God” who demands a faith-response, a concrete exchange of commitment.

Synthesis

Why is the opening passage of Deuteronomy a recall of the Sinai event?

Religious syncretism was the concomitant result of Israel’s possession of Canaan – the land promised by YHWH to the Patriarchs. Because of Israel’s Exile, exposure and intermingling with the culture of their oppressors resulted into a radical secularization of Israel’s *modus vivendi*. Syncretism of sacred traditions, customs and institutions became the problem of the elders elected for the care of YHWH’s people. YHWH, “the God who brought Israel out of Egypt’s slavery” was worshipped in the plurality of manifestations – Usher, Baal and the like.

The Book of Deuteronomy contains an account of what passed in the wilderness after the departure of the Israelites from Egypt to their sublime entrance into the Promised Land. As the Israelites were now about to enter into the Promised Land, and many of them had not witnessed the different transactions in the wilderness (the former generations having been all destroyed except Joshua and Caleb), the elders of Israel were compelled to impress into the hearts that deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them.

This provides the justification why the prevailing theme of the first few chapters of the Book of Deuteronomy is the constant reminder to “be careful not to forget the covenant that the LORD your God made with you,” (Deut. 4:23): those who keep the law shall be blessed (similar to that of the Patriarchs); and those who neglect shall experience the wrath of God.

Israel, the Chosen People of God

After establishing, in passing, Deuteronomy’s portrayal of YHWH – the God who brought Israel out of Egypt’s slavery – we shall now try to explore the faith-response of Israel.

As what we have made mention already, Deuteronomy proclaims the love and mercy of God, the concrete actions by which he has redeemed, chosen and guided Israel, and the goal of the abundant life, as promised to the Patriarchs, in the land which he holds out as the final fulfillment to her (Israel). But at the same time, we must not forget that Deuteronomy, too, repeatedly admonishes Israel that she must respond to the call of YHWH and appropriate it for herself.

1. The Land: Israel's response to YHWH's testing place

This understanding of Israel's responsibility is spelled out in the gift of the land. By "the land," we understand Canaan – "the land I gave your fathers."

It is stated many times in the passages of Deuteronomy that YHWH *gives* Israel the land, but she must also *possess* it.⁶ YHWH brings Israel into the land, but she must also enter into it; He gives over her enemies into her hands, but she must also smite them. In short, God acts, but Israel must also act in response.

Achtemeier (1978), in her commentary about Israel's Diaspora, explains that Israel appropriates her salvation not by "some mystical escape from history, but by her actions within her specific historical situation." Throughout Deuteronomy and the Deuteronomic history, the land is the place of testing for Israel – the place where she decides whether or not she will make of YHWH's gift and promises as her own. The journey towards the possession of the "the land," as well as "the land" itself, is the constant litmus of Israel's faith.

How then must Israel respond?

2. The response of *trust*

The first response required of Israel in Deuteronomy is the response of *trust* in YHWH's purpose for her. Looking back at the long history by which YHWH has made her His own and guided her to the land He promised, Israel's response must be a **basic belief** that YHWH, in fact, wants abundant life for her, and is working in her life (her daily life, for that matter) to achieve that goal. Hence, she must then trust that YHWH desires only the good for her, not evil. Israel's attitude in the wilderness is a contrast of such trust: "... you grumbled in your tent and said, 'It is because the Lord hates us that he has brought us out of the land of Egypt, to hand us over to the Amorites to destroy us. Where are we headed?'" (Deut. 1:27-28).

YHWH, by the pages of Deuteronomy, assures Israel that He indeed can (1) destroy her enemies before her; (2) He will not forsake her until He has given her abundant life and rest in the Promised Land because she knows YHWH is in their midst, fighting on their behalf.⁷

The persistent answer of Deuteronomy to this doubting question about "where they are headed" is the assurance that YHWH is moving them towards life, concretized in the abundant goodness of the land. (Achtemeier, 1978).

3. The response of *remembering and worship*

The trust made mention above must rest firmly on the memory of what YHWH has done in her past. Thus, Israel must *remember*.

Israel is to remember her slavery in Egypt (cf. Deut. 6:12; 24:22), and her deliverance in the Exodus (cf. 6:12; 8:14). She is to remember the covenant at Horeb-Sinai (cf. 4:9, 23) and her experiences in the wilderness (cf. 8:2, 14-16: 9:7; 24:9). She is to remember all “the days of old” and what YHWH did in them, and thus she will be able to trust YHWH’s love and power in the present and in the future of her history.

According to John Bright (1972), *remembering* in Deuteronomy is not simply a recollection of the past. It is rather “*to live into that history* that its events become contemporary and efficacious in the present.” The constant emphasis of *remembering* in Deuteronomy is the use of the phrase, “this day.”⁸ The past becomes present in Israel’s worship of YHWH.

There is no doubt that Deuteronomy emulates the reality of YHWH’s presence in the cult. The fact that Israel carries out her *worship before the LORD*, as well the reason why Israel can have a fellowship with YHWH, is because He has chosen the central sanctuary and has put His “name” there.

We shall not deal with the exegesis of the “name.” Nevertheless, the “name,” we are assured of by Achtemeier (1978), “represents YHWH’s real fellowship with His people, and at the same time, His sovereign demands that Israel worship in the place He so chooses.”

One concrete example of the making present of history, in Israel’s case, is the offering of the first fruits. The very ceremony is a historical recital of YHWH’s deeds, which is the center of the worship rite. As the individual worshipper confesses what YHWH has done, those past event becomes contemporaneous for him:

A wandering Aramean was my ancestor and *he* went down into Egypt and lived there as an alien... When the Egyptians treated *us* harshly and afflicted *us*... *we* cried to the LORD... and the LORD brought *us* out of Egypt... So now *I* bring the first fruit of the ground, that you, O LORD, have given *me*.⁹

From here we can see that the worshipper (Israel) reaches communion with YHWH through the medium of history, which concretely defines the character of God and Israel’s election as His people.

4. Towards an authentic interpersonal relationship

From the Israel’s response of trust, remembering and worship, we can deduce a central theme – *love*. The central response required of Israel in Deuteronomy to the God whom she meets in history is the response of love, a response which will lead to an authentic interpersonal relationship.

According to Ernest Wright (1953), if we are going to examine the original text of Deuteronomy, the term used by the hagiographers is *`āhab* (אַהַבִּים). The term suggests “intense, interior, personal love of one family member to another.” That is why, the recurrent theme of Deuteronomy, according to scholars, is analogous to “father-son relationship:¹⁰” Israel is called to love YHWH with the love of a son to his father. Thus, Israel’s love is to be a devotion which flows spontaneously and freely from the heart, in gratitude and response to God’s fatherly love. Such heartfelt love is the center of the covenant relation in Deuteronomy.

Wright (1953) further explains that the use of *`āhab* suggests a compelling invitation, a call for love out of Israel’s “whole, undivided heart and soul,” out of Israel’s total person and existence.

Synthesis

God’s self-act of electing Israel as “the nations among every other nation,” prefigured in the history of the Patriarchs, required a response comparatively like that of Abraham. The faith by which Abraham, and the other Patriarchs, answered the call was the same attitude required for the continuity of His call for the generations to come.

This answer to YHWH’s call for faithfulness is spelled out clearly in Israel’s response of trust, remembering, worship and love. These responses are means to an end. The nation was called to a service which flowed from its special relationship to YHWH as “His” elect.

Especially by “remembering,” events of the past become contemporaneous, relevant and efficacious, and will bring forth an authentic interpersonal relationship between YHWH and Israel, as a father is to his son.

Yhwh and ‘His’ Covenant

At this point, we can see how, through the Book of Deuteronomy, YHWH is contrasted to the theme of the “angry and jealous God” supposed of the Old Testament. YHWH is rather depicted by the hagiographers of Deuteronomy as one who has proven to be faithful to the promises He Himself has given to the Patriarchs. He, too, has been proven to be the source of immeasurable blessings, although Israel has often proved herself to be faithless (i.e, lacking of trust in YHWH). God here is revealed as one who has been willing to make adjustments in working with the people, always taking new initiatives in dealing with negative situations.

There have been warnings of the consequences of unbelief again and again, particularly through the elders and the prophets, who, out of mercy, have been raised to speak to and for the people. God is portrayed as one who has been “moved to pity” time and again, always giving Israel countless chances to turn away from their disloyalties to their Creator and Redeemer.

1. *Shema Israel: Hear, O Israel!*¹¹

This passage, found in Deut. 6:4-9, contains the basic principle of the Law (Torah): **since the LORD alone is God, we must love him with an undivided heart and soul.** It is the canon, we may say, of how Israel can give her “whole heart and undivided soul” to YHWH: **to keep YHWH’s commandments.** It is the “first and the greatest commandment.”

“Love” in the Bible, whether on the part of Man or of God, is not a feeling, but an action. And just as YHWH “loved” Israel, by delivering her out of Egypt and guiding her through the wilderness and giving her the Promised Land, so Israel is to love YHWH by doing specific actions in obedience to YHWH’s will, that is, “take to heart these words, drill them into your children, speak of them at home and abroad, whether you are busy or at rest.”¹²

Found also in the pericope is the statute: “Bind them at your wrists as a sign... let them, be a pendant on your forehead... write them on the doorposts, etc.” Scholars agree that these provisions were probably meant to be understood in the figurative sense. However, later Jews took them literally.¹³

It is obvious that the relationship with YHWH must transcend legalistic understanding. YHWH continues to guide them by the means of the Law. He continues to be near them through the words of the Law, so that they can act wisely and thus enter into the fullness of life which YHWH desires for them. Freitheim (1983) expresses it beautifully: “The Law is not a burden for Israel. The Law is synonymous with the very presence of the zealous God. **By following God’s commandment, He will be with you always.**”

2. “That it may go well with you.”

Over and over again, YHWH tells His people that he desires loving obedience from them. The constant phrase echoing in every page of Deuteronomy is: “Obey the commandments ‘that it may go well with you.’¹⁴” He begs His people to live, and the life he holds out for them is a life overflowing with blessings and goodness – life in the “land of milk and honey.” Bernard Anderson (1975) adds that the burning desire of YHWH is that Israel will choose rightly because “it is ‘for your good’ always.” This is YHWH’s concrete expression of exclusivity.

The yearning love of YHWH for His people’s cause is almost overwhelming in Deuteronomy. However, it is not a love that will coerce Israel into her act of choosing. Rather, it is a love that asks the response of Israel’s heart to YHWH’s heart; Israel’s loyalty to YHWH’s loyalty. Israel is to love God because God has first loved her.

Synthesis

The exclusivity of the YHWH-Israel relationship, a dialectical relationship similar to that of a father-and-son, is better understood in the light of her election: YHWH, out His volitional act has chosen Israel to be His nation. And out of the monolatrous

response of the Patriarchs, YHWH always remembers the compact made. In turn, Israel is to emulate YHWH as a concrete response. Thus, exclusivity is established.

Yet, this response should not be interpreted as something legalistic. According to Miller (1969) the change in the essence of the theological formulation is evident in the definition and the conviction of Israel's status before YHWH: "that of a treasured people" – meaning, in the nature of a precious treasure by which the Owner prefers it to all of the rest of his vast property. Israel is loftier than all nations that YHWH created. She is also a "holy people," (Deut. 7:6), i.e., she is closer to YHWH, and is in a better position to serve Him than others.

Deuteronomy changed the basic formulation of the understanding of the covenantal relationship: from the generic "commitment-obligation" understanding to "exclusivity-election" paradigm. It simply expresses that what necessarily follows in God's volitional act of exclusivity is Israel's election to be YHWH's "apple of the eye."

Conclusion

The Book of Deuteronomy summarizes YHWH's over-all purpose and plan for the wandering Israel – from their deliverance from Egypt, to the possession of the land, to the daily life of gratuity to YHWH in that land "He has given to their fathers."

Deuteronomy, moreover, presented to us a "seemingly" peculiar picture of YHWH as the God of mercy and love: the God who is a father to his sons [and daughters], easily "moved to pity" upon seeing Israel suffering from the hands of the Egyptians, and gives Israel a chance to turn away from their disloyalties to their Creator and Redeemer. It is peculiar, in a sense, because we have a pre-casted (stereotyped) understanding of YHWH as the God who is jealous and easily gets angry. Deuteronomy discounts and proves the contrary to those who would suggest that YHWH, the God of the Old Testament, is an "evil God."

Moreover, the theme of the total dedication to YHWH in Deuteronomy is a clear statement of the fact that YHWH demands an exclusive exchange of commitment: **YHWH requires Israel's positive response, i.e., trust, remembering and worship** because "This day you have become the people of the LORD, your God." (Deut. 27:9). These are the gracious words with which the sinful Israel hears from Deuteronomy.

Although seemingly as mere repetition of Moses' instructions for Israel (*'elleh haddebarim*: הדברים אלה), we cannot deny the fact of the canonical status of Deuteronomy in the history and in the social dimension of Israel, for it (the Book of Deuteronomy) was deposited next to the Ark of Covenant, the concrete manifestation of YHWH's presence to "the people He has chosen to be His own."

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End Notes

¹ berith (בְּרִית): Hebrew word for “covenant.” In Greek, διαθήκη, “diatheke,” i.e., “disposition;” in Latin, “testamentum,” which means “attestation.”

² see Ex. 2:24; 3:6, 15-16; 6:3, 8.

³ see Gen. 12:1-3; 26:4; 28:14.

⁴ The story of Isaac (Gen. 22: 1-18), being spared by YHWH, is also an indicative of the unique character

of the God of Israel. This is something the gods of the neighboring tribes would not do.

⁵ see Deut. 4:31.

⁶ see Deut. 1:39; 3:18; 4:1.

⁷ “It is the LORD who goes before you; he will be with you, he will not fail you nor forsake you; do not

fear or be dismayed.” (Deut. 31:8).

⁸ It is noteworthy to cite the following verses in Deuteronomy (2:25, 30; 4:38: 5:1, 3; 7:11, etc.)

⁹ cf. Deut. 26:5-10 (emphasis added).

¹⁰ see Deut. 8:5.

¹¹ It is good to note that the *Shema Israel* (שְׁמַע יִשְׂרָאֵל שְׁמַע) are the first two words of a section of the Torah, and is the title of a prayer that serves as a centerpiece of the morning and evening Jewish prayer services. The first verse encapsulates the monotheistic essence of Judaism: "Hear, O Israel: the LORD our God, the LORD alone." (אָזְדוּר אֵלֵינוּ יְהוָה יִשְׂרָאֵל שְׁמַע).

¹² see Deut. 6:6-7.

¹³ The *shema* and the Decalogue were written on parchments and enclosed in small boxes called phylacteries, worn on the arms and forehead during morning prayers, or attached to doorposts of the house. Nevertheless, such action simply emphasizes the importance of YHWH's words as a guide for all of life. (Achteimeier, 1978).

¹⁴ see Deut. 4:40; 5:16; 6:2; 25:15.

Language as a Barrier to Informed Consent and Patient Communications in South African Hospitals-A Working Paper

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Abstract

Background: The ability of healthcare professionals (HCPs) to communicate effectively is critical to the quality of healthcare. Barriers to communication arising from illiteracy and language could prevent common understanding of medical procedures, thereby putting patients at risk of providing informed consent (IC) without comprehension, and also increases medical errors, deprives patients of their constitutional rights to information, and could engender medical negligence. The National Health Act 2003 stipulates that HCPs obtaining IC, *“must, where possible, inform the user in a language the user understands and in a manner which takes into account the user’s level of literacy.”* Therefore language barriers can negatively impact on healthcare services by causing errors such as misdiagnosis, non-adherence to prescribed medications, incorrect treatment, and impacts on patients’ rights to IC and confidentiality

Methods: This study designed to evaluate the quality of IC obtained by HCPs at public hospitals in Durban, South Africa. A cross-sectional descriptive study was conducted to determine barriers experienced by HCPs when obtaining IC, including questions regarding language and communication during clinical encounters.

Results: Nine-hundred-twenty-seven individuals completed the study, comprising 168 medical doctors, 355 professional nurses and 404 patients. Most patients spoke IsiZulu language (55%); were unemployed (66%), with secondary education (69%). HCPs identified language, poor education, workload, and lack of interpreters, as major barriers to IC in this setting.

Conclusions: These results are consistent with those from other multicultural jurisdictions, which identify language barriers as a major challenges to IC practice. Provision of trained interpreters may assist with improving patient communications, while enhancing the HCP-patient relationship.

Keywords: Barriers, communication, informed consent, language, doctors, multilingualism, nurses, patients’ rights, public hospitals, Africa.

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Introduction

Cultural issues may be described as all aspects of the society that influence beliefs, opinions, and choices. These include factors such as economic globalization, religion, and politics, language and so on. It has been argued that there are complex issues that face every country regarding education, healthcare, and governance. The ability or inability to explore these cultural influences may affect decisions affecting citizens, and maybe critical to solving pervasive problems and conflicts. (Institute of Human Education, 2017). Others have argued that culture plays a crucial role in the contemporary discourse on development, and policy makers have acknowledged that the social and cultural norms of a people can influence their attitude and choices (Olasunkanmi, 2011). However, one of the criticisms leveled against traditional bioethics has been that it ignores the role of social and cultural factors in the ethical-decision making process. This has prompted some African scholars, to see globalization (Valadier, 2001), as a form of neocolonialism and attempt by the developed world agencies to advance their biomedical agenda on resource poor countries and communities (Mbugua, 2012). Such critics have gone on to call for a truly global bioethics that acknowledges the existence of alternative ethical frameworks (Mbugua, 2009), while other commentators have argued for culturally sensitive bioethics or 'ethnoethics', described as the examination of ethical issues in biomedicine in a non-western cultural context (Lieban 1990). 'Ethnoethics' would include moral norms and issues in health care as understood and responded to by members of non-western traditional societies, which should be informative not only about cross-cultural variations in ethical principles of medicine, but also about other issues which may become defined as morally relevant or problematic in multicultural environments and traditional societies. Ethnoethical information it has been argued should contribute to the discourse of medical ethics, not only by illuminating culturally distinctive moral views and problems, but also by helping to provide a more realistic and knowledgeable basis for the exploration of cross-cultural ethical similarities (Lieban 1990, Mbugua 2012).

When applying culture in the context of South Africa, one of the first considerations would be the issue of language. South Africa is a multicultural and multilingual society with 11 official languages recognized by the constitution (Constitution of the Republic of South Africa, 1996). Further, different provinces may have different sets of official languages depending on which languages are spoken in that region. For example, Western Cape province has three official languages, namely English, Afrikaans and IsiXhosa (Swartz & Drennan, 2000), while KwaZulu-Natal province has four official languages, which are IsiZulu, English, Afrikaans and IsiXhosa (EThekweni Language Policy, 2006). The issue of language in South Africa is further complicated by the fact that apartheid and previous colonial regimes led to a situation where English and Afrikaans were the only recognized and racially enforced official languages used to provide social services including healthcare. In such a system, built around social and racial privilege, most HCPs in the higher echelons of healthcare services including medical doctors, but generally excluding nurses, were able to speak only English or Afrikaans to healthcare users or patients (Swartz & Drennan, 2000). This politicization of language was further complicated by the fact the majority of the users of public healthcare services were Black Africans, with the own indigenous languages and a limited ability to comprehend English and Afrikaans (Chima, 2015). Therefore the politics of language is not something new to South African healthcare

services, whereby the apartheid government systematically advanced the Afrikaans language by making it a requirement that individuals working in public health services were able to speak only the two officially recognized languages, English and Afrikaans, to the detriment of other African languages (Swartz & Drennan, 2000, Crawford, 1999, Deumert, 2010). Further, there it has been reported that there were no designated posts for interpreters in the health system (Crawford 1999, Swartz & Drennan 2000), thereby compounding the issue of language barriers and the ability of HCPs to communicate with their patients. However, following the emergence of South Africa from apartheid and democratic elections in 1994, there has been an ostensible shift in all aspects of South African life, including the language policy, in that other indigenous African languages including Afrikaans are officially recognized as being in constitutional terms of being of equal value with English and Afrikaans (Ethekwini Language policy, 2006, Swartz & Drennan, 2000). Further, health policies and initiatives since the advent of democracy in 1994 were designed to remedy the abject discrimination, which characterized healthcare service delivery under apartheid (Deumert, 2010). The aim has been to create an equitable healthcare system that caters to all healthcare users without regards to race, ethnicity, income, educational levels or language. This has been characterized by introduction of policies such as the *Patients Right Charter* of 2002 and the *Batho Pele* or “people first” principles of service delivery (Deumert, 2010), as well as the enactment of new legislation such as the *National Health Act* 2003 and the *Choice on Termination of Pregnancy Act* 1996, which are designed to enhance human rights, and access to health care services for all South African citizens.

Despite these policy initiatives however, implementation still remains a concern in South Africa with access to healthcare services still varying significantly according to population group ‘race’ or socio-economic status, two variables which arguably overlap in South Africa (Deumert, 2010, Maphai, 1989, Chima, 2015). Another major socio-economic factor in South Africa is the issue of high unemployment, with approximately 25-30% of the population unemployed (Trading economics, 2017, Chima 2015). Further, despite these new initiatives, the historical and residual inequities within South African population groups, due to the consequences of apartheid have somehow persisted (Mhlongo & Mdingi, 1997, London & Baldwin-Ragaven, 2008, TRC Report, 1998, Schlemmer & Mash 2006, Moodley and Kling 2015). Under the current circumstances, basic health care is unaffordable, and out of reach of the majority of the population who are mostly unemployed and indigent (Chima, 2015). For example, it was reported by the 2007 South African Household survey that while over two-thirds of White South Africans have access to private healthcare, comparatively, only 7% of Black South Africans, 19% of Coloureds, and 31% of Indian South African households could afford such private healthcare (Deumert, 2010). Further, there is a dichotomy in the organization of South African healthcare services, consisting of private healthcare services patronized by about (20%) of the population who can afford health insurance, or have financial means to pay for private healthcare; compared with the public health services which are used by the majority (80%) of indigent citizens (KZN Strategic plan, 2010). This dual healthcare system is further characterized by better infrastructure in private hospitals because of commercial competition and better funding, and arguably better-educated and more knowledgeable patients and consumers of healthcare services. It was further reported that in 2006, expenditure per head on private healthcare was six times greater than public expenditure. Further, public healthcare facilities mostly patronized by the

indigent South African population groups, face massive staff shortages, overcrowding, drug, and equipment shortages. Ironically, Black South Africans are the most affected by the quadruple burden of diseases including diseases of poverty, HIV/AIDS and injuries and violence (Deumert, 2010). The dual healthcare system and other socio-economic factors may therefore influence the practice of IC in South Africa (Rowe & Moodley 2013, Chima, 2015), similar to what has been reported elsewhere (Yeo, 2004).

One must emphasize that the problems and politics of language as a barrier to healthcare is not a uniquely South African problem. Such moral and management dilemmas in healthcare have been reported in other multilingual and multicultural African countries such as Nigeria (Antia & Berlin, 2004). Similar problems have also been reported amongst Hispanic population groups in the USA (Flores 2006, Perkins, 1999). Others researchers have also reported on the impact of language amongst patients with limited English proficiency (LEP) in the USA including Asian and Hispanic patients as well as newly arrived immigrants (Partida, 2007, Higginbotham, 2003, Clark et al., 2011). Such language barriers have been reported during documentation and obtaining IC in developed countries, even where on-site interpreter services are available and mandatory (Schenker et al., 2007). Furthermore, it has been observed that language barriers and the absence of trained interpreters for effective communication may also have a negative impact on disabled individuals such as deaf patients who require sign language interpreting for communicating with HCPs during clinical encounters, leading to derogation of such patients constitutionally guaranteed rights to health, information, confidentiality and right to be treated with respect and dignity (Haricharan et al., 2013). Finally, most African societies being culturally complex and paternalistic in nature may require that consent approval be obtained from community elders/extended family members, or men as heads of households before the actual patients or human subjects of research, can provide consent (Tindana et al., 2006, Irabor & Omonzejele, 2009). The challenge in this setting then, is to ensure that IC is truly voluntary and that community or surrogate consent is not substituted for individuals' consent, which ideally should be obtained voluntarily in the absence of coercion and other undue influences (NBAC 2000).

The relationship between multiculturalism, right to health, individual autonomy and informed consent

It has been argued that the IC doctrine is primarily based on the Western notion of individualism over the rights of the community and communalism, which is practiced in some African communities as exemplified by the Ubuntu philosophy that emphasizes communal rights and brotherhood over individual rights (Metz & Gaie, 2010). It has been argued that traditionally, the ontology of African culture is communitarian in nature (Frimpong- Mansoh, 2008). This has been characterized as 'only in terms of other people does the individual become conscious of his own being, his own duties, his privileges and responsibilities towards himself and towards other people' (Mbiti, 1969), and summarized by the maxim "I am because we are, and since we are, therefore I am" (Mbiti, 1969, Frimpong-Mansoh, 2008, Chima, 2013). It has been argued that the doctrine of IC as currently formulated favors self-reliance over interdependence, action over passiveness, rationalism over spirituality, and uncertainty and forthrightness over collective harmony (Gordon 1997, Frimpong-

Mansoh, 2008). This is by contrast to deep religious and ancestral belief systems prevalent in most African cultures, which points to an omnipotent, universalizing and fatalistic view of the world that cannot be easily controlled or influenced by mortal human beings (Mbiti, 1969, Chima, 2015b). The Western notion of autonomy, is summarized by the maxim of Cardozo J, that “every human being of adult years and sound mind has a right to determine what shall be done with his own body...,” (Schloendorf Society of New York Hospital, 1914). This is further characterized by the Cartesian maxim of “I think, therefore I am” (Frimpong-Mansoh, 2008). This viewpoint overlooks the fact that in some non-western cultures, including those in Africa, individuals may expect and even desire that others make decisions regarding their healthcare and that some individuals may not even want to receive any ‘negative’ information on which such decisions maybe based (Caresse & Rhodes, 1995, Susilo et al., 2013, Irabor & Omonzejele, 2009). According to Frimpong-Mansoh, the question to be asked is ‘how can the requirement of voluntary informed consent be addressed in African community oriented culture’ (Frimpong- Mansoh, 2008). The issues of language barriers and other considerations outlined above present challenges to ensuring that IC obtained from patients in clinical practice in South Africa is based on full information disclosure, and that it is comprehensible, voluntary and autonomous.

Methods

The materials and methods applied in this study have previously been described in detail in in previously reported aspects of this study (Chima, 2013, Chima 2015a, Chima, 2017). However, briefly this report arises from a larger cross-sectional descriptive study evaluating the quality of informed consent amongst medical doctors (Chima, 2013), professional nurses (Chima, 2017) and patients (Chima, 2015a) at randomly selected public hospitals in KwaZulu-Natal (KZN) province, South Africa. A semi-structured questionnaire was used to collect information regarding IC practices from doctors and nurses at selected public hospitals in Ethekewini metropolitan municipality (Durban), (Chima, 2013, Chima, 2017). Whilst a different questionnaire was used to collect information from patients attending the selected public hospitals (Chima, 2015a). The questionnaire for HCPs consisted of 4 parts used to collect participant demographics, informed consent practices, including language and methods used, and understanding of information by patients, as well as challenges faced by HCPs when obtaining IC. Within the second part of the HCPs questionnaire was embedded a 7 item question which asked HCPs to rank barriers to IC experienced during clinical practice as well as other questions pertaining to language and patient communication during IC as shown in Table 1. The main study instrument for patients as previously reported (Chima 2015a), was a semi-structured questionnaire in English language, which was also translated into IsiZulu, the dominant language spoken by about 81% of the population of KZN (Ethekewini language policy, 2006). This questionnaires consisted of 3 sections. The first section collected socio-demographic data; while the second part was designed to collect information on patient experiences of IC practices by HCPs during clinical encounters. Patient participants were interviewed by 3 trained bilingual research assistants. Respondents had the option of completing questionnaires either in English or IsiZulu. Selected aspects of this questionnaire pertaining to language and communication during the IC process and clinical encounters with HCPs are summarized in Table 2.

Statistical analysis:

Data from questionnaires was transcribed directly into the statistical package for social sciences (SPSS,) and was later analyzed using SPSS (version 21). Descriptive statistics such as percentages, proportions, median mode and interquartile range were used to summarize the data. Scores for comprehension, understanding, information disclosure, voluntariness were worked out from the responses. Fisher's exact test was used to test for association between categorical variables and groups of patients. Pearson's chi-squared test was used to test for differences in responses between patients and HCWs (doctors and nurses) as previously reported (Chima, 2013, Chima 2015a, Chima, 2017).

Ethical considerations:

Ethical approval was obtained from a research ethics committee at the University of South Africa (UNISA). The study methodology was further reviewed and approved by the health research and knowledge management sub-component of the KZN Department of Health (a local REC). Approval was also obtained from the management of each of the hospitals included in the study. Finally, written IC was obtained from each participant after full information disclosure prior to participation in the study.

Table 1: Questions related to language and communication asked by HCPs when obtaining IC from patients

1. What are the challenges you face in the process of obtaining informed consent from a patients in clinical practice?

Please rank in order of importance (where 1 is most important and 7 is least important):

- A. Time constraints ()
- B. Work load ()
- C. Language difficulties ()
- D. Lack of administrative support e. g. interpreters ()
- E. Cultural barriers (). Please specify _____
- F. Lack of education ()
- G. Medical paternalism (Doctor knows best) ()

2. What language do you use to explain/obtain informed consent from your patients?

- A. English () Yes () No () Don't know
- B. The patients local language () Yes () No () Don't know
- C. Both English and local language () Yes () No () Don't know

3. Which of the following methods do you use to explain/obtain consent from patients?

Please tick all that apply.

- () Words () Diagrams
- () Pictures () Interpreter
- () None

4. Do you think your patients understand the explanations given to them?

- () Yes () No () Don't know () Don't think so

Table 2: Questions pertaining to language and communication enquired from patients giving IC to HCPs during clinical procedures**1. Languages spoken:**

- English
 IsiZulu
 IsiXhosa
 Afrikaans
 Other, Please specify _____

2. Level of Education

- None
 Primary
 Secondary
 Tertiary

3. Occupation

- Unemployed
 Self employed
 Employed
 Other – please specify _____

4. In what language was information on the treatment or procedure provided?

- English
 IsiZulu
 IsiXhosa
 Afrikaans
 More than one language. Please specify _____
 Other, specify _____

5. Did the doctor or nurse explain the treatment that he/she would provide?

- Yes No I do not remember

6. Which of the following methods did the doctor use to explain the treatment? Please tick.

- Words Diagrams
 Pictures Interpreter
 None

7. Did you understand the information provided?

- Yes No I do not remember

8. Did you ask any questions concerning the treatment or procedure?

- Yes No I do not remember

If No, Why not? _____

Results

The overall response rate for this study was 85%, with a total of 946 respondents including doctors, nurses and patients, out of an initial estimate of 1118 participants. After a critical review of captured data a total of 19 participants were excluded due to ineligibility. Therefore a total of 927 individuals were finally included in the study. The response rate for doctors was 47% of initial estimates, while the response rate for nurses was 95%. For patients the initial estimate was exceeded by about 5% to compensate for missing data and ineligibility.

Language, comprehension or understanding of information disclosed to patients

To examine the extent of patients understanding of informed disclosed by doctors, we asked questions about the language and methods used to obtain informed consent from patients. When communicating with patients, 64.3% (108) doctors said they used '*English language*', 44.6% used the '*patients' local language*', while 69% of doctors said they used '*both English and the patients local language*'. To enhance or facilitate understanding of information disclosed to patients, 96.4% of doctors used '*words*' or communicated verbally, 20.2% used '*pictures*', 41.7% used '*diagrams*', while 72% used '*interpreters*' to communicate with patients. When doctors were asked if they think patients understood the information given to them; 76.4% answered 'yes'; while 3.6% answered 'no'; and 12.7% answered 'don't know', while 7.3% said they 'didn't think so'.

Major barriers to obtaining informed consent during clinical encounters

Doctors and nurses were asked to rank a series of potential challenges experienced while obtaining informed consent in practice, on a scale of 1-7, with 1 being most difficult and 7 as least difficult (Table 1). The major challenges identified by doctors in this setting included '*language difficulties*', ranked highest by 87.5% of doctors, '*time constraints*' ranked second by 86.9% doctors, followed by '*work load*' 85%, '*lack of education*' 84.5%, and '*lack of administrative support e.g. interpreters*' 82% of doctors. The least important constraints identified were '*cultural barriers*', by 79.8%, while '*medical paternalism (doctor knows best)*' was ranked last by 78% of doctors (Figure 1). A test of statistical significance using the Kruskal-Wallis test for independent variables, showed that the '*lack of administrative support e.g. interpreters*' was statistically significant across all clinical specialities ($p \leq 0.013$) as previously reported (Chima, 2013). Similarly, majority of nurses ranked '*language difficulties*' as being most challenging, followed by '*work load*'. Time constraints, lack of administrative support e.g. interpreters, and patients' lack of education, and non-specific cultural barriers were equally ranked as being challenging. The least difficult challenge experienced by nurses was also due to medical paternalism. There was no difference in barriers identified by different cadres of nurses' i.e. Professional (nursing sisters) and enrolled nurses (staff nurses). However language difficulties, cultural barriers, lack of education and medical paternalism showed statistically significant differences between doctors and nurses ranging from $p < 0.001$ to $p = 0.002$ as previously reported (Chima, 2017). The major barriers to IC as reported by doctors and nurses are illustrated in Figure 1.

Methods of communicating with patients by nurses

Most nurses reported communicating with patients verbally using the patient's local language in 59% of cases; 39 % of nurses said they used 'English language', while 56 % reported using both English language and the local language. Other methods used to enhance information disclosure to patients included use of diagrams and pictures reported by 20% of nurses. The use of interpreters was reported by 56% of nurses, but this information was corroborated by only 3.5% of patient participants as previously reported (Chima, 2015a).

Demographic characteristics of patient respondents pertaining to language and socio-economic status

Most participants were female (68.2%), single (56%) or married (37%). The age of participants was not normally distributed ($P < 0.001$, median = 35.5 years; range = 11-91 years). Most of patient participants in this study were bilingual with a majority of IsiZulu speakers (55%); 49% spoke English language, 8% spoke IsiXhosa, and 2% Afrikaans, closely following the language demographics for KZN province (Ethekwini language policy 2006). Other minority languages spoken by this cohort of patients included Hindi, Tamil, Tswana and Sesotho. Majority of patients had secondary education (69%), some had tertiary education (16%), primary education (12%) while 2% and no formal education. Majority of patient respondents were unemployed (66%), while 27% were employed. Majority of participants reported no monthly income (56%). Detailed demographic profile of this sample cohort has been reported previously (Chima, 2015a).

Language and communication from the patients' perspective

Majority of patients reported that IC was obtained 'verbally' (73%), 19% said 'written', while 5% said both 'written' and 'verbal' methods were used to obtain IC. According to patient participants, information disclosure to patients was rendered using 'words' in most cases (89%). English language was used in 66% of cases, while IsiZulu was reportedly used in 32% of cases. Methods used to enhance information disclosure included pictures (8 %); diagrams (5%), and interpreters as reported by 3.5% of patients respectively, as previously reported (Chima, 2015a).

Understanding of information disclosed

Majority of patient participants said they understood the information provided (91%), while 8% answered negatively. When asked if they asked any questions about their treatment, 70% of patients answered 'yes', while 29%, said "no". Reasons for not asking questions about treatment elicited responses such as "doctor knows best" or "i didn't know what to ask". Others said they were already familiar with their medical diagnosis or treatment regimen. Some complained that they did not have time to ask questions because the doctors were in a hurry or too busy. *"The doctor was too fast he didn't give me time to ask, he didn't have time at all."*

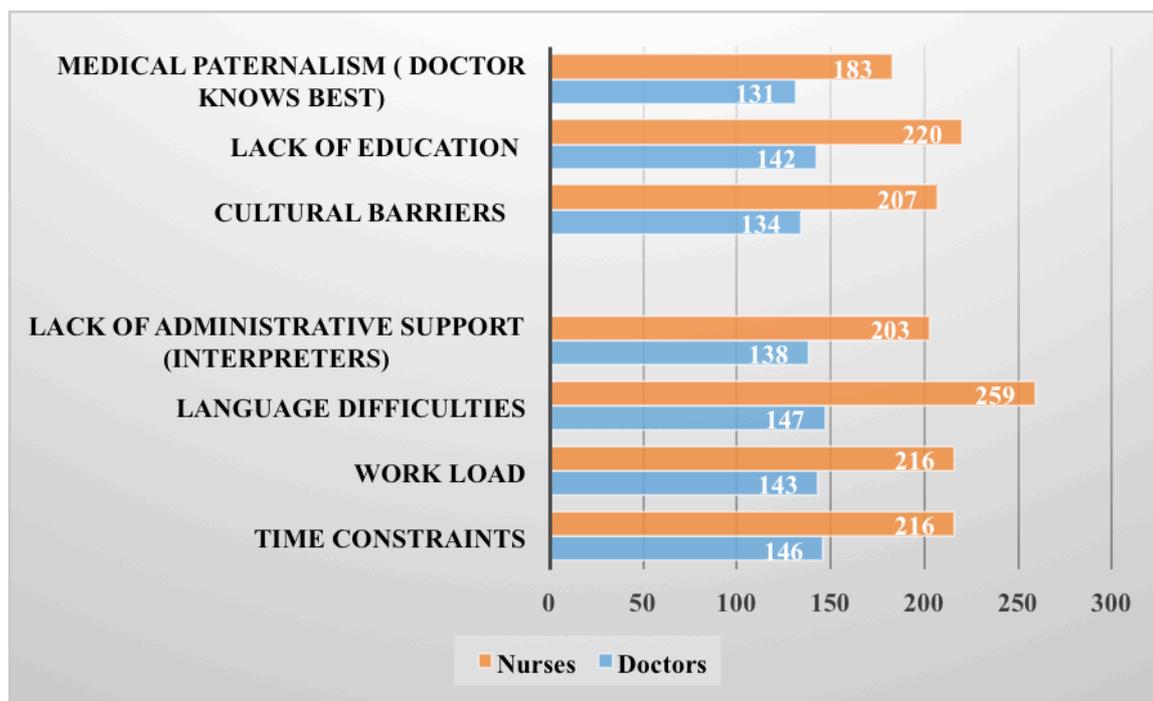


Figure 1: Barriers to IC identified by doctors and nurses

Discussion

Comprehension of information disclosed

It has been argued that although information disclosure and knowledge of that information are necessary for the comprehension of information, plain ‘knowledge’ is generally not sufficient. The patient or person providing IC must also have appreciation of the information disclosed. According to Van Oosten (1989) “...information *as a conditio sine qua non* means that information must also be appreciated.” Real comprehension would involve the ability to use information rationally. Therefore for a patient to understand the information imparted by a HCP, the patient must not only be able to listen attentively to the HCP. On the other hand, HCPs must also appreciate that for information to have been communicated successfully, it needs not only disclosure, but comprehension, in that the patient must also pay attention to that information, understand it, accept, retain the information and then put that information to use in a rational manner (President’s Commission, 1982). Johnston (2010) has argued that the true test for comprehension is the patient’s capacity to understand information; and that the HCP needs to ascertain that the patient actually has the capacity to understand the information conveyed in a non-technical language. Further the British Medical Association (BMA, 2009) guidelines stipulate with regards to understanding that the patient must be shown to:

- Understand in simple language what the medical treatment is, its purpose and nature and why it is being proposed
- Understand its principal benefits, risks and alternatives
- Understand in broad terms what will be the consequences of not receiving the proposed treatment
- Retain the information for long enough to make and effective decision

- Make a free choice (free from pressure or undue coercion)

Language and effective communication in the African setting

It is arguable that while the above requirements are generally applicable in medical treatment generally, the magnitude of difficulty for understanding required in multicultural and multilingual communities and developing countries could be even higher (Bhan et al., 2006), especially in multilingual countries such as the 11 official languages of South Africa, (Ethekewini language policy, 2006), or the 400 languages of identified in Nigeria (Antia & Berlin, 2004). Further, it has been previously reported that the population groups using public healthcare services in South Africa are not highly educated (Chima, 2015a). In addition, many of the patients do not speak the same primary language as the HCPs especially doctors (Deumert, 2000, Schlemmer & Mash 2006). In these types of settings it may be necessary to obtain the services of an interpreter or an intermediary such a patient advocate or other healthcare worker (HCW), to assist in putting the information in the patient's native language 'in language understandable to the patient', in order to fulfil the obligation for understanding prior to IC; consistent with the requirements in the NHA which stipulates that: "*The health care provider concerned must, where possible, inform the user...in a language that the user understands and in a manner which takes into account the user's level of literacy*" (National Health Act 2003). It has been suggested that language barriers can have a negative impact on healthcare services leading to errors such as misdiagnosis, failure of preventive healthcare and non-adherence by patients to prescribed medications (Flores, 2006, Haricharan et al., 2013). This could ultimately lead to accusations of negligence and award of damages against doctors and other HCPs (Schenker et al., 2007, Perkins, 1999). Issues of language difficulty and IC related to healthcare services are not limited to South Africa (Tate et al., 2016, Clark et al., 2011).

A previous report from this study indicated that the absence of appropriately trained interpreters is a major barrier to IC for doctors working in public hospitals in South Africa (Chima, 2013, Haricharan et al., 2013). In another study from Western Cape district hospital, the authors reported that language difficulties create significant problem for HCPs and could impact on patients' rights to IC and confidentiality (Schlemmer & Mash 2006). In light of the above observations it is pertinent to recall that the Council for International Organizations of Medical Sciences (CIOMS, 2002 & 2016) has recommended that "...informing the individual patient must not be simply a ritual recitation of the contents of a written document. That rather, the investigator or HCPs must convey the information, whether orally or in writing, in language that suits the individual's level of understanding. That such investigators must also bear in mind that the prospective subject's ability to understand the information necessary to give IC also depends on that individual's maturity, intelligence, education, and belief system. As well as the HCPs ability and willingness to communicate patiently and with sensitivity." (CIOMS, 2002). Further, the CIOMS guidelines also recommend that: "The HCP must then ensure that the prospective patient has adequately understood the information. The HCP should give each patient full opportunity to ask questions and should answer them honestly, promptly and completely. In some instances the HCP may even administer an oral or a written test or otherwise determine whether the information has been adequately understood by the patient" (CIOMS, 2002).

The impact of language barriers on access to quality healthcare have been partly summarized by Deumert (2010) as follows:

1. **Avoidance behaviour-** Presents who are not comfortable with communication in the language used by their HCPs generally do not have a regular source of primary care and tend to present to hospitals in advanced stages of their disease or disability as aptly illustrated by the case study of a deaf woman who missed several treatment opportunities due to the absence of a sign language interpreter and misunderstanding and mistrust of clinical instructions (Haricharan et al., 2013).
2. **Errors in diagnosis and treatment:** Quality of care is usually compromised due to language barriers leading to miscommunication and misunderstanding as reported by Flores (2006) in the USA and Schlemmer & Mash (2006) from a South African district hospital. As a consequence HCPs may request more unwarranted tests, hospitalize their patients more often, and delay initiating treatment, which may increase the overall cost of providing healthcare.
3. **Health education and compliance:** Patients with limited language proficiency including as LEPs usually have an insufficient understanding of their condition and usually misunderstand simple instructions or refuse to take prescribed medications leading to non-adherence and noncompliance with medication and HCP instructions or advice.
4. **Informed consent, confidentiality and other rights:** Language barriers also impact on patients constitutionally protected rights to full information disclosure and respect for autonomy as well as the rights to confidentiality, right to health, and cultural rights to communicate in a language of their own choosing (Haricharan et al., 2013, Ethekewini language policy, 2013, Schlemmer & Mash, 2006, Constitution of the Republic of South Africa, 1996).

Conclusion

This study's results are consistent with others from other multicultural and multilingual jurisdictions which indicate that one of the major challenges to obtaining IC practice include language barriers. Therefore, there is a need for a trained cadre of interpreters within public healthcare services to assist with local language translation and improve patient understanding and IC practices amongst local populations including the disabled and other vulnerable population groups. The provision of trained interpreters may assist with minimizing language barriers, improved patient communications and overall quality of healthcare service delivery, by minimizing workload for other HCPs who are usually engaged as 'ad hoc' interpreters in public hospitals in Africa, in the process of "cultural brokerage". Generally South African patients want to better communication from HCPs and want to participate in informed or shared healthcare decision-making. Other major cultural factors militating against IC apart from language, include poverty and low education, and increased workload for HCPs. One can conclude that there is need to further educate patients and HCPs regarding on patients' rights to communication in their preferred language as enshrined in the Constitution, as well as other legal requirements of IC as stipulated in the *National Health Act 2003*. This will enhance the HCP-patient relationship, increase respect for patient's rights to confidentiality, autonomy and human dignity. Future research should focus on informed and shared healthcare decision-making in

order to improve preventive healthcare services in Africa. Finally more continuing education workshops and seminars are required to educate South African doctors and nurses on the key elements of IC to meet required international standards consistent with local laws.

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***Appreciating Inclusive Education:
A Regular Classroom Experience in the Philippines***

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Abstract

The art of teaching well necessitates constant tuning in with the changing times. To thrive as a teacher, I need to be constantly updated and mindful of the philosophical thoughts behind the changes to anchor my pedagogical approach. One recent challenge requiring special attention is inclusive education. After teaching for more than two decades, I am a witness to how my school, De La Salle-College of Saint Benilde, readily adapts to current and post-modern thoughts in education. Inclusive education has become increasingly manifested in the evolved programs, courses and schools, and the student profile. My academic interest in philosophy of education enables me to rationalize the flow of changes as I continually explore innovative, creative, multi-intelligence, multi- and interdisciplinary approaches in the classroom. In this paper, I share my practice in teaching and learning as I handle increasingly diverse students. I briefly describe my philosophy of education, primary methodology, and support strategies and activities that enable me to flexibly respond to my students' needs. Given the inclusivity challenge, my goal is not only to accommodate their special needs and varied learning styles, but, more importantly, to harness their diversity as an add-on to their total learning experience. This outlook makes me see the added learning opportunity and positivizes my attitude towards accommodating students with special learning needs in my regular classes. I join colleagues who assert that inclusive education may appear daunting, but it is necessary and doable.

Keywords: Inclusive education, philosophy of education, pedagogy, classroom accommodation

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Introduction

It is my duty, as a teacher, to be constantly updated and mindful of the challenges, trends and changes in educational policies or thoughts. This is necessary to attune, re-appropriate, and enhance my art in pedagogy. One of the challenges now in the Philippines is in stepping up the implementation of inclusive education. In De La Salle-College of Saint Benilde (DLS-CSB), the Center for Inclusive Education Office (DLS-CSB brochures 2017), was recently set-up in line with this policy direction. This paper is my initiative to share my thoughts and classroom experiences on inclusive education. I researched on the topic from the pragmatic philosophical worldview. It is a pragmatic as it focuses on a real-world topic with the end of improving real life practice. It is qualitative as it is exploratory and narrative in approach (John W. Creswell, 2014). It would be my contribution to the community of learners as I anticipate the need to mainstream inclusive education in more classrooms, or even in more schools.

In the Philippines, there are few documentations that will aid those who have not experienced handling students with special learning needs in regular classes. And the few, like me, who have experienced it are still beginners. Most of us are searching for relevant experiences to deepen our understanding and to improve on our approach to students with special learning needs. Through this study, I intend to flag down lessons and areas of concern as I experienced them in the classroom. My desire to synthesize my experiences and systematize my thoughts on the matter are both personal-oriented and community-centered. It is personal in the sense that it will aid me to better communicate my learnings and insights as I collaborate with other school units and authorities in charge of implementing inclusive philosophy of education in the classroom. It is also community-oriented in the sense that this will be my means of sharing insights with co-teachers who are either openly resistant, open but feel unprepared simply because they lack the experience, or those who have some experience but are looking for alternatives and affirmation to their practice. My classroom experience is especially shared for teachers who are interested in contextual discussions and narratives in inclusive education.

Education for All

The call for inclusive education is one of the extensions of the visionary global agenda “education for all” or EFA, mostly expressed in various United Nations documents. The preamble of the World Education Forum (WEF) 2015’s Incheon Declaration states: “We reaffirm the vision of the worldwide movement for Education for All initiated in Jomtien in 1990...however, we recognize with great concern that we are far from having reached education for all” (p.1).

The Incheon Declaration serves as a unifying guidepost that drums up support to inclusive education. Below is an excerpt from the formulated education vision for 2030 (WEF2015, p.1):

Our vision is to transform lives through education, ... We commit with a sense of urgency to a single, renewed education agenda that is holistic, ambitious and aspirational, leaving no one behind. This new vision is fully captured by the proposed sustainable development goal

(SDG) 4 “*Ensure inclusive and equitable quality education and promote life-long learning opportunities for all*” ... It is transformative and universal, attends to the ‘unfinished business’ of the EFA agenda ... inspired by a humanistic vision of education and development based on human rights and dignity; social justice; inclusion; protection; cultural, linguistic and ethnic diversity; and shared responsibility and accountability.... education is a public good, a fundamental human right and a basis for guaranteeing the realization of other rights. It is essential for peace, tolerance, human fulfilment and sustainable development. We recognize education as key to achieving full employment and poverty eradication. We will focus our efforts on access, equity and inclusion, quality and learning outcomes, within a lifelong learning approach.

Some relevant policy references for Philippine schools are quite dated but are also attuned to inclusive education. This quotation from a UNESCO-funded book project headed by Lourdes A. Quisumbing and Felice P. Sta. Maria (1996, p. xi) points to the values expected among teachers:

Education for tolerance should aim at countering influences that lead to fear and exclusion of others, and should help young people to develop capacities for independent judgment, critical thinking, and ethical reasoning.

In the book, one would find lengthy discussions in the spirit of promoting education for all. I quote here an example (p. 29):

Values education at the tertiary level introduces human rights and a commitment to peace as values for interpersonal and intrapersonal growth. Tolerance is introduced through the components of human rights, peace education, and internationalism.

Current teachers are graduates of college and graduate programs not designed to cater to persons with disabilities (PWDs), and persons with special learning needs. However, “education for all” has been the commonly accepted direction within the United Nations, of which the Philippines is an active member. If humanitarian values have been successfully communicated and were imbibed by the now senior faculty members, they could still be expected to have the proper predisposition to take on the challenge of adapting the principles of inclusive education.

Still, written work on Philippine efforts and experiences in inclusive education in the classroom could hardly be found. Available books on the topic are largely from the United States of America and some from Asian countries. Most of them describe experiences in basic education and very few focus on its implementation on the tertiary level. I also noted that most of them feature a compilation of experiences that require collaborative efforts. I am referring to literary works such as those of Levan Lim and Marilyn Mayling Quah (2004), Margo A. Mastropiere and Thomas E. Scruggs (2004), Spencer J. Salend (2008), and Richard A. Villa and Jacqueline S. Thousand (1995). My aim is to add to the literature on Philippine classroom experience in the college level.

De La Salle-College of Saint Benilde in Manila, Philippines

DLS-CSB is one of the pioneers in the Philippines when it comes to accommodating students with special learning needs in college. Its School of Deaf Education and Applied Studies (SDEAS) is an offshoot of a program for persons with hearing disabilities. In recent years, more students with visual and orthopedic impairments, learning disabilities and autism have been participating in varied regular courses (Rappler, 2017). In the current Student Handbook, the school's breakthrough goals for the inclusion agenda says, "By 2020, 30% of our student population would be comprised of those who are economically disadvantaged, PWDs, and may have special learning needs" (p. 22).

"Inclusive education" has only been recently articulated in the DLS-CSB official documents, but the spirit of inclusivity has long been in its practiced institutional values, expressed in different words from its inception in the 1980s. Multiple intelligences, learner-centered education, creativity and innovation, and now inclusion, all had their turn being expressed in the school's vision and mission statements. The school's current vision-mission statement says: "De la Salle-College of Saint Benilde is committed to building a just and humane society by being at the forefront of innovative education that is accessible to the poor and diversely-gifted learners."

To be "appreciative of individual worth" is one of the Benildean expressions of the Lasallian core values. The Student Handbook 2016-19 further explains that "to be appreciative of individual worth means recognizing each person's inherent value by embracing diversity, respecting each one's uniqueness and contributing to creating a culture of inclusion" (p. 26, emphasis added).

Benilde's educational Philosophy, as printed in its Student Handbook 2016-2019 (p. 22) expresses the following:

... each student is unique and endowed by God with talents and gifts that should be understood, appreciated, and nurtured...

... promotes innovations through learner-centered teaching methodologies grounded on Howard Gardner's Theory of Multiple Intelligences.

Inclusive education comes as a natural extension of the learner-centered philosophy of education espoused by the school. To illustrate, I quote here the discussion on learner-centered education in the past DLS-CSB Faculty Manual (2013-16, p. 8):

Learner-centered education operates according to what is known about the individual learners (their heredity, experiences, perspectives, backgrounds, talents, interests, capacities, and needs) and the learning process (the best available knowledge about learning and how it occurs including effective teaching practices that promote the highest levels of motivation, learning, and achievement for all learners); and applying the knowledge to improve practice.

The principles of inclusivity have been in place and have long been communicated to all members of the learning community. Dr. Catherine Deen, director of the school's Center for Inclusive Education (CIE), noted significant preparations and procedural adjustments in the school towards pushing for inclusive education, as cited by Patty Passion in her recent Rappler article (2017).

Inclusive education has long been a challenge from the point of view of governments and school administrators, but it remains an emerging task requiring clarity in scope and demands from the regular teachers' point of view. The "lack of willingness among teachers to teach PWDs, students concealing their condition, and failure to get employment after college," were among those identified by Dr. Deen as remaining challenges. And she surmised that most higher educational institutions are in similar state.

Philosophy of Education

My academic interest in philosophy of education enables me to appreciate the series of changes in the school educational thrusts. As a faculty member for 24 years, I am a witness to how my school readily embraces current and post-modern thoughts in philosophy of education: individually-guided program, multiple intelligences, learner-centered education, creativity and innovation, and now inclusion, all found their way in the institution's vision and mission statements. These thoughts got expressed in evolving courses and programs as well as changing student profiles, to name a few. The institution's responsiveness to the needs of the community is conditioned by the school's philosophical orientation. In my dissertation, I have established the pragmatism in DLS-CSB's philosophy of education (Macaranas, 2000). In subsequent studies, I have ascertained that the constant adaptation of the school is in fact a manifestation of its pragmatism (Macaranas, 2008, 2017). This responsiveness to the industry could be the main factor why the school is expanding and thriving.

DLS-CSB's Steps in Inclusive Education

DLS-CSB's focus in inclusive education is to respond to the needs of these groups: 1) Learners with special education needs; 2) Learners on financial assistance; 3) Learners on talent scholarships; and 4) Learners from indigenous peoples. The first group, the learners with special needs, are classified according to the following categories: Learners with Special Learning Needs (SLN); Learners with Psychological and/or Emotional Needs (PEN); and (3) Learners with Physical Disabilities (PD).

Table 1. Descriptions of Special Needs Categories

Categories	Description
Special Learning Needs (SLN)	Students who have disclosed conditions supported by appropriate diagnostic and medical documents related to neurodevelopmental disorders including but not limited to intellectual Disabilities (ID), Autism Spectrum Disorder (ASD), Attention Deficit/Hyperactivity Disorder (ADHD), and Specific Learning Disorders (SLD).
Psychological and/or	Students who have disclosed conditions supported by appropriate diagnostic and medical documents related to psychological and

Emotional Needs (PEN)	emotional conditions including but not limited to Depressive Disorders (DD), Anxiety Disorders (AD), Obsessive-Compulsive and related Disorders (OCD), and Bipolar and Related Disorders (BP).
Physical Disabilities (PD)*	Students who have disclosed conditions supported by appropriate diagnostic and medical documents related to physical disabilities including but not limited to those with visual impairments, physical disabilities, motor disorders, and hard of hearing.
<i>* Note. Deaf learners enrolled in the School of Deaf Education and applied Studies (SDEAS) are covered by the policies and programs under the SDEAS and other Schools, Centers and Offices serving them. P. 7</i>	

In a seminar on inclusive education organized by Special Education Network in Asia (SENIA) on 17 March 2018 at the British School Manila, it was explained that to be fully inclusive, a school must institutionalize course accommodations and modifications. Accommodations are catch up or helping measures given without changing the learning objectives and coverage of the subject. All students learn the same content and hurdle common learning objectives, but some are allowed added learning and demonstration strategies. Modifications are bigger steps in inclusive education as it involves changes in academic content and learning expectations. While accommodations could be extended to any student, modifications could be granted only to students clinically diagnosed with special learning needs. It is important for said modifications to be formalized in the course description and to be accurately reflected in course title on transcript.

DLS-CSB already made strides in terms of classroom accommodation and providing out-of-classroom learning support services, including enrolment accommodations, special classes, and case management. Students with special needs may avail of appropriate classroom accommodations as part of their learning support. This could include preferential seating; advance copy of notes; rest periods; audio or video recording of lectures; extension time on assessments and assignments; and/or bringing a personal assistant. They are encouraged to communicate with their instructors about their conditions and unique needs through their Approved Accommodations Form (AAF) issued by CIE.

My Inclusive Classroom Experiences

I teach philosophy and theology. And my students come from any of the school's regular courses such as bachelor of science courses information system or bachelor of arts courses in hotel, restaurant and institutional management, real estate management, or consular and diplomatic affairs.

I describe here my primary methodology that enable me to accommodate the learners given their circumstances. A classroom session usually runs for 1½ hours. I always open with a prayer and learning objectives to contextualize the class. Then I teach using my interactive lecture approach. I always put effort in ensuring that my lectures are characteristically content-oriented, attention-seeking, and encouraging of reflective inquiry and enthusiastic exchange of ideas and experiences. Lectures are ideally followed by assessment activities to check understanding and to encourage discipline. But assessment activities may be skipped in some meetings. Standard

closing consists of processing, a summary of the lesson, and lastly, a prayer. My previous works have more detailed discussions on my pedagogical approach. Table 2 below represents in brief my flexible classroom format with estimated time allocation for each part described.

Table 2. My Flexible Class Format

Flow Guide: <i>OTAP</i>	Description by Part	Time Allocation in 1 ½ Hours
Open Establish Learning Context	Opening Prayer Learning Objectives Prior Knowledge and Review	5 minutes
Teach with <u>CARE</u>:	Lecture Using Socratic method	At least 30 minutes
Content-oriented <u>Attention-seeking</u> <u>Reflection-inspiring</u> <u>Enthusiastic-sharing</u>	Interaction and reflective exchanges Example student activities: Think-pair-share, case analysis, role playing, games	20-30 minutes
Assess	Learning Evaluation Exercises, Seat work activities, Reflections, Tests, Essays, Quizzes	15-25 minutes
Process	Processing Closing Prayer (Integration)	5-10 minutes

Given the inclusivity challenge, my goal is not only to accommodate special needs and varied learning styles of students, but, more importantly, to harness their diversity as an add-on to their total learning experience. This outlook makes me see the added learning opportunity and positivizes my attitude towards accommodating students with special learning needs in my regular classes. The following are some cases I handled in my classroom in the last 3 years of teaching. Identity of students are withheld to respect their privacy.

Student 1 slowly lost his eyesight in high school until it was totally lost while in college. He sat in the front row. He struck me as a very promising student with above average intelligence, drive to learn and performance. He took special tests using Braille or the computer. He was mostly independent, only needing help when walking. Classmates helped him.

Student 2 was blind since birth. He became my student two times: first in philosophy then in religion. He was very independent, needing no assistance in navigating the campus, and no special seat. I remember him as a critical thinker, always asking a lot of questions. He took texts using Braille or the computer. He graduated and is now gainfully working.

Student 3 was a rare case of undisclosed psychological and/or emotional need. Facing teenage pregnancy issues among others, she manifested extra sensitivity and chronic behavioral problem in most of her classes. She frequently visited or got invited for

counselling. Teachers accommodated her with extra dose of leniency, upon parents' request or demand.

Students 1, 2 and 3 were few of the earlier cases before the CIE formalized the school's learning support and referral system using the Approved Accommodations Form (AAF). Prior to this, I usually got an oral notice from our supervisor before classes started. I also received solicited or unsolicited help from guidance counsellors or discipline officers. Even without notice, I never turned down any student who came to my class. I encountered the next set of students more recently. These I handled, already aided by the AAF prepared by the CIE, which the students may or may not disclose to me.

Student A was diagnosed with Attention Deficit Hyperactivity Disorder (ADHD). According to his AAF, he could: sit in front of the class; be given feedback at least once a week; be given deadline extensions; be allowed voice recording; and/or be given up to 20% extension of testing time upon professor's discretion.

Student B was diagnosed with Autism Spectrum Disorder (ASD). His AAF stated that he be allowed: to be seated in front of the class; voice recording; up to 20% extension of testing time; advanced resources; and/or alternative outputs when necessary, and upon consultation with professor and case manager.

Student C's AAF said he was diagnosed of ADHD. His list of approved accommodations said he could: be seated in front of the class; be allowed recording; have weekly consultations; be given resources in advance; up to 20% extension of testing time; utilize computer to type answer instead of writing on paper for essays during an exam or test; have an academic buddy to help particularly in his Filipino subject.

Student D was also diagnosed with ADHD. His AAF list was shorter, which said that he could: be seated in front of the class; be given feedback at least weekly; and be allowed to submit alternative outputs as found necessary upon consultation with professor and case manager.

Most of them submitted their AAF during the first few sessions, but one of them hesitated until about the middle of the term. Being voluntary, it is possible that I am not aware of the others. I found the referral system very helpful. Once disclosed, I gave the students special importance and extra time. I consciously adjusted my lectures without sacrificing the content and the rest of the class. My flexible class format and my interactive lecture allowed me to respond to them all. I subscribe to the popular dictum that "If they don't learn the way I teach, then I should teach the way they learn." Everyone successfully finished the class requirements.

Conclusion

Faculty members must be quick to take stock of changes, adopt, and re-tool, if necessary. Being aware of one's philosophy of education is a good way to remain internally coherent throughout the changes in educational calls of the time. Ideally, faculty members and educators must be aware of the different philosophies of education; and supervisors and administrators must orient and prepare faculty

members for upcoming challenges. To readily embrace inclusive education requires significant internal preparedness.

Philosophically, our school remains focused on its vision, stays in the same mission, and observes the same philosophy by keeping its programs responsive. My pedagogical mindset given DLS-CSB's learner-centeredness and my pedagogical approach in handling diverse learners conditioned me to accommodate learners with special learning needs. However, awareness of the school philosophy and long-term exposure in the institution is not enough. As indicated by some colleague's hesitation to accommodate students with pronounced special learning needs points to the need for deeper philosophical orientation. To thrive and positively participate in promoting inclusive education, teachers must be truly open to ideas and learn continuously. I remain grounded, by being aware of the school philosophy, my philosophy of education, and my practice. I find it necessary to self-examine and philosophize about my own work: document it, research on it, and write about it. We must be abreast on trends, issues, thoughts in pedagogy, the youth of today, school management approaches, and new ways of approaching learners. As educators, we must familiarize ourselves on Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorder (ASD), Psychological and/or Emotional Needs (PEN), and all conditions requiring special classroom accommodation. Actively participating in conferences can help.

The whole school's readiness and support cannot be over-emphasized. Schools must put up: 1) programs and supportive protocols in handling learners with special needs, and, 2) clear policies stating responsibilities of stakeholders in the learning community. Disclosure and arrangement on special learning needs help teachers prepare and respond to the learner's needs or preferences. Non-disclosure must be discouraged. It can be disruptive, lead to risky situations, and/or put the teacher in a tight spot. I strongly recommend expressing measures protecting the faculty from unnecessary burden or liability arising from "mishandling" undisclosed conditions of students at risk.

It is a fact that denial or stigma make some parents and students opt for non-disclosure. On a daily basis, with or without institutional support, for teachers to thrive in inclusive education, we need to be always attentive and responsive to each student's reactions and behaviour in the classroom. Inclusivity is a growing challenge to me as a teacher. But since I see my teaching career as a calling, I will always remain fulfilled, responsive, adaptable, and open to ideas.

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A Philosophy of Traveling: The Family as Carrier of Culture

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Abstract

Expounding on modern day human activities from a philosophical view leads to a richer appreciation of what seems superficial, ordinary, or inconsequential. This essay espouses the significance of traveling as a family as we contemplate on promoting a lifestyle that celebrates a thriving humanity. The family plays a critical role in the development of values and culture. To prepare children for life, families send them to schools and training. We should add to these more direct experiences in the bigger human community and the world environment. Traveling as a family should be part of the young's life and education. When a family travels, a full worldview is introduced to the children. They develop a richer and deeper appreciation of humanity, as embodied in the food, languages, arts, traditions, religions, technology, environment, and stories. The impressions and insights will influence, not just the way they think, but the way they live and relate with the rest of their communities. The stories, memories, and enriched values the family gathers in traveling will naturally pass on to its sphere of influence: playmates, cousins, colleagues, and later, children and grandchildren. This way, the family serves as the carrier of culture.

Keywords: philosophy, family, culture, travel

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Introduction

This philosophical essay centers on expounding on a day-to-day human activity: traveling, specifically, traveling as a family. The modern philosophical discipline, as eloquently explained by Leonardo N. Mercado in *The Filipino mind: Philippine philosophical studies II* (1994), turns to “humankind as the center, and truth as both dynamic and static.” Travel, as used in this study, refers to physical movement away from one’s regular abode or residence to another territory. The movement can be by any mode of transportation; the destination can be near (local, regional) or far (international); and the travel objectives can vary.

We approach the topic from the pragmatic philosophical worldview. It is pragmatic in the sense that it is real-world and practice oriented (John W. Creswell, 2014). The takeoff point is our experience from actual family travels made. The initial questions were formed based on the same experiences. Analysis and appreciation of traveling are attempts to draw out the pragmatic implications and contributions of family travels to education, religion, culture and society. As a product of self-reflection, a degree of subjectivity influenced this work. To achieve academic integrity, philosophical thoughts and arguments are woven into the discussion. The paper will conclude with philosophical insights, that ought to be useful to families who are still ambivalent about the value of traveling together. We hope to inspire travel support professionals and educators to create more travel experiences designed for families.

Family traveling is still an emerging practice, as more travel alone or with peers. Having chosen an expository and exploratory topic, qualitative research approach is appropriate (Creswell, 2014). We will inductively build from particulars to generalizations. Generalizations will be formed not from our travels alone, but as corroborated by the experiences of other families and written works.

Families and Children

Life is short. Each one must endeavor for quality life and pass it on wisely. Inspirational authors would advise parents to leave children lasting bequests, such as “roots and wings” (Tomas D. Andres, 1989). Family travels is one activity that could simultaneously contribute to developing children’s roots and wings.

Behavioral, psycho-social development and philosophical writings on values development provide the theoretical bases on which this study stands. Piaget, a child psychologist and epistemologist, as cited by Emerita S. Quito, explain how primary values are developed early in life, mostly until 12 years old (*A Life of Philosophy, 1990*). These set of primary values, also called core values, have been formed when the child’s language skills have not fully developed yet. Most individuals tend to be unconscious of it, but they eventually comprise one’s sense of morality. Towards adulthood, secondary values are developed. The secondary values refer to the scale of values held by a person. Since the scale of values are more consciously formed, it may lend itself to modification by way of experience and reason. In contrast, the primary values, being unconsciously held, tend to be stable and less changeable.

According to Rolando M. Gripaldo (2005) a culture becomes the embodiment of what a group of humans did in the past, at present, and is bound to do in the future. It

encompasses the tradition, the mores, and the customs of a society, an ethnic group, or a group of people. It also permeates religion, politics, language, economy, kinship, etiquette, the way of dressing and style of living. In simple terms, culture is the way of life of the people.

In many Asian cultures the family is given primacy. In his essay *Changing Filipino values and the redemocratization of governance*, Segundo E. Romero (1999) concluded that Filipinos give more importance to the family than on the state. As corroborated by other studies, it appears that the centrality of the family is negatively correlated with the sense of security one gets from the larger society or the state. It intensifies in the people's value system as state institutions' reliability weakens. Put differently, family role weakens as larger society's dependability strengthens. In the Philippines, the family takes a more central role as the state fails to provide the sense of stability and reliability among its citizens. Ma. Lourdes A. Carandang, in *The Filipino family surviving the world*, a book co-authored with Queena N. Lee-Chua cited that studies showing "that in the Philippines, many of us feel that we can only depend on 'God, my family, and myself'" (2008, p. 4).

Daily, the family nurtures and spontaneously passes on culture through modelling and guidance. A popular notion that "values are caught and not taught" point to the potency of lifestyle (as embodied culture) in transmitting culture to the next generation. The family, being the most basic unit of society, is the basic repository of culture. And being the first immediate environment of children, it is the automatic transmitter of culture through the development and passing on of primary values. As the children grow, families send them to schools and training in formal learning institutions. Still, families could influence learning through witnessing, affirming, ignoring, or contradicting what children learn or see in school, the media, and society at large.

The Evolving and Different Views on Travel

People seek to satisfy different needs when traveling. It is a human activity that has evolved through history. In ancient times, our ancestors traveled for survival. They needed to explore the unknown that oftentimes involved risking lives. In the middle ages, it was akin to exploiting new territories and finding new opportunities through trading. Traveling then took significant time, and it also meant being prepared to go hungry, inconvenienced, or even get into war. Thus, in the English language, the etymology of travel is "travail". Still, philosophers during the Age of Enlightenment positively viewed travel as it strengthened human society in the practice of commerce and interaction. St. Augustine even encouraged it in this oft quoted saying: "The world is a book and those who do not travel only read one page."

The more tranquil notion of traveling - that of relaxing, visiting, simply appreciating, and enjoying places - is of the modern world. Technological advancements in communication and transportation made traveling part of the modern lifestyle. So much so that industries and courses have been created for people who developed the interest and passion in working and specializing in the activity. Travel time has been significantly shortened by progress in transportation technology and more open relations among countries. Length of travel time still varies, according to lifestyle, need or purpose, schedules and travel resources. Some travel most of their lives, as in

the nomadic people and the expats; while vacationers only travel periodically or occasionally. Migrants travel to settle somewhere else for good, while tourists only travel to just take a break. Some travel for work, while others travel for the soul.

Mindset remains a factor that make people travel or not. Both sides find fundamental reasons for maintaining their view. Those who choose not to travel, still perceive traveling to be expensive and frivolous, a waste of money. They see more important budget priorities for the family than traveling: home, car, education. Traveling is perceived as an activity only for the rich, an unaffordable endeavor. It can be exhausting to some. Because of some unrest in some places, there is also fear. And others are simply averse of the physical risks in traveling. Then, for family travels, there is scheduling challenge as school days do not always coincide with work vacation calendars. Some would rather stay at home as they find travel unnecessary. This observation of Paul Theroux is still echoed by many: "Travel is only glamorous in retrospect." But those who favor traveling could relate to Michel de Montaigne who argued that, "Travelling through the world produces a marvelous clarity in the judgment of men... This great world is a mirror where we must see ourselves in order to know ourselves." In the end, historical context, previous experiences, and philosophical outlook all influence the way one sees traveling.

Our Family Travels

Our family travels to live and to learn. Traveling as a family is our way of bonding and experiencing the world. We find it an excellent supplement to schooling and other means of learning. We believe that travelling as a family should be part of our children's life and education. This mindset takes off from the thought that families play a critical role in the development of children's values and culture.

Our family travels range from three-days to one month, usually during school breaks. The usual purpose is family visit or to celebrate a milestone in the family. Travel activities include joining group tours, exploring home provinces and new places in the country or abroad by ourselves, or a combination of these. By traveling together, like other shared activities, we wish to enhance our family bond and create learning experiences.

Lifelong learning is concretized in traveling. When on travel, both parents and children are equal learners. Planning for a trip requires research and budgeting. Reading up and inquiring on the destination teaches the value of foresight, foreknowledge, coordination, and planning. The planning stage engages us to do some research, consulting the Internet, books, and friends. We use our information to choose travel packages or come up with our itinerary. Together with the children, we visualize the destination, and pack clothes accordingly. Then, considering the itinerary, we agree on what to bring and not to bring. We also learn to budget and to travel within the budget.

The physical movement itself, makes us understand and appreciate geography, time zones, climate difference, terrains, landscape, and seascape. Trying different greetings sometimes leads to the interest of learning a new language. Tasting food, admiring architecture, and the arts in museums, makes us more aware and appreciative of the distinctness and similarities of cultures, including ours.

Being away from the usual set-up, we get to know and interact with each other longer and with greater focus. Observing families, and interacting with parents and children in other places, we get new ideas on how to take care of each other. Exposure to how things work and how things are done in a major or slightly different manner in different places makes us realize alternatives and possibilities at work and at play. And this awakening does wonders on our attitude at home, towards colleagues, and everywhere.

We observe a more mature attitude in our children that immediately results when the family explores, discovers, experiences and adapts to varied locations and cultures. Our children are still young and we have yet to see long term effects of our travels. But parents of family travelers we know observed that early travelers tend to be more open-minded, flexible, independent, and more capable of dealing with people from all walks of life. Indeed, travels are rich providers of social experiences as it requires mingling and dealing with people in different settings.

We have especially striking experiences when we travel to visit family. Physically reconnecting with the family around the globe fosters understanding beyond compare. Spending time with the bigger family, especially multi-generational gatherings, magically reveal a lot about ourselves and our culture. Seeing how they live far from home are not just personally fulfilling but culturally enriching as well. We witness how home values and culture are lost, kept or modified when living in other countries.

Our eagerness to share visiting experiences comes from the awareness that Filipinos are spread all over the world. We share this phenomenon with other cultures undergoing a state of “diaspora.” This physical separation and dispersion is usually cited as one major cause for families breaking apart. For Filipinos, going back to homeland (*balikbayan*) used to be the only option for families with members living overseas to get together. Oftentimes, those who stayed home do not feel obliged to visit those who live abroad, unless there is an emergency. The burden typically falls on the migrants, making visitations one-way. The usual assumption being, those living abroad are better off and those at homeland are poorer and therefore need not visit. This custom need modification. We realize that family visits can be the best way to reconnect with families and relatives in other parts of the world. It can be a balm to loneliness and longing for home. This is found particularly valuable for elders or sick family members who can no longer travel home. Family visits, however short, convey connectedness, breaking through the physical distance. Also, visiting relatives in their work environment can enlighten those left at home on the challenges of surviving and thriving in a foreign land. Historically, parents, elders and siblings who went to work abroad become the family patrons. Anecdotes abound on the sacrifices overseas Filipino workers (OFWs) make to be able to support their families, with children and relatives continually depending on their support over an extended time, seemingly unmindful of the provider’s own welfare. If the dependents could only visit and see their patron’s life abroad, they might better value the support they receive, make better use of them, and perhaps allow the patrons to enjoy their own lives sooner than later.

The best take-away gifts from travels are not the souvenirs and goodies, but the pictures and stories we gather along the way. Ezra Taft Benson made a good point when she encouraged parents to “Build traditions of family vacations and trips and

outings. These memories will never be forgotten by your children.” Indeed, family travels can strengthen the family, but more than that, the family and the children’s worldview and lifestyle get modified and enhanced by the nuggets of wisdom they pick up from the journeys. They no longer just hear or read about them, they get to see themselves.

Traditional set-ups and customary ways of relating within families are based on impressions, some of which are no longer true. Traveling to visit relatives or simply going to other places can change expectations based on old impressions to what is presently true and real. Then, the family can decide what to sustain or change in the tradition. To quote Daniel Kolak and Raymond Martin (1999, p. 1):

There is a frozen sea within us. Philosophy is an axe.
Everything you believe is questionable. How deeply have you questioned it? The uncritical acceptance of beliefs handed down to you by parents, teachers, politicians, and religious leaders is dangerous. Many of these beliefs are simply false. Some of them are lies, designed to control you. Even when what has been handed down is true, it is not your truth. To merely accept anything without questioning it is to be somebody else’s puppet, a second-hand person.

Beliefs can be handed down. Knowledge perhaps can be handed down. Wisdom can never be handed down. The goal of philosophy is wisdom. Trying to hand down philosophy is unphilosophical.

Wisdom requires questioning what is questionable. Because everything is questionable, wisdom requires questioning everything. That is what philosophy is: the art of questioning everything.

Travelling as a family has a unique and far-reaching impact, not just in one’s growth, but also the family and eventually the community. When the family travels, learning as a community, a team, and as individuals simultaneously happens. The family grows closer as it explores unfamiliar grounds and deal with people. In a sense, the children’s roots grow stronger as they build memories together. At the same time, travelling introduces children to a far-bigger world, making them more receptive to learn. In a sense, as their horizons widen, their wings are given space to grow. Travel, as it both bonds the family and educates the children, is one of the best supplements to school education. Traveling makes us more dialogical than parochial, more open-minded than close-minded, and more philosophical than not.

The evident process of strengthening, assimilating and developing values during travels made us see our family as a “carrier of culture.” As we realize the overwhelming power of stories, memories and lessons the family gathers in traveling, we can almost see them naturally passing on to our children’s friends, colleagues, children and grandchildren.

When traveling, the family becomes a carrier of culture as it builds memories based on experiences that are direct and personal. Their stories, lessons, and insights will enrich their worldview and traditions before they get passed on to the community and the next generation. Alternatively, the family becomes an ambassador of its own

culture as it meets others. The families, communities and places they get to visit will learn about their culture, too.

Traveling, Learning and Philosophizing

There is natural kinship between traveling and learning, and between philosophizing and traveling. The Magic Tree House are children's books authored by Mary Pope Osborne. The series introduces children to topics in literature and history. In such titles such as "Mummies in the Morning" (1993), Osborne virtually transports her readers to the Pyramids of old Egypt and various other historical places. The books are so impressive and moving that aside from effectively teaching history, they also trigger our children's interest and choices on what places they would want to visit next.

Kolak and Martin in "The experience of philosophy" (1999), explained how one must consciously live one's culture as well as experience those of others for one's culture to be deepened and enriched. To bring this about, they point to drawing students out of their usual frame of reference and bringing them into a new territory. We can say, reading good books can do that, but traveling can do that better.

Philosophizing stems from wondering and exploring truths and ideas. It opens one's perspective to diversities and changes. Sincere philosophizing makes people eager to dialogue. Traveling is one activity that physically manifests human wondering, seeking, exploring and verifying for one's self. Naturally, when people travel, philosophizing becomes part of life, and vice versa. For the next generation to thrive in times of change, they need to be comfortable to work and live in a bigger environment and with different people. They need to be oriented on the distinctness and commonalities among different cultures and beliefs, as well as appreciate different environmental settings. Such mindfulness need to be inculcated while still young.

Creative authors of philosophy reference books, such as Willian F. Lawhead (2002a, 2002b, 2003), use travel metaphors and analogies to lay down abstract philosophical issues. Lawhead's books are largely textual, but the travel notion in its organization gives students a mental map for appreciating the major philosophical schools and era. Rather than simply give a report, say, on Western Civilization, from the pre-Socratic era to the 20th century, Lawhead helps students trace the philosophers' intellectual journey so that the students see how the philosophical questions arose. This approach brings the reader or student to accompany the philosopher facing a problem and engages him to follow until the end.

In Graham Parkes' essay *Between nomadism and nationalism: Wondering about the languages of philosophy* (1991), he noted philosophical thoughts dwelling on travel from proponents of both nationalism and nomadism. He quoted Johan Huizinga, a Dutch intellectual historian, who in discussing nationalism said:

Every cultured and right-minded person has a particular affection of a few nations other than his own, nations whose land he knows and whose spirit he loves. Summon up an image of such a nation, and enjoy it... you feel that altogether, stamped with the ineradicable mark

of that one specific nationality that is yours. All of this is alien to you
– and tremendously precious as a wealth and luxury in your life.”

Then, citing Nietzsche’s partiality to the practice of intellectual nomadism in “Where one must travel to” (1879) and quoted this aphorism: “Direct observation is not nearly sufficient for us to know ourselves: we require history, for the past continues to flow within us in a hundred waves; ... To understand history... we have to travel... to other nations....” (p. 464).

Indeed, travelling instills a wider worldview, much more when started young. When a family travels, a bigger worldview is introduced to the children. A variegated and deeper appreciation of humanity, arts, culture, religions, environment, and history becomes their framework of thinking. Whatever further studies or profession they take on, will be in this richer context.

Conclusion

Parents must see the relevance of traveling beyond appearances and movements. Traveling, especially when done with the right mindset, is an excellent gift to children and to society. It promotes well-being as it enriches not just the mind, but also our culture. It widens worldviews. As it involves physical movement, it also promotes a healthy way of life. Family travels require a decision. Some say, it is an investment decision. It is a choice that merits serious attention and consideration. It is also good to take time deliberating on it and saving up. Remember however to put some urgency to it since traveling, journeying, and sojourning need physical strength. It should be done while still able.

Scheduling will always be a challenge. When an opportunity to travel as a family comes up, do not hesitate to seek permission from employers and school administrators. One might be surprised that they too encourage family travels. Remember that they, too, have families. More people are recognizing the value of traveling when the purpose is clearly consistent with their goals for their employees and students.

Travel professionals and students in the tourism industry, including schools, travel agents, travel organizers and service providers, need to be aware and sensitive to the needs and objectives of family travelers.

Family travels need not always be grand and expensive. As Lao Tzu said, “The journey of a thousand miles begins with a single step.” Whether the destination is near or far, we should remember this advice from Confucius, “Wherever you go, go with all your heart.”

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The Role of Arts in Preserving/Transforming National Identity in Times of Change: Filipino Context

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Abstract

The identity of a people or nation is dynamic and continuously undergoes transformation. Given the constantly changing political, social, cultural and even economic environment the crucial question is how can a people or nation's identity be preserved and transformed in the midst of all these changes. While national identity has some core elements it cannot remain static amidst external influences. These external influences bring about changes that can have a positive and a negative effect on a nation's identity. One aspect of the identity of a nation is its arts which expresses in a creative and aesthetic manner the nation's core values, ideals and aspirations. In sense it is a part of the cultural heritage of a people and expresses its very identity. In this paper I will focus on the role of arts in preserving and transforming the national identity in times of change. In this context I will discuss what I consider as the three fundamental functions of arts vis-à-vis national identity, namely, the expressive, hermeneutic (interpretation) and critical functions. Fundamentally arts express and manifest national identity through creative, imaginative, aesthetic and technical skills. Arts as interpretation forms and redefines the national identity through meaning generation/interpretation. Arts as critique allows a people to have a critical look at themselves and examine the external factors that influence their national identity allowing them to preserve their national identity and enabling them to integrate the positive things from these external influences. As an application I will highlight Filipino arts and identity.

Keywords: arts, national identity, arts as expression, arts as hermeneutics, arts as critique

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Introduction

The identity of a people or nation is dynamic and continuously undergoes transformation; it is constantly being transformed and redefined both by factors within the nation itself and by factors that are outside of it. There is always some kind of integration of the internal and external factors. The values and beliefs systems for example and the internal dynamics within a particular society constantly interact with the external factors – political, social, technological and economic. Hence, a national identity cannot be static, whether a particular nation likes it or not there will be external forces that will influence it and will eventually cause some changes in its character. But there will always be a core of such identity that will remain despite the external influences. There may be some transformation but the essential will remain at the same. While national identity has some core elements it cannot remain static amidst external influences. Now, given the constantly changing political, social, cultural and even economic environment the crucial question is how can a people or nation's essential identity be preserved and at the same time be transformed in the midst of all these changes. These external influences bring about changes that can have a positive and a negative effect on a nation's identity. One aspect of the identity of a nation is its arts which expresses in a creative and aesthetic manner the nation's core values, ideals and aspirations. In sense it is a part of the cultural heritage of a people and expresses its very identity. In this paper I will focus on the role of arts in preserving and transforming the national identity in times of change. In this context I will discuss what I consider as the three fundamental functions of arts vis-à-vis national identity, namely, the expressive, hermeneutic (interpretation) and critical functions. Fundamentally arts express and manifest national identity through creative, imaginative, aesthetic and technical skills. Arts as interpretation forms and redefines the national identity through meaning generation/interpretation. Arts as critique allows a people to have a critical look at themselves and examine the external factors that influence their national identity allowing them to preserve their national identity and enabling them to integrate the positive things from these external influences. As an application I will highlight Filipino arts and identity.

The Meaning of Art

Art is the creative expression of one's self. It is a form of creative human expression that enriches the human experience. It is one of the conditions of human life and an indispensable means of interconnection or relations between man and man. The great Russian literary writer Leo Tolstoy in his essay "What is Art" writes: "Every work of art causes the receiver to enter into a certain kind of relationship both with him who produced, or is producing, the art, and with all those who, simultaneously, previously, or subsequently, receive the same artistic impression."¹ Like speech, art serves as a means of communication between or among men; the difference is that while in speech we communicate usually our thoughts in art we communicate our feeling or emotions. Tolstoy explains, "The activity of art is based on the fact that a man, receiving through his sense of hearing or sight another man's expression of feeling, is

¹ Leo Tolstoy, "What is Art?" Chapter 5, #2. Accessed from, <http://gbelic.org/courses/representation-language/readings/tolstoy-whatisart.pdf>. March 1, 2018.

capable of experiencing the emotion which moved the man who expressed it.”² Hence, art is that human activity by which a person, having experienced an emotion, intentionally transmits it to others.

When a man is excited or irritated and through his gestures or movements or sound of his voice another man upon seeing or hearing him comes to a similar state of mind, or when a man expresses courage and determination or sadness and calmness, and this state of mind is passed on to others, or when a man suffers, expressing his sufferings by groans and spasms, and this suffering transmits itself to other people, or when a man expresses his feeling of admiration, devotion, fear, respect, or love to certain objects, persons, or phenomena, and other men are affected by the same feelings of admiration, devotion, fear, respect, or love to the same objects, persons, and phenomena, then there is the manifestation of art. Hence, for Tolstoy, it is “upon this capacity of man to receive another man's expression of feeling and experience those feelings himself, that the activity of art is based.”³

But not every infection of human reaction is art. If one laughs and another one cannot help but also laugh such cannot be considered an art. According to Tolstoy art “begins when one person, with the object of joining another or others to himself in one and the same feeling, expresses that feeling by certain external indications.”⁴ If a boy tells his story about some fearful experience and by his creative story telling he was able to express his fear and his terrible experience and he is able to compel through his creative narration his audience to feel the same feeling then there is the experience of art. In a similar way there is art when a man, having experienced suffering or enjoyment whether in real life or simply on his imagination expresses these feelings on canvas or in marble so that others are infected by them. There is also art when a man feels or imagines to himself feelings of delight, gladness, sorrow, despair, courage, or despondency and the transition from one to another of these feelings, and expresses these feelings through music or dances or by other theatrical performances that the listeners or the audience are infected by them and experience them as they were experienced by the performers.

According to Tolstoy the activity of art then is “to evoke in oneself a feeling one has once experienced, and having evoked it in oneself, then, by means of movements, lines, colors, sounds, or forms expressed in words, so to transmit that feeling that others may experience the same feeling.”⁵ Because of man’s capacity to be infected with the feelings of others by means of art, all that is being lived through by his contemporaries and those feelings experienced by men in the past are all accessible to him. And by means of art the present man has also the possibility of transmitting his own feelings to others even in the future.

² Ibid., #4.

³ Ibid., #5.

⁴ Ibid., #7.

⁵ Ibid., #10.

The Nature of Arts

While art is the creative expression of one self whereby a man is able to communicate his feelings and evoke the same feelings on others the Arts is the creative, imaginative and aesthetic body of human activities and works which manifests a people's collective experiences and feelings. But what are manifested in these collective feelings are their core values, ideals, beliefs, practices and aspirations.

According to Tolstoy we are accustomed to understand art to be only what we hear and see in theaters, concerts, and exhibitions, together with buildings, statues, poems, novels. However, this is but a small part of what they try to communicate with each other in real life. Tolstoy expresses that all human life is filled with works of art of every kind - from cradlesong, jest, mimicry, the ornamentation of houses, dress, and utensils, up to church services, buildings, monuments, and triumphal processions. It is all artistic activity. However, not every human activity that transmits feelings can be considered a part of the arts of a people but only those for some reasons we attach special importance.⁶ And the reason why we attached a special importance to them is because they manifest our core values, ideals, beliefs and aspirations as a people. The Arts as a body of creative works is a mode of depicting a culture from all over the world. When we see for example the body paintings of certain tribes we get a glimpse of their practices which could be rooted to their values and ideals and culture. The arts are essential ingredients to empowering the hearts of people.

The Filipino Arts and Artists

We Filipinos are lovers of arts. Our art works cover every genre and type of arts from visual arts, performing arts, literature, textile art traditions to contemporary arts.

Juan Luna is a Filipino painter and sculptor famous for his masterpieces like the *Spoliarium*, *The Death of Cleopatra*, *The Blood Compact* and many others. Fernando Amorsolo is one of the most important artists in the history of painting in the Philippines. His art works include *The Explosion*, *Bataan*, *Dalagang Bukid*, *The Mestiza*, *Maiden in a Stream* and many more. Félix Resurrección Hidalgo is acknowledged as one of the great Filipino painters of the late 19th century. His masterpieces include *La barca de Aqueronte*, *Las Virgenes Cristianas Expuestas al Populacho*, *La Laguna Estigia* and many others. Carlos Modesto Villaluz Francisco, popularly known as Botong, was a muralist famous for such art works as *Bayanihan sa Bukid*, *Bayanihan*, *The Martyrdom of Rizal*, *Fiesta* and many more. Pacita Abad is famous for her sculpture, ceramic art and painting. Her masterpieces include *Filipina: A racial identity crisis*, *The Painted Bridge* and many others.⁷

Leandro V. Locsin is a well-known architect who designed the Cultural Center of the Philippines complex which includes the *Folk Arts Theatre*, *Philippine International Convention Center*, *Philcote*, and *The Westin Hotel* (now Sofitel Philippine Plaza). Catalino "Lino" Brocka is one of the greatest Filipino directors of all time. He

⁶ Ibid., #17.

⁷ Famous Artists from the Philippines. Accessed from, <https://www.ranker.com/list/famous-artists-from-philippines/reference>. March 30, 2018.

espoused “freedom of expression” in his films and depicting a social activist spirit. His well-known works include *Tinimbang Ka Ngunit Kulang*, *Maynila sa mga Kuko ng Liwanag*, and *Insiang*. Levi Celerio, a prolific lyricist and composer, is known for having effortlessly translating or rewriting lyrics of traditional Filipino melodies like “*O Maliwanag Na Buwan*” (Iloko), “*Ako ay May Singsing*” (Pampango), and “*Alibangbang*” (Visaya). He’s also been immortalized in the Guinness Book of World Records as the only person to make music using just a leaf. Leonor Orosa Goquingco is a pioneer Filipino choreographer known to many as “The Trailblazer,” “The Mother of Philippine Theater Dance,” and “Dean of Filipino Performing Arts Critics.” She has produced stunning choreographies during her 50-year career, highlighted by “*Filipinescas: Philippine Life, Legend, and Love*.” F. Sionil Jose is best known for creating the five-novel masterpiece known as the Rosales saga: *Poon; Tree; My Brother, My Executioner; The Pretenders; and Mass*. Lucrecia R. Kasilag is a composer, performing artist, who pioneered the fusing Filipino ethnic and Western music, helping elevate Filipino’s appreciation for music. Her best work is the prize-winning *Toccata for Percussions and Winds, Divertissement and Concertante*.⁸

Aside from these artists there are countless Filipinos who excel in their art works, like the weavers and pottery makers in the rural areas, the performing artists and ballet dancers in the theaters, the countless contemporary artists, the culinary artists and many more. Our arts reflect who we are as a people; they show the way we do things in our ordinary and daily life. Our visual arts reflect our core values, beliefs, practices and traditions. Decorative arts are based on our practices and traditions.

The Filipino Arts and National Identity

National identity is defined by the Oxford Dictionary as the “sense of a nation as a cohesive whole, as represented by distinctive traditions, culture, and language.” It is the sense of a people as to who they are as a people based on their core values, ideals, belief systems and practices, aspirations and traditions. The national identity of a people is very much rooted in their cultural heritage which includes the works of its artists, architects, musicians, writers and scientists and also the work of other artists, which express the people's spirituality, and the body of values which give meaning to life.⁹ Cultural heritage includes both tangible and intangible works through which the creativity of that people finds expression like languages, rites, beliefs, historic places and monuments, literature, works of art, etc.¹⁰ All these works embody the cultural value of a people. The United Nations Educational, Scientific and Cultural Organization (UNESCO) provided a more extensive definition when it says: “In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or

⁸ Who’s Who: National Artists of the Philippines. Accessed from, <http://primer.com.ph/tips-guides/2016/07/27/whos-who-national-artists-of-the-philippines/>. March 30, 2018.

⁹ See UNESCO Mexico City Declaration on Cultural Policies, World Conference on Cultural Policies Mexico City, 26 July – 6 August 1982. http://portal.unesco.org/culture/en/files/12762/11295421661mexico_en.pdf/mexico_en.pdf. – accessed 17 October 2014),

¹⁰ See Jove Jim S. Aguas. “Cultural Pluralism and Cultural Dialogue.” in *Overlapping Territories: Asian Voices on Culture and Civilization* (ed. by Bambang Sugiharto & Roy Voragen. Newcastle upon Tyne, UK: Cambridge Scholars Publishing, 2011), p. 107.

social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.¹¹

Indeed, there is an intimate relation between the national and cultural identity of a people and this is more particularly seen in our case as Filipinos. Our national identity is very much rooted in our cultural identity so that to speak of the Filipino national identity is also to speak of the Filipino cultural identity. In our case as Filipinos such sense of national identity reflects the wide range of our cultural influences, pre-colonial, colonial and post-colonial roots, religions and traditions. For us Filipinos the close relation between our national and cultural identity and our arts is seen in the way we express or portray our core values, belief systems, practices and traditions in our art works. Even our history is usually expressed through our arts.

Our core values of personalism, loyalty and hospitality, closed family ties and solidarity, social cohesion (*pakikipagkapwa* and *pakikisama*), gratitude and shame (*utang na loob* and *hiya*), spirituality and religiosity, hard work and perseverance, patriotism and respect for elders are usually portrayed or are the subject of our arts – fine arts, performance arts, literature arts and even contemporary arts. Our songs, music and dances express our core values and belief systems. Our belief systems are usually portrayed or are the subject of our arts – fine arts like painting, graphic arts. Our literature arts like novels and poems contain expressions of our core values and beliefs. Our performance arts like songs, music, dances, theater express our traditions.

Through music our ancestors passed their time with their songs that express their emotions. We express our thoughts, our aspirations, our ideals through music. Our music is romantic and patriotic, idealistic and practical. Indeed we love music. This is very much evident during family gatherings where the videoke is a permanent feature. We sing to our souls' content. Various string and wind musical instruments can be seen in almost all communities. We are good musicians and singers and our music manifests our distinct Filipino identity. Our songs range from folk to pop; classic *kundiman* to modern music. Aside from singing we Filipinos also love to dance. Dancing is the moving spirit among many Filipinos and this clearly seen in the various festivals and celebrations. – fiestas, Christmas, New Year, etc. Even religious rituals are commemorated through dances. Our indigenous dances represent our relations with one another and with nature. Our dances reflect our Malay, Muslim, Spanish, and American influences.

We love to tell stories. Our ancestors tell corridos that narrate their stories and read stories about the bravery of legendary heroes. The Zarzuela and the moro-moro are forms of art which depicted the life of the people.

Our architecture reflects our past especially during the sixteenth to the nineteenth century. Our churches were built by the Spaniards with the help of the Filipinos. These structures built in Baroque style with elaborate curved arches, altars and images of saints. Our simple architecture is also reflected in our houses, like the Nipa hut and

¹¹ UNESCO Mexico City Declaration on Cultural Policies, World Conference on Cultural Policies Mexico City, 26 July - 6 August 1982.

the arrangements we have in our homes. The *Bahay Kubo* is an iconic symbol of our culture and architecture. It embodies many of our values. Its simple architecture exemplifies the simple Filipino lifestyle; its materials, design and ornaments say a lot about Filipino ingenuity and adaptability. Inside the *Bahay Kubo* there is hardly any partition, except in some designs where there is a partition between the living room and the bedroom, which allows the members of the Filipino family to gather together for all their household activities. This shows the Filipino value of close family ties. Tourists cannot miss the Philippine Jeepney, one of the primary modes of transportation in the Philippines. The Jeepney is an iconic symbol of Filipino's creativity and personality. Its design is a combination artistry, wit, flamboyancy and practicality.

The Role of Arts in Preserving and Transforming National Identity

We now go back to the main question posed at the beginning of this paper. Given the constantly changing political, social, cultural and even economic environment the crucial question is how can a people or nation's essential identity be preserved and at the same time be transformed in the midst of all these changes? As mentioned one aspect of the identity of a nation is its arts which expresses in a creative and aesthetic manner the nation's core values, ideals and aspirations. The emerging realities in the contemporary world like globalization and regional integration could have either positive or negative effects in a nation's cultural values and national identity. I think the arts has a role to play in preserving and at the same time transforming the national identity of a people. This role is based on what I consider to be the three functions of arts, namely, expressive, hermeneutic and critical.

Expressive Function - Arts expresses first of all the subjectivity (thoughts, moods, emotions of the artist). Such subjectivity may be rooted in the artist's values, ideals social and cultural background. The Filipino as an artist expresses his own subjectivity through his arts. Arts can also express the collective experiences, the thoughts, values, ideals and aspirations of a social group, e.g. community, race, nation. Literature, visual and performing arts are forms of art that can fully express the values and ideals, culture of a people. Our arts are not just expressions of our values, beliefs, practices and traditions, they are also expressions of our talents, skills and abilities. Filipino arts is a showcase of the ingenuity, the passion, the talents of the Filipino.

Hermeneutic – Art Interpretation - An art could convey different meanings to different audience. A good art is transcendent in the sense that its meaning is not bound by time and space. An art can provoke discussion among different individuals. According to Childe Hassam an American Artist, art is interpretation of the impression which nature makes upon the eye and the brain. Man Ray says "Nature does not create works of art. It is we and the faculty of interpretation peculiar to the human mind that sees the art.

But art can also be used by the artist to convey his own interpretation of reality and life. This is the notion of art as interpretation. An artist may have his own particular view of an event or subject or of life itself and he can use art to convey that interpretation of reality. Of course his interpretation is also subject to the

interpretation of this audience. In Arts there is a “fusion of horizons” of the artist and his audience. While the artist uses art to interpret a particular reality, his art is also interpreted by his audience, so that art appreciation results in kind of “fusion of horizons.”

Critical Function - An art always convey a message and the message could have political, social or cultural meaning or significance. Arts can instigate, it can provoke, it can criticize. An artist can use his art to instigate, to question an event, an issue, reality or life itself, etc. But the art itself can also evoke criticism and can stir the emotions of the audience. Some arts are in fact used to criticize a particular program or event or situation. Some of our Literature and visual arts and even performing arts are media of critique. Criticism could be bi-directional; it could be directed internally and externally. Internal criticism is when the art causes the individual to look into himself and make some sort of self-examination. External criticism is when the art causes one to critique prevailing situations or events.

Conclusion

In this time of change there are essential things that need to remain because they provide an anchor to one’s identity. But one also has to reinvent and transform himself if only to remain attuned with the time. As far as the Filipino national identity is concerned the arts has an important role to play. Arts expresses and manifest our national identity through our creative, imaginative, aesthetic and technical skills. It is a showcase of the ingenuity and talents. Arts enables us to preserve our good values, beliefs, practices and traditions. Arts as interpretation forms and redefines our national identity through meaning generation/interpretation. Through art interpretation our identity does not become stagnant; it becomes dynamic which enable us to adopt to changing realities. Arts as critique allows us to have a critical look at ourselves and examine the external factors (events, ideologies, movements) that influence our national identity allowing us to preserve our national identity at the same time enabling us to integrate into our identity the positive things from these external influences.

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*The Ecological Ethics of Laudato Si', Its Pedagogy and Doable Solutions
for A Greener Philippines*

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Abstract

Laudato Si', the first encyclical that addresses the environment, challenges us all to survive, thrive and let our generation in times of change “be a time remembered for the awakening of a new reverence for life” (LS #207). The Ecological Ethics of Laudato Si' echoes the biblical concept of justice — the Hebraic Covenant Theology, which refers to as Right-Relations in four directions: to God, to oneself, to our fellow human beings and to creation. Pope Francis calls us for this integral ecology to be “educators capable of developing an ethics of ecology, and helping people, through effective pedagogy” (LS #210). Responding to this call toward a Greener Philippines, this paper proposes to incorporate doable ways in making learning authentic based on some key ideas from the instructional principles of constructivist pedagogy and balances it with cognitive and affective approaches where experiential learning moves the student to sympathy, empathy and action. Seventy (70) environmental advocates are sought to identify the most doable among the suggested four solutions namely: Zero Carbon, Zero Waste, Sustainable Water and Sustainable Transportation, which will be integrated to student's experiential learning in any of the four areas, namely: at home, in school, in community and in the work place. The results of the survey suggest that most of the respondents prefer the Zero Waste solution to be applied in all four areas in order to survive and thrive for a Greener Philippines.

Keywords: Laudato Si', Integral Ecology, Ecological Ethics, Ecological Education, Right-Relation, Effective Pedagogy, Doable Solution

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Introduction

In 1965, Pope Paul VI declares that the “Sacred Ecumenical Council has considered with care how extremely important education is in the life of man and how its influence ever grows in the social progress of this age. Indeed, the circumstances of our times have made it easier and at once more urgent to educate young people.” He also says that the “Church must be concerned with the whole of man's life, even the secular part of it insofar as it has a bearing on his heavenly calling. Therefore she has a role in the progress and development of education” (Pope Paul VI, 1965).

In 2015, Pope Francis declares that environmental education “needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care” (LS #210).

An effective pedagogy may consist of incorporating a real-life and doable solution in making learning authentic based on some key ideas from the instructional principles of constructivist pedagogy and balances it with cognitive and affective approaches where experiential learning may move the students to sympathy, empathy and action.

An experiential learning-teaching strategy does not downplay the value of typical classroom instruction; rather, it facilitates authentic learning both inside and outside the classroom through authentic tasks leading to the production of a meaningful real-life and doable solution.

Research Problem

The challenge for educators today is how and when to apply the Ecological Ethics of *Laudato Si'* through an effective pedagogy and integrate the real-life and doable solutions to Filipino students' experiential learning within the Philippine context that may guide their conduct at home, in school, in community and in the work place.

The present task of this paper is to figure out which among the four solutions is preferred by the seventy environmental advocates as doable that may be integrated to students' experiential learning, namely: Zero Carbon, Zero Waste, Sustainable Water and Sustainable Transportation.

How and when the integration of the preferred doable solution to students' experiential learning effectively works will be the future task of a follow through study.

The Ecological Ethics of *Laudato Si'*

This paper is cross-referenced based on Fuellenbach's Life-Giving Relationships, also known as **Holistic Relationality**. It offers itself as a context of the Ecological Ethics of *Laudato Si'*, which echoes the biblical concept of justice — the Hebraic Covenant Theology.

The basic notion of **‘relationality’** is referred to as the essential relations that extend in four directions or fourfold relationality, namely to God, to oneself, to neighbors (both referred to an individual and individuals who are part and parcel of a society) and to creation as a whole, while the basic notion of **‘holistic’** is referred to every position of truth that we hold, which represents just one part of a larger truth (Koukl as cited in Ingles, 2006). Likewise, it presupposes Arthur Koestler’s ‘holon’ to refer to “any entity that is itself a whole and simultaneously a part of some other whole” (Mairesse as cited in Ingles, 2006, p. 32).

In the New Testament (NT), Paul describes the Kingdom of God as, “...not a matter of food and drink, but of righteousness (justice), peace, and joy in the Holy Spirit” (New American Bible, Romans 14:17).” In the Old Testament (OT), the Hebraic Covenant Theology best translates justice concept as “Right-Relations” or “Life-Giving Relationships” (Fuellenbach, 1998). As an ethical value, this can be associated with the concepts of harmony, wholeness, caring, compassion, reciprocal regard, and mutual valuation of intrinsic worth (Acorn, 2004).

According to Fuellenbach (1998) to be just means human beings should live in life-giving relationships in the following holistic essential relations in four directions or the fourfold relationality: (1) with their fellow human beings, (2) with themselves, (3) with nature (creation) and (4) ultimately with God (p. 195).

Integral Ecology presupposes the said holistic essential relations and serves as a paradigm both for ecological ethics and ecological education. Pope Francis tells us that ecological education “seeks to restore the various levels of ecological equilibrium, establishing harmony (1) within ourselves, (2) with others, (3) with nature and other living creatures, and (4) with God” (LS #210). He also says that, “environmental education should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning” (LS #210).

This paper is also cross-referenced with the works of a Filipino prolific writer and scholar, Florentino Hornedo. In his paper, ‘Values Education in the Social Sciences,’ he speaks of justice in four directions.

Hornedo (1994) claims that, “Values education is profoundly affective and teaching in a classroom “can benefit greatly from the methods of exposure and immersion and the reflective element that procedurally follows such exercises.” He observes that due to the “lack of imagination on the part of many educators,” the results of education are “a great amount of cognitive learning and a minimum of affective learning” (par. 43).

Hornedo (1994) explains these in greater detail: “Justice is meaningful in terms of the relationships man has and creates (1) between himself and other humans and human institutions, (2) between himself and nature, (3) between himself and himself, and (4) between himself and the Transcendent” (par. 74).

Relationality with Fellow Human Beings

Hornedo (1994) claims that doing justice is to recognize the value and rights of the individuals and to give them their due: “Nutrition if they are hungry, clothing if they are naked, medicine if they are sick, education if they are ignorant, deliverance from bondage if they are oppressed, and so forth. The recognition of the rights of others means the proper rendering to them of that to which they have a right.... —But most importantly, the rights of others is to be read as one’s obligation towards them: they have rights precisely because I have obligations” (par. 75). Hornedo (2009) expands human beings relations with their fellow human beings to include institutions, unfortunately he observes that: “Rebels against the government frequently have been elevated to the status of folk heroes while the law enforcers are shown as bungling, terroristic, and corrupt. This is an indication of an anarchistic attitude, a failure to relate to the largest natural institution —the government and its agencies” (par. 76).

Relationality with Themselves

It is justice to self and to society, Hornedo (1994) claims, to care for one’s development personally and professionally. It is injustice to fail to value peoples’ potentials and grow up to become burdens both to themselves and to society. Thus, every school child ought to know these facts to motivate her/him towards growth and to make her/him perseveres to learn and know more (par. 79).

Relationality with Nature

Doing justice with nature, Hornedo (1994) argues, involves the promotion of the beneficence of nature for mankind. He argues that it is unjust to society to resort to hasty aggression upon nature that plagues man in the form of shortages of natural resources. What is just in dealing with nature is the provident use of natural resources for the sustenance of society’s necessities (Hornedo, 1994: par. 28).

Relationality with the Transcendence [God]

The relationship of man with Transcendence, Hornedo (1994) contends, is recognized legally under the provision of law assuring freedom of belief and religious expression. He proposes that “values education needs to confront squarely the developing religious consciousness of learners, especially their growth towards tolerance and the positive appreciation of the religious culture of other people” (par. 80).

Mercado (1994) noted that relationships with nature are considered by the Filipinos as something to be in harmony with. By borrowing Hornedo’s words, he explained it further: “The traditional Filipino lived with nature. The forests and rivers were his ‘brothers.’ Their preservation and conservation was his life. Their destruction, his destruction. He had lore to teach his society this fact. When he told his children the divine beings prohibited the desecration of the forest, he was speaking with the authority of life and in the name of life, not of money” (Mercado, 1994: par. 7).

Hornedo claims (as cited in Mercado, 1994) that for a traditional Filipino preservation and conservation of nature would mean his own preservation and conservation, and their destruction, his destruction.

Authentic Pedagogy

This paper is also verifies the Authentic Pedagogy with an article on making learning authentic in Lessenger Middle School, Manzo (1998) dealt with the students who saw beyond the obvious conditions of Detroit's River Rouge that impacted life in and around the water and applied what they were learning in class to real-life problems. The students' opportunity to document their observations opened the door into lessons about water and environment. Added to these hands-on activities or learning by doing or praxis-based pedagogy, students understood the reasons how oxygen, water and organism interrelate and work together. Students realized that in the past they did not know that different pollutants have different effects on the river.

Now they already knew the reasons why the river is polluted. With authentic learning activities students engaged into, they gained a deeper understanding of the scientific principles they were studying and they realized how human activities impacted the environment's intricate balance. Students were taking charge of their own learning and engaging in inquiry and projects that they cared about. As a matter of fact, these students have made presentations to the local Friends of the Rouge advocacy group about their findings. Their classroom and the river were their immediate context. Their learning environment supported collaborative construction of knowledge through social negotiation. Social interaction and collaboration are critical as they became involved in a "community of practice." It supports what Honebein (1996) referred to as embedding learning in social experience which eventually led the students to engage in an advocacy.

Research Design and Participants

The paper opted for an interpretive methodology in order to "articulate and critique this understanding" (Packer, 2000) by incorporating linguistic discourse and discursive analysis, guides the research to collect, analyze and interpret data. It is acknowledged and accepted as a satisfactory method of textual investigation involving official documents (Sack, 1974, Atkinson and Coffey, 1997 and Silverman, 2001 as cited in Choo, 2005). In this paper, the official document that it refers to is *Laudato Si'*, which is the first encyclical that addresses the environment. It is cross-referenced on Fuellenbach's *Life-Giving Relationships*; Hornedo's 'Values Education in the Social Sciences' and Manzo's *Authentic Pedagogy*.

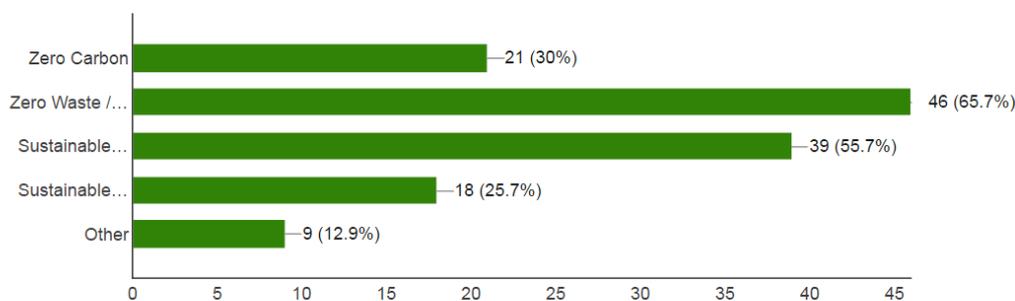
This paper also used Google Forms mail questionnaire survey conducted among environmental advocates in the Philippines. Google Forms provide a free and fast way to create an online survey. After creating a survey, respondents are invited by email. The respondents answer the questions from almost any web browser, which includes mobile smartphone and tablet browsers. The responses are collected in an online spreadsheet, which can be viewed in a single row of a spreadsheet, with each question shown in a column.

A total of 200 survey questionnaires were initially mailed out to the sample respondents, of which only 70 questionnaires were returned. Two hundred environmental advocates were emailed and invited to take the survey on how one's commitment to care and protect our environment translate to a more practical and doable solutions for a Greener Philippines, of which only seventy of them responded.

The seventy environmental advocates were asked to identify the most doable among the proposed four solutions namely: Zero Carbon, Zero Waste, Sustainable Water and Sustainable Transportation that may be applicable in any of the four areas, namely: at home, in school, in community and in the work place. The preferred doable solution will then be integrated to student's experiential learning in all of the four areas.

Results and Discussion

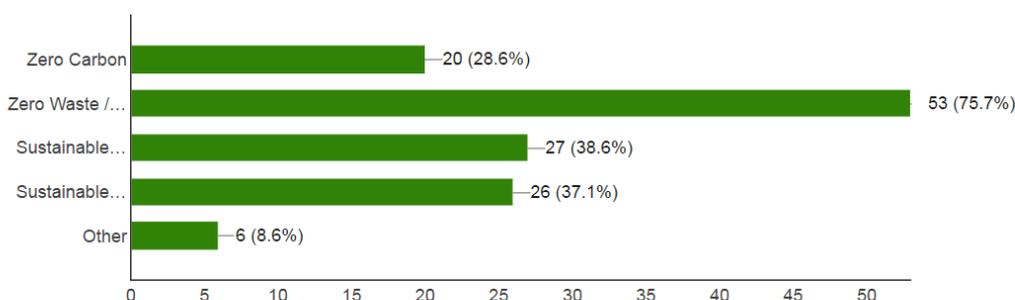
at home? (70 responses)



Graph 1: Environmental Advocates Preference of Doable Solutions ‘At Home’

Representing the result “at home”, the distribution of the population in the above graph (Graph 1) shows that 21 or 30% of the environmental advocates preferred Zero Carbon, 46 or 65.7% preferred Zero Waste, 39 or 55.7% preferred Sustainable Water, 18 or 25.7% preferred Sustainable Transportation and 9 or 12.9% preferred Other doable solutions.

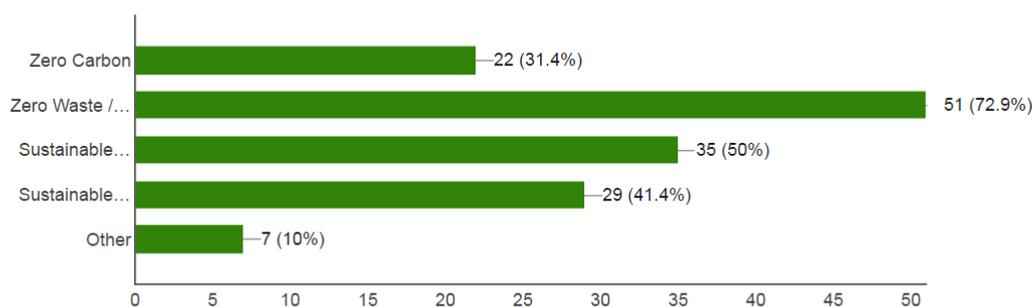
in school? (70 responses)



Graph 2: Environmental Advocates Preference of Doable Solutions ‘In School’

Representing the result “in school”, the distribution of the population in the above graph (Graph 2) shows that 20 or 28.6% of the environmental advocates preferred Zero Carbon, 53 or 75.7% preferred Zero Waste, 27 or 38.6% preferred Sustainable Water, 26 or 37.1% preferred Sustainable Transportation and 6 or 8.6% preferred Other doable solutions.

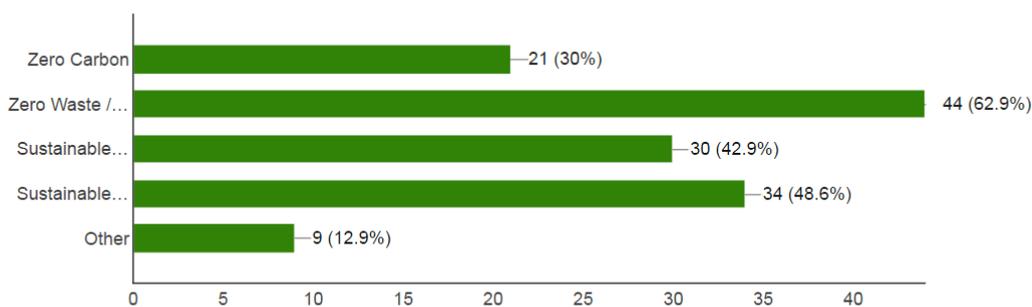
in community (parish/barangay)? (70 responses)



Graph 3: Environmental Advocates Preference of Doable Solutions ‘In Community’

Representing the result “in community”, the distribution of the population in the above graph (Graph 3) shows that 22 or 31.4% of the environmental advocates preferred Zero Carbon, 51 or 72.9% preferred Zero Waste, 35 or 50% preferred Sustainable Water, 29 or 41.4% preferred Sustainable Transportation and 7 or 10% preferred Other doable solutions.

in the work place? (70 responses)



Graph 4: Environmental Advocates Preference of Doable Solutions ‘In the Work Place’

Representing the result “in the work place”, the distribution of the population in the above graph (Graph 4) shows that 21 or 30% of the environmental advocates preferred Zero Carbon, 44 or 62.9% preferred Zero Waste, 30 or 42.9% preferred Sustainable Water, 34 or 48.6% preferred Sustainable Transportation and 9 or 12.9% preferred Other doable solutions.

Conclusion

The preferred doable solution that should be integrated to students’ experiential learning that will be applied in any of the four areas, namely: at home, in school, in a community and in the work place can be gleaned from the data obtained from the seventy environmental advocates.

Among the doable solutions, namely: Zero Carbon, Zero Waste, Sustainable Water and Sustainable Transportation, the results of the survey showed that most of the respondents preferred the Zero Waste solution to be integrated to student's experiential learning in any of the four areas mentioned above.

Like any other research undertaking, this paper does not cover the actual application of integrating the Zero Waste as a doable solution to student's experiential learning. While most of the respondents preferred the Zero Waste solution to be applied in all the four areas, this paper sees it fit to recommend a sequel of this paper to be undertaken.

In respond and support to Pope Francis' calls for an integral ecology where educators are capable of "developing an ethics of ecology, and helping people, through effective pedagogy" (LS #210), this paper recommends a follow through study on how and when the integration of Zero Waste as a real-life and doable solution to student's experiential learning effectively works.

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Faith in the Context of Migration: Ethnographic Features of Faith of Migrant Filipino Catholics in Macau, China

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Abstract

Filipinos comprise some of the biggest numbers of migrants worldwide, and in Macau, they are the largest non-Chinese migrant ethnic group. Mainly Catholic, they are also known to be very religious people, and as such, for most Filipinos, faith plays a central role in the migration process. This paper is a study of how Filipinos understand what faith is. A qualitative analysis of interviews with Filipino migrants in Macau reveal some major ethnographic features of the faith of Filipino Catholics particularly construed from the use of words and concepts expressed in their own language. Some of the major themes that emerged include beliefs on the role of God's agency in their lives, variations of views towards faith based on cultural traits as embodied in the use of words from their own language, and the relation between the public practice of attending mass and the private practice of personal prayer. The study also points to the need for integrating linguistic anthropology as a useful tool in providing a more nuanced analysis of faith and religious practice among migrants.

Keywords: faith, Filipino faith, immigrant religion, religion in Macau

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Introduction

The Philippines has a very big number of international migrants despite its relatively smaller population compared to huge sources of migrants such as China and India. In 2015 alone, there were over 5 million Filipino migrants, comprising the eighth largest source of international migrants in the world (UN DESA, 2016). A stock estimate of Filipinos residing overseas puts the number at over 10 million (Commission on Filipinos Overseas, 2013). All these numbers point to the significance of the migration phenomenon in the lives of the Filipino people such that it has been described as already characteristic of Filipino culture (Asis, 2006).

One of the most significant characteristics of the Filipino diaspora is that they are mostly religious. The Philippines could be considered to be essentially a religious society with almost 100 percent of the population reporting that they have a religious affiliation (NSO, 2014). Since they make up a significant portion of the world's Christians and at the same time being a top source of international migrants, Filipinos surely have the critical mass to affect significant demographic changes in relation to international migration.

Figures from the Macau government's Labour Affairs Bureau indicate that Filipinos comprise the second biggest number of non-resident workers in Macau, next only to those coming from Mainland China. As of January 2018, a total of 28,947 Filipinos were working in Macau with non-resident status (DSAL, 2017) which is almost 4 percent of Macau's entire population of 646,800 (Macao Yearbook, 2016). Filipino migrants comprise the biggest minority group in terms of ethnicity granting that Mainland Chinese working in Macau are not ethnically distinct from the locals of Macau.

A big majority of Christians in the Philippines are Roman Catholic, comprising about 80 percent of the total population of the country. Catholicism was first introduced to the Philippines by the Spanish in 1521 and with close to 500 years of history and tradition, it has become deeply embedded in Filipino culture and is one of the central features of Filipino identity. With the influx to Macau of migrants from the Philippines it is important to take into consideration that religion and the religiosity of people are areas of study that are significant and would have profound implications on the lives not only of the persons who undergo the process of migration, but also the society into which these migrants enter.

Methodology

Data used in this paper came from semi-structured in-depth interviews with Filipino migrants in Macau. A total of 28 persons participated in the interviews and their ages ranged from 25 to 69 years old. Most of the interviewees were chosen randomly from Filipinos situated in public places. Interviewees should satisfy three criteria, that of being an ethnic Filipino, a Catholic, and working in Macau or at least is in Macau with the main aim of looking for work. In order to record the interviews, an iPhone was used for voice recording.

Although there was essentially a core group of questions related to the research topic being asked, the interviews were conducted in a very flexible manner so as to allow a lot of room for story-telling. Interviewees were encouraged to proceed by relating their journey of migration and to see what they found to be significant and important in that experience particularly in relation to their faith.

The length of the interviews varied with the shortest being only twelve minutes in duration while the longest was 56 minutes. All interviews were conducted using the Filipino language. It was a conscious effort on the part of the researcher to conduct interviews in the native language of the subjects so as to establish rapport and also for ease of communication. The most obvious advantage of the use of the Filipino language was that it allowed for the expression of concepts and the use of words that themselves have also become central in the analysis done in this study.

The researcher transcribed the interviews by simultaneously translating them into English. The transcriptions were analyzed and coded and the most dominant concepts related to fate that emerged were collated to form major themes. These themes were explored and analyzed by way of content analysis and a combination of both phenomenological as well as grounded theory methods. Furthermore, some ethnological method of analysis (Spradley, 1979) was employed particularly through interpretation of interviewees' narratives (McCormack, 2000; Riessman, 1993). Such analysis was employed in the translation and interpretation of the cultural meaning of significant words used by the interviewees (Bradby, 2002; Inhetveen, 2012; Sheridan & Storch, 2009; Silverman, 2001; Temple & Young, 2004).

Variations of Fatalism vs Self-Determination

The views that interviewees had towards the role that God plays in their life in terms of control or intervention varied. Some interviewees believe that an individual's life is already predestined and that one's life is really not under one's control while others viewed the occurrence of life events as the result or product of the individual's decisions and choices (Pepitone & Saffiotti, 1997; Risen & Gilovich, 2008; Shaffer, 1984; Young & Morris, 2004).

Religious affiliation contribute to whether individuals tend to be more inclined towards fatalism than on self-determination (Norenzayan & Lee, 2010; Young, Morris, Burrus, Krishnan, & Regmi, 2011). There is also variation in terms of degree of fatalistic belief among believers within a particular religion such as Christianity. Emphasis on teachings about the presence of a supernatural agent is a stronger determinant of fatalistic beliefs rather than ritualistic practices (Cohen, Siegel, & Rozin, 2003).

Cultural conditioning is also an important determinant of a person's belief in fatalism (Choi, Nisbett, & Norenzayan, 1999; Morris, Nisbett, & Peng, 1995) with strongly analytic cultures being less fatalistic than cultures that are strongly holistic. Despite this, the interviews have revealed that even among people who share the same culture and the same religious belief, there is not one singly view in terms of people's attributions of important events to either fate or self-determination.

Total Self-determination

None of the interviewees had a totally self-deterministic attitude towards life. All of them conceded fate attributions to God and none of them expressed the view that life is totally within the control of the individual. This indicates that for the most part, Filipino Catholics believe that God's agency is active and determines or influences one's life direction.

Total Fatalism

Some of the interviewees had strong convictions that events that transpired in their lives were not in their control but that they occurred because it was God's will. Both fortune and misfortune are not the result of one's own decisions or actions. There is the belief that whatever happens to one's life is all attributable to the handiwork of God. These occurrences are made possible because it is God's doing and the individual is just but a passive receiver of whatever it is that God intends or has preprogrammed for that particular person.

First of all, everything is God's will. I would not have experienced any of these if they were not given by God because He's the one who knows what's going to happen. In a sense, I just follow. If something was to happen, it will happen if it was meant for it to happen to you. (Interviewee 19)

For some, such a realization comes about as a result of particularly significant experiences in life that to their minds was made possible not because of their own doing.

... my separation with my first wife, perhaps it was preprogrammed. It's like a chapter in life. I don't think it was my own doing. I didn't ask, "Lord give me this kind of wife." She just came randomly. My second wife, I didn't ask, "Give me a wife like this." She just came randomly. So I can conclude that really our life, from the time of our birth, even when we are still in the womb, there already is a program meant for each of us. (Interviewee 07)

However, this kind of belief also reflects an attitude where the person is unconsciously not taking full responsibility especially for regrettable experiences that have occurred in the past. The person believes that it is God that has the say in what happens in that person's life and that the person is helpless and has no control over such events. Most of the time this is borne out of regret for some mistake committed in the past. In order to absolve oneself of responsibility for something that happened that someone otherwise would not have wanted to, they ascribe it to fate, destiny, or God's will.

It's fate. Destiny (*tadhana*). Because I do believe in that. Because in my previous experience, I was making my own destiny. However there occurred a 'lapse' (disruption in the supposed unfolding of things – referring to having a child out of wedlock). (Interviewee 23)

Such an attitude is also seen in cases where the person surrenders to God whatever the outcome, positive or negative, of certain efforts like looking for a job.

I think that if it's really not for me, then we can't do anything about it. No matter how hard you work at getting a job, if it's not meant for you, right? If it's not your destiny then it's not. (Interviewee 16)

This view about life tries to understand the relationship between one's efforts or personal agency and that of the outcomes of such efforts (Yan & Gaier, 1994; Kray, George, Liljenquist, Galinsky, Tetlock, & Roesse, 2010). In those times when wish fulfillment for a certain individual does not work out then this is rationalized by having a belief or understanding that it was not meant to be because it was not the will of God or it was not a part of God's plan for that particular individual (Malle, 1999). This can take the form of a feeling of surrender where someone can say, "Whatever your plan is for me, just do your will" (Interviewee 27). Or it can also take the form of a request for help from God that one's own plans or aspirations will be the same plan that God would have for that person (Au, Chiu, Chaturvedi, Mallorie, Viswanathan, Zhang, & Savani, 2011).

Of course, you make your own destiny. God is there to guide you in a way that you will be able to know the path that you're supposed to take. Because you're the one who's doing it. It's like it's in God's... in a sense... For example, you want a sign... Still, you're the one who... It's like, "God please give me a sign." Right? Sometimes that's what we say. But still, it's you who's going to decide on it. You just ask for a sign from God. But in a way I'm still dependent on Him... Because when he gives you a sign... Like... "That's not right." So... you already know. You'll stop doing it because you already know that there's something better that will be given to you. Because... You know that? But it's still me who makes the decision. I don't need to blame him, "Oh this happened because..." I have nobody else to blame but myself. In a sense, it's a plus factor if some good blessing happens to you. You are thankful. God is there. It's like, whether it's bad or good, you're still thankful. Because you still learn something and no matter

what, God is still there to guide you. (Interviewee 26)

The relationship between the person's agency and God's agency progresses from initially being active (on the part of the person) and then later on being passive. At the beginning the person acts in a strongly deterministic way where it would seem that destiny is in the person's hands. As soon as that determination falters perhaps as a result of failure, then it turns into passiveness in the form of surrender to the will of God and this usually ensues after the fact that one's plans did not work out the way one wanted it to.

Shared Agency

A third variation of the relationship between fatalism and self-determination that has come up from the interviews is one where God has a plan for the direction of a person's life but at the same time the individual also has control over one's destiny (Au, 2008; Au, Chiu, Zhang, Mallorie, Chaturvedi, Viswanathan, & Savani, 2011; Young & Morris, 2004). This is perhaps the most contradictory of these variations and yet it is a belief that was gleaned from several of the interviewees. One interviewee said:

No matter how much action you take but if you don't ask God, if you don't approach God, everything you do will be useless. I was able to prove that. (Interviewee 27)

In this kind of belief there is a symbiosis between a person's own efforts at life-direction and God's plans for that person. One believes that a life program is already laid out for that person and it is that person's responsibility to either figure out God's plan and fulfill it or find a way to reconcile one's efforts with the destiny that has been set out by God for that person. This would involve personal communication with God and it may also entail supplication for God's help normally through some kind of sign or message.

For example, when you make a decision, of course you have to bring it up to God. You pray... to clear your mind. You ask for a sign. Sometimes, the sign that you ask for doesn't seem to come. But once you make a decision for yourself... sometimes... Isn't it, sometimes, after you have decided, it turns out to be okay. At other times, it's not. Perhaps that's your fate... that's what has been laid out for you. But still it depends on you... on how you work on it. Just as we say, "Mercy is of God; action is of people." (*Nasa Diyos ang awa, nasa tao ang gawa.*). (Interviewee 23)

The last sentence in the quote above (*Nasa Diyos ang awa, nasa tao ang gawa*) is a very popular proverb in the Philippines. Its English equivalent would be: Just do your best and God will do the rest. In this view, responsibility is on the shoulders of the individual whose best efforts are believed to be rewarded by God. A crucial nuance that can be noticed from this kind of belief is that it depends on the outcome of one's actions. If the wish is fulfilled then the person believes that it was made possible because of God's agency and therefore it is interpreted as God's will. However, if the expected results did not materialize despite one's best efforts, the person still interprets it as God's will but instead comes to the conclusion that God must have other plans for the person. Therefore, there is the belief that despite the person being the agent of action, one still operates within the bigger plan of God.

This shared agency between God and the individual can also take on a character wherein God's involvement is symbolic. The slight difference in nuance is that in this instance God's agency appears to be merely symbolic, as though God was just a passive observer who at the same time also serves as a guide to whom the person looks up to. The responsibility lies with the person and the person believes that destiny is in one's own hands. An example of this is a statement from one of the interviewees who said:

Of course you make your own destiny. God is there to guide you in a way that you will be able to know the path that you're supposed to take. But you're the one acting on it. (Interviewee 14)

Since the themes related to God's role in the direction and outcome of one's life consistently came up in the narratives of interviewees as they related their experience of migration, it can be said that views regarding fatalism or self-determination are important elements in the faith of Filipinos. The next section looks at the more direct narrations of interviewees regarding how they view their faith.

Ethnographic Features of Filipino Faith

This section discusses the different characteristics of faith that can be interpreted from the narratives of interviewees. There seemed to be as many different characteristics or versions of faith as there were interviewees. Nevertheless, some common features emerged that could be grouped together to constitute some of the major features of faith of Filipino migrants in Macau. The discussion about faith was obtained from interviewees by asking them to ascertain God's role in their experience and in the process of their migration.

Lightness of Being

Directly related to the emotional experience associated with faith is a very particular or concrete narration of the experience which many of the interviewees described as "lightness of being." Interviewees who made reference to such an experience had one thing in common and that is all of them used the Filipino word *gaán* which literally translates to English as "light" or "not heavy." For Filipinos, when it comes to the experience of the spiritual, there seems to be always a reference to the feeling of

“lightness” as when one interviewee said, “When I go to mass I feel energized. My body feels light” (Interviewee 6).

This is also expressed in such phrases as *napakagaan ng pakiramdam*, meaning “It’s such a feeling of lightness.”

It feels very very light (*napakagaán*). Especially when you break into tears, it feels like God is very close to you.... You feel heavy-hearted (*mabigat ang loób*) when you have not gone to church. It feels light when you go to mass. The feeling is very light (*ang gaán ng pakiramdam*). (Interviewee 20)

Even if I’m very tired, I just pray and my tiredness disappears. My feeling becomes lighter (*gumagaán ang pakiramdam ko*). Because of my faith in God, I pray, even in small matters, even when I’m tired, I just pray a little, I close my eyes, I sit down, and then a little later I already feel better no matter how tiring it is to work. That’s how important my faith is to me. (Interviewee 4)

This is the common self-report of interviewees when they describe their experience after praying or after going to mass. This experience is also often compared to the opposite feeling of “heaviness.” In the Filipino language the literal translation is *kabigátan* which comes from the word *bigát*, meaning “heavy.” Whenever heaviness is used to describe some kind of feeling, the phrase normally used is *kabigátan ng loob* or literally translated as “heaviness of one’s inner being.”

Whenever I feel down and heavy (*mabigát ang loób*), I go to church..... As long as I feel down and heavy, I would kneel down... and when I have sinned. (Interviewee 7)

The word *loób* is itself very rich in meaning. *Loób* literally means “inside.” Filipinos refer to the word and use it to describe the workings of one’s interior life. However it is also commonly used in ordinary conversations that relate to social relationships since *loób* is a concept that is central to Filipino values and culture (Alejo, 1990; de Mesa, 1986; Jocano 1997; Lacaba, 1974; Miranda, 1989).

The closest translation of *kabigátan ng loób* in English is “heaviness of heart.” From this English translation it can be understood that it refers to some kind of feeling of being emotionally or spiritually burdened. Interviewees have narrated that they feel this sort of internal heaviness whenever they are not able to attend mass. So when they claim that they experience lightness of being after going to mass or during moments of intimate prayer with God, what they seem to experience is some kind of unburdening that is made possible after communicating with a powerful other. However, when interviewees described a lightness of being, most of them did so not in reference to some problem that bothers them. Even when the person was not

burdened by some problem or difficulty the experience of lightness of being is still there. One interviewee describes it by saying:

Interviewer: How important to you is going to mass? Is it important to you? What does it bring you?

Interviewee 3: Peace of mind. After the mass I feel light. Even if it's only for an hour, it feels like you're in a quiet place. Although there are many distractions, people talking, crying children, but you only need to focus. If you need to close your eyes so that you don't get distracted, I would do that just to be able to attain what I want when I go to mass. (Interviewee 8)

Faith as Fear of God

One of the most common phrases that came up in the interviews whenever Filipinos refer to faith is *tákot sa Diyos* or literally “fear of God.” As can be clearly understood from these very words, this is an understanding of faith wherein God is viewed as an authoritarian figure who is feared. The main fear associated with this belief is the fear of punishment. This fear of punishment comes from the belief that any wrongdoing will receive a corresponding punishment from God. This kind of faith is therefore directly related to moral behavior particularly in terms of one's relationship with others.

If you have no faith, or fear of God (*tákot sa Diyos*), of course you'll end up doing wrong to others. Right? That's why you need to have faith. (Interviewee 26)

This seems to be the simplest kind of faith that has been shown by interviewees who referred to it. It could also be described as very basic or visceral. The conception and understanding is fairly straightforward since it involves an authoritarian figure (God) that watches a person's actions and that person is liable to God even though one's wrongdoings are committed against fellow humans. Similarly, having the fear of God can also be seen as a guide for proper moral behavior particularly in terms of one's relationship with others. The absence of the fear of God is likened to having no moral guide.

It's like falling into the abyss of vices. You no longer have anything to hold on to because you no longer have any fear of God (*tákot sa Diyos*). In a way, you will find yourself going back again and again to what is undesirable. Right? In a way there's nobody guiding (*gumágabay*) you anymore. (Interviewee 20)

This perspective of faith in some cases is regarded as very basic and essential that having fear of God alone is seen as sufficient and can excuse someone from observing other ritual obligations such as going to mass.

Yes I pray. In the morning I give thanks to God. At night I say, “Thank you.” I say, “Good night” (to God). But I’m more into faith. It’s like, as long as I don’t do anything wrong... You are God-fearing (*may tákot sa Diyos*) but it’s just that you don’t go to church. But it’s much more of... for me... that I’m God-fearing (*may tákot sa Diyos*), I’m helpful to my fellows (*kápwa*). (Interviewee 17)

The quote above merges together the socio-moral underpinnings of fear of God while at the same time linking it to personal prayer or spirituality such that in the opinion of the interviewee, not going to mass is made up for by having fear of God. This is also seen in this quote from another interviewee when asked how religious his family of origin was.

Interviewer: How religious is your family?
Interviewee 14: Sometimes my father, he doesn’t go to church but he has a fear of God (*tákot sa Diyos*).

Faith as Holding on to God

A feature of Filipino faith that was prominent in the interviews is one in which God is considered to be the only lifeline of the person. When asked about what their religion or their faith meant to them especially with the thought that they were migrant workers, many interviewees expressed that faith was the only thing that they can hold on to because they have nothing else. The way by which they expressed this was through the use of words such as *kinakapítan* (something to hold on to), *kakampí* (supporter/on the same side or team), and *sandálan* (something to lean on). When asked what their faith meant to them or the importance of prayer in their life, below were some of the responses of some interviewees.

That’s your only support (*kakampí*)—prayer and God. There is no one else that you can call upon but only Him. (Interviewee 11)

I especially requested to have Sunday as my day off because that (the mass) was what I held on to (*kinapítan*) in the span of two years. It was what I held on to (*Iyon ang kinapítan ko*). (Interviewee 19)

When you have a problem especially being an OFW (overseas Filipino worker), it’s very difficult. That’s the only thing that you can lean on to (*sandálan*)—prayer. (Interviewee 20)

I did not have anything to hold on to (*kinakapítan*).
I had no family. There was nobody I could lean on
to (*sandálan*) except God. (Interviewee 24)

Also when asked what they think would happen to them if prayer was taken away from them completely, the common response was one of imagined despair where everything about life would seem to have lost all meaning or purpose or that life would be incomplete.

Interviewer: What if prayer was taken away from
your life? Interviewee 20: That would be it.
Interviewee 22: That would be it. Everything would
be gone

Interviewer: What do you mean by “that’s it”?
Interviewee 21: You wouldn’t have any value in
this world.
Interviewee 20: You’re spent (*lustay ka na*). In a
sense, you’re headed for something that’s not good
because you don’t have... you have nothing to hold
on to (*wala ka nang kinakapítan*).

Interviewer: What does being “spent” (*lustay*)
mean?
Interviewee 20: You’re spent. You lose your
support (*wala ka nang kakampi*) anymore.
Interviewee 21: It’s like splurging and losing
everything.

The interviewees’ use of the word *kinakapítan* is associated with a vivid metaphor. The root word is *kápit* which means to hold on to something so as to maintain one’s balance for instance or to prevent someone from falling, drowning, or being left behind. There is even a commonly used Filipino maxim that says *kápit sa patalím* or “holding on to a blade or a sharp-edged object” (or knife). This phrase is used to describe somebody in a very desperate situation, so desperate that one would even go to the extreme of holding on to a knife if only not to fall down. The word *kápit* then has something to do with one’s hand holding on to something. Therefore, when it comes to a person’s faith, the use of the word *kápit* is directly associated with holding on to the hand of God for dear life.

Faith as Source of Strength

Similar to the view of faith as holding on to God is the understanding of faith as a source of strength. This becomes especially significant with the situation of being a migrant.

Here in Macau? It’s only God who I have... Well,
it’s because even if your family is there for you,
God is the only one who can give you strength

(*lakás*), like inner strength (*lakás ng loób*). Right? It's the strength (*lakás*). It is what gives you strength (*lakás*). (Interviewee 2)

Faith is very important. Because it gives strength (*lakás*) and in the things that we face everyday, if God is not there, if the one up there is not there, perhaps we would also not be here. (Interviewee 4)

Although these answers were in response to a question that directly referred to what they thought about their faith, there was a natural association of faith with God himself and the attribution that God was a source of strength. The strength that they refer to is both in the form of will and energy. It is physical in the sense that it provides them a burst of physical energy. It is also psychological in that it gives them a sense of motivation and it is also spiritual which explains why it is also closely related to inner strength (*lakás ng loób*) which gives them the will to carry on.

Prayer as Foundation of Faith in the Migration Experience

A very interesting point that has reverberated through all the interviews was that it seemed as though there is a minimal criterion held in the mind of the migrant so as to give the person incentive to consider oneself as religious. This is most obviously played out in the understanding of the Filipino Catholic migrant's view of and attitude towards prayer and comparing it with attending mass or the eucharist.

Interviewer: What makes you say that you are religious?

Interviewee 27: Even if you don't go to mass... as long as you remember God...through prayer... even if your prayer is not that lengthy as long as it comes from your heart. (Interviewee 27)

Interviewee 26: I'm not a regular churchgoer. But I pray at home.

Interviewer: Why do you think are you more comfortable at home than going to church?

Interviewee 26: Because sometimes going to church seems like it's just for show. Yes, you go to church but you have a bad attitude. So what's the purpose of hearing the word of God and yet outside you treat people badly. So it's just like you're a hypocrite. You pretend that you're holy but you misbehave. So even if somebody is not a regular churchgoer but knows good deeds and does good to others then that's better than someone who goes to mass regularly but maltreats others.

I'm not the type of person who goes to mass. Me, I would go to mass only when I really want to. It's not easy when I just get invited (by others to go to mass) when it's not of my free will. But for every day that God made, before I go to bed, before I go to work, before I eat... I pray. It doesn't matter where I am. I just stay quiet, I just pray. (Interviewee 4)

The practice of going to mass is something that is characteristic of the Catholic faith and is essential in one's conception of a Catholic identity. There seems to be a view wherein the mass can be relegated to the public sphere of religiosity and therefore it is more of an external facet of that religiosity.

Many people (Filipinos) go to mass because you see that the church is always full whenever you go to church. Wherever you go you see many people in church. But I'm not so sure if once they leave the church whether they bring with them whatever lesson they learned inside the church because people are busy. (Interviewee 11)

This external understanding of one's religiosity is contrasted with the internal practice of faith which most of the interviewees considered to be much more important. There is a perception that personal prayer is that minimal criteria for being a person of faith. Even if one did not pay a visit to the church, for as long as the person maintained communication with God through prayer, then one could consider oneself to be faithful because therein lies the locus of faith.

As for me I say, Lord, just take care of everything. Even if I don't go to mass, God is always there. Right? You already know that, it's in the heart, right? It's in the heart. Because there are people who keep going to mass but it's just nothing. So better just pray by yourself, right? Is that right or not? Because that's the way with us. Just for me, that's my belief. I'd rather pray on my own at least He (God) knows that I still (have faith in Him)... because even if I do not go to mass at least I still have communication with Him. (Interviewee 25)

For me, although it's required to go to mass and you have to go to church especially on Sundays, of course you don't have to forget your personal prayer because that's your communication with God. (Interviewee 24)

Even when you're at home, at any time, whatever you want, you pray. Even at home. That's how we do it. Even when we're at home, it's like that. (Interviewee 6)

It can be seen that there is a dichotomy between public practice (the mass) and private experience (personal prayer). And as shown by the interviews, the private and internal (*loób*) matters more than the public and external. For the Filipino migrant in Macau, even though there is the external availability or physical accessibility of churches and together with that the celebration of the mass, what seems to matter more is the faith that one holds within. It can be argued that personal prayer is both necessary and sufficient for being a person of faith.

Conclusion

One of the central features of the faith of Filipino Catholic migrants involves the belief in the role that God plays in their experience as migrants. This belief essentially is about the dynamics between fatalism and self-determination. The migrants' attitudes towards these beliefs was only limited to total fatalism and shared agency with God's predetermined plans. This shows that for Filipinos, God is always a presence in the course of their life events.

The faith of Filipino migrants has varied views and expressions. In general, faith for Filipinos is not primarily anchored on morality nor is it founded on rational or intellectual grounds. Instead, the variations of faith among Filipinos relate to emotional experiences as well as experiences that are best expressed in the words of their native language. Some of the emotions associated with faith in the context of the Filipino experience include the feeling of lightness of being, the feeling of being strengthened, the comfort one gets from holding on to God, leaning upon God, and counting on God as one's fundamental support. Another emotional feeling is the fear of God which is probably the one closely related to morality although this fear is primarily founded on a strong sense of the presence of God in one's life.

For Filipino migrants, faith fundamentally lies in personal prayer as opposed to the public or social expression of religiosity such as going to mass. Filipinos maintain the practice of personal prayer which remains constant and is considered to be the bedrock of their faith over and above external rituals. This is due to the Filipino worldview and view of life that involves *loób*—the interiority that is essential to life—something that is strongly characteristic of Filipino culture.

It is highly relevant to consider an anthropological approach that takes into account language and meaning in the study of the faith of migrants. When migrants find themselves in a foreign society, their ethnic identity becomes salient and they find familiarity in the use of their own language. Studying the richness and the depth of meaning in words that themselves bear concepts and worldviews that are especially related to faith provide us with much insight and an understanding that the study of faith is so much more than the measurement provided by empirical data.

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***Process Consciousness and Process-free Consciousness in the Cognitive Process of
Buddhist Psychology: A Study***

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Abstract

In the Pāli *Abhidhamma*, one of the divisions of the Pāli Canon, the whole gamut of Buddhist psychological experience is presented with two streams of consciousness: process-consciousness (*vīthi-citta*) and process-free (*vīthi-mutta*) consciousness. The process consciousness refers to the active condition of the mind when it occurs in a cognitive process. The process-free consciousness refers to the passive condition of the mind when it is free from cognitive process. The second stream is also called door-free consciousness because it does not occur in any of the six sense-doors: the eye, ear, nose, tongue, body, and the mind. It is further observed that the process-free consciousness presents three different functions: (1) as constituent-becoming consciousness (*bhavaṅga-citta*), (2) departing consciousness (*cuti-citta*), and (3) re-linking consciousness (*paṭisandhi-citta*). Among these three types of consciousness, it is to be noted that the *bhavaṅga* consciousness is closely connected to the cognitive process in the active condition of the mind. This paper examines the functions of process consciousness and process-free consciousness in helping to understand the role of consciousness in the cognitive process of Buddhist psychology. It will end by commenting on the views of several scholars such as Rhys Davids, and Ediriwira Sarachchandra who assert that the *bhavaṅga* is “unconscious” or “sub-conscious”. But, we will postulate that *bhavaṅga* is “consciousness” which object is *kamma* (action) that closely functions in the cognitive process. This paper is based on the *Abhidhammattha Saṅgha*, a masterly summary of the *Abhidhamma*. Reference will also be made from the *Nikāya-s*, the *Visuddhimagga* of Buddhaghosa and the Commentaries to the *Abhidhamma*.

Keywords: Consciousness, Cognitive Process, Psychology, Unconscious

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Introduction

Early Buddhist psychological concept as presented in the abhidhammic texts is fashioned out of two basic principles of consciousness (*citta* in Pāli)¹: process consciousness (*vīthi-citta*) and process-free (*vīthi-mutta*) consciousness.² Though functions of these two principles are separately discussed, they are reciprocally generated from some basic orders. In the cognitive process, these orders are to be observed as the psychological experience of (1) an enduring process which does not qualify a permanent substance as an “agent”, and (2) the whole psychological activity is a continuum of mental stream in individual life experience. These orders are understood as the core principle of Buddhist psychological system which is conditioned by every immediately succeeding and preceding event in the activity of mind. This system is more comprehensible when the whole range of Buddhist psychological experience is explained in detail by two flows of consciousness: process-consciousness and process-free consciousness. Before dealing with these two concepts, let us first discuss what the consciousness refers to in early Buddhist discourses.

Consciousness is not a Substantial Agent

In Buddhism, consciousness has not been identified as a substantial agent, rather it is a mere function depending on conditional relations between the sense bases and their objects. To clarify this issue some contents of the *Mahātaṇhāsankhaya Sutta* in MN are consulted. In this *Sutta*, some of the Buddha’s disciples pointed out a monk named Sāti who held a view that the same consciousness runs along and wanders, and transmigrates from birth to birth: “this same consciousness that runs and wanders through the birth cycle, not another” (MN, I, p. 256).³ Here it should be discerned that monk Sāti had the view that the consciousness is a kind of substance which is a “permanent entity” that transmigrates without undergoing any change. Revoking Sāti, the Buddha taught that the consciousness always arises depending upon particular conditions based on duality. Duality is referred to the arising of consciousness which does not arise alone but dependently arising phenomenon that possesses a set of motion with regard to the sense bases and their objects. In the *Mahātaṇhāsankhaya*

1 Consciousness (*citta*) has broad implications in Buddhist psychology and philosophy. With this word two more Pāli terms, *viññāṇa* and *mano* or *manas*, are also occasionally used as synonyms to denote the conscious life. In the *Assutavantu Sutta* of the *Nidāna Vagga* in SN, one can find the synonyms, as: “that which is called *citta* and *mano* and *viññāṇa* arise as one thing that ceases as another by day and by night” (*yañca kho etaṃ vuccati cittaṃ itipi mano itipi viññāṇaṃ itipi. taṃ rattiya ca divasassa ca aññadeva uppajjati aññam nirujjhati* (SN, II, p.95)). Generally, *viññāṇa* refers to consciousness, *citta* to thinking (*cittaṃ cintetha*, SN V 418), *mano* to the faculty of mind and the object of it is the *dhamma* (“dependent on the mind and mind-objects, arises mind-consciousness” *manañcā paṭicca dhamme ca uppajjati manoviññāṇaṃ* (MN, I, p.112)). However, among them one can show considerable differences. G.A. Somaratne has shown differences by referring to the early Buddhist discourses of the Pāli Canon. He says, *viññāṇa* performs the central operational mind, and both *citta* and *mano* perform as the supportive passive and active applications of *citta*. He describes:

Citta represents that aspect of mind that mainly accumulates and carries *kammic* potentials and that, by such potentials activates *viññāṇa*. It also represents affective contents and functions that, for the most part, condition one’s character. *Manas* is the sense faculty by which one performs mental activities under the influence of the passive properties of *citta*. *Viññāṇa*, which is activated by the contents and functions of both the passive *citta* and the active *manas*, is both the rebirth linking factor and the conscious awareness in sense perception (Somaratne, 2005, p. 169).

2 The term *vīthi* literally means “street” (Bodhi, 2007, p. 151). It also means “a pathway” or “a process”. (Karunadasa, 2007, p. 1).

3 *yathā tadevīdam viññāṇaṃ sandhāvati saṃsarati, anaññanti.*

Sutta, the Buddha also stiffly taught that “consciousness to be dependently arisen, apart from conditions there is no arising of consciousness” (*Op. cit.*, pp. 256-57).⁴

What does it mean by dependently arisen? Dependently arisen in reference to consciousness is understood as the conditionality of consciousness that is dependent on the sense bases and sense objects. There are six sense bases: the eye, ear, nose, tongue, body, and the mind. They are also called faculties (*indriya* in Pāli). There are six sense objects: forms, sounds, smells, flavours, tangibles, and phenomena (mind-objects). In conditional relations, the sense-base eye is the subject as the visual organ and its object is eye-cum-visible objects, i.e., forms. So, when consciousness arises dependent on the eye and forms, in this case it is reckoned as eye-consciousness. Similarly, when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness; when consciousness arises dependent on the nose and smells, it is reckoned as nose-consciousness; when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness; when consciousness arises dependent on body and tangibles, it is reckoned as body-consciousness; and when consciousness arises dependent on the mind and phenomena or mind-objects, it is reckoned as mind-consciousness. Hence, it is understood that arising of consciousness is reckoned by conditionality between sense bases and their objects as like the friction of two sticks produces fire. In the *Mahātaṇhāsankhaya Sutta*, arising of consciousness is compared to the arising of fire which occurs dependent on various conditions such as dry-wood, and here it is to be classified that when the “fire burns dependent on cow-dung, it is classified as a cow-dung fire” (*gomayañca paṭicca aggi jalati, gomayaggitveva saṅkham gacchati*), etc. In the same way, when consciousness arises depended on the eye and form, it is reckoned as eye-consciousness, etc. (*Op. cit.*, p. 260). Here, this causal relationship of consciousness should, therefore, be understood as not a representative of an immutable or eternal self, rather it is not-self as presented in Buddhist teachings .

In the *Pañcavaggiya Sutta* of the *Khanda Vagga* in SN, in a discussion about the not-self (*anattā*) with regard to the five aggregates - form, feeling, perception, volitional formations, consciousness –the consciousness, including other four aggregates, is explained as not-self (*viññāṇam anattā*). As the consciousness is not-self, it is also impermanent, suffering, and subject to change (SN, III, pp. 67-68). Therefore, eye-consciousness, ear-consciousness, nose-consciousness, tongue - consciousness, body – consciousness, and mind – consciousness are too impermanent, suffering, not-self, and subject to change.

The aforesaid consciousness is not an isolated phenomenon rather it is an aggregate existing in combination with the other four aggregates: form, feeling, perception, volitional formations. The consciousness cannot be separated from these four aggregates. In regard to this, in the *Upaya Sutta* of the *Khandha Vagga* in SN, the Buddha is said to have taught that it is impossible if someone says:

I will describe apart from form, apart from feeling, apart from perception, apart from volitional formations, a coming, and a going of consciousness, its

⁴ *paṭiccasamuppannam viññāṇam... aññatra paccayā natthi viññāṇassa sambhavoti.*

passing away or arising, or its presence, sustenance and expansion, or its proliferation (SN, III, p. 53).⁵

From the above passage, it is clear that any specific consciousness cannot be separated from the other four aggregates. But it is distinguishable by describing its various functions in the cognitive process of psychological experience. Yet, nowhere it is defined consciousness to be a permanent entity behind the cognitive process.

The cognitive process in Buddhist psychology should be understood as not a mere immediate result of contact between sense bases and their objects, instead it is the result of continuum of event occurred by contact between sense bases and their objects. This is a process that begins from a sensory contact and gradually leads to the comprehension of the object. This whole process is interpreted as the mental event which is also called the “fixed order of consciousness” (*citta-niyāma*), or a natural order of the consciousness due to the conditional relations. Because when consciousnesses arise by cognizing objects at the sense bases or the mind base, they do not appear in separation, rather “as phases in a series of discrete cognitive events leading one to the other in a regular and uniform order” (Bodhi, 2007, p. 151).

It has been shown that the emergence of consciousness and human experience has been shown by presenting conditional relations. But the vital part of this experience is to be known as the perception in the early Buddhist discourses. For example, in the *Madhupiṇḍika Sutta* of MN, sense perception is explained as:

Dependent on the eye and visible form, arises eye-consciousness. The meeting of these three is contact. With contact as condition, there is feeling. What one feels about, that one perceives. What one perceives, that one reflects about. What one reflects about, that one comes to be obsessed. With one is obsessed as the source, perceptions and notions assail him with respect to past, the future, and the present forms cognizable through the eye (MN, I, pp. 111 - 12).⁶

The above assertion is repeated with respect to other sense bases, ear, nose, tongue, body, and the mind. From the aforementioned description, it is understood that the sense bases and their objects play a vital role in conditioning perceptual consciousness in the cognitive process of human experience.

The Process Consciousness

Having clarified the most important aspect that consciousness is merely a function and not a substantial entity or entity itself, now we shall discuss the process consciousness and its functions. In the cognitive process of Buddhist psychology, the process consciousness refers to the active condition of consciousness because the activity of it possesses a set of motion with regard to the sense bases and their objects. Earlier we have discussed that consciousness is named after the sense faculties, not

⁵ *ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṃkhārehi viññānassa āgatim vā gatim vā cutim vā uppattim vā vuddhim vā virūlhim vā vepullam vā paññāpessāmīti.*

⁶ *cakkhuñcāvuso pañca rūpe ca uppajjati cakkhuvīññānaṃ. Tinnaṃ saṅgati phasso. Phassa-paccayā vedanā. Yaṃ vedeti, taṃ sañjānāti. Yaṃ sañjānāti taṃ vitakketi. Yaṃ vitakketi taṃ papañceti. Yaṃ papañceti tato nidānaṃ purisaṃ papañcasaññāsankhā samudācaranti atītānāgatapaccuppannesu cakkhuvīññeyyesu rūpesu.*

after the sense object of faculties, i.e., eye, ear, nose, tongue, body, and the mind. Each is also known as “door” (*dvāra* in Pāli), eye-door, ear-door, nose-door, tongue-door, body-door, and the mind-door, because they are known as media through which objects enter the range of mind in the cognitive process (Bodhi, 2007, pp. 150-51). In correspondence to these six doors of cognition, six cognitive processes are identified. Out of six doors, the first five are together called the “five-door-process” (*pañca-dvāra-vīthi*) because they are based on the physical sense bases. On the other hand, the sixth one which is the mind-door in the order is called the “mind-door-process” (*mano-dvāra-vīthi*). The essential conditions of the process consciousness in the cognitive process are four types which occur through each of the doors, as follows:

The five-door process

- (a) for an eye-door process – (1) eye-sensitivity, (2) visible object, (3) light, (4) attention;
- (b) for an ear-door process – (1) ear-sensitivity, (2) sound, (3) space, (4) attention;
- (c) for a nose-door process – (1) nose-sensitivity, (2) smell, (3) air element, (4) attention;
- (d) for a tongue-door process – (1) tongue-sensitivity, (2) taste, (3) water element, (4) attention;
- (e) for a body-door process – (1) body-sensitivity, (2) tangible object, (3) earth element, (4) attention;

The mind-door process

- (f) for a mind-door process – (1) the heart-base, (2) mental object, (3) the *bhavaṅga*, (4) attention (Bodhi, 2007, pp. 151-52).

From the above discussion, one can observe that among the six cognitive processes, the five-door process may occur in succession to one another, and mind-door process may occur independently. Because, the mind-door process is a channel through which the *bhavaṅga* emerges. Sometimes, these two processes are called the “mixed door-process” (*missaka-dvāra-vīthi*) because they involve both a physical sense-door and the mind-door. Meanwhile, the processes that appear at the mind-door are called “base mind-door processes” (*suddha-mano-dvāravīthi*) because they occur from the *bhavaṅga* alone without the activity of a physical sense base (*Op. cit.* p. 152). But, in light of the activity of the mixed door-process in the cognitive process, the theory of cognition is closely connected with the *bhavaṅga*. Here, it is also noticed that though the *bhavaṅga* is separately discussed as a process-free consciousness or the passive condition of mind in the cognitive process, it has a proximate connection with the process consciousness or the active condition of mind in the cognitive process. Therefore, at this point it is useful to note that the description of the process consciousness and the mixed door-process consciousness are highly complex.⁷ This complicated psychological notion was developed with the development of the *Abhidhamma* texts, and detailed in the *Visuddhimagga*, and the Commentaries to the *Abhidhamma*. But, the discussion in this paper is mostly taken from the account of the *Abhidhammattha Saṅgaha*.

⁷ I will examine this issue extensively in my PhD research being pursued at the University of Hong Kong (HKU).

The Process-free Consciousness

It was mentioned that the process-free consciousness performs three different functions, as: (1) constituent-becoming consciousness (*bhavaṅga-citta*),⁸ (2) departing consciousness (*cuti-citta*), and (3) re-linking consciousness (*paṭisandhi-citta*). But it is observed that last two consciousnesses – departing and re-linking – have been discussed under the notion of *bhavaṅga* consciousness. In this arrangement the *bhavaṅga* can be classified into twofold: (1) as a stop-gap continuity of individual life from birth to death which is a duration of whole life, and (2) as departing consciousness and re-linking consciousness.

The first one is an uninterrupted flow of conscious existence which averts the possibility of any gap arising in the continuous stream of consciousness. The second notion is merely process-free consciousness. According to the *Abhidhamma* teachings, the departing consciousness functions as the last consciousness of a dying individual which object is the last cognitive process of that individual. The re-linking consciousness is clarified as the first consciousness to occur at the moment of rebirth which also has the object as same as that dying individual. When re-linking consciousness occurs, it is immediately followed by the *bhavaṅga* consciousness which performs as a stop-gap of continuity of individual from birth to death in birth cycle (*saṃsāra*). In this manner, the *bhavaṅga* performs the continuity of a person until the attainment of enlightenment. According to the Pāli tradition, the *bhavaṅga* consciousness ensures the continuity of life not only during a single existence but also in the rebirths in the birth cycle. A passage from the *Abhidhammattha Saṅgaha* states:

At the end of life, having become the death consciousness [*cuti-citta*] in the form of passing away, it then ceases. Thereafter, the rebirth-linking [*paṭisandhi-citta*] and the others continue to occur, revolving in due sequence like the wheel of a cart until one attains Nibbāna (Bodhi, 2007, 228).

Bhavaṅga and Unconscious

Several scholars in Buddhist studies such as Rhys Davids (1936, p. 406), and Ediriwira Sarachchandra (1994, p.75) have discussed the concept of *bhavaṅga* either as sub-conscious⁹ or unconscious. Moreover, about the function of *bhavaṅga* as sub-conscious A.B. Keith presents a narrative, as:

⁸ The Pāli term *bhavaṅga* and its notion as presented in the *Abhidhamma* is a developed doctrine. The use of the term is greatly found in the *Paṭṭhāna* and later in the *Nettipakaraṇa*, the *Peṭokapadesa*, the *Milinda-pañha*, etc. According to Karunadasa, the term *bhavaṅga* occurs in the *Paṭṭhāna* and the *Milinda-pañha*, but it was in Commentarial literature that it came to be fully described (Karunadasa, 2007, p. 1). Rupert Gethin has done an extensive research on the *bhavaṅga* and rebirth as presented in the *Abhidhamma*. But, he has less shown the emergence of the concept in the Pāli Canon (Gethin, 2005, pp.159-81). Sarachchandra says, “the word *bhavaṅga*, borrowed from the Sarvāstivāda Abhidharma, meant originally a link in the Causal Chain or *pratītyasamutpāda*” (Sarachchandra, 1994, 79). L.S. Cousins has shown the origins of the term *bhavaṅga* within the *Abhidhamma* and post-abhidhammic texts (Cousins, 1981, pp. 22-46). O.H. de A. Wijesekera, however, has presented the term initially was appeared in the *Aṅguttara Nikāya* (AN, II, p. 79). As a source text, he has cited the Sinhala edition of AN (Wijesekera, 1976, pp. 349 – 50). About the origination and development of *bhavaṅga*, a detailed explanation will be given in my PhD dissertation being researched at HKU.

⁹ The dictionary meanings of sub-conscious are (1) not clearly consciousness but capable of being made so; (2) pertaining to phenomena of either the preconscious or the conscious; (3) subliminal; (4) pertaining to what is in the margin of attention (Horace B. English and Ava Champney English, 1958, p.531)

The *bhavaṅga*, or stream of being, is a conception barely known in the Abhidhamma, and there not explained, but it evidently has already here, the sense of a continuum which is not conscious, but from which consciousness emerges, and which may therefore be reckoned as sub-conscious (Keith, 1923, p. 194).

Regarding the *bhavaṅga* in respect to the continuity of individual, Davids says, in each life the last thought moment which is “last subconscious” (*cuti-citta*) falls and appears again in the conception, and from conception again *bhavaṅga* occurs determining the continuity of an individual. To illustrate the *bhavaṅga* as unconscious in the continuity of individual existence, Davids takes the simile given in the Commentary (*The Atthasālinī*, pp. 271-72) on the *Dhammasaṅgaṇī*, as:

A man lies asleep with covered head beneath a mango tree (stream of unconsciousness life or *bhavaṅga*). A wind stirs the branches (preceding *citta* 1 and vibrating *bhavaṅga*, 2, 3). This causes a mango to fall by him (arrest or disruption of unconscious life). The man is waked by the falling fruit (adverting, 4). He uncovers his head (sense-impression of fruit, 5), picks up the fruit (receiving, 6). Inspects it (investigating, 7), determines what it is (determining, 8), eats it (full perception, 9 – 15), swallows the last morsels (registering, 16, 17), re-covers his head and sleeps again (subsidence into *bhavaṅga*) (Davids, 1936, p. 407).¹⁰

Taking Davids and Sarachchandra’s understanding of *bhavaṅga* as unconscious, Wijesekera compares the Freudian Unconscious and *bhavaṅga*. He says Freud’s idea of the human psyche consisting of *id* is inherently originated in everyone in the somatic and psychological symptom. This *id* is an accumulation of the psychical forces which maintains all the conscious and unconscious natures of the human psyche. Later, Freud developed a theory with regard to mental life giving a name called “ego”. This concept is a part of *id* which has undergone development due to influence of the external objects. According to Wijesekera, it is the agency occurred in a result of the relation between sensory perception and dynamic action. He further traces Freud’s *id* concept connecting to the unconscious with a suggestion that the “ego” is closely associated with the consciousness. Wijesekera says, Freud’s unconscious theory is similar to the *bhavaṅga* which stands for *saṅkhāra* (mental formations) and *viññāṇa* in the five aggregates. He further builds argument by presenting the notion of *saṅkhāra*, a necessary condition for *viññāṇa* in the twelve links of dependent co-arising which appears in empirical state of mind as similar to

¹⁰The simile of the mango is given in the *Abhidhamma* literature to illustrate the cognitive process occurring in the sense-doors. The simile is further illustrated in the *Abhidhammattha Saṅgaha* by clarifying each thought moment, as:

[T]he time of the man’s sleeping at the foot of the mango tree is like the time when the *bhavaṅga* is occurring. The instant of the ripe mango falling from its stalk and grazing his ear is like the instant of the object striking one of the sense organs, for instance, the eye. The time of awaking through the sound is like that of the five-door adverting consciousness turning towards the object. The time of the man’s opening his eyes and looking is like eye-consciousness accomplishing its function of seeing. The time of stretching out his hand and taking the mango is like that of the receiving consciousness receiving the object. The time of squeezing the fruit is like that of the investigating consciousness investigating the object. The time of smelling the mango is like that of the determining consciousness determining the object. The time of eating the mango is like that of *javana* experiencing the flavour of the object. The swallowing of the fruit while appreciating its taste is like the registration consciousness taking the same object as the *javana* phase. And the man’s going back to sleep is like the subsidence back into the *bhavaṅga* (Bodhi, 2007, 158).

“ego” or the “empirical agent” as presented in Freud unconscious theory (Wijesekera, 1979, p. 66).¹¹

Rupert Gethin, however, gives a convincing clarification that the expression of “unconscious” or “unconsciousness” for *bhavaṅga* is unhelpful. Gethin says “if *bhavaṅga* is to be understood as “unconsciousness”, it must be as a specific kind of unconsciousness.” In a tentative way, Gethin expresses, the term “unconscious” would ordinarily be used merely for an individual who is “asleep (whether dreaming or not), who is in coma, who has fainted, or who has been ‘knocked unconscious’, etc.” (Gethin, 2005, p. 159). In this connection, though Gethin does not refer to Freud’s unconscious theory as similar to *bhavaṅga*, he presents the interpretation of *bhavaṅga* as “unconscious” in relation to certain specific modern psychoanalytic theories which, according to him, is not only confusing, but even becomes more problematic (*Op. cit.*, p. 160).

Gethin defines *bhavaṅga* is truly a kind of “consciousness” which has object like other consciousness. In the *Visuddhimagga*, it is said *kamma* is the object of *bhavaṅga*, as follows:

When the re-linking consciousness has ceased, then, following upon that re-linking consciousness, that which is the same kind, being the result of that same *kamma* whatever it may be, streaming forward as constituent-becoming consciousness with that same object [*kamma*]; and again those same kinds. And, as long as there is no other kind of arising of consciousness to interrupt the continuity, they also go on occurring endlessly even in periods of dreamless sleep, until other others [consciousnesses] arises to transform it, like the stream of a river (*Visuddhimagga* 2, VRI, p. 20).¹²

Form the above passage, it is understood that *bhavaṅga* functions as a consciousness which object is *kamma*. In this setting, we largely agree with Gethin.¹³ Nevertheless, to understand *bhavaṅga* as consciousness we intend to briefly examine the function of it as presented in the cognitive process.

In the above discussion on process consciousness (*vīthi-citta*), it was observed that the *bhavaṅga* is occurred in the mind-door of cognitive process. With the given simile of mango, Davids only pointed out how mind goes back into *bhavaṅga* in a state of sleep, which according to her, is “unconsciousness”. But, if we take the evidence as presented in the *Visuddhimagga*, we can say even in deep sleep the *bhavaṅga*

¹¹ Padmasiri de Silva has done a comprehensive study on the Buddhist and Freudian Psychology. Chapter III of his book provides an excellent analysis on the unconscious in Freud and early Buddhism (Silva, 1978, pp. 34 – 75). More on this subject will be discussed in my PhD thesis.

¹² *paṭisandhiviññāne pana niruddhe taṃ taṃ paṭisandhiviññānāmanubandhamānaṃ tassa tasveva kammaṃ vipākabhūtaṃ tasmīññeva ārammaṇe tādisameva bhavaṅgaviññānaṃ nāma pavattati, punapi tādisanti evaṃ asati santānavinivattake aññasmim cittuppāde nadīsoṭaṃ viya supinaṃ apassato niddokkamanakālādīsū aparimāṇasaṅkhyampi pavattatiyevāti.*

¹³ Gethin argues some functions of the *ālaya-vijñāna* (store-consciousness) can be attributed to the unconscious theory. When some scholars have shown certain similarities with regard to the notion of *bhavaṅga* and *ālaya-vijñāna*, contemporary scholars in Theravāda Buddhism take these similarities to show the *bhavaṅga* with the unconscious theory. In this context, Collins’s observation is noteworthy. He says:

The modern comparison between *bhavaṅga* and the psychoanalytic unconscious must be developed as part of what one might call ‘speculative’ or ‘creative’ Buddhist philosophy, rather than by historical scholarship (Collins, 1999, p. 244).

functions as consciousness which object is *kamma*. Moreover, when we clarify *bhavaṅga* within the mind-door process in active condition, it seems *bhavaṅga* functions momentarily¹⁴ between each process consciousness. In this process, we interpret *bhavaṅga* as consciousness. Therefore, it is to be noted that the notion of *bhavaṅga* in the cognitive process implies a broader notion which is followed by a series of continuous nature of conscious experience. Here, this conscious experience is understood as the process consciousness. In this activity, the flow of *bhavaṅga* consciousness begins to take part as a continuity of an individual's mental base upon which the whole conscious experience in cognitive process is emerged. Though here the distinction between process consciousness and *bhavaṅga* as process-free consciousness is discernible, *bhavaṅga* should be considered as a function of consciousness. In this process, the *bhavaṅga* is not “unconscious” or “sub-conscious” rather it functions as “consciousness”. It also seems that the function of *bhavaṅga* can only be defined until the arahatship. This consciousness does not arise in a living arahat. In this connection, we understand *bhavaṅga* as *viññāṇa* (consciousness) which arises dependent on conditional relations. This *viññāṇa* has close relationship with the notion of “I” a false person-hood (*atta-bhāva*) with regard to the five aggregates, which is key factor for becoming or rebirth in life cycle. And, cessation of this *viññāṇa* is *Nibbāna* as presented in early Buddhist discourses: “One is freed by the destruction of craving, through the cessation of consciousness (*viññāṇassa nirodhena taṇhākkhayavimuttino*) (AN, I, 236).¹⁵

Conclusion

The above description of consciousness in the cognitive process of Buddhist psychology received a comprehensive analytical treatment in the *Abhidhamma Piṭaka*. The initial purpose to analyse the whole range of consciousness in the *Abhidhamma* texts was to categorize and classify the various states of consciousness in detail. Though the categorization of consciousness is thoughtful in the early Buddhist discourses of the Pāli Canon, the attempt to the enumeration of consciousness at each moment led to further development in the *Abhidhamma*. This systematic classifications cause philosophical problems and to solve these problems convincingly Buddhist thinkers found difficulties in some of the issues, i.e., how rebirth occurs, etc.

In the *Abhidhamma*, so far the attempt to categorize the nature of consciousness into different types is discernible, such as process consciousness and process-free consciousness. Out of these two streams of consciousness, the process-free consciousness is seemed more complex in the Commentaries to the *Abhidhamma* and other abhidhammic texts. In this enumeration, the attempt to explain the function of *bhavaṅga* consciousness in the experience of cognitive process compelled to examine the consciousness in a frame within which consciousness occurs. In this process,

¹⁴ In AN, there are three characteristics are presented relate to the arising (*uppāda*), passing away (*vaya*), and continuation or change of what endures (*thitassa aññathatta*) (AN, I, p. 152). This theory is very much similar to the momentariness. According to Y. Karunadasa, the doctrine of momentariness was not peculiar to the *Sutta*-s. It was later developed within the books of the *Abhidhamma Piṭaka* and afterwards it was further developed in the Pāli Commentaries and subsequent Buddhist texts (Karunadasa, 2003).

¹⁵ In AN, a kind of consciousness known as *pabhassara citta* (luminous mind or brightly shining mind) is used to describe the mind which is naturally pure (AN, I, p. 10, 257, etc.). The Commentary to AN states *pabhassara citta* is a pure mind which is similar to *bhavaṅga citta*, because it is without defilements. As I am still researching the notion of *bhavaṅga*, here I am not offering a conclusive answer about this concept but expecting to discuss further in my thesis.

though all Buddhist thinkers maintain the explanation of consciousness with the early discourses of the Pāli Canon that represents a bare function dependent on the sense organs and their objects with a view to disproving the existence of substantial agent or identity, later it has been observed that *bhavaṅga* consciousness was treated in term of metaphysical theory which streamed from previous life to this life, again to next life until the attainment of Nibbāna.

Therefore, it is to be noted that later the purposes of classifying the consciousness have been taken in slightly different form which though reputes an agent behind the cognitive process, somehow developed a metaphysical theory with the notion of *bhavaṅga* consciousness. This metaphysical theory in empirical level is mixed up with a kind of agent which lies behind in the whole cognitive process of individual experience. In this understanding, it seems that several Buddhist thinkers have interpreted the *bhavaṅga* as “unconscious” without caring to look its historical context. To me, *bhavaṅga* is not “unconscious” rather it is “consciousness” which object is *kamma* and closely functions in the series of mind-door process of active consciousness. It is also understood that *bhavaṅga* consciousness only functions until the attainment of Nibbāna. This consciousness does not arise in a living arahat. Since this study is on progress it may be too early to draw a conclusion. I expect to discuss them in detail in a forthcoming paper.

Abbreviations

MN	<i>Majjhima Nikāya</i>
SN	<i>Samyutta Nikāya</i>
AN	<i>Aṅguttara Nikāya</i>
VRI	Vipassana Research Institute

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Re-conceptualizing the Cult of Sava Zeus

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Abstract

The Thracian-Phrygian cult of Sabazios is often identified with the cult of Dionysus and its mystic rituals. It appeared in ancient Greek art and literature in the early 5th century BC. A general audience became familiar with content and meaning of the cult of Sabazios/Dionysus through Euripides' tragedy *Bacchae*. Both Dionysian and Saboi rituals were characterized by culmination of ecstatic trance which often included orgies, animal, and human sacrifice. There were few scholarly attempts that only partly explained connection of the two cults. The misunderstanding of the Sabazios cult, and the deity behind it, has been the result of faulty interpretation of non-Greek words coined into Greek notions. The article explores the meaning of the cult of Sabazios by drawing parallels between the expansion of the cult and the rise of Macedon during the Persian invasion of the Balkans. Additionally, it aims to illustrate and explain the mystery behind particular group of religious cults spread during that time, named Osiris-Dionysus.

Keywords: Sabazios, Dionysus, Macedon, Heraclids, Euripides

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Introduction

In ancient Greece the Dionysian festivals were at the same time the most popular and the most alluring, yet unfamiliar and distant to both ordinary and intellectual audiences. The Thracian-Phrygian cult of Sabazios has been seen as similar or even identical with the cult of Dionysus (Dodds, 1940). Together with the cult of Demeter and Persephone they were simply referred to as mysteries by ancient writers, who left only few descriptions lacking any substantial explanation.

The Classical period of ancient Greece began around the time of the Persian invasion of the Balkans. Thereupon, in the 5th century BC, the cults of Sabazios and Dionysus appeared in ancient Greek art and literature. Macedon as Persian satrapy, and its most important ally in the Balkans, rose to become one of the most powerful Greek states. It is not exactly clear how the power and influence of Persia was reflected in ancient Greek religion and culture, since the traits of foreign elements had existed prior to the Persian invasion, often addressed to Egypt and Phoenicia. Additionally, there is another puzzle: Why was a Thracian-Phrygian rather than Zoroastrian cult, spread during the time of Persian presence in the Balkans? Perhaps the answer lies in its pre-Hellenic origin, and the Heraclid-Dorian lineage, shared only by Sparta and Macedon at that time. The re-establishment of the old, forgotten, or neglected religion and cult for the political purposes and conquests, reminds of a similar event that happened later, during the reign of Constantine the Great, the first Christian Emperor.

The dynamism of Macedon-Sparta-Persia relation was very complex. It was drama which resembles the First World War 'clash of the cousins.' Was this relationship just a paradox of the kin and the foe, one of many fratricides that go a long way back into history and often repeats? The following analysis will try to explain the mysteries of Sabazios and Dionysus, and to shed light on the connection between Heraclids and Persian Achaemenids. The purpose of this article is to bring a new perspective on this topic using already existing evidences, which were either neglected or omitted in traditional interpretations.

Heraclid-Perseid Lineage

The Macedonian Argead dynasty claimed its origin from the Temenids of Argos, the descendants of Heracles. The Temenids and the Persian Achaemenids were kin, with Achaemenids being the descendants of Perseus, Heracles's maternal grandfather. The Spartan and the old Lydian royal dynasties belonged to the line of Heraclids, as well. Even though Macedon participated in the Greco-Persian Greek war on the Persian side, according to Herodotus it had an amicable attitude towards Sparta. On the other hand, Sparta neither directly responded to the request of Ionian states against Persia (Olmstead, 1939, p. 306), nor chose to join Philip's League of Corinth.

In the early years of the Peloponnesian War, Macedon sided with Sparta, who was later, during the Athenian expedition to Sicily, supported by Persia. At the time of Alexander's conquests of Persia, Sparta remained neutral. Herodotus noted that Sparta was an ally of Croesus whose ancestors removed Lydian Heraclids. Yet, why would Spartans as Heraclids make such an alliance? Croesus the king of Lydia, and its Mermnad dynasty were punished as an anticipated act of retribution on behalf of Heraclids, who were driven out of Lydia when Gyges killed Candaules (Wardman,

1961, p. 146). Persia perhaps acted ‘in a good cause,’ to take revenge for the Heraclids. However, the origin of Lydian Mermnad dynasty is unknown, hence it is not easy to establish, or understand the connection between the Spartans and Croesus. Dascylos, the father of Gyges, was the founder of Mermnad dynasty. The name Dascylos often appears in relation to Asia Minor. Alike Telephus, the son of Heracles, one of the Dascyloses was the ruler of Mysia. Therefore, the common origin of Mermnads and Heraclids should not be completely excluded.

Persia, a country without direct access to the Mediterranean Sea, engaged in naval invasion, simply it does not look plausible. Herodotus stated that the two most powerful naval fleets in the Persian navy were Phoenician and Ionian. Thus, the Sparta’s response could be in relation to the Ionian-Phoenician naval invasion under Persian banner. Heracles was Perseid, and it seems that the only remaining Perseids in Greece after his death were his descendants. If the story behind the Achaemenids’ origin is true, then there are no major differences between the first return of the Heraclids and the latter return of the Perseids. Both returned to claim what had belonged to them.

Lineage Hypothesis in the Context of Euripides’ Tragedies

The tragedies of Euripides: *Heracleidae*, performed around 429 BC; *Heracles*, performed in 416 BC; and *Bacchae*, premiered posthumously in 405 BC, were written during the Peloponnesian War; all three carrying strong political connotations. In *Heracleidae*, Euripides describes the clash between Heraclids and Perseids. Eurystheus, the king of Argos, intended to eliminate all the children of Heracles. However, at the end, together with his sons, Eurystheus was killed, which ended the Greek branch of the Perseid bloodline (Spranger, 1925, p. 124). Correspondingly, some ancient writers emphasized animosity between Persia and Sparta. On the other hand, the position of Macedon and its relation to both Sparta and Persia was somehow unclear. Macedon was not directly hostile to Sparta, and at the same time it was a Persian satrapy. For Euripides, Eurystheus was an antihero, as were the Persians in the eyes of Herodotus. Yet, why would Euripides, who favoured Macedon, write an anti-Perseid tragedy?

Children of Heracles

Heracleidae was written in the opening years of the Peloponnesian War. It propagated the glory of Heraclids, and their destiny to rule the Greek world. In *Heracleidae* the children of Heracles were prosecuted by Eurystheus, the king of Argos. They went to Athens searching for help from the son of Theseus, king Demophon. There is a ‘catch-22’ subliminal context in *Heracleidae*. Euripides played with the name Eurystheus that resembles Eurysthenes; the former was the grandson of Perseus and the ruler of Mycenae/Argos, and the latter, was the great grandson of Heracles and the founder of one of the Spartan royal dynasties.

The Theseus’ scions, descendants of Pandion, were kin to *Heracleidae*. Before the time of Cleisthenes and Solon, beside Sparta and Megara, Athens also had very strong Doric and pre-Dorian elements (Strassler, 2007, Book 5; Fisher, N., & van Wees, 2009 p. 158). During the Peloponnesian War, although dominated by Ionians, Athens still included a large portion of non-Ionian population. The subliminal political

context in *Heracleidae* plays with the old Athenian heritage and the new, imposed Ionian identity, which culminates at the end of the play in the glorious victory of Heraclids.

In the Peisander's poem Eurystheus, a Perseid, was humiliated by Heracles, and later, in *Heracleidae*, killed by his son Hyllus. In a similar way Persia was defeated by Greek coalition led and influenced by the Spartan Heraclids. Nevertheless, the glory of that victory also belonged to Athenians, yet along the Heraclid lines to its Dorian and pre-Dorian parts, which was the real target *Heracleidae* tried to reach. Purified through political catharsis of this magnificent play, Athenians could see that the war against Sparta was not their war, but the war imposed by a certain structure which at that time controlled and ruled Athens.

In the beginning of the war, exactly around 430 BC the time of *Heracleidae* premiere, Macedon sided with Sparta. *Heracleidae* was a tale of triumph and glory of the old days, of the ancient heroes and their descendants, at that time forgotten and denied in Athens. And that was the true essence of the tragic in *Heracleidae*.

Madness of Heracles

Herakles was performed during the second stage of the Peloponnesian War when Macedon hesitated between siding again with Sparta and allying with Athens. The strife between Macedon and Sparta, as the aftermath of the Battle of Lyncestis in 423 BC, had serious impact on the further Macedonian engagement in the Peloponnesian War. Macedon was torn between allying with kin Sparta and preserving its own security. Miscalculating the threat from Athens, being indecisive to ally with Sparta again, and perhaps the lack of true support from Sparta, resulted in the 417 BC Athenian naval blockade of Chalcidice. Around that time 417 - 415 BC the Athenians gained advantage, seemingly as a result of friction in the Heraclids' lines.

Herakles was premiered in 416 BC, one year before Athens launched the expedition to Sicily. The play itself is dark and heavy. Heracles was in the Underworld accomplishing his final labour while the kingdom and the lives of his beloved ones were in danger. Returning back home to save his family, he ended up losing his mind and killing his own children. The tragedy reflects disappointment in the lost time and meaningless efforts of the twelve labours, where all the glory from doing unattainable was annulled by the most essential thing man must do; and that is, to protect his family, and his land.

During the opening years of the Peloponnesian War, Euripides' *Heracleidae* glorified the heroic lineage and union of Heraclids. By 421 BC and the Peace of Nicias, the illusion of the glory left only the bitterness and disappointment, since the Sparta-Macedon alliance collapsed as a result of the strife among Heraclids. The devastating feeling of broken expectations was intense to the degree where, allegorically speaking, dead Heracles would come back from the Underworld and kill his Heraclids himself – and it is exactly what happened in the Euripides' play. The tragic in *Herakles* is the unfortunate death of the children of Heracles. Yet, at the same time a contextual essence of this tragedy was in fact the failure and degradation of the Heraclids in the real life.

Bacchanals

Bacchae, is one of the most important written references for the cult of Dionysus. It was written in Macedon, during the reign of king Archelaus I, and premiered in Athens in 405 BC, one year after Euripides' death. At that time Macedon was already established as Athenian ally, yet this did not change the fact that Macedon entered into alliance with Athens indecisively, mostly due to its weak and overexposed geopolitical position. In the year of the premiere of the play the Athenians were almost defeated in the war.

The king of Thebes Pentheus and his mother were punished by Dionysus for spreading lies and disbeliefs in his divine origin. The king was accidentally killed, dismembered, and devoured during Dionysian rites, by the followers of the cult, including his mother. The stories of *Heracleidae* and *Bacchae* are related. In *Heracleidae*, Euripides propagates advance of the Heraclid leadership, through Macedon-Sparta alliance; and in *Bacchae*, a catharsis thought destruction of disbelievers. Nevertheless, there are two very important questions which implicitly allude the answers: Why was the play written in Macedon at the closing of the war in 406 BC, when Athens was still powerful, yet suffered a defeat against Spartan navy led by Lysander (who was a Heraclid), in the battle of Notium? Why was it premiered in Athens in 405 BC, the year of the battle of Aegospotami, when Lysander led navy delivered the final blow to Athenians? Considering above described circumstances, the play was, perhaps, an attempt to propagate and politically justify Archelaus' possible break away from the alliance, and to awake Dorian and pre-Dorian population in Athens by emphasising the psychological moment of destruction of the 'disbelievers.' In that sense the purification which *Bacchae* intended to bring was created through repentance and forgiveness over the wrong political decisions, and the hope that unity founded on old values and glory of Dorian Heraclids was still achievable.

A reaction to the Euripides' play and its political aims can be seen in Aristophanes' comedy *Frogs*. In *Frogs* Aristophanes mocks Dionysus, Heracles and Euripides. At the end of the play Aristophanes allegorically buries Euripides and his importance. The comedy was premiered in Athens in the same year as *Bacchae*. Nevertheless, the hope and the vision of Euripides were far from being buried, soon to be resurrected in the new 'Heraclid Word' established by one of the descendants of Heracles, Alexander the Great.

The Peloponnesian War is understood as hegemonic war between the two most powerful city-states in ancient Greece, and never as a clash along cultural, social, ethnical and religious lines. Aristophanes put in the same basket, the Olympian god Dionysus, the demigod Heracles, and Euripides, one of the greatest ancient writers. All three were related to the non-Ionian, world. Dionysus, 'the god from Nysa,' was the only Greek god who was named after the place where he was raised, located in the non-Hellenic world. Heraclids were kings of Sparta, Macedon, and Lydia. They were Dorians, as were Megarians. Euripides was born in Salamis, once a Megarian island. The Dorian invasion was referred to as 'the return of the Heraclids,' which occurred less than a century after the Trojan War. In the years after the Dorian invasion, Ionians were evicted from Peloponnese and Attica, remaining only in Athens and the colonized coastal city-states of Asia Minor. Thus, who were Dorians; where were

Heraclids those 60 years prior to the invasion; why did they fight against Achaeans in Troy, and latter against Ionians during the Greco-Persian and Peloponnesian wars; did the Greeks grecized foreign gods, in the same way the Romans romanized Greek gods? There are many unanswered questions, even never raised. The following chapter will try to answer some of them, or at least provide awareness of the missing parts of the great puzzle, forenamed the cradle of Western civilization.

Pre-Hellenic Cult

The spread of Dionysian/Saboi and Eleusinian mysteries to a certain extent reflects the influence of the non-Greek world to whom Macedon and the city-states in Asia Minor, as part of Greek frontiers, were continuously exposed. According to Herodotus, Phrygians were the most ancient people (Herodotus, 1910, Book 2), a belief accepted by Egyptians, as well. They were called Brigians as long as they dwelt in Europe. Originally Brigians lived in Pelagonia, in the neighbourhood of Macedon. They changed their name to Phrygians after moving to Asia Minor (Borza, 1990, p. 65; Herodotus, 1910, Book 7). Therefore, it is quite feasible to argue that the Thracian-Phrygian deities and religious cults had influenced Macedon even before the Persian invasion.

There are not many evidences proving the existence of the cult of Sabazios/Dionysus in Greece prior to the Persian invasion. The ancient origin of the cult of Dionysus was often falsely related to the early spread of the cult of wine all around the ancient world. During the pre-Classical period the two cults were similar, if not identical. The cult of Dionysus, or at least the rites of the Rural Dionysia, was anchored in the Thracian-Phrygian cultural heritage (Kraemer, 1979), which is probably the reason why in ancient Greece its real meaning was never clearly recognized. It was incomprehensible for the writers of that time, as it is for us today. The Sabazoi/Dionysian cult was a mystery, yet it was annually performed. The only valid assumption is that the cult was foreign, a part of non-Greek cultural heritage, remembered and performed only in its external form. In ancient Greece, the cult of Dionysus was fully established only during and after the Persian invasion. The latter Hellenistic form of the cult was reduced to the theatrical performances of tragedies and comedies during the City Dionysia. In some regions of Greece, the Rural Dionysia still included the mystic rites of pre-Hellenic heritage with bizarre activities of maenads and other participants such as *sparagmos*, *omophagia*, *carrying phalloi*, *orgia*, etc. (Dodds, 1940). The spread of the cult probably reached its peak during the reign of Alexander the Great (Brunt, 1965, p. 214), and its final stage coincided with the Celtic invasion of Greece in the early 3rd century BC.

Missing linguistic link

In the Ancient Greek language consonants φ , θ , χ (b, d, g) were often altered into β , δ , γ (p, t, k) (Lane, 1980; Babiniotis, 1992). Macedonian dialect, on the other hand, used the old forms with unchanged consonants.

Our position in this paper is that Macedonian, an Ancient Greek dialect, existed in an oral form (quite early the Attic dialect became the official language of the macedonic state for socio-political reasons), so it did not

suffer any effect from a conservative written tradition (Babiniotis, 1992, p. 38).

Sabazios, is comprised of two words: *saba* and *zios*, unfortunately both mistranslated. The Ancient Greek alphabet did not have letter *v*. *Saba* in *Sabazios* is a grecized form in which β is replacing non-existing *v* (Johnson, 1968, p. 543). The word *saba* was derived from the Sanskrit word *sava*, meaning: sacrifice, instigator, commander, progeny, the Moon, the Sun. Thus, in Ancient Greek, *sava* was written as *saba* (Lane, 1980). In the name of the cult, the words *sava* and *zios* combined, have one of the following meanings:

The cult of *the sacrificed god* – Dionysus Zagreus, the horned god (Nonnos, 1940, p. 225; Hard, 2004, p. 35).

The cult of *the god to whom we sacrifice* – mentioned in *Alcmeonis* as Zagreus, highest of all the gods (Foster, 2017, p. 165). The night ranging Zagreus from *Cretans*, performing his feasts of raw flesh (Spanoudakis, 2014, p. 222).

The cult of *the progeny of God (the son of God)* – Zagreus in *Sisyphus*, identified as the son of Hades (Aeschylus, fragment 124). *Sabazios*, the god on horseback, the son of the mare goddess Kubileya.

The cult of *the Moon-god* – the son of the Phrygian self-castrated god Attis; or, the son of the Indo-Aryan self-castrated god Rudra (Kramrisch, 1992).

Dionysian dilemma

Before the time of Alexander the Great, the ancient world had witnessed the conquests of Dionysus-Father *Bacchus*, and Heracles-Hercules (Brunt, 1965, p. 209). The former was placed among Olympians, and recognized as God by Greeks and all other people he subdued. The latter conquered the entire known world, including Europe. Alexander tried to achieve both the extension of the conquests of Heracles, and the divine status of Dionysus.

In Greek mythology there were two Dionysus. The first Dionysus was *Dionysus Zagreus*, worshiped in the non-Hellenic Balkan and Asia Minor as *Sabazios*. The second Dionysus is the biggest pre-Heraclian conqueror, the youngest Olympian god. In the world which he had conquered the word *bhaga/baga/baha* echoed the highest concept of God – the life, the Plato's idea of the good. Behind the Persia-Macedon alliance there was a long history which connects Balkan, Asia Minor, Persia, and India. The spread of the *Sabazios* cult during the Persian invasion of Balkans revoked the memories of the great conquests and the importance of the starting point, the location of their initial spread. Soon after entering India, Alexander was told by the locals to be the third descendant of Jupiter who had visited their country, and while Father *Bacchus* and *Hercules* were known to them merely by tradition, him they saw present before their eyes (M'Crindle, 1893, p. 191).

The god *Pan* in Asia Minor was often associated with the mother goddess *Cybele*.

“*Pan* was worshipped jointly with *Meter* in the early 5th century B.C., when the poet *Pindar* established a shrine to the two divinities in *Boiotia*” (Roller, 1994, p. 252).

This could be a reference to Sabazios who was sometimes depicted together with Cybele and Attis (Zahn, 1929, p. 139). Persephone gave birth to the horned god Zagreus. Cybele's consort was the self-castrated 'shepherd god' Attis, and, perhaps, Sabazios was her son. Many scholars identify Sabazios with the Phrygian Moon-god Men. Attis is the father, with the sun's rays above his head, and Sabazios/Men, with the crescent moon emerging from his shoulders, is the son. Interestingly enough, in Akkadian, the Moon and the Moon-god was called *sin*, which in contemporary Slavic languages is the word for son.

Dionysus Zagreus was described as the horned god. In one of the tales of Achaemenid origin, Achaemenes is said to be the son of Aegeus, 'the goat man.' According to the foundation myth the first capital of Macedon was also named *aegae*, after the goat. Further, Aegeas the legendary king of Athens was the son of Pandion, and the 6th pre-diluvial ruler of Athens. During his reign the cults of Dionysus and Demeter arrived to Attica. Thus, was he the first Dionysus Zagreus, the horned god (the pan-dion), the son and Demeter, i.e. Cybele, his mother? Persephone and Demeter represent different aspect of the same divinity – the young princess, and the old queen. Persephone, who was sometimes called girl, or maiden, is young Demeter. The Greek goddess Demeter was known as the mare-goddess, and Sabazios as the god on horseback. The original name of the goddess Cybele was *Kubileya*, which incredibly resembles Slavic word for mare – *kobila*. Demeter's son Arion, was a horse begotten by Poseidon. In the name of Dionysus Zagreus, *zagre* means pit for the capture of wild animals. Often, Sabazios was portrayed as the master of animals holding griffins (Hinks, 1938). Aegeus the goat man, the Pan-Dion, the horned god Zagreus, most likely all of them refer to the same historical figure, the first Dionysus.

Conclusion

The cult of Sabazios/Dionysus was one of the most important cults in the ancient Balkans and Asia Minor. Sabazios, referred to as the Thracian-Phrygian deity, most probably originated in Thrace, or further north to the Danube. The cult was spread to the rest of Greece as a consequence of the Persian invasion of the Balkans, and the rise of Macedon. The linguistic analysis of this study shows, that the Greek translations of non-Greek words were either incomplete, replacing original phonetic sounds with inadequate Greek letters, or incorrect, creating completely new words after their grecization. The grecization was a process of assimilation of non-Greek elements (gods, heroes, cult, etc.) into Greek cultural and historical heritage. Heracles was a real historical figure, the conqueror who subdued the East and the West, yet none of this was known to the Greeks. He existed only in the myths and legends, as demigod who performed the twelve labours. Therefore, tools for better linguistic analysis of the grecized words are Sanskrit itself, and some older Indo-Aryan languages, such as Gaelic and Slavic.

During the Peloponnesian War, some people saw Macedon-Sparta alliance as a new return of the Heraclids. Euripides propagated it through his tragedies dedicated to Heracles and Dionysus. Athens, one of the oldest Greek states, was at that time under the political and economic control of Ionians, with the majority of its population still belonging to the non-Ionian group. The aims of Sparta in the Peloponnesian Wars were accomplished and completed by Alexander the Great. His Balkan campaigns resulted in surprisingly easy victories and treaties. In the course of his conquest of the

East, Sparta remained neutral, due to the failure of previous Macedon-Sparta alliance, or perhaps, the Spartans believed that they should lead a new Dorian invasion - the return of the Heraclid Aryans.

The Persia-Macedon alliance was not solely based on the Heraclid-Perseid lineage. The true link was the Indo-Aryan connection preserved in the old customs, religious cults, and the residue of the ancient languages. Macedon was ruled by Heraclids, and at the same time it was within the Thracian religious and cultural domain. Illyria, Thrace, and Macedon were regions located on the doorstep of Europe. There were many worlds, crossing over their territories. The Balkans was always torn between the myth and reality, between the need to survive and the will to power, between the things it was and the claims how it should be. Not much has changed. The sway of political decisions and the system of alliances of the ancient Macedon reflected the sway of the old glory. The Balkans – a tragedy of torn, dismembered region for the sake of Greece, or Europe; a catharsis that still brings purification through wrath and fire. The cult of Sabazios, the sacrificed god, ever-present motif of that land.

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The Query of Identity in the Postmodern World

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Abstract

Postmodern has unbolted doors to numerous new thoughts. Certain thoughts which are contradictory towards the ongoing 'truth' are now accepted by the postmodernist to be one form of truth. As postmodernism does not hold on to any 'absolute truth' postmodernism is considered to be a lamentable development in human civilization. But postmodernism has its own constructive impact in the upliftment of the society. The concept of postmodernism is understood hypothetically but it is yet to be carried out virtually in the society. It is like my philosophy is very postmodern but I act modern. There is a gap to be viaduct which is yet to be discovered. Should we embrace the disparity in the identity or should we bring them all together beneath the same roof? When we focus towards the Northeast part of India the postmodern concept is tacit hypothetically then putting into practice. Language plays its own game in the understanding of truth. The difference in language and difference in faith has left an unbalance in the society. As postmodernism has designated multitudes of trends in art, philosophy, religion, technology so it affects the society in the fragmentation of contemporary existence. I would like to focus how the northeast part of India has accepted the ongoing identity crises from modern to postmodern is creating instability in the understanding of the true identity of an individual.

Keywords: Identity, Postmodernism, Community

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Introduction

Identity is implausible which makes us divergent from one another. From the time we attained the consciousness of how imperative is 'identity' we human being has worked to construct one for ourselves as we always brawl to make a distinct point of our existence. This distinction can be marked when we have an identity of our own which will very distinct from the rest. Identity is not just related to an individual making a mark through its professionalism which is now considered as the postmodern identity but it is related to an individual since the instance of its confinement. The identity that is related to the parents we are born to and also the community we belong to and the land we are born to and it has a history that is related to one's identity and it goes on till the day of our demise. We always add a new identity in each step of our life which we abscond behind when we are gone from this corporeal world.

As in the title of my paper indicates, I would like to highlight on the query of identity in the postmodern era, which as an individual I have also experience. The idea of identity in the postmodernism is very much broadened and according to numerous scholars postmodernism is not a discipline of thought but mostly taken as a segment. While encompassing a disparate variety of approaches, postmodernism is typically defined by an attribute of skepticism, irony or rejection toward the meta-narrative and ideologies of modernism, and often calls into question various assumptions of Enlightenment rationally. Here 'identity' is not just constrained to the superficial identity of an individual but it is also about the self-knowing identity of acceptance of the individual one who can act independently of all other individuals. The conflict that developed within the self and it tries to amalgamate between the self-identity and the borrowed identity that brings a conflict among an individual in the course of vindicating its true identity. Naming an infant after its birth is still considered to be an immense responsibility as the child carries the burden of the name even after its demise. The society that we belong to and the religion we follow and the culture we belong to have its own part to play in bringing up the identity. Now it is not a new-fangled fixation to say what these identity crises are that I am trying to bring in my paper. When a cluster of people transmitted itself for its development and revolutionize its religious identity and stop practices of its authentic customs does one loses its identity? Is the acceptance of the modern or the postmodern identity can be considered as the loss of its original identity of an individual? If it is so then are we in a venture to find the true identity of the self-individual?

The transduction of the religious identity has changed drastically in my country. The north-eastern part of India which is a good dervish part which is consists of seven states and there are more than 200 tribes and communities with derives language of its own. Each individual tribe has its own authenticity of its own as each of them is rich in their own way. The seven states have mix religion following and most all the major religions can be found practicing in this part of the country though Christianity is considered to be one of the major religion that is followed by the majority of the states. The identity of religion has undergone certain changes and the idea of religious prospects has also changed with the change of time. The postmodernism has transmitted the understanding of religion in a more flexible way with the change of time. Religion plays an important role in binding up a community or the group of

people where we have the feeling of belonging to a particular group as a social animal. From the beginning of mankind we have been clustering ourselves to be a part of a particular assemblage and without that, we are lost of who we are. Starting with the name it goes on to numerous factors that are added up in each step of building up an individual. Now when it comes to so-called “postmodern identity” are we cutting us off from the main root? Is the root necessary to keep us intact to the originality of our ancestral? Identity itself is complex and when it is together with the concept of postmodernism then it becomes an exclusive theory to study for. The self-awareness which is required to know thy self is what we will venture here.

Change of identity with time

Human beings are conscious being but it is not necessary we will be conscious all the time as we generally store all the information in the ‘store consciousnesses’ according to the Buddhist philosophy. In the beginning, our mind is as ‘tabula rasa’, which refers to the epistemological idea that individuals are born without built-in mental content and therefore all the knowledge comes from experience or perception. So what we perceive and experience gets imprinted and stays in the ‘manas’ and which later developed into the person’s identity. With the growth of the self, an individual realize the sense of belonging and we always bind and find the comfort of belonging to a certain community. Here we are also influenced by the ‘other’ also in the change of identity. The Ahom community from Assam is originally belongs to the Tai-Ahoms community of Thailand but as they migrated thousands of years ago to India and has ruled over this northeastern part of the country has undergone huge change in the due course of time. The history binds but the Ahom community has adopted the culture of its native and its present land. The identity of the Ahom community is related to Assam and not to any other states. The Ahoms kings have extended their association between various communities and tribes of the Northeast. The revolution of these identities has taken place as the belongingness has obliged to acknowledge it. The environment has its own impact which we will take as the major factor. The environment has its own impact how will impact on the food habit and customs and also the performance of our rituals as that is what we are going to pass to our next generation and make them aware for belonging to that community. All these engage in recreation its task of philanthropic the individual the sense of who they are, the self-awareness of its origins. A rich land like India where there each community and tribe has its own dialect, ethnic food, customs and rituals which are unique but also somehow related to one another. And even with the coming of modernism or the postmodernism the authenticity of can be still found in the identity of an individual.

The query of how identities change has been a subject of theoretical curiosity for numerous scholars. According to the study, a human mind tends to accept the external knowledge and broadcast oneself to it when the exacting individual finds a keen connection towards the other. We also look for the protected zone so that we will be not left alone. The change of identity also takes place when we struggle to change what we are not content with the present self of our identity. This might lead us to the crises of having identity crises as we constrain ourselves from what we are not. The concept of identity crises is a conflict that people face during their development. According to Erikson, an identity crisis is a time of intensive analysis and exploration

of different ways of looking at oneself. One discovers the personal identity with the exploration of the self.

Religion identity and regional identity

Religion is considered to be a specific type of identity formation. Religion is a concept which is hard to define but the belongings are present. In the different community the look out of religion is different, but in Northeast India which was once upon a time mostly dominated by the naturalistic pantheism has changed with the coming of missionaries. The concept of religion has changed in the identity perspective and outlook of the society as a whole. When Christianity came into the main focus there came a time where the old practices are performed. Religion not only brings a community together but it also creates a gap between the same families. Meghalaya is the state where the three major tribes prevail. The Khasis, the Jaintias and the Garos. They have their similarities as they have the essence of belonging to the same state and is recognized as 'motherland country'. We can observe a mixed group of practicing a different faith. We can see a majority of the people following the Christian faith. Among the Khasis, there is Seng-Khasi, group where they still practice the traditional religion. According to the Seng-Khasis, the Khasis who has chosen to follow Christianity are not considered to be true Khasis as they no longer perform certain rituals and take part in the religious functions. In a way, a Christian is forbidden to perform any rituals in the Seng-Khasi community. Though the practices of Christianity prevail as they are still bided by its tribal practices which they performed after the church ceremony during a wedding. We cannot let go of the clan practices as it makes us who we are. There the crisis comes from an individual where a conflict takes place. We are rooted in our clan and physically it also reflects in us. Religion has also undergone certain changes with modern times and there is flexibility that is reflected in the convenience of the mass. With time things change and also the practice of religion. Christianity has turned its course towards the modern and postmodern world. So the religious identity is also flexible in bringing up an individual identity. Religious identity is not necessarily the same as religiousness or religiosity. Where despite the implications that religion has identity formation literature has mainly focused on ethnicity and gender and has largely discounted the role of religion.¹

The Postmodern Identity

According to the idea of postmodernism, we aren't really a self at all. We all have a unique identity that is identifiable from birth to death, there's no real "you" which remains constant throughout all life's changes.² During the modern times to find what is really real- what is true and stable has given way. In postmodern times, change is fundamental, flux is normal. Postmodernism has been very flexible.

In the recent years, we could witness social sciences seems to be a revival of interest in religion and spirituality. Writer Walter Truett Anderson gives us four terms in addressing the issues of change and multiple identities. The first among the four

which is Multiprenia, where from the postmodern perspective we play a role that the very concept of 'authentic self' with knowable characteristics recedes from view. The second term is Protean, where we are the self-protean capable of accepting changes that happen constantly around us. The mind here takes to a level of understanding in more complex ways where the reasoning consciousness takes over the store consciousness. It might include an idea of changing oneself to changing the society where the process is to find one's true self. But in the eye of 'the other', it is a manifestation of the idea that there is no true, stable self. The self is constantly undergoing changes. As it has been well said in Philosophy that "The subject is not the speaker of the language but its creation". Thus there is no enduring "I". So we are a reflection of what we want to be. And this is the third term known as the de-centered self. The fourth term that is put out by Anderson is self-in-relation. So social human being we do not constrain our alone. We are related to people and to certain cultural contexts. We understand ourselves we must understand this contexts of our lives.

Postmodernism idea of identity is like a person who has no absolute truth of its own as we are in a constant growing process. As postmodernism has put out that by nature we are one cohesive self. In the postmodern world, there is no confidence in-ability to know the truth. We hold on to the metanarrative which serves to define and do not always form a coherent pattern. The multiple identities that are constructed through the identification of individuals with coordinates that configure human personality must also be approached from the perspective of technical innovation, of the forms of democratic cohabitation, of the standards of living. The postmodern has its deconstruction in its process of building a constructive identity that has different values which stand out, having the dynamic of lateritic and has the contrast of the present day world. Postmodern identity depends on the way in which an individual construct, perceive, and interpret them and how they present themselves to the outer world. The whole outlook of the postmodern society is confined to the theory now the notion of identity explains the way which has constructed postmodern culture forms.

Conclusion

The problem of postmodern identity has glided from accumulating knowledge to the way in which knowledge is structured and used to configure identity.³ The search of the self is an ongoing process which has no end. As a human, we work for the recognition of our identity. Knowledge contributes to the growth which we transmitted it to wisdom in the 'manas' and even experience work in that context. In the postmodern world identity is no longer a given, where Nietzsche said "There is no Truth, only interpretations of the truth. The ethical self must be shown through "genealogy" to be historical construction. The self is a Dionysian "will to power". The Masters of Suspicion 'decentered' identity and provides a critical foundation for postmodern thinkers building and refined. The Christian understanding of identity is uniquely equipped to offer a challenging response to those caught in postmodernism and addicted to the flux. The world has never been so open and information has never flowed so freely: it is natural that identity would be fluid in times such as these, where the possibilities are open for anyone to form any narrative they wish, in an

environment where narrative can find a place, physical or virtual.⁴ When identity comes to the prospect of Indian culture it is a question of sticking to the roots. The identity belonging to the North Eastern part of the country is very inclined to the roots of its race and community, where it is also a combination of its religious identity. Postmodernism is a concept that started in the west and still has not penetrated in the socio identity of an individual in Northeast India. Postmodern and postcolonial concepts of identity undermine traditional hermeneutical models of the history of Christianity. The canon's tension between plurality and unity thus offers a grammar for the ongoing reinterpretation of Christian tradition: it has always been innovative and imaginative quest for heterogeneous unity and will to be so in a country like India.

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¹ Barry, C. M, & Nelson, L.J. (2005). The role of religion in the transition to adulthood of young emerging adults. *Journal of Youth Adolescence*.

² Rick Wade, 'Where Did "I" Go? : The Loss of the Self in Postmodern Times'

³ Abrudan, Elena, "Postmodern Identity. Image, Fashion ad New Technologies", *Academic Journal Article, Journal of Media Research*

⁴ *Sociology Essays-Postmodernism Identity Formation*

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Social Distance and Empathy: Is There Such Thing as Selective Empathy?

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Abstract

Being a part of groups is one major component of identity. However, while we can choose some groups to be part of, categories such race and ethnic—along with gender and religion to some extent—are something that we cannot choose. Even so, we identify ourselves as those assigned group, rather than our achieved ones. This paper would examine the relationship between social distance and empathy, especially in assigned group such religion. The total sample recruited to fill in an online questionnaire was 190-individuals (\bar{x} =18.5yo). We measure social distance in multiple categories as well as their level of empathy. Statistical analysis showed that social distance in religiosity and empathy are correlated positively (corr = .215, p = .003); however, there was no significant correlation found in other categories of social distance. There are two major point discussed in this paper: [1] whether or not empathy is based on their religious membership; [2] the significance of religious distance over the other categories. Future studies are aimed to elaborate this problem even farther.

Keywords: empathy, social distance, social identity.

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Introduction

As a social being, humans are equipped with the ability to think and feel from others perspective. This ability enables us to behave properly in our social interactions [see: Eisenber & Miller, 1987; Laible et al, 2004; Devety & Lamm, 2006]. For example, we would also feel somewhat sad when our friend is grieving from losing one family member. We would know that friend is most likely sad, or even devastated. Hence, we also know that we are not supposed to ask that friend to hang out with us when their family are arranging the funeral. The same mechanism also happens when we are watching a movie or reading a book. Sometime, we imagine ourselves in the story. Other times, we get so overwhelmed by feelings over what the characters are going through. That proves that those kind of feelings and thoughts we are experiencing from what happens to others are not limited toward our closest ones alone, but also strangers—and even things [Jolliffe & Farrington, 2004]. That was what empathy is about. Theoretically, empathy refers to individual's ability to experience from others' perspective [Mansfield, 1973; Barrett-Lennard, 1981; Wispé, 1986; Knight, 1989; Stueber, 2013]. It is often characterized by individual's capacity to understand and feel what others do in certain situations. In another word, individuals who are empathetic would be more likely to engage in more altruistic and tolerance behaviours [see: Stephan & Finlay, 1999; Batson et al, 2002; Mikulincer & Shaver, 2007].

Despite empathy being a good thing, the complexity of the social world often makes it hard for us to empathize with others. To some extent, even if we claim to be empathetic, our feelings, thoughts, and behaviours are not always synchronized [Harmon-Jones et al, 2009; Eisenber et al, 2010]. Using that previous example, we may know that one of our friend is grieving. But then our closest friends are inviting us for a party; we may post a lot of stuffs on social media, disregarding the feeling of our grieving friend. It shows that proximity plays a big part in empathy [Mencl & May, 2009]. In this case, we are more empathetic toward individuals who are closer to us, emotionally [Ghorbani et al, 2013]. Derived from that premise, it is possible that group membership will have its effect on empathy.

Individual's memberships in numerous group matters. It defines individual's identity, especially social identity [see: McLeod, 2008; Tajfel, 2010; Hogg, 2016]. This is how we say that we are students from certain universities, or coming from certain race or ethnicity, or so on. Some of these memberships are acquired or achieved while the others are automatically given [Faladare, 1969]. For instance, being Olympians, getting into dean's list, or having high social economic class are achieved. It demands certain effort to get into and keeping those kind of memberships. In this case, anyone can get those memberships as long as they can meet the requirements to get into those groups. This kind of mobility causes social stratification, in which some classes are better than others.

On the contrary, membership in race, ethnic, sex, and—to some extent—religions are given [Lenski, 1954]. More often than not, we cannot choose or change which categories we want to be a member of. We were born as a member of some categories and we stay that way. For example, a Caucasian cannot choose to be African-American, and vice versa. A Sundanese, doing all Chinese cultural activities, doesn't turn into Chinese. A man dresses up as woman doesn't become a woman, even if he

did a surgery to be a woman, it doesn't make him able to bear children. These kind of uniqueness make it impossible for other people to change their membership. This immobility creates a sense of equality in which diversity exists, but not stratification. In another word, no social categorization is superior than the others. No race or ethnic is better than the others, no sex is greater, and no religion is righter.

Despite knowing that everyone—from any social backgrounds—are or should be equal, we don't always treat people equally. It is understandable that we are more empathetic toward our closest family and friends than we are toward strangers. We are built that way [see: Zaki & Ochsner, 2012; Panksepp & Panksepp, 2013]. Now, focusing on our empathy toward strangers, we can ask ourselves whether or not we empathize the same toward every stranger.

Strangers are strangers. Definitively speaking, anyone that we don't personally know are strangers; despite their race, ethnic, religion, sex, and so on. Given that everyone is equal; we should be treating all of these strangers the same. However, this does not always be the case. Many researchers proved that we do not treat others the same [see: Osman, 1999; Karakayali, 2006]. We are often prejudicial and unwilling to be involve or help others, simply because they are different than us [Tajfel & Turner, 1979; 2004]. It's as if we have different level of strangers, strangers who are similar than us and strangers who are not. The latter then become stranger than regular strangers; they are usually those with different race, ethnic, religion, and so on.

Related to our willingness to interact with strangers—with different social backgrounds, we have the concept of social distance [see: Bogardus, 1967; Wark & Galliher, 2007; Karakayali, 2009]. In many cases, some identities are seen to be more important than others. For example, individuals will identify her/himself as a Christian before as a Chinese, or vice versa. In this case, there is some degree of possibility that he/she would have different levels of distance across those social groups.

In general, being in the same group with others increased our perception of similarities with the in-groups. At the same time, the differences with out-groups will seem more obvious. This mechanism provides convictions regarding individual's belongingness in the in-group only [Dion, 2000]. When individuals feel belong in one particular group, the more loyal individual becomes toward the group and the more willing to do whatever it takes to stay in the group; including signifying differences, distancing, and eventually treating others differently [Pettigrew & Tropp, 2006]. On the bright side, however, this belongingness is also responsible for altruistic behaviours between the members of in-group [Stürmer et al, 2006].

This belongingness would give a sense of community as well as unity with the group [Wellman & Wortley, 1990]. In this case, it would be as if anything happens to the group or anyone in the group happens to us directly. In another word, we become more empathetic toward the members of the in-group. Meanwhile, differentiation between in-group and out-group can cause us to empath with in-group more than we do out-groups as well. Hence, the next question would be the cost of this differentiation on empathy. There are two possibilities on how empathy differ between in-group and out-groups; it's either we become more empathetic toward the

in-group or we become less empathetic toward the out-group. This study aims to get a better understanding on this.

We hypothesize that social distance and empathy should be negatively correlated. It would mean that individuals with high empathy would be less likely to distant themselves with others. This happens because as empathetic people are able to put themselves in other shoes, they would have better understanding on differences. This understanding is hoped to increase their tolerance and and to strengthen their belief on equality. However, despite theoretically the correlation should be positive, we cannot disregard the possibility of the opposite finding. It is possible to have positive correlation between social distance and empathy is negative, suggesting the importance of the group on individual's empathy.

Method

This study used quantitative approach with survey as its method of data gathering. Generally, comparative and correlational analysis were conducted to make sense of the data. The data set included in this study were: social distance in multiple dimensions (ethnic, gender, and religion), empathy, and demographical data such age, sex, and religious belief.

The total participant recruited for this study was 190-individuals. They were all college students. They were given an online questionnaire measuring both social distance and empathy. The empathy measure was constructed using 1-to-4 Likert scale. Social distance was constructed using yes/no question asking whether or not they have friends from other social categories [ethnicity, religion, or gender] at some stages of their life [elementary school, secondary school, high school, and college]. Each "yes" response was given 1 value, while "no" a 2. Then all of the scores were summated by the dimensions of social distance and transformed into 1-to-4 index in which the higher their score, the more distance they have with others.

Result

With the mean of 18.5years-old for participant age, the table below (table 1.1) showed the mean for each variables measured.

Table 1.1 Descriptive Statistics

Variables	Min.	Max.	Mean	SD
Empathy	1.79	3.68	2.88	.26
Gender Social Distance	1.00	3.33	1.45	.55
Ethnic Social Distance	1.00	3.11	1.29	.54
Religious Social Distance	1.00	4.00	2.21	.91

Statistical analysis showed that empathy is positively correlated with social distance in religiosity (corr = .215, p = .003); there was no significant correlation between empathy and social distance in ethnic and gender category (corr = .137, p = .60 and corr = .075, p = .306 respectively). It meant that the less individuals willing to be involved with others from different religions, the more empathetic they tend to be.

Results also showed that not all dimensions of social distance actually correlated with each other. Only gender social distance correlated positively with the other dimensions with .181 for ethnic distance and .210 for religious ($p = .007$ and $.002$). Ethnic and religious distance did not correlate significantly (corr .016). This suggested that individuals can be distant on some dimensions but not on others. The mean differences between all three dimensions were significant (.000).

Discussion

Findings outlined earlier validated the hypotheses stated. First, there is indeed significant difference in mean between the dimensions of social distance. Second, there is significant correlation between empathy and distance in religious dimension alone. This discussion will explain the implications of the mean differences in distance and how empathy correlated with religious distance but not the others.

As shown in the previous section, the mean difference between each dimensions of social distance indicates that individuals tend to be distant in some dimensions, but not all. This suggests that there is no such thing as a general distant. This claim showed that some social membership is perceived to be more important than others and will affect their involvement with others differently as well. In this case, religious membership can be assumed to be more important than gender as well as ethnic. This happens because Indonesia, as a religious country, demands its people to have a religion. Hence, religious norms, belief, and acts are socialized to individuals since young age that it is even incorporated in daily living from education to law.

These do not happen in ethnic or gender dimensions. Even though there are efforts in socializing ethnic and gender roles, there doesn't seem to be any consequences in deviating from such roles. At the same time, Indonesians, especially those in urban area, tend to live in an ethnically diverse environment. In this studies alone, the participants are coming from over two dozens of ethnic backgrounds. That, compared to only six acknowledged religions, would affect the social interactions of people. One of many example of this that is proven by this study is regarding marriage. Only 6.3% of participant refused to marry individuals from different ethnic background; while 83.8% of the total participant refused to marry individuals with different religions.

Another interesting finding in distance is related to the gender dimension. It is correlated with both religious and ethnic distances when those two are not correlated with each other. In this case, we argue that distant in this particular category is resulted from the ethnic and religious norms as well as individuals' development. In some years of individuals socio-development, individuals tend to play with others with the same sex [Cheung, 1996]. As they get older, they will start befriending opposite sex and this is where social norms—such in religious and ethnic—affect them. Some religions, for instance, forbid their follower to be close to those of other sex. Some ethnics, implicitly or explicitly, would reinforce their youngsters to play with people with the same sex—while learning gender roles.

Now that we have seen how much more significant religiosity is compared to other dimensions, we can explain its relationship with empathy. So far, studies regarding religiosity and social interactions have been quite inconsistent. Some studies found

that religiosity correlated positively with beneficial social interactions such as altruism, tolerance, and lower prejudice [see: Hardy & Carlo, 2005; Shariff & Norenzayan, 2007]. However, other studies concluded otherwise [see: Johnson et al, 2012]. Unfortunately, we did not measure individual's religiosity, hence we could not determine whether or not it would contribute toward distance nor empathy.

In this study, the higher index for distance indicates lesser involvement or willingness to involve with others from outgroups. Logically speaking, there should be significant negative correlation between the two. Hence we predicted that people who are willing to befriend people from the outgroups should have higher empathy. However, our results showed otherwise in religious distance while none in others category. In another word, individuals who are not willing to befriend others from different religions tend to have higher empathy.

It is somewhat baffling that the relationship is significant in religious category in which all religions generally promote peace and tolerance. So, the question here is why it happens. In order to answer that question, we should first go back to the construct of social distance. As explain in the previous section, distance refers to individual's willingness and actual involvement with others—especially outgroups. Which means, this construct talks about membership; and when we are talking about membership, we are actually talking about identity. Membership is crucial for individuals, especially adolescents, because it gives a sense of directions and belongingness. In consequence, they would behave in a set of specific ways they believe they should in order to keep their membership [Brewer, 1999]. One of the common group *norms* is that individuals should treat the in-group better than they do the out-groups.

Of course, especially in our modern and multicultural world that promotes diversity, that norm is not explicitly stated. However, as a social being, we cannot ignore the effect of social identity. Individuals may state that they see everyone as equal or they want to be friend everyone regardless the social background; and yet their behaviours may be otherwise. Our social identity often leads to in-group biases in which this is seen as more favorable than out-group. Especially in times of conflict, social identity would affect our view in which we tend to attribute it toward the outgroup [see: Dion, 1973]. These biases, combined with the diversity of our social construct, affect our interaction with *strangers* through contact.

In this case, individuals seem to categorizing strangers using religions. Others with different beliefs are considered strangers; and for many people, interactions with strangers are not quite as often. Let's see college as an example. Despite college in general are more diverse than high school, most colleges in Indonesia are usually dominated by one religion alone (e.g Christian college will be dominated by Christian students). Even though there will be others with different religious belief, they are usually not as many. Hence, the amount of contact with *strangers* they could potentially have would be less. Hence, the contact experiences from the previous education level—that are even more homogenous than college—would still be applicable in this situation. Eventually, they will befriend mostly those with the same social background with less interactions with *strangers*. On that case, their lack of interactions with out-group could make it easier to empathize with others.

In this first scenario, their empathy level static—and relatively high—because they have no other group to compare it to. From self-enhancement perspective, it is possible that we only see the good thing about ourselves while omitting the negative ones [see: John & Robins, 1994; Robins & John, 1997; Kwan et al, 2004; Elgar et al, 2005]. Hence, when filling in the empathic survey, participants answered the items with the best possible outcome or the best thing they could do. For example, they may imagine their friends or families, in which those are not religiously diverse. In conclusion, because participants have less diverse interactions, they would just imagine others from the same social backgrounds and empathize with them alone—disregarding the *strangers*.

However, that scenario alone does not tactfully explain the positive findings. The other scenario we would find is that we empathize with others regardless their social background. However, when facing in social dilemma in which social categories involved, it would different. For example, if we only have enough resources to help one group—we would more likely to help the in-group than out-group. The same happens when we are trying to understand other's position in a problem. Our familiarity with the norms of our groups would make it easier for us to put ourselves in our in-group member's shoes. At the same time, it would be harder for us to do so for others out-side our group because we are not entirely familiar with their norms.

We cannot conclude that people with high empathy tend to be distant. But we can say that people with less diverse friends will be more empathetic because of their bias. They don't need to spend more mental effort for figuring out others motives because they believe that in-groups are good. Hence, they would easily empathize with those in-groups. And this only happens in religious category because it is the most important one so far.

The third scenario possible would be related to our feeling of belongingness. Initially, we would offer to use the terms such *fanaticism*. On fanatics, the feeling of belongingness is complemented by a sense of exclusiveness and often superiority [see: Firman & Gila, 2006; Yack, 2010]. In this case, fanatics would intentionally have different level of empathy toward in-group and out-group. Especially in religious settings, this happens because they believe to be the only religion that is right; hence, others are wrong for not conforming to their beliefs.

From those three possible scenarios, we can see that there are many reasons on why empathy and distance can be positively correlated in religious dimension. In another word, we cannot actually pin point which causes which. We also do not know whether we simply become more empathetic toward our in-group or we become less empathetic toward the out-group.

Finally, should we be able to draw a line between in-group and out-group empathy, we would be able to look at the theoretical implications of empathy. If there is, indeed, a significant difference between empathy toward in-group and out-group, would it be possible that the empathy is not a trait, but instead a situational behaviour? Or another possibility is that we need a new concept of empathy that goes beyond individual's differences.

Next studies should address other categories of distance. In addition, we should try to incorporate those categories and empathic scale to get a clearer picture on whether or not group membership affects empathy.

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On the Free Choice of the Will in Faith or Reason: A Study of Augustine of Hippo

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Abstract

This article is the study of the phenomenon of will in Augustine of Hippo's systematic ontology. According to *On the Free Choice of the Will*, Augustine considers that the origin of sin in human beings must not be given by God because he is Omni-benevolence. In that case, God has not created any badness in the world but has arranged the layers of good for all kinds of beings. To distinguish human beings from the other creatures, God has gifted the abilities of reason and the free will for their souls. The later one, Augustine argues, makes human beings have the choice of being good or fall. While his argument is based on the system of theology, of which it raises the function of faith and declines the capacity of reason, his explanation of the free choice of the will would be doubted as a preacher's persuasion. To clarify the doubt, here I will discuss the function of the free choice of the will in the status of human beings' souls through his systematic ontology.

Keywords: Phenomenology of Will, Augustine of Hippo, *On the Free Choice of the Will*, Theology, Ontology

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1. Introduction

St. Augustine (A.D. 354-430) can be said to be the cornerstone of theology and the patristic philosophy. As an ancestor of the patristic philosophy, he established a complete theological system through combing Neoplatonism's thought, especially Plotinus (A.D. 204-270). Plotinus built his thought on two famous Greek philosophers – Plato (B.C. 427-347) and Aristotle (B.C. 384-322), in which he created a vivid pre-trinity metaphysical system: the One, the Intelligence, and the soul. According to his saying, three of them are both the original matter and the creator of the world. With the spread of Christianity in the Roman Empire, Augustine not only succeeded the idea of Plotinus but also transferred it with his Christian belief. In his autobiography *Confession*, he described his early skeptical life and the process of becoming a faithful Christian. In this work, it shows Augustine's theological philosophy, which is God is Omni-benevolence and has arranged just way for all beings, especially human being. Following this theodicy, he later developed the concept of free will in *On the Free Choice of the Will*. In this book, he considered that free will is a gift given by God, and through using it people can turn a good way toward God. While he constituted repeating this saying "unless you believe or you will not understand" (Isaiah 7: 9) in this book, it made his explanation to the free will was seen as a preacher's persuasion. Therefore, there would be a question in Augustine's philosophy, in which he over emphasized the function of faith and declined the capacity of reason. How then did he combine the pure reason and the absolute faith into one philosophical system? Would he not be influenced by his religious faith and so modify his critical thinking?

To understand St. Augustine's thought, I will first discuss the human condition and the meaning of free will under his work *On the Free Choice of the Will*. By taking his own experience in *Confession*, I would then try to find out what sort of role faith plays in his philosophy. Also, through measuring his both works, it can perceive how Augustine dealt with the relationship between faith and reason in human being's capacity.

2. The Human Condition under St. Augustine's Ontology

In order to respond the question that "If God is omnibenevolence, where would the evil come from", St. Augustine provided a theological panorama to point out human being's condition in *On the Free Choice of the Will*. In that work, He asserted that God has created all beings in accord with their qualities of good and confirmed that the idea of good is the same as the idea of life. In other words, he thought all beings are born to practice their goods, or they would merely be said alive. According to that, he categorized human beings, who are able to use their rationality and free will to judge and choose good things, as the status of "great good"¹. Considering animals' ability about sensation and activity as the status of "intermediate good". As to stone or plant, they are in the most basic living situation and so they are valued as the status of "small good"². With the divine hierarchy, all beings would live in harmony with their own capabilities. Additionally, Augustine pointed out that the

¹ Augustine, *On the Free Choice of the Will*, 2.19.50.191.

² *Ibid.*, 2.4.10.35-41.

abstract things are the closest one to God. For instance, "numbers and wisdom³," mentioned in the Bible, were not decay or disappear even someone tries to destroy them and so they are immortal. Moreover, it must include some kind of numbers inside every creatures, or people cannot count them by their rationality. Numbers here can refer to the mathematics or science, invented by human beings, and also stand for God's harmonic order in the world. Animals and the other creatures cannot use their sensation to grasp numbers, yet human beings calculate them with their reason. Because of it, human beings are able to think and judge everything in accord with divine order. Meanwhile, when the freedom of will tends to approach any objects, it already collected all information about good. That is the way how human beings' consciousness operates their own will. Because of the two abilities, human beings are called the highest one within all creatures. Though God has contributed the same ability to mankind, each of them were different individuals in their own. That is to say, when a person senses an object, his internal consciousness will transfer his intention of the object to his sensation and submits the information to his understanding. Even though different people seek things with the same abilities, they will receive different consequences because of their own will. As I have mentioned before, number is one of the great good things, but human beings' will may follow the wrong path to chase the numbers instead of the higher things such as wisdom. The freedom of will may lead mankind to long for beauty or wealth. While, to Augustine, both wealth and beauty themselves are not evil because wealth is necessary for living and beauty is the appearance in a harmonic proportion. They both are the numbers' representation and so are the objects of reason. And reason belongs to good, therefore, beauty and wealth are good as well.⁴

However, people who seek for wisdom are better than those who chase numbers. For the latter one, Augustine thought, would just stop at the illusion and occupy the discovery as their own property and won't go further for its cause⁵. On the contrary, the fore one will ignore the selfish passion and keep going to find out the divine cause. For human beings are supposed to know and decide what things are worthier, and so they are able to achieve the higher goal, so to speak, the wisdom. In fact, to Augustine, only the knowledge of God can be called wisdom and that is what he thought the correct human condition is⁶. Therefore, if people feel painful or lost, it means they are not at the correct position. These feelings, in Augustin's explanation, would be a warning for them to back to the right way.

It is the freedom of will can lead people go astray or correctly, but it has been designed by God and how can it go astray. Therefore, it must have two kinds of will within human beings and both of them are eager for living. For that reason, they two would fight against each other because one seek the carnal life and another seek the spiritual life. The spiritual life means approaching truth, or, in Augustine's view, the way toward God. This kind of thought can connect to the faith, in this way, the good will is actually the will of faith in God.

³ *Ibid.*, 2.8.24.

⁴ *Ibid.* 2.9.27.106

⁵ *Ibid.* 2.9.27.107.

⁶ *Ibid.* 2.11.32.

Augustine had mentioned the process of the competition between the two wills in *Confession*. That was the time when he heard of his respected friend's baptism, who was once a skeptic like him, it made Augustine begin to look forward to the faith in Christian. He was pondering over the good will's intention in the process of faith. He said: I sighted after such freedom, but was bound not by an iron imposed by anyone else but by the iron of my own choice...the consequence of a distorted will is passion. By servitude to passion, habit is formed, and habit to which there is no resistance becomes necessity...the new will, which was beginning to be within me a will to serve you freely and to enjoy you, God ...so my two wills, one old, the other new, one carnal, the other spiritual, were in conflict with one another, and their discord robbed my soul of all concentration. (Augustine, 1991:140)

He recalled his life experience in pursuing the truth since 12 years ago and he concluded the excuse he did not convert into Christianity: 'the truth is uncertain, you do not want to abandon the burden of futility'⁷. At the same time, he also realized that his body is followed the will of the soul, yet the soul is unwilling to obey the good will. The reason is that the will in the soul has been bound by the accumulation of his past habitual life, so to speak, the carnal will, since he was an infant. Once his soul wanted to escape from these carnal habits, they would convince his with his own life experience: "Do you think you can live without these."⁸ After end of the quarrel, he then heard the children chorus singing "take up and read", and he suddenly realized the sign, took a bible nearby, and saw "Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy."(Romans 13:13) From that sign, Augustine thought he can be rescued by the will of faith in God and then he accepted baptism.

In this way, the freedom of will follows its duty to seek for the knowledge of God; also, according to Augustine's theology, the consequence of his baptism can be seen as a realization of human condition. Therefore, it can be concluded that the freedom of will, in each individual's soul, is the key point to determine what way is worthier. Therefore, if people's reason and the freedom of will operate healthily, they will pursue the right way without any hesitation.

3. The Methodology of Faith

According to aforementioned, St. Augustine adopted the faith in God as a solution to respond the origin of evil. If taking this idea, the saying "unless you believe or you will not understand" (Isaiah 7: 9) would be his analytic methodology. This is to say, he tried to emphasize that the superiority of faith is the prerequisite of understanding, but both of them were essential. Therefore, to find out what content Augustine first needed to believe, or, what idea his will first intended to achieve would be the first step to understand his methodology.

At the beginning of *On the Free Choice of the Will*, Augustine already took this saying as his precondition, he said:

⁷ Augustine, *Confession*, VIII. vii. (18).

⁸ Ibid. VIII. xi (24-27).

... if you know or believe that God is good (it is blasphemous to think otherwise), then He does not do evil. On the other hand, if we grant God is just (denying it is irreligious), then He rewards the good; by the same token, He hands out punishments to evildoers...which we must believe since we believe that the world is governed by divine providence—then God is indeed the author of (b) suffered from something evil, though not in any way the author of (a) done evil...(Augustine, 2010: 3) St. Augustine believed he lived a world that is under God's omnibenevolence and omnipotence, so he also didn't believe God is the creator of "evil". Subsequently, he denied people can do evil things from learning. For understanding is the result of learning, and so to learning means to be good and not to be evil.⁹ When it comes to the order about believing and understanding, Augustine thought he would not understand everything unless God has helped him to embark on the path of faith.¹⁰ In other words, he took the God as an authority to prove his understanding correct.

If we compare Augustine with Greek philosophers and Manicheanism, we would find that the latter ones only used their own rationality as the assumption of understanding, while Augustine took the faith in God as his assumption. To him, those philosophers were not rational for real because they were blind at denying God's existence, and Augustine would say that though that "is stupid."¹¹ However, this methodology would make him at the risk of answering paradoxically in some question. That is, he could not doubt the prerequisite of faith in God. As long as someone asked him about the knowledge beyond his prerequisite, he would not be able to answer it. For instance, his response about the falling of the free will is a typical one: If I were to reply to your question that I do not know, perhaps you will then be the sadder, but I will at least have replied truthfully. What is nothing cannot be known. Hold firm with resolute religiousness that you will not encounter, by sensing or understanding or whatever kind of thinking, any good thing which is not from God...we admit that this movement is sin, since it is a defective movement, and every defect is from nothing. Be assured that this movement does not pertain to God! (Augustine, 2010: 71)

So for Augustine, he could not understand what he didn't believe, so to speak, the thing he didn't believe is so called non-being. Therefore, he would dismiss "non-being" from his knowledge, and in this sense, he would not take the concept of "non-being" into his ontology. That is, he included ethic and epistemological among the idea of faith. According to ancient Greek philosopher Parmenides, "without Being ... you will not find thinking" (8, 35-36), and Socrates, "virtue is knowledge", Augustine transferred the traditional thoughts into his theological background. He integrated virtue and knowledge into the category of faith in God, therefore, the precondition of his ontology would be "faith is equal to virtue and knowledge."

From the prerequisite, St. Augustine, in fact, already identified that the origin of evil would be faithless. When people don't believe in God, they don't want to understand what good is, then they will gradually become ignorance, which is the possibility of doing "evil." Although Augustine did not clearly point out that

⁹ Augustine, *On the Free Choice of the Will*, I.1.3.9.

¹⁰ *Ibid.* 1.2.4.II

¹¹ *Ibid.* 2.18.17.180.

"faithless" is the origin of evil in his work, from the above situation, he would rather to say it as death.

4. Conclusion

St. Augustine takes "unless you believe or you will not understand" as his methodology to discuss the question about the origin of evil, which is based on his faith in Christianity. In this sense, he thought that the situation of human beings, as the highest creatures in the world, already justly arranged by God. They should use their freedom of will correctly, or they will suffer from their lost.

Combing his own experience in *Confessions*, the meaning of conversion to God is equivalent to going back the position of human being. If we need to conclude a reason of the evil in theology, which could be the free will turn away from God. Thus, though Augustine emphasized the importance about belief and understanding, he actually transferred the traditional philosophical thoughts into his theological background, which would be "faith is equal to virtue and knowledge."

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***Back to the Sustainability! Seeking the Common Vision of Ecological Reconciliation
in Christianity, Ren, and Tao***

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Abstract

From the 20th century to the 21st century, environmental problems have become the most difficult issues for the human beings. Many have noticed the weakness of capitalism and the failure of free market system which assume there is no limit of the earth, but the truth is exactly opposite. Many have also realized that that the warning from the environmental scientists could not solve problems alone, but the spiritual movement and action is required for the true environmental renewal. In Asia, we probably have even more religious tradition for the Sustainability. For example, it has been illustrated clearly that the ideal status of Ren is living in an ecological way that the heart can extend to take care of all things (Zhang Zai and Cheng Hao). Interestingly, those thoughts could also be found in the Christian tradition - both Pierre Teilhard De Chardin and Thomas Berry have indicated that status as the ecological communion with Christ. Moreover, as the scholar of Taoism, Wang Bang-Xiong (王邦雄) has explained that the highest Tao is about creating and sustaining life. It is time to connect the faith and tradition among Christianity, Confucianism, and Taoism for putting those ecological thoughts into policies and practice. After all, the environmental problems is probably even more serious than the social issues in the Axial Age, and we could absorb those great thoughts for the great fight.

Keywords: Ecological Theology, Sustainable Development, Christian-Confucian-Taoism Dialogue

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Introduction

According to the Nature, the environmental signal nowadays is not Green, no yellow, but *red* (Rockström et al., 2009). Many environmentalists have noticed that the place we live is in a dangerous condition (Global Footprint Network, 2013; Meadows, Randers, & Meadows, 2005). However, most countries do not really put their national sustainable development strategy into practice, but the short-term economic growth usually override the long-term sustainable development (Carter, 2007, p. 2; Chou, 2016).

Christianity

Even though the slow progress for the sustainability in reality is discouraged, there is no doubt that western countries may find the great spirit for the ecological sustainability in Christianity (White, 1967, p. 1207). The advantage of Christianity is the long-term perspective of life, from creation, through incarnation and resurrection of Jesus Christ as the heart of Christianity, to the new creation (see the diagram in Wright, 2009, p. 332).

From Old Testament, it was clear that God created human beings for this world, but not the other way around (See Genesis 1 and 2). In addition, God made the day of rest Holy (Genesis 2:3), not only for human being but for all creation:

Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, *nor your animals*, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. *Therefore the Lord blessed the Sabbath day and made it holy.* (Exodus 20: 8-11, NIV, emphasis added)

In addition, the Sabbath Law is not only for the seventh days, but also the every seventh year – those are the years that the land can fully rest, and the ecological rebirth can happen:

For six years you are to sow your fields and harvest the crops, but during the seventh year *let the land lie unplowed and unused*. Then the poor among your people may get food from it, and *the wild animals may eat what is left*. Do the same with your vineyard and your olive grove. (Exodus 23: 10-11, NIV, emphasis added)

Surprisingly, Bible is not that humancentric (anthropocentric), but offers the spirit as dark green ecology (Curry, 2011). According to the following verse, human is not allowed to cut any fruitful tree, even at the life-dangerous condition.

When you lay siege to a city for a long time, fighting against it to capture it, *do not destroy its trees by putting an ax to them*, because you can eat their fruit. Do not cut them down. Are the trees people, that you should besiege them? (Deuteronomy 20:19, NIV, emphasis added)

The context of the Old Testament helps us to understand the reason why Jesus came to the world, not to change, but to sustain (Matthew 5: 17), sustain the life on earth:

through Him to *reconcile to Himself all things, whether things on earth or things in heaven, by making peace through His blood*, shed on the cross. (Colossians 1:20, NIV, emphasis added)

It reminds us that in John 3:16, ‘God so loved the world ...’ therefore, ‘He gave His one and only Son (NIV). The vocation of Christ and Christians is truly about the ecological reconciliation. The ecological theologian, Thomas Berry, has well said:

Confucian thought gave the clearest expression to the intimacy of beings with one another in its splendid concept of ren, a word that requires translation according to context by a long list of terms in English: humaneness, love goodness, human heartedness, affection. All beings are held in ren, as in the epistle by St. Paul (Colossians 1:17), where he notes that ‘all things are held together in Christ’. (Berry, 2014, p. 95)

Ren

The above thought of Thomas Berry lead us to rethink the ecological meaning of ren. One may therefore think of the popular word 民胞物與 (mín bāo wù yǔ), from the remarkable Confucian scholar 張載 (Zhang Zai, 1020-1077), who has a clear creation theology in mind:

乾稱父，坤稱母；予茲藐焉，乃混然中處。故天地之塞，吾其體；天地之帥，吾其性，民，吾同胞；物，吾與也。(西銘)

Heaven is my father and Earth is my mother, and even such a small creature as I finds an intimate place in their midst. *Therefore that which fills the universe I regard as my body and that which directs the universe I consider as my nature.* All people are my brothers and sisters, and all things are my companions. (From West Inscription, the English translation can be seen in Neville, 2000, p. 105, emphasis added)

Not only Zhang Zai, but also 程顥 (Cheng Hao, 1032-1085), who has the ecological understanding of ren:

學者須先識仁。仁者，渾然與物同體，義、禮、智、信皆仁也。識得此理，以誠敬存之而已。(識仁篇)

The man of jen [ren] forms one body with all things without any differentiation. Righteousness, propriety, wisdom, and faithfulness are all expressions of jen. One’s duty is to understand this principle and prederve jen with sincerity and seriousness. (From To Know Ren, the English Translation can be seen in Neville, 2000, p. 155)

From this perspective, the highest meaning of life (天命) is not merely for the social order of human society as some thought of Confucianism, but seeking the integration

and harmony between human beings and the nature. One therefore should not really separate the body of human beings from the ecosystem, regarding to Ren, but have to feel the great connection as a whole, which is exactly the ecological perspective of life.

The words of Zhang Zai and Cheng Hao may seem old, but meaningful for the industrial world today. Following this tradition, the current Confucian scholar also provides the excellent vision about sustainability (杜維明, 2016) and offers the common understanding of the ecological vocation between Christianity and Confucianism:

在本體論上，自我，我們原初的本性，為天所賦。因而，就其可涵潤萬物而言，是神聖的。在這個意義上，自我既是內在的，又是超越的。它為我們所固有；同時它又屬於天。這個概念看起來似乎類同於基督教把人性視為有界限的神性。依據類比，儒家所說的自我，或人的本性可以看成是在人的身上所體現的上帝的形象。(杜維明, 2014, pp. 143-4)

Ontologically, selfhood, our original nature, is endowed by Heaven [Tien]. It is therefore divine in its all-embracingfullness. Selfhood, in this sense, is both immanent and transcendent. It is intrinsic to us; at the same time, it belongs to Heaven [Tien]. So far, this conception may appear to be identical to the Christen idea of humanity as divinity circumscribed. By analogy, Confucian selfhood, or original human nature, can be seen as God's image in man. (The English version can be found in Tu, 1985, p. 125)

Taoism

It is true that Taoism can be taken as the greenest religion or philosophy in many ways, because the core message of Taoism is really about the nature and how the world can function in a sustainable way. For example, in the section seven, Dao De Jing (道德經) indicates how this world can last long, and what human beings should learn from that for a sustainable world:

天長地久。天地所以能長且久者，以其不自生，故能長生。

是以聖人後其身而身先；外其身而身存。非以其無私耶？故能成其私。

Heaven is long-enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is **because they do not live of, or for, themselves**. This is how they are able to continue and endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realised? (The English translation is from Chinese Text Project, 2018)

As one of the leading scholar in Christian and Ecological theology, Moltmann also enjoys reading Dao De Jing. He actually read Dao De Jing while he wrote his most important book of ecological theology – *God in Creation*, which really share the spirit of Taoism - instead of focusing on the work of God, it put more emphasis on the rest of God (Moltmann, 2008a). In speaking of Chinese culture, Moltmann love to quote the section 10 of Dao De Jing (Moltmann, 2008b, p. 34, p. 59):

生而不有，為而不恃，長而不宰，是謂玄德。
 (The Dao) produces (all things) and nourishes them; it produces them and does not claim them as its own; **it does all, and yet does not boast of it**, it presides over all, and yet does not control them. This is what is called 'The mysterious Quality' (of the Dao). (Chinese Text Project, 2018)

The Taiwanese Taoism scholar 王邦雄 (Bang-Xiong Wang) has noticed that 老子(Lao Tzu) understood the way through observing water, which is the fundamental element for life:

老子是通過水來詮釋天道，天道無所不在，它[祂]跟所有的萬物在一起，才能夠支持萬物成長。
 Laozi interpreted Tao of Heaven through Water. Tao is everywhere, it [He] lives with all things, therefore, all things could be grown in a sustainable way. (Wang, 2011, English translation by the author)

This thought can also be seen in the book of Job in the Bible (chapters 38-41), where God indicated His providence to the every detail of the creatures, the land, the ocean, and even stars.

Conclusion

To sum up, it is found that Christianity and Confucianism are both within very strong creation theology which encourage everyone to fulfill his or her ecological vocation, and Taoism and Christianity both notice that there is a sustainable natural order which can keep the ecosystem function well.

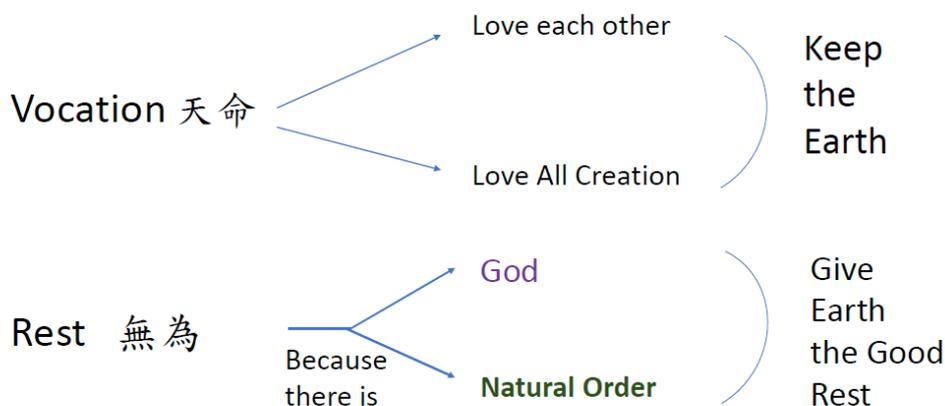


Figure 1: Common vision for the ecological reconciliation.

This world can be very different if the human society is with this ecological vision of vocation and more of us can understand the ecologically holy meaning of the sabbath.

The words of 孟子 (Mencius) in 離婁上 (Li Lou I, section 17) is still very encouraging: 「天下溺 援之以道」(‘When the world is drowning, it is needed to save it with Tao’, translated by the author), and we should continue thinking about ‘the way we must walk and those things we must do’ (Exodus 18:20).

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Spiritualism or Materialism: A Philosophical Reflection of Swami Vivekananda's Thought

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Abstract

Swami Vivekananda (1863-1902), a synergy of flamboyance and spiritual depth, is one of the most prominent figures of modern times. His spiritualism inheres a deep concern for the poor. In his various speeches and writings, he emphasized the need of the material development of the poor. There is a misconception that he glorified religion and spirituality and ignored the basic material needs of the poor. This paper is an attempt to examine such allegations and misconceptions, and delineates his philosophy in a comprehensive way, that synthesizes spirituality and materialism. It also deals with the problem of ideological categorization of spiritualism and materialism. According to Vivekananda human beings are not just physical and material beings that exist to satisfy their senses but spiritual beings as well. It is this spirituality that unites humanity across the world at a higher level. But, mere spirituality is not enough. Therefore, he underscores the need for material development also. He was well aware about the condition of suffering humanity, living in abject poverty. He was of the opinion that to solve this problem we need not only Oriental spiritualism but also Occidental materialism. Whereas some scholars consider spirituality and materialism as opposing domains, Vivekananda perceives them as complementary and mutually beneficial. In this context he appreciated the work-ethics of Japan and America, which he had witnessed during his visits to these countries. This inclusive approach is the need of the hour for an overall development of human civilization.

Keywords: Spiritualism, Materialism, Occidental, Oriental, Religion, Huamnity, Consumerism, Poverty, Liberation.

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“First bread and then religion. We stuff them too much with religion, when the poor fellows have been starving. No dogmas will satisfy the cravings of hunger.”

Swami Vivekananda, 12th November 1897 at Lahore

Introduction

Swami Vivekananda, who has been introduced by the Harvard University Professor JH Wright to the Chairman of the *World's Parliament of Religions* as one ‘who is more learned than all our learned professors put together’¹, is one of the most prominent figures of modern times for the whole world. His simple but elegant thoughts leave an indelible impact on human minds. As a synergy of flamboyance and spiritual depth, he is equally concerned with the material upliftment of the poor. In his various speeches and writings, he emphasizes the need of material growth as well as spiritual development of humanity. There is a misconception that Vivekananda glorified religion and spirituality and ignored the material needs of the poor. This paper is an attempt to examine such allegations and misconceptions and explains his philosophy in a comprehensive way, which synthesizes both spirituality and materialism.

Main Theme/Body

Generally, there are two different approaches to address the problems of human life, namely, *The Occidental Materialism* and *The Oriental Spiritualism*². Occidental or Western materialism is mostly centered on the fulfilment of material desires and the gratification of external senses. Their craze for material objects culminates in ‘*never ending and unsatisfied consumerism*’³. It neglects the essential spiritual and divine

¹ *The Life of Swami Vivekananda*, Vol. 1, 1979 : 406. It is a well known fact that Vivekananda reached Chicago after facing so many problems. In the *Parliament* when he explained his difficulties and said that he had no credentials, then Prof. Wright shot back, “To ask you, Swami, for credentials is like asking the sun to state its right to shine!” Ibid. p. 405.

² This classification should not be taken like a watertight division or in a very rigorous sense. There may be exceptions to it as some Western thinkers have talked about spirituality and some Eastern thinkers about materialism. But largely Western society is materialistic and Eastern is spiritualistic.

³ Human beings, who had been defined in Descartes’ *Rationalism* as ‘*I think, therefore I am.*’ (1997 : Discourse on The Method, Part 4, p.92) and in Existentialism of Albert Camus as ‘*I rebel, therefore I exist*’ now, have been converted into ‘mere consumers’. Herein, the defining characteristic of human being is ‘*I shop, therefore I am.*’ (originally given by American artist Barbara Kruger in 1987). Herbert Marcuse, a trenchant critic of consumerism writes that ‘The so-called consumer economy and the politics of corporate capitalism have created a second nature of man which ties him libidinally and aggressively to the commodity form. The need for possessing, consuming, handling, and constantly renewing the gadgets, devices, instruments, engines, offered to and imposed upon the people, for using these wares even at the danger of one's own destruction, has become a "biological" need...’ (2000 : 11). Espousing Marcuse’s view, Colin Cremin writes in the introduction of ‘*iCommunism*’ that the *Commerce has turned us into half-lives, shells of a fuller self, and in our identities we have become, if the clichéd phrase ‘I shop therefore I am’ has any truth to it, mirrors of the things desired and consumed. Objects that fill our homes and imaginations fit our identities like gloves because our natures are so bound and stunted by relations of exchange. The so-called consumer society has not liberated the senses so much as retarded them. Austerity threatens their suffocation.* (2012 : iii). These descriptions reflect the commodity fetishism of present society. According to Sandel the tragedy of present materialistic and consumerist world is that we have drifted from *having a market economy* to *being a market society*. He delineates this paradigm shift of human behaviour in his very significant

nature of human life. All scientific and material progress of the West could not address the main problems of suffering humanity. They failed to understand that internal happiness (*ananda*) is more important to the external pleasure (*sukha*). That's why there is internal dissatisfaction and frustration widely permeated in the West despite them being materially affluent. About this paradoxical tendency, Vivekananda writes :

Social life in the West is like a peal of laughter; but underneath, it is a wail. It ends in a sob. The fun and frivolity are all on the surface : really it is full of tragic intensity. Now here, it is sad and gloomy on the outside, but underneath are carelessness and merriment. (Complete Works of Swami Vivekananda 8, 1964 : 261-62, later on abbreviated as CWSV)

On the other hand, the Oriental spiritualism focuses on religious and spiritual development of human beings. Its aim is to arouse glory and divinity of humanity. And they did it even at the cost of basic material needs. They were busy in making religious monuments without realizing the urgency of the essential needs of life. In this pattern the basic needs of life were badly ignored which resulted in extreme poverty and starvation. The longing desire for liberation and heavenly bliss has neglected even the essential requirements of life. This is another extreme. In a debate with *Christianity*, titled *Religion Not The Crying Need Of India*, in Chicago on 20th Sept 1893, he warns:

..the crying evil in the East is not religion- they have enough religion—but it is bread that the suffering millions of burning India cry out for with parched throats. They ask us for bread, but we give them stones. It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics.(CWSV 1, 2015 : 20)⁴

These two approaches are unable to address the problem of suffering humanity because they categorize human life in two different exclusive compartments whereas human life is a composite unity of the physical body (matter) and soul (consciousness or spirit). We have to understand human life in this inclusive way. In spite of all socio-political, economic and scientific progress around 800 millions (300 millions in India) of our brothers and sisters are still living like paupers today. It is the material development which can ease this type of severe poverty by providing basic necessities. But at the same time we should also understand that only material growth will not suffice. We need spirituality as well. It is the spirituality which shares a bond of

work *'What Money Can't Buy*. According to him *the notion that economics is a value-free science independent of moral and political philosophy has always been questionable. But the vaunting ambition of economics today makes this claim especially difficult to defend.* (2012 : 88)

⁴ It is interesting to know that Vivekananda emphasizes on the need of bread and butter rather than religion in most of his lectures and writings. He warned in a lecture delivered on 12th November 1897 at Lahore- "First bread and then religion. We stuff them too much with religion, when the poor fellows have been starving. No dogmas will satisfy the cravings of hunger."(CWSV3, 2015 : 432). This phenomenon of Vivekananda's philosophy was highlighted by Romain Rolland. According to Rolland, *he recalled Ramakrishna's rough words : 'Religion is not for empty bellies'. And waxing impatient with the intellectual speculation of an egoistic faith, he made it the first duty of religion ' to care for the poor and to raise them.'* (2012 : 19-20). The similar thesis had been propounded by Buddha much earlier, when he talked about the futility of metaphysics in the context of solving empirical problems and miseries of human lives.

oneness and humanity across the world. It binds humanity and engenders a sense of unity among people on a higher perspective. Material growth is necessary for the survival of the physical body but not sufficient because human beings are not just physical body, they are spirit also. Vivekananda explores the positivities and negativities of these two approaches. He envisages these two as inalienable elements of human life. Therefore, for a comprehensive development of human civilization he emphasizes the need of synthesis between them. During a lecture in New York in 1896, he expressed his wish in the following words:

...as man is acting on two planes, the spiritual and the material, waves of adjustment come on both planes. On the one side, of the adjustment of the material plane, Europe has mainly been the basis during modern times, and of the adjustment on the other, the spiritual plane, Asia has been the basis throughout the history of the world. Today, man requires one more adjustment on the spiritual plane; today, when material ideas are at the height of their glory and power, today when man is likely to forget his divine nature, through his growing dependence on matter, and is likely to be reduced a mere money- making machine, an adjustment is necessary. (CWSV 4, 2013 : 163)

Being a visionary thinker, Vivekananda does not perceive spiritualism and materialism as opposite domains but as complementary ones. He was quite concerned about the problems of poverty. He is of the opinion that to eradicate this poverty we need Western materialism because spirituality is incapable of removing the hunger of physical body. But at the same time West should learn Indian spiritualism because materialism could not quench the thirst of the spiritual self. For this reason he emphasizes the need of a synthesis between Indian spiritualism and Western materialism. He opines:

Too early religious advancement of the Hindus and that super fineness in everything which made them cling to higher alternatives, have reduced them to what they are. The Hindus have to learn a little bit of materialism from the west and teach them a little bit of spirituality. (CWSV 6, 2013 : 132)⁵

Realizing the urgency of both materialism and spiritualism, he further states in a lecture :

..when the Oriental wants to learn about machine-making he should sit at the feet of the Occidental and learn from him. When the Occident wants to learn about the spirit, about God, about the soul, about the meaning and the mystery of this universe, he must sit at the feet of the Orient to learn. (CWSV 4, 2013 : 165)⁶

⁵ One should not construe that material and technical growth are exclusively confined to the West. Vivekananda was very much impressed by the Japan in all spheres. Praising the progress of Japan, in a conversation with Shri Priya Nath Sinha, he wished that some unmarried graduates should be sent there for technical education and use their knowledge to the best account for India (CWSV 5, 2015 : 372).

⁶ The bio-polarity of the Orient(East) and Occident (West) has been expressed in different ways in Vivekananda's works. In the context of these expressions some clarifications are needed here. In his article '*Vivekananda's Western Message From The East*' Dermot Killingley says that in India, the content of this polarity was drawn largely from its context in the discourse of the British in India, who

It is clear that Vivekananda endorses the synthesis between Eastern spiritualism and Western materialism as both are incomplete or even 'dangerous' in the absence of each other. Generally spirituality represents the divine and internal aspect of human life, whereas materialism represents physical and external aspects. The aim of materialism is to conquer external 'nature' by scientific and material progress whereas the aim of spiritualism is to know 'inner self' by contemplating on 'the real nature of the self'. Both play a crucial role in one's life. The problem arises only when we make an exclusive demarcation between these two and fail to understand human nature in its totality. In the present era of consumerism, materialism has become the 'internal' part of one's life and spiritualism has been converted into 'external' rituals and dogmas. This phenomenon is also wrong. In an interview- *'The Abroad and the Problems at Home'* Madras, February 1897, *The Hindu*, he said :

..the combination of the Greek mind represented by the external European energy added to the Hindu spirituality would be an ideal society for India.....India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature. Then there will be the ideal humanity which has conquered both the natures, the external and the internal. We have developed one phase of humanity, and they another. It is the union of the two that is wanted. (CWSV 5, 2015 : 216)

Since human life has two aspects in the form of a physical body and spiritual self, Vivekananda emphasizes the exchanges of these two because without such an exchange each civilization will be incomplete. He laments that to '*... care only for spiritual liberty and not for social liberty is a defect, but the opposite is still a greater defect. Liberty of both soul and body is to be striven for.*' (CWSV 6, 2013 : 95) As a *Neo-Vedanti*, Vivekananda interprets spirituality in a humanistic way, which gives emphasis on basic needs of human life in this empirical world. As a spiritual humanist he focuses on the dignity (by fulfilling material needs) and divinity (by arousing spiritual fire) of human beings through his various writings and speeches. For him human beings are not just physical beings that exist to satisfy their sensual cravings but spiritual beings as well. As he opines in a lecture, delivered in London, titled – *'The Necessity of Religion'*:

differentiated themselves from 'Natives', 'Asiatics' or 'Orientalists', and differentiated their own homeland from 'the East'. In each case the term implying alienness refers of course primarily to India and its inhabitants. But the East or the Orient could also include places as far to the east as Japan or as far west as Morocco. It was this vagueness of location which enabled Keshab Chandra Sen (in his speech '*Jesus Christ : Europe and Asia*') to claim affinity with Jesus, who in traditional terms was a Yavana – a superior kind of Mleccha. Killingley further says that when this polarity was adopted in Indian discourse, in English and in Indian languages (to some extent), its connotations of the familiar and the alien were not simply reversed. Though the East could include the physical and social environment which was familiar to the English-speaking Indian, it also included much that was alien. At the same time, what Indians meant by the West was not such a vague and heterogeneous area as the East was in British discourse; it was still primarily the English-speaking world. Since the attitudes, values and assumptions of this world had to a greater or lesser extent been accepted by English-speaking Indians, together with much of the knowledge that marked a cultured inhabitant of it, the West was not alien to them. (Radice, 1998 : pp.139-40). This has been well exemplified in Nirad Chaudhuri's (1997) account of the three places which were familiar to him in his up-country childhood in the early 20th century, his home town Kishorganj (now in Bangladesh), Calcutta and London.

The lower the organization, the greater the pleasure in the senses. Very few men can eat a meal with the same gusto as a dog or a wolf..... The lower types of humanity in all nations find pleasure in the senses, while the cultured and educated find it in thought, in philosophy, in arts and sciences. Spirituality is still a higher plane. (CWSV 2, 1968 : 66)

Here spirituality is not intended to underestimate the power of this world's human beings but to make them realize their real inner strength. Vivekananda was well aware about the shallow type of religious preaches in which human life has been interpreted as a puppet in the hands of God. In this process they have lost their dignity for the sake of Godly bliss, which had also killed the spirit of social service. It is important here to mention the view of his batch mate Brajendranath Seal who wrote in April 1907 in *Prabuddha Bharat* that John Stuart Mill's *Three Essays on Religion* had upset Vivekananda's first boyish theism and the easy optimism which he had imbibed from the outer circle of the Brahmo Samaj. (Cf. A. Raghuramaraju, 2014 : 4) This book contains three essays namely, *Nature, Utility of Religion and Theism*. In this book Mill talks about human problems and sufferings and tries to give a rational explanation for the need of "*Religion of Humanity*" (1969 : 109). He warns us :

If religious belief be indeed so necessary to mankind, as we are continually assured that it is, there is great reason to lament, that the intellectual grounds of it should require to be backed by moral bribery or subornation of the understanding.(1969 : 71)

As a revolutionary thinker Vivekananda centres his religious thoughts on the welfare of humanity. He practices rituals but not at the cost of humanity. He worships God, but not at the cost of social service. For him service to man is service to God. He roars that I don't care for liberation, I would rather go to a hundred thousand hells, doing good to others (silently) like the spring, this is my religion (CWSV 7, 2013 : 470). By focusing on the humanistic aspects of religion and emphasizing service over dogma, he attempts to infuse rationality and social responsibility into religion. As Karan Singh remarks :

He thundered against the 'Kitchen religion', the ridiculous taboos and restrictive customs that had overlaid the tremendous *Vedantic* truths. He reaffirmed not only the divinity of God but also the inherent divinity of man. A special feature of his teachings was his keen social conscience and his intense emphasis on service to the poor and the down-trodden, the sick and the hungry.(2014 : 28)

As a *Practical-Vedanti*, Vivekananda is very much concerned with the practical needs of human life. For this he makes a clarion call to the masses and urges them for action and not to be dependent upon divine fate. Through his revolutionary ideas he tries to free human beings from the pomposity of hell-heaven, God, salvation etc. He is a humanitarian philosopher. Like Buddha⁷, especially like his ideal of *Bodhisattava*, he

⁷ As he said in a lecture, delivered in London on *Practical Vedanta IV* (18th Nov. 1896) – "I would like to see moral men like Gautama Buddha, who did not believe in a personal God or a personal soul,yet was ready to lay down his life for anyone, and worked all his life for the good of all." (CWSV 2, 1968 : 352)

never worked for his personal salvation. His goal is to serve the suffering humanity, that humanity whose practical problems have been completely ignored for the sake of utopian ideals of religion. They are forced to live in destitution. His life-mission is to ease the pain of suffering humanity rather than teaching them metaphysics and religion. He scolds those who talk about the futility of material growth. Realising the urgency of material development, he wrote to Alasinga Perumal, titled -‘*To My Brave Boys*’ from New York on 19th November 1894-

We talk foolishly against material civilisation. The grapes are sour. Even taking all that foolishness for granted, in all India there are, say, a hundred thousand really spiritual men and women. Now, for the spiritualisation of these, must three hundred millions be sunk in savagery and starvation? Why should any starve?.....It was due to the ignorance of material civilisation..... Material civilisation, nay, even luxury, is necessary to create work for the poor. Bread! Bread! I do not believe in a God, who can not give me bread here, giving me eternal bliss in heaven! Pooh! India is to be raised, the poor are to be fed, education is to be spread, and the evil of the priestcraft is to be removed..... More bread, more opportunity for everybody. (CWSV 4, 2013 : 375)⁸

It is strange but true that a strong materialist (and industrialist) is more effective in solving the problems of a society than a weak spiritualist (and ascetic). Vivekananda was well aware about this fact. That’s why when he met to Jamsetji Tata (1839-1904) while he was on the way to the World’s Parliament of Religions in July 1893, on board the steamship *Empress of India* from Yokohama (Japan) to Vancouver (Canada) he urged him to start scientific and industrial research institutes in India rather than seeking money for temples⁹. The mission of his life was to serve the suffering humanity irrespective of caste, creed, nationality and ideology and he did not hesitate in asking help from anywhere and everywhere to fulfil it. He embraces all good things from wherever they come and utilizes them for the welfare of humanity. On one hand, he appreciates the spiritual richness of India and material growth of the West but on the other hand, he laments at the material poverty of India and spiritual bankruptcy of the West. He stresses on the need to exchange the positive aspects of both traditions and discard the negative ones. As an Anglo-American novelist Christopher Isherwood observes :

⁸ This rebellious exhortation of Vivekananda had a world-wide impact. In his article, titled ‘*He is Dear to the People of USSR*’ Russian Indologist Rostilav Rybakov has recalled that how Leo Tolstoy was influenced by Vivekananda’s ideas. Tolstoy had marked in his diary ‘*I was reading Vivekananda again and again. How much there is in common between the thoughts of his and mine.*’ (Cf. Jyotirmayananda, 1988 : 180). Appreciating Vivekananda’s concern for poor, Rybakov comments:

The essence of Vivekananda’s religion is the service to the people. ‘I do not believe in God or religion which can not wipe the widow’s tears or bring a peace of bread to the orphan’s mouth.’ he said . His doctrine was focused on man. .. – how consonant his idea is with Maxim Gorky’s words spoken at about the same time.(Cf. Jyotirmayananda, 1988 : 180-81).

⁹ This incident was comprehensively discussed in Sankariprasad Basu's book ‘*Vivekananda O Samkalin Bharatbarsha*’ Vol 5, chapter 32, pp 239-66, (Cf. Shuddhidananda, 2014 : 267, 284, 301) In a letter written in 1898, Jamsetji had requested Vivekananda to take the charge of the Indian Institute of Science. Former President of India, APJ Kalam has highly appreciated Vivekananda’s concern and interest in the growth of the scientific spirit in India. (Ibid, 302)

Vivekananda had two messages to deliver : one to the East, the other to the West. In the United States and in England, he preached the universality of religious truth. In India...he preferred to stress the ideal of social service. To each he tried to give what was most lacking. (Cf. Shuddhidananda, 2014 : 227-28.)

These statements reflect the vision of Vivekananda, where he envisages the need of a constructive dialogue between Indian spiritualism and Western materialism. Whereas some scholars consider spirituality and materialism as opposing domains and make categorical demarcation between them, Vivekananda perceives them as complementary and mutually beneficial. That's why he tries to strike a balance between Indian spiritualism and Western materialism for the sake of human welfare. He made religion and spirituality human-centric rather than God-centric and apprehends materialism as a tool for rendering service rather than money-making machine or ideology. He is dead against the tendency of accumulation of material wealth. In a letter titled '*Our Duty to the Masses*' he writes to the Maharaja of Mysore- "They alone live who live for others, the rest are more dead than alive." (CWSV 4 :371)¹⁰. This altruistic approach of his teachings works as a foundation for the comprehensive development of human civilization. In the era of post-post-modernism where every ideology is short-lived, the humanistic thought of Vivekananda still appeals and guides us. His revolutionary ideas are continuously inspiring world level institutions also. In this context, it will be significant to mention the address of the Director-General of UNESCO Mr. Federico Mayor, that he delivered on 8th October 1993 in Paris. In his address he was struck by the similarity between UNESCO's objectives and the thoughts propounded by Vivekananda around a hundred years ago (Cf. Shuddhidananda, 2014 : 52). Observing the global impact of Vivekananda's appeal well known Indologist AL Basham comments :

I believe that Vivekananda will always be remembered in the world's history because he virtually initiated what the late Dr. C. E. M. Joad once called 'the counter-attack from the East.'he was the first Indian religious teacher to make an impression outside India. (Jyotirmayananda, 1988 : 157)

Before concluding, an important point needs attention. There is a general perception that the aim of Vivekananda was to establish the superiority of the Indian spiritualism in the West. There are some places in his writings where he tacitly talks about this 'aim'. But on studying his works thoroughly we find that it is not true. When Vivekananda went to Chicago to participate in the *World's Parliament of Religions* he had two things in mind - first to know about the scientific and material development of the West (especially America) and how it can be beneficial to remove the material poverty of India; and second, to make the West aware about the religious and spiritual legacy of India. This was well elucidated by Beckerlegge in his brilliant work, *Swami Vivekananda's Legacy to Service* (2006). His intention was not to prove

¹⁰ It is well known fact that American business magnate John Rockefeller (1839-1937) was very reluctant towards philanthropic works in his earlier days. But after meeting Vivekananda in 1894 he donated enormous amounts of money for public welfare. Echoing the thoughts of Vivekananda, he says- " There is more to life than the accumulation of money. Money is only a trust in one's hand. To use it improperly is a great sin. The best way to prepare for the end of life is to live for others." (Cf. Burke 1, 2013 : 487-88.)

superiority of India there. According to Beckerlegge *Vivekananda's first project was centred upon the goal of addressing the needs of India's poor and was typically addressed in the terms of the language of 'service as worship'- the worship of Narayana within every being and thus within the poor and downtrodden.* In this context, it is worth mentioning here the conversation between Vivekananda and K S Ramaswami, where he opines that :

To reach *Narayana* you must serve *Daridra Narayanas* (God of the poor) - the starving millions of India. (*Reminiscences of Swami Vivekananda*, 1961 : 111)¹¹

According to Beckerlegge, his second project *came to the fore in 1895 and 1896, centred upon the goal of utilizing India's spiritual resources to fill a religious vacuum in the West and was typically expressed in terms of the language of Practical Vedanta and with increasing appeal to the Advaita* (2006 : 247). After observing the vastness and complexities of human life Vivekananda states that we should appreciate and accept good ideas from wherever they come and discard bad even if they are ours. He criticises Western people for their craze of material things, their consumeristic life styles but at the same time he appreciates their education, sense of cleanliness, safety of women and their concerns for poor. On the other hand he vehemently deplores the hypocrisies of Indian religious practices where some people do not allow other even to touch them ("Don't touch, don't touch is the only phrase that plays upon their lips" CWSV 5, 2015 : 27)¹², discrimination against women, prevalence of abject poverty (due to mass level inertia) and utopian desire for liberation at the cost of basic amenities, but he lauds the spiritual richness of Indian tradition, the virtue of religious acceptance and family values. He stated in a letter to Haripada from Chicago, 28th December 1893 :

As regards spirituality, the Americans are far inferior to us, but their society is far superior to ours. We will teach them our spirituality and assimilate what is best in their society. (CWSV 5, 2015 : 27)¹³

That's why at some places he criticizes the wrong practices of Hindu religion and Indian culture more severely than the Western consumerism.

¹¹ According to TN Chaturvedi (former CAG of India), Mahatma Gandhi not only popularised the phrase '*Daridra Narayana*' which was first time used by Swamiji but throughout his life he strictly practiced what he preached publicly. (Cf. Shuddhidananda, 2014 : 245-46). Acknowledging Vivekananda's concern about the poverty of Indians, Sri Aurobindo (1872-1950) says- "Vivekananda accepted Shankara's philosophy with modifications, the chief of them being *Daridra- Narayana-Seva* which is a mixture of Buddhist compassion and modern philanthropy." (Cf. Raghuramaraju, 2007 : 44)

¹² Vivekananda was very much upset by the practice of untouchability as once he said *that he wished that he was a pariah.* (Cf. Raychaudhuri, 1988 : 250, 322 , Sankariprasad Basu, 1992, 3 : 200).

¹³ Appreciating Vivekananda's erudite understanding of East and West, Raychaudhuri writes- He explored the fundamental proneness of eastern and western civilizations, accepting the simplistic dichotomy which still survives as a respectable paradigm.....The dichotomy he projected was at one level a theoretical statement of observed facts, not a claim of cultural superiority. (1988 : 344-45)

Conclusion

The only mission of Vivekananda's life is to serve humanity (in general) and to remove material poverty of India (in particular). For him the question is not about spiritualism or materialism but to make the world better by alleviating the problems of suffering humanity. And he did it wholeheartedly in the short span (12th January 1863 – 04th July 1902) that life provided him. The beauty of his spiritualistic philosophy is that instead of focusing on personal salvation it showcases a deep concern with the miseries of others.¹⁴ He extends his individual-self to the world-self. He visualises the rich Indian tradition of world-family (*Vasudhaiva- Kutumbakam*)¹⁵ where both spiritualism and materialism embraces each other. He is a champion of synthesis and in the context of spiritualism and materialism he did it marvellously.

¹⁴ A monk holds his *Math* in high reverence. But when plague broke out in Calcutta in April 1898 and Government effort seems to be inadequate then Vivekananda came down from Darjeeling, where he had gone to recuperate. When his brother-monk remonstrated, "Swamiji, where will the funds come from?" he thundered back, "Why, we shall sell the newly purchased *Math* grounds, if necessary." By this incident one can imagine Vivekananda genuine passion to serve the humanity. (Cf. RC Majumdar, 2013 : 66)

¹⁵ "*Ayam nijah paro veti ganana laghuchetasam. Udarcharitanam tu Vasudhaiva Kutumbakam.*" (Cf. Narayan Ram Acharya, 1995 : 36).

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Does Rule Utilitarianism Support In Vitro Fertilization (IVF)?

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Abstract

Assisted reproductive technology (ART) by in-vitro fertilization (IVF) is presently a common technology that has successfully treated millions of infertile couples the world over. Rule Utilitarianism deals with the tendencies of actions to produce more pleasure and concerned with long term consequences. This study aims to have a good grasp of Rule Utilitarianism's views on IVF. The ethical issues concerning IVF, including the use of reproductive technology, the right to a child, the status of embryos, the age of mother and the procreation autonomy have been discussed. The result is that a Rule Utilitarian might support the procedure of IVF if there is strong evidence to support the view that it will lead to a society in which the welfare of its members will be served.

Keywords: In Vitro Fertilization, Rule Utilitarianism, The right to a child

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Introduction

Reproduction defines the beginning of the human life cycle. Assisted reproductive technology (ART) by in-vitro fertilization (IVF) is currently a conspicuous technology that has magnificently treated millions of infertile couples the world over. The prevalence of infertility has been calculated as ranging from 4 to 14% worldwide (Bahamondes & Makuch, 2014). The panorama of the infertility field changed dramatically with the proclamation of the birth of Louise Brown in 1978 through in-vitro fertilization (IVF), and popularly referred to as the world's first test tube baby (Rosenberg, 2007). Though IVF makes it possible for many couples to have children who would not otherwise be able to do so, it has created a myriad of legal, ethical and social challenges.

In the preliminary stages, IVF was criticized as an un-ethical course of action because people did not think it was right for the ovum to be fertilized outside the woman's body. However, once this procedure was blossomed how successful it was many people changed their views on it, and saw how it has benefited so many families' lives. People began to change their aspects on IVF once they saw it from a utilitarian point of view, because they saw that IVF treatment brought about the greatest good for the greatest number of individuals. To see how they came to this decision, the utilitarian point of view for IVF treatment should be studied. Utilitarianism is interested in the greater good. Utilitarians inquire what the outcomes of infertility treatments are. They would balance the pleasure of having a baby against the distress of unsuccessful treatments.

This derives to a research question: Does Rule Utilitarianism support In Vitro Fertilization?

Background

Infertility is generally defined as a woman not being able to become pregnant after the couple has tried for 1 year (Butts & Rich, 2016). It is approximately one-third of infertility cases are due to male factor, one-third to the female factor and the remaining third to a combination of both male and female or unidentified causes (Bahamondes & Makuch, 2014).

The overall prevalence of infertility was estimated to be 3.5% - 16.7% in developing countries and 6.9 – 9.3% in developed countries (Bahamondes & Makuch, 2014). In Hong Kong, one in six couples in the territory is infertile, compared to one in 10 two decades ago (Yau, 2013). The diagnosis of infertility may become a life crisis, which is a disruption of their life project for most couples. The situation of involuntary childlessness may lead to diverse psychological problems, such as low self-esteem, feeling of blame, distress, depression, anxiety, and reduced sexual interest (Bahamondes & Makuch, 2014). Infertility is considered a major life issue consorted with psychological suffering and long-term consequences. People who might want the fertility treatment including couples who cannot conceive naturally, lesbian and gay couples who wish to be parents, single people who are not in relationship but wish to be a parent and older women who are post-menopausal and want a child. Childlessness is a physical as well as psychological condition, "human reproductive

technology has developed, not because doctors and scientists have been consumed by an overwhelming desire to ‘play God’, but because of pressure from ordinary people with a desperate wish for a child” (Wyatt, 2000).

“In vitro is a Latin phrase that means ‘in glass’, and in embryology, and in contrast with ‘in the uterus’ ” (Munson, 2008). IVF is a process in which eggs (ova) from a woman’s ovary are removed. They are fertilized with sperm in a laboratory procedure, and then the fertilized egg (embryo) is returned to the woman’s uterus and for in utero development (Munson, 2008). In-vitro fertilization (IVF) is the most common technique in assisted reproductive technology and in most cases the final recourse for infertility treatment. It has four basic phases: superovulation, egg retrieval, fertilization and embryo transfer (Yenkie et al., 2012).

Utilitarianism and IVF

1. Utilitarianism

Utilitarianism is an ethical theory with classical precursors established in the contemporary period by Jeremy Bentham (1748-1832) and John Stuart Mill (1806-73) to “promote fairness in British legislation during the eighteenth and nineteenth centuries when the interests of the upper classes tended to prevail and the sufferings of the lower classes were neglected” (Driver, 2014).

Utilitarianism is one of the most influential approaches to normative ethics in the history of philosophy. It is one of the best known and most cogent moral theories, with the idea that the moral worth of an action is merely determined by its contribution to overall utility in maximizing happiness or pleasure as summed among all people. In the physiology of utilitarians, the option to be chosen is that make best use of utility, in which the action or strategy that produces the largest amount of good (Munson, 2008). The utility of an action is determined by the extent to which it generates greatest happiness principle. Utility is a measure in economics of the relative gratification from, or desirability of, the goods consumption. Utilitarianism can thus be described as a reductionistic quantitative approach to ethics (Mastin, 2008). The principle focuses attention on the consequences of actions, and do what produces the best consequences. No action is in itself right or wrong. “Those actions are right that produce the greatest happiness for the greatest number of people” (Munson, 2008). Utilitarians support equality by the same consideration of interests, and they cast-off any discrimination between individuals, and any arbitrary distinctions as to who is worthy of concern and who is not (Mastin, 2008).

The Classical Utilitarianisms, Act Utilitarianism (Jeremy Bentham) and Rule Utilitarianism (John Stuart Mill), identified the good with pleasure with overall aim in evaluating actions should be to create the best results possible. In the following, IVF will be discussed based on the perspectives of Rule Utilitarianism.

2. Rule Utilitarianism

Rule Utilitarianism deals with the inclinations of actions to produce more contentment and the least amount of pain, and concerns with long term consequences. When faced

with a choice, Rule Utilitarianism states that, one must look at potential rules of action to determine whether the generalized rule produces more happiness than otherwise, if it were to be adhered continually. Thus, an action should only be performed if it follows a rule that morally should be followed constantly. Rule Utilitarians may reach a decision that there are some general exception rules that allow the breaching of other policies if this increases happiness (Mastin, 2008). Morality should be inferred as a set of rules. The aim of these rules is to maximise happiness. Rule Utilitarians consider that we can maximise utility only by establishing a moral code that contains rules, which will produce better outcomes than other viable rules. The utility principle is used to gauge rules and is not applied directly to individual actions. Once the rules are determined, compliance with these rules provides the paradigm for gaging individual actions (Nathanson, 2016).

In Utilitarianism, John Stuart Mill contends that virtue not solely has influential value, but is constitutive of the decent life. A person without virtue is morally deficient, is unable to promote the good. There he seems “to associate virtue with aesthetics, and morality is reserved for the sphere of right or duty” (Driver, 2014). Rule Utilitarians believe that it is rights and justice that provide way when rules that approve of breaches in some cases produce the greatest level of utility. Rule Utilitarianism states that, when faced with a choice, one must look at potential rules of action to determine whether the generalized rule produces more happiness than otherwise, if it were to be constantly followed. Thus, an action should only be carried out if it follows a rule that morally should be pursued at all times. Rule Utilitarians may concur that there are some general exception rules that permit the breaking of other rules if this increases happiness (Mastin, 2008).

One objection to Rule Utilitarianism is that in some conditions the utility of violating a certain rule could be greater than preserving it. It is, for instance, a rule utilitarian who lives by the rule “tell the truth”, sometimes will find oneself compelled to lie with the aim of building up utility. John Stuart Mill disputes that refusal to break a normally constructive rule in cases where it would be beneficial to do so appears irrational for a utilitarian and is a kind of rule-worship (Prevos, 2004).

3. Ethical issues of IVF

In the case of reproductive technology, ethical stances grounded on courtesy of what furthers the future good of potential offspring, their families, their individual parents, and the moral criterions of value of the larger society (Morrison & Furlong, 2014).

a. Use of Reproductive Technology

The extraction of gametes and in-vitro conception, namely the partition of reproduction and separated from the physiology, emotional psychology and harmony of sexual intercourse. This generates ethical issues of a spiritual sort that touch upon the merit of man and life (Chatzinikolaou, 2010). Ethically, the dilemmas stem from the lack of intercourse between spouses up to life of the embryos, in case the oocytes and the sperm are furnished from the same parents. The semen is amassed for IVF, the emotional dimension of the marital act is not attained. Considering only the physical aspect of procreation, and another issue appears by the interference of the third party

concerned in this act, the clinician, or / and the surrogate mother (Firuleasa et al., 2010).

The ethics professionals are debating the dehumanization and the medicalization of the reproductive health process, which is attacking directly the divine dignity of human reproduction because of the vanishing of the emotional-physical union between partners. There are voices who state that conventional family values are weakened and the balance between the new technocratic authority and the patriarchal authority is inverted (Firuleasa et al., 2010).

For Utilitarianism, reproductive technology is morally allowed if the advantages of the technology outweigh the harms. Currently most utilitarians would see a net benefits in using IVF if its risks to the offspring could be reduced to an agreeable level. Rule Utilitarianism is a division of the broader utilitarian view that regards actions as moral if they tail a set of rules that lead to the greater good. It acknowledges that technologies could increase net happiness in particular cases but contest a civic policy that allowed their use. If there is solid evidence to assert the view that the application of reproductive technology will lead to a society in which the welfare of its members will not be served, then a Rule Utilitarian would be on rigid ground in disputing that reproductive technology ought to be aborted (Munson, 2013). Rule Utilitarians concern about the IVF would go against the general principle of social welfare for the largest number of people as being used for selfish advantage. There is still a high failure rate leading to social misery even though many happy children/parents are produced as a result of IVF success. Also, there is less money for other treatments. However, the willingness of infertile couples to take on IVF is a sufficient clue that the perceived benefits to them outweigh the loads of financial costs and mental and physical risks.

b. The right to a child

A rights based ethic can become individual as new-born babies do not own any duties towards others but they have rights. This right to self-ownership is a basic moral concept. According to this view of morality, there are obligations as well, but these are derived from the basic rights (Tannsjo, 2008). In most cases of IVF, as the required number of embryos cannot be known from the beginning, taking into account the low success rate, usually more embryos are transferred into the mothers' womb, hoping that at least one of them will be successfully implanted. Embryos can, in principle, be designed, stockpiled, exchanged and implanted in just about any womb, and reproduction is increasingly independent of gender, age, sexual orientation and other aspects of the human body (Hanevik et al., 2016). The need of multiple embryo transfer for better success rate leads to the problem of multiple pregnancies. The undesired multiple pregnancies thus increasing perinatal mortality rates due to low birth weight, preterm deliveries and other pregnancy complications (Allen et al., 2006). Additionally, the health risks, both to the infant and the mother, increase spectacularly with increasing number of infants. The multiple pregnancies achieved through this method comprise the subsequent reduction of embryos (Firuleasa et al., 2010).

IVF offspring are more likely to support the idea that everyone has a right to have a

child, and they support the assisted reproduction practice (Munson, 2014). Rule Utilitarianism believed that if providing fertility treatment created an ideal balance of pleasure over pain, with more families being more happier than those dissatisfied or in insulting conditions then, the right to a child should be a law. John Stuart Mill dedicated on the quality of a pleasure and the well-being of people. Rule Utilitarianism would contemplate the higher pleasure of having a child. It gratifies the mind and the pain caused in pregnancy and childbirth would not affect a mother's aptitude to enjoy higher pleasures in lifespan.

c. The status of embryos

The status of the embryo, namely what degree is the embryo a human being is a crucial question in decision-making regarding research utilizing pre-implantation embryos or embryonic stem cell research. Along with the diversification of IVF devices, have multiplied also the types of embryos experiments. They aim to develop the knowledge on many aspects of immunological compatibility, and on human DNA (Firuleasa et al., 2010). In many countries, the permissive or absent legislation allows the use of embryos and even of fetuses acquired by causing the miscarriage on experimental uses, being claimed the therapeutic nature of the research to solve some incurable diseases, particularly those of genetic nature (Firuleasa et al., 2010). However, the techniques are advancing continuously and that means the destruction of a large numbers of embryos, modifying and marketing and even abuse of people and processes (Firuleasa et al., 2010). The frozen embryos have an unclear fate. Some of them remain frozen for an infinite period of time, children that have been created and then frozen. Some of the frozen embryos may be defrosted later for a repeat cycle of IVF, and the majority do not survive. In some occasions, embryos are donated to other couples or some may be destroyed or provided for research.

Utilitarianism aspires maximum benefit of trial and how it is conducted, and can give entire justification for individual research. Rule Utilitarianism starts with general principles without exception to the rule from which specific acts can be forbidden. It follows rules that promote the greatest happiness. John Stuart Mill defines an individual as someone who has the ability to workout their freedom. An embryo has no autonomy and hence is not a human (Munson, 2008). For this reason it cannot attribute in the higher and lower pleasure contention. If the embryo is accepted as a form of human life then it should be preserved, but it may not be considered a person with rights at this premature stage. An embryo may, if possible, suffer a lower pleasure but because it is not intelligently grown it cannot undergo psychological or emotional pain. Therefore, it can be justified the use of embryo research because the amount of higher pleasure it will produce outweighs the lower pleasure. The benefits of embryo research are justifiable in Utilitarian standings. The strength of pain caused by diseases is great, the duration of which is lifelong (e.g. Parkinson's, Alzheimer disease). And the pleasure obtained from the provision of cures for degenerative diseases thus prevailed over the costs of embryo research.

d. Age of mother

A long series of disputes, when it was found that the treatment of infertility can be practical to postmenopausal women, allowing them to have children when,

biologically, this would not have been possible. Some experts believe that a pregnancy at older age raises major moral problems as long as the mother has confined time to live mostly to provide emotional and physical stability needed for the child. Considerable moral anguish has been expressed about the welfare of children born to aged mothers (Firuleasa et al., 2010).

Under some circumstances, utilitarianism can conclude that one has a positive responsibility to reproduce no matter the age. Rule Utilitarianism inclines to bypass individuals, looking instead at net sums of well-being or happiness. It is the belief according to which the only basic requirement of morality is to maximise net aggregate welfare. Happiness is a necessary state of welfare (Bagattini & Macleod, 2015). That being so, it counts conditions with more cheery people as superior to situations with fewer happy people. More jolly people means more happiness, and is therefore considered better.

4. Procreation Autonomy

Viewing the issue of IVF, moral principle of procreation autonomy would be considered as of the utmost significance. The principle of autonomy declared that “rational individuals should be permitted to be self-determining”, in which “one acts autonomously when one’s action is the result of one’s own choices and decisions” (Munson, 2008). Autonomy is substantial as it is a condition for moral duty and through the exercise of autonomy that individuals can shape their lives (Munson, 2008).

Procreation is primarily imperative for being “an expression of a couple’s love or unity” (Robertson, 1994). Assisted reproductive technology (ART) by IVF aims to help people who are incapable of fulfilling them overcome social and physical fences that prevent successful pregnancy, and to serve these very precious interests. Procreation and founding a family is an essential natural good and an expected outcome for a married couple. A right to procreate, which is grounded on the right to sovereignty and on the right to raise a family. In turn, this entails the right to control one’s body and make imperative decisions in respect of it, involving the determination to have offspring. A right to procreate may also be centered in the strong appeal people have in creating a child, giving birth, and parenting (Brake & Millum, 2016).

Rule Utilitarianism reflects that if having a child will make people deeply discontented, likelihoods are the child's not going to turn out too happy either, and sad people do not contribute much to other people's happiness. Hence, people who arbitrate that they would be bad parents have a justly concrete moral injunction, *prima facie*, not in favor of reproducing; people who believe they would be great parents have a reasonably strong responsibility to reproduce, particularly if they consider it would make them happier. The fact that many infertile couples are willing to spend moneys and risk the emotional and physical demands of IVF rather than adopt a child signifies a strong psychological and physical need for biologic offspring that may not be determined by social pressures but because of procreation autonomy.

Discussion

The right to a child using IVF presents many moral concerns and have varied perspectives from different ethical theories. Formerly, rights were seen to come from God – being made by God and being blessed gave us rights. Some still hold this notion were others argue that we are human and therefore have higher intrinsic value than other creatures, just because our rights come from nature, and others dispute that rights come from the obligations that we have towards others (Tannsjo, 2008). The overall problem with IVF is that it eliminates life as it generates life. It carries the gist that the chance of one child surviving brings with it the need of many other children (embryos) having been created and then dying.

Utilitarianism assigns rightness and wrongness to all options in all choice settings, which given appropriate empirical information, has clear inferences for all moral decisions. “It has internal coherence since no action can have an outcome that is both better or worse than that of any alternative action” (Munson, 2008). Utilitarianism would contemplate the pleasure and pain concerned. All actions are adjudicated by consequences. The cost of health service would be considered by the happiness of the greatest number and whether money could be better consumed on life-saving procedures. Rule utilitarianism proposes that civil, societal, and moral rules be pursued so far as the general happiness that results is at least as good as would be achieved by violating the rules; moral rules should eventually contribute to the overall greatest good (Pohlman, 2015). They would support IVF if it would contribute to the overall greatest happiness for the people concerned.

Conclusion

ART by IVF has played a vital role in shaping the lives of many individuals throughout the world. IVF along with its potentials and consequences, on one hand has significantly contributed to solving the infertility problem, on the other it has transformed unfulfilled desires or persevering demands into unanswered dilemmas.

A Rule Utilitarian might support the procedure of IVF if there is strong evidence to strengthen the view that it will lead to a society in which the welfare of its members will be served. Family life is considered as a bedrock of society, and there is greater social unity when family life prospers. As a result, IVF is beneficial. Moreover, while people are living longer with the global ageing in the years to come, there is expense for the government expenditure and a necessity for younger people of working age to pay for it. IVF helps to increase the figure of young population in society. IVF treatment would provide a person with the ability to live through a higher pleasure they would not naturally be able to, in terms of lower and higher pleasures. Thus, Rule Utilitarianism would probably support this.

In conclusion, to answer the research question, Rule Utilitarianism supports IVF if it follows a set of rules that always produces the greatest social utility and the greatest happiness. Future studies can be conducted to explore different types of ethical theory on reproductive technology.

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The Tragedy of Humanism: Education at the Crossroads?

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Abstract

In *True Humanism*, written shortly after the devastation of parts of Europe and Japan, Maritain argued that heightened affirmations of humanism, in some senses, have not had an entirely beneficial or progressive influence: in his own words, one of the great “misfortunes” of “modern history has been that all this progress has been directed by a spirit of anthropocentrism; by a naturalistic conception of man,... it has been accomplished under the sign, not of unity, but of division. And so we have been instructed by an experience of suffering and catastrophe; and the incontestable enrichments of civilization have given entrance to the interior torture chamber of man become a prey unto himself... the age in question has been an age of dualism, of division, of disintegration... the effort of progress must needs follow an inevitable course and itself contribute to the destruction of what is human” (1946, pp.18-19). I will argue that uncritical, or insufficiently examined, affirmations of “humanism” have not always improved matters, especially on a global socio-politico-economic scale; that in this light, education is once again at a crossroads, and our response, as thinkers and educators, ought to be considered carefully and critically once more, especially in the context of various (amplified, hyperbolic) discourses of humanism, and post-humanism, which, far from delivering on their promise of universal emancipation and/or enlightened subjectivity, have arguably helped to accelerate the emergence of hermeneutics of suspicion, alienation, estrangement and disintegration, and on a global, or near-global, scale.

Keywords: aims of education, individualism, Existentialism, humanism, post-humanism

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1. True Humanism?

In *True Humanism*, Maritain argued that heightened affirmations of humanism, in some senses, have not had an entirely beneficial or progressive influence: in his own words, one of the great “misfortunes” of “modern history has been that all this progress has been directed by a spirit of anthropocentrism; by a naturalistic conception of man,... it has been accomplished under the sign, not of unity, but of division... And so, we have been instructed by an experience of suffering and catastrophe; and the incontestable enrichments of civilization have given entrance to the interior torture chamber of man become a prey unto himself... the age in question has been an age of dualism, of division, of disintegration... the effort of progress must needs follow an inevitable course and itself contribute to the destruction of what is human” (1946, pp.18-19).

His work raises at least four significant questions: first, what did he mean by [modern history being] “directed by a spirit of anthropocentrism; by a naturalistic conception of man,... accomplished under the sign, not of unity, but of division”? Second, what does it mean, and is it true, to say that uncritical, or insufficiently examined, affirmations of “humanism” have not always improved matters, in relation to our “progress”? Third, in what sense is education “once again at a crossroads”? Fourth, how ought we to respond, as thinkers and educators, especially in the context of various (amplified, one might say, hyperbolic) discourses of humanism, and post-humanism, which, far from delivering on their promise of universal emancipation and/or enlightened subjectivity, have arguably helped to accelerate the emergence of hermeneutics of suspicion, alienation, estrangement and disintegration, and on a global, or near-global, scale?

These questions deserve careful consideration. It will be argued here that his claims about the influence of humanism, in at least one respect, are defensible; that uncritical, or insufficiently examined, affirmations of “humanism”, especially in its extreme forms or manifestations, have not always improved matters, in relation to our “progress”; that education is “once again at a crossroads” in at least three respects; and that we ought to respond, as thinkers and educators, especially in the context of rhetorical, or hyperbolic, discourses of humanism, and post-humanism, which have arguably helped to accelerate the emergence of division or dis-integration on a large scale in at least two ways.

2. ‘Under the sign, not of unity, but of division...’

He argued that “all this progress has been directed by a spirit of anthropocentrism; by a naturalistic conception of man,... it has been accomplished under the sign, not of unity, but of division...” as noted above (1946, pp.18-19). But what did he mean?

He meant, in the post-World War II era, presumably that “humanism” in one recognizable form, places “man” (or *anthropos*) above all else, and certainly above all other animals. In this sense, it functions as a kind of master ideology (that is not necessarily justifiable or demonstrable, in empirical or logical ways). Importantly, “man” (or “mankind”), as a translation of *anthropos*, has two broad effects. It is important to note that in ancient Greek, as etymological dictionaries will point out (see Beekes 2009 and Wharton 2018, among others), *anthropos* tended to connote

“male” and was rarely used to refer to a woman [*gynē*]- see, for example, Paul: I Corinthians 7:1: "It is good for an *anthropos* not to touch a woman" (Hoffman 2018). So, two interpretations are possible here, at least: the privileging of “man” or “mankind”, or more broadly *human* beings, above all other beings (for example, in the order of living things, or beings as a whole, one might say); and “man” or “mankind” is made into the centre of all such things (this kind of trajectory represents loosely what one might call the Counter-Copernican paradigm of humanism, in one sense, in modern thought).

But what does it mean to say that “man” or *anthropos*, is privileged and centred in these kinds of ways? Well, Maritain argued that it is the *naturalistic* conception of *anthropos* (and by implication, *only this conception*) that is given the highest value, place and/or rank. Perhaps this kind of conception owes something to Nietzsche who often reminded the reader that “man is the bridge to the Superman” (1987) or rather, “*mensch*” is the *bridge* to the *Übermensch* (what is striking here, and not coincidental perhaps, is the degree to which translators, especially in the second half of the 20th century, repeatedly translated *mensch* as “man” and *Übermensch* as “Superman” or to a lesser degree, “Overman”).

What did Maritain mean by “sign of division”? Well, three interpretations are possible here, at least: first, “man”, on a purely naturalistic *anthropocentric* conception, is ranked and valued above *non-anthropos* (for example, other species, other living things, which are duly relegated down the rank and hierarchy of value and significance); second, “man”, as *anthropos*, is placed at the center (in terms of value and meaning) thus displacing non-central alternatives (which nonetheless are represented in a significant and center-less biological “web of life”) and other conceivable, at least, centers of order (non-naturalistic or metaphysical, and so on); third, according to Maritain, the “spirit of anthropocentrism” is governed by a “naturalistic conception of man” - it promotes (sometimes hegemonically or violently) the interests of *anthropoi* systematically, and conceivably at the expense of the interests of other sentient beings and life sustaining (eco)systems.

3. Three or four varieties of Humanism (quite ambiguous: at least 3 or 4 senses)

“Humanism” is not just a complex term, but also an ambiguous one. This is not the place to examine its complexities - that is a vast task that requires a much longer study than this one. However, three or four senses of the term can be set out here as a starting point. (For important contributions to the various debates concerning “humanism” and “posthumanism” as augmentation, supplementation or transformation, see, for example, Bess and Walsh Pasulka 2018, Brague 2017, Osborn 2017, Pilsch 2017, Deretić and Sorgner 2016, Seaman and Joy 2016, and Pinn 2015, among many others).

Nietzsche, in one sense, represents an important reference point. He wrote in *Twilight of the Idols*: “another form of recovery, in certain cases even more suited to me, is to sound out idols.... There are more idols in the world than there are realities: that is my ‘evil eye’ for this world, that is also my ‘evil ear’...” (1977, p.21). *Sounding out idols* meant in a sense sounding out things that were not human, that were foreign to “man”, or that relegated him down the carefully constructed hierarchy of value and significance. In this sense, “human, all too human” means that the meaning-laden and

potentially transformative affirmation that “man” “is a *bridge*”, a *passage*, “to the Superman”, or more correctly that *mensch* (itself understood perhaps erroneously) is “the *bridge* to the *Übermensch*” (a claim he makes in a number of works including *Also Sprach Zarathustra*), which once understood as a “man” over other men, comes to be seen as the highest realization of free and radically individualized human being. This is one of the (questionable, certainly) positions that an uncritically received naturalistic conception of *anthropos*, or that an unreflective anthropocentric conception of “man”, produces.

Heidegger provides a distinctive and thought-provoking, if troubling, conception of “humanism”. In “Letter on Humanism” (1998[a], 245), he argued that “humanism” is a metaphysical position. Now according to this argument, metaphysical positions *presuppose* an interpretation of beings without actually and profoundly inquiring into the “truth of being”. That is, “humanism”, as a metaphysical position, in its pursuit of an understanding of *beings*, blinds us to a more fundamental and essential question, namely the question of the “truth of being”. The claim is a little ambiguous, it must be said: it could mean the “truth” out of which being and all beings come; or it could mean being’s “truth” (as unfolding, as unconcealment, or unveiling); and so on. In any case, Heidegger emphasized the neglect or forgetting of such things within the metaphysical tradition (though it must be said that his understanding of this tradition is questionable to say the least, and much has been written about it, but that is a debate for another occasion).

But in what sense does metaphysics and its positions not inquire into the “truth of being”? Well, a number of answers can be given to this question. For example, the metaphysical position – we will put aside for another time and place the important question of whether it is entirely fair or fully accurate to call it a *metaphysical* position at this stage- does not inquire, or does not do so sufficiently (there is another ambiguity to be disentangled here) into the nature of the relationship between being and the essence of human being, *because*, Heidegger insists, of its metaphysical *origin*; and it also *impedes* the question of the “truth of being” because the metaphysical confusion, or forgetting, neither recognizes nor comprehends the question of the “truth of being” and the “truth of being” as such.

And what does it mean for metaphysics to forget the “truth of being”? First, it fails to attend, or to attend sufficiently, to the *necessity* of the question of the “truth of being”; second, the *proper form of the question* concerning the “truth of being”, is overlooked and is therefore neglected, and lapses, *in and through metaphysics*. Human beings, according to Heidegger, must be *claimed again* not by metaphysical thinking, but by the “truth of being” so that centuries of neglect and forgetting can be addressed, bringing human being back into *nearness to the essence* of what it means to be human, that is, the very humanity of the human being, that comes out of, and is at home in, what Heidegger called the “bestowing of being” from being (to beings) (1998[a], p.245).

So, according to Heidegger, if we understand “humanism in general” as a (metaphysical) system of thought that is concerned with the question of the human being and their freedom, understood as a source and locus of their being and their worth, then “humanism” will differ in accordance with one or another conception of “freedom”; one or another conception of the “nature of the human being”; and

“various paths toward the realization of such” will be open to inquirers, so the question of the “truth of being” becomes blurred, or confused or forgotten. He wrote: “the necessity and proper form of the question concerning the truth of being, forgotten in and through metaphysics, can come to light only if the question ‘What is metaphysics?’ is posed in the midst of metaphysics’ domination. Indeed, every inquiry into ‘being’ even the one into the truth of being, must at first introduce its inquiry as a ‘metaphysical one’” (1998[a], p.245; see also 1998[b], 1995, 1988, 1977, 1973, 1968, 1966, 1959 and 1956, among many others). He placed *Existential Humanism*, as Sartre called it, and atheistic Existentialism, among these metaphysical positions, which serve, amongst other things, to sustain and reinforce the “oblivion” of the “truth of being” and the “oblivion” of the fundamental question concerning the “truth of being”. After a while, the question is not even thought, and in the light of the dominance of metaphysics, according to Heidegger, and put somewhat rhetorically, it must be said, *can no longer be thought* (1998, p.245); But there are other ways, of course, of thinking of and about “humanism”, some of which are not metaphysical in nature. Two other examples should suffice for now. A. J. Ayer understood “humanism” as “any system of thought or action which is concerned with merely human interests” (1990[a], p.172; see also 1990[b] and 1963); and he defined “humanists” as “adherents who put their trust in scientific method, with its implication that every theory is liable to revision” (1990, p.173; see also Younis 2018). By specifying *merely human* interests presumably, Ayer is suggesting, not coincidentally perhaps, that non-human interests are relegated down the hierarchy of values and significance, in accordance with the anthropocentric approach and the naturalistic conception of “man”, outlined earlier; by specifying “trust in scientific method”, it is suggested that “adherents” do not put their trust in metaphysical methods, or in metaphysical positions. Though this understanding of humanism is not necessarily true of all humanists or even of most humanists, nonetheless there is an element of truth in it – *some* “humanists” do fit this description (like Ayer himself, arguably).

Maritain extended his account of humanism further in works like *The Person and the Common Good*: “every materialistic philosophy of man and society is drawn, in spite of itself (in virtue of the real aspirations of its followers who, after all, are men), by the values and goods proper to personality. Even when ignoring them, such doctrines obscurely desire these values and goods so that in practice they can act upon men only by invoking justice, liberty, the goods of the person.” (1948a, p. 63; but see also 1971, 1964, 1961, 1953, 1948b, 1946, 1945, 1943 and 1930, among others). In other words, there is an important nexus between “humanism” and “materialistic philosophies “of man and society”, since both are “drawn” “by the values and goods proper to personality”, that is, *human* personality. Sometimes these “philosophies of man and society” ignore such values and goods, but they still “obscurely” desire these values and goods, according to Maritain, because they aim to act “upon men” in the name of justice, liberty and so on. But they still restrict themselves to the sphere of human being and to the sphere of human aspirations, values and goods, predominantly. In this light, “humanism” remains in close proximity to anthropocentrism and the manifestation is a naturalistic conception – in its extreme form, a purely naturalistic conception - of “man”.

4. Education at the crossroads?

In what sense is education “once again at a crossroads”?

Well it can be argued that education is at a crossroads in at least three senses (post-Maritainian). Now it must be said that it is clear to many teachers in universities, especially in liberal democratic countries, that individualism is a ruling paradigm among many students, and radical individualism seems to be one of its extreme manifestations. But it is also a paradigm that seems to be presupposed rather than justified or demonstrated - one of its popular manifestations is, in the words of Salt, the “it’s all about me-generation” (2017 np). Some might argue that it is a corrupted form of humanism, but it is certainly possible to argue that it is a nascent form of humanism, since the individual that is privileged is generally speaking, a human subject, and importantly so.

Recent research, for example by the Association for Psychological Science, suggests that, as such, it is a *global phenomenon* (Luo 2017) and is linked, not just in its extreme forms and manifestations, to higher levels of narcissism, depression, declines in mental health, isolation and loss of meaning (as a consequence of estrangement from communities) and even higher divorce rates and suicide rates (Whitley 2017)! Yet it is difficult to see how this kind of paradigm can be so attractive, so widespread and so influential – the question of how widespread it is and why, is a complex question, and must wait for another occasion – and so uncritical in many, if not all, of its forms and manifestations, especially radicalized forms, without education, to a significant degree, being active or complicit in disseminating or reinforcing it, at its foundations. This much is debatable certainly, but there can be little reasonable doubt that there is a significant and growing body of research, and a forceful set of arguments, to support this kind of critical investigation now, and education must play an integral role in highlighting, reflecting and acting upon these arguments and the broader critical investigation of these kinds of humanism, their internal flaws, their manifest incoherence, their hyperbolic modes and forms, as well as their other limits.

So if this much is true, or valid, education is at a *crossroads* again because it has offered no fully coherent or demonstrative account of this kind of humanism especially in the radical individualized form one encounters in Nietzsche’s work and arguably, as a result of Nietzsche’s work, in Sartre’s work also, among other influential thinkers– see, for example, Nietzsche 1987,1986, 1983a and 1983b, 1979, 1977 and 1968, among others, and Sartre, 2017, 1992, 1978, 1969, 1967 among others - and what it means to be a human being in the full, but also the deepest, sense of that term, including the sense of being among other beings, integrally or interpersonally, in the world; it has offered no fully coherent or demonstrative account of the relationship between individualism, especially radical individualism, and the *truth* of *human* being, in all of its fullness, complexity and distinctiveness. This much is defensible also because it is not self-evident that all human beings are (radically) individualized beings, in the sense one finds in Nietzsche and Sartre, among others, nor is it evident that being *fully human*, for example, in a personal, interpersonal, professional and socio-political sense, among others, necessarily entails radically individualized, or even predominantly individualized being in the world. (Of course, one needs to clarify the meaning of “fully human” carefully, and it is possible to do so, for example by looking more closely at the relationship between being an

individual, and being a person, a citizen, a netizen, and so on, given more time and space, but the argument is certainly worthy of consideration.)

Second, education is at a crossroads because the idea of radically individualized being or beings in the world does seem to make a coherent, full vision of human being, and being among other beings, in the world, difficult if not impossible (even if we put aside modern biology's emphasis, in one sense, on human beings as *social* animals). So, the idea of radical individualism, in particular, seems to fly in the face of good reasoning *and* modern biological science.

Third, in so far as education, in some respects, develops, promotes and reinforces a vision of individualized being, especially radically individualized being, as the dominant model or paradigm of personal and interpersonal development or transformation, then it is developing, promoting and reinforcing an incoherent and internally flawed model or paradigm; inasmuch as education is complicit with, or actively promotes, the global dissemination of such models and paradigms, especially in unreflective, unexamined radicalized forms, then one can certainly argue that it stands, once more, at a crossroads. The fact that there is a debate taking place – a momentous one to be sure – on a global scale concerning a putatively “global” phenomenon, suggests also that education stands at the crossroads once more. And the fact that these tensions, inconsistencies and discontinuities have emerged, suggests in yet another vital sense that “humanism” is marked by a *sign of division*, as Maritain argued.

5) If not now, when? (Some starting points: two or three responses)

So how ought we to respond, as thinkers and educators, especially in the context of various, often rhetorical, sometimes hyperbolic discourses of humanism, and post-humanism, which, far from delivering on promises of universal emancipation and/or enlightened subjectivity, have arguably helped to accelerate the emergence of alienation, estrangement, disunity, division and disintegration, and on a global, or near-global, scale? Well, two responses are *necessary* not just important if these disquieting trajectories and developments are to be sounded out and confronted decisively, though they can only be sketched out here, and now.

We ought to respond firstly, in a positive sense (that is, in terms of a project which is positive), not by sounding out non-human, or non-humanist, idols, as Nietzsche would have it, but by sounding out models and paradigms of human being and human development and transformation which rest on manifestly incoherent and questionable affirmations, often rhetorical and uncritical or unreflective in nature, of what it means (fully) to be human being.

Second, we ought to respond negatively (that is, in a spirit of rational critique and refutation) by articulating, reflecting on, promoting and reinforcing the contrary case, in its full force, ideally, in our educational endeavors at all levels and on a global scale (to the extent that it is possible to do so now).

Perhaps, then, the *signs of division* which internally threaten, distort and disrupt humanism as a project, the idols, especially of radical individualism, and its global advent, the naturalistic conception of “man” and the anthropocentric affirmation of

anthropos or “man”, can be surmounted; perhaps the *oblivion* of the fundamental question concerning the truth of human being in its breadth, complexity and depth, can be overcome; and perhaps, then, we can begin to think being, and claim human being, as educators and thinkers, again in the light of the *truth of being*, as a whole, and in these kinds of ways, address centuries of neglect and forgetting, thus bringing our understanding of human being back, step by step, into *nearness*, not just to the question of the essence of what it means to be human, but also to the full truth of the humanity of *being* human.

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