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Privacy in Islamic Eschatology and the Journey to the Divine

Ghada Mohamad, American University in the Emirates, United Arab Emirates

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Abstract
Privacy in Islam has been studied by researchers on urban as well as dwelling levels and a clear hierarchy has been identified from public to private spaces. The purpose of seeking privacy is understood either as to separate genders or to hide sin or good, or bad, fortune from others. However, concepts in Islam have another dimension connecting them with the unseen. This research aims to establish the significance of safeguarding one's privacy, during this life, in Islamic eschatology through investigation of the primary scriptures: Quran and Sunna. Privacy is demonstrated as an area where sin may easily be forgiven, as long as it did not violate another individual's rights, and where sincerity of a good deed may enable the believer to reach as high a level as being under the protection of God in this life and on Judgement Day. This is based on two ideas in Islam: first, that all human beings are vulnerable to sin by nature; and second, that the door for repentance, during lifetime, is always open to start anew.

Keywords: Islamic theology, privacy, Judgement Day

Introduction

Scholars have noticed the absence of a single Arabic equivalent to the notion of privacy in classical Islamic sources, which maybe the reason why modern scholars lack engagement with the concept of privacy in Islam; nevertheless, it is implied frequently that preserving one's privacy is essential for reaching the good (maṣlaḥa) and avoiding corruption (mafsada) for the individual and the community[1]. Several Quranic verses stressed the importance of privacy of the house through the details of the way to ask for permission when approaching a house other than one's own[2]; and in a hadith, sometimes even when approaching one's own house as one comes back from a long trip[3]. Another Quranic verse sets boundaries for the individual's privacy within one's own house and between family members and the house servants[4]. Also, many Prophetic traditions (ahādīth) emphasized the importance of safeguarding one's private domain, whether it be in one's physical space or personal information for example, and warned against trespassing others' privacy.[5]

The point behind the protection of privacy is mainly to preserve the individual's dignity and, in turn, create a good community. Also, it would help reduce societal ailments that may result from the exposure of one's private domain and oversharing of personal information. However, there is another dimension to this concept that has to do with the relationship of the individual with the Divine since in Islam, life is considered a phase that prepares the individual for another sort of existence after death. Therefore, the protection of privacy may be seen as a way of creating a space for the individual to grow as they navigate their own personal relationship with God through their particular life path.

Sin in Privacy

In an authentic ḥadīth, the Prophet said that if people never sinned, God would replace them with others who would sin and ask for forgiveness and He shall forgive them[6]. The ḥadīth here was not told to encourage people to sin; rather, it meant to explain the nature of the human's creation and that sin is inevitable. Unlike the angels who were predisposed to doing good, humans were created with the ability to choose, or not choose, to do good, which puts them in a higher position than the angels if they did. This does not mean, however, that sin is favorable. In fact, committing a sin publicly necessitates punishment as part of the Islamic concept of commanding good and forbidding wrong; but, once the person is within a private place, he/she gains control over access to that place, in which they have the freedom to do whatever they wish. In this case, God, who is aware of all aspects of the person's life and intentions,

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[1] Alshech, E. (2004). " Do Not Enter Houses Other Than Your Own": the Evolution of the Notion of a Private Domestic Sphere in Early Sunnī Islamic Thought. Islamic Law and Society, 11(3), 291-332.
[2] Quran (24:27-29).
[3] Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Volume 7, Book 62, ḥadīth 17. Muslim, *Ṣaḥīḥ Muslim* Book 8, ḥadīth 3462.
[4] Al-Qurtubi exegesis. Qurān (24:58).
5 Kamali, M. H. (2008). *The right to life, security, privacy and ownership in Islam*. Islamic Texts Society.
[6] Muslim, *Ṣaḥīḥ Muslim* B. 37, ḥadīth 6622.

is the only One who would decide if the sinful person deserves to be forgiven after he/she repents, or should be exposed and punished in this life, or will be exposed and punished on Judgement Day. And the time taken for this decision, also, depends on various factors. Ibn Qudāma mentioned the story of a man from the Israelites who sinned in private then repented:

"Moses and his people went out to pray and ask God for rain when drought hit the land, when God told him that there is a sinner among them who had been in the wrong for forty years, and that was the reason that rain was held back. When Moses called among his people that the sinner who had been disobeying God for forty years must leave so rain may fall again, no one moved; however, clouds started to form and rain began to fall. God told Moses that the sinner had repented and was forgiven; when Moses asked God to tell him who the sinner was, God said: I have concealed his wrongdoing when he was a sinner and I will not expose him now that he repented"[7]

Privacy is key in this story in keeping the sin concealed and for the acceptance of the repentance. It could also be reasoned that withholding rain was part of a Divine plan to get that man to repent after forty years of committing sin.

In another Prophetic tradition, it is mentioned that all people would be forgiven their sins except for those who reveal them and brag about them in public.[8] God is more likely to forgive the person in case the sin is concealed. And if someone learned about another's sin by coincidence, or from the sinner him/herself for an acceptable reason such as feeling of guilt or seeking advice, and concealed that sin, they will be rewarded[9]. The protection of one's privacy when he/she commits a sin aims at preserving one's self-respect in public. And in case of repentance, they would be able to take a meaningful role in society without the shame of sin. On the other hand, revealing a sin, especially a major sin, in a community of believers, would result in the loss of the right to privacy and necessitates punishment for the sinner, lest the sin gradually becomes the norm and others in the community would follow suit leading to the corruption of the community[10]. Here comes the role of the Islamic principle of commanding right and forbidding wrong, in which, those who are in charge (ie. Al-Muḥtasib) are forbidden from breaking into any person's private space unless it is known, beyond doubt and through multiple witnesses, that a sin is being committed in that private domain.[11]

Perhaps in no other case the importance of privacy is clearly highlighted as in adultery. Four witnesses to the act of adultery are required to inflict punishment according to the Quran[12][13]; however, due to the private nature of the act, it is almost

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[7] Ibn Qudāmah (1980). *Attawābīn*. Beirut: Dār Al-Kutub Al-'Almiyya. My translation.
[8] Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Volume 8, Book 73, ḥadīth 95.
[9] Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Volume 3, Book 43, ḥadīth 622. Muslim, Ṣaḥīḥ Muslim Book 32, ḥadīth 6250.
[10] Kamali, M. H. (2008). The right to life.
[11] Cook, M. (2001). *Commanding right and forbidding wrong in Islamic thought*. Cambridge University Press.
[12] Qurān (24:4; 24:13).

impossible to fulfill this condition. In fact, when three witnesses accuse a couple of fornication and fail to provide one more witness as required to validate their accusation, they would be considered as false witnesses and punished, even if one of the witnesses is the Caliph himself[14]. This protection of the person's privacy would provide the chance for the sinner to repent and straighten up their life. Dealing with repentance is a private matter between the sinner and God; he/she utters the words asking God for forgiveness and may: pray special prayer for forgiveness, give charity or get involved in various types of good deeds to please God and reconcile with a righteous way of living.

Nevertheless, confessing to committing the wrongful act leaves no alternative but to resort to punishment; but then the consequences of such incident are evident in the unseen world. In a famous story, a man came to the Prophet and admitted to committing adultery and asked to be punished; he revealed his wrongdoing because he wanted to receive punishment in this life rather than on Judgement Day. The Prophet tried to turn away from him telling him that he might be mistaken, maybe he did not commit the act in a way that calls for infliction of punishment; but the man insisted that he did[15]. After he was stoned and buried the Prophet heard couple of his companions badmouthing the man; so he told them that what they just said about their brother is worse than eating from a rotten animal's carcass, and informed them that the man was between the rivers of Paradise[16].

The man in this incident revealed the sin of adultery that was committed in privacy and asked for punishment knowing that he would pay for it with his own life because he wanted to be purified before the Day of Judgement. The Prophet said that his repentance was vast enough to forgive a large group of people as this type of punishment was originally set to deter people from the wrongful act rather than to inflict it on regular basis.

Then again, there is a Prophetic report that command men and women to keep the spousal intimate relationship, which is not a sin, private and prohibits against discussing it with anyone unnecessarily and warns that whoever does so would be considered wicked in the eyes' of God.[17] It is meant to protect the trust between the spouses and avoid the social problems that follow as a result.

The consequences of concealing a sin are evident on Judgment Day when the believer is questioned by God about his/her sins as it is mentioned in a ḥadīth where the Prophet mentions a situation on Judgement Day when every person will be in the presence of God Who will speak to him and remind him of the sins that he had committed in his life and tells him that He will forgive them just as He had concealed them during his lifetime.[18]

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[13] Hallaq, W. B. (2009). Sharī'a: theory, practice, transformations. Cambridge University Press.
[14] Kamali, M. H. (2008). The right to life.
[15] Muslim, *Ṣaḥīḥ Muslim.* Book 17, ḥadīth 4206.
[16] Abū Dawūd. *Sunan Abī Dawūd*. Book 39, Hadith 4414.
[17] Muslim, Ṣaḥīḥ Muslim Book 8, ḥadīth 3369.
[18] Bukhārī, Ṣaḥīḥ Al- Bukhārī, Volume 3, Book 43, ḥadīth 621.

In fact, this ḥadīth shows that just as the believer was watchful of God and careful to hide the sins and keep them private, and by doing so avoided spreading evil in the community, he/she entered a private domain on Judgment Day and was alone with God Himself who consoles the sinner with forgiveness. It is a fine balance that the believer tries to strike between the weakness of being human and the strength that is to be found in asking God for guidance towards the upright path. Indeed, being aware of the shame of sin and concealing it, then asking God for forgiveness results in a feeling of humility, while revealing the sin and insisting on it leads to the grave sin of arrogance.

Good Deed in Privacy

According to a long authentic ḥadith, the first group of three people who will be asked about their deeds on Judgment Day and will be sent to the Hell fire are a martyr who in reality was fighting to gain reputation as a courageous man, a philanthropist who spent his money to gain reputation as a generous man, and a scholar who sought knowledge to gain reputation as a knowledgeable man[19]. In Islam, those who do good deeds are rewarded on Judgement Day only if their intention was purely for the sake of God[20]. Therefore, the men mentioned in the hadith above were punished because their intentions were not exclusively to please God; rather, they wanted to gain fame. And since they gained fame in this life, their end goal had been fulfilled. Here, comes the role of privacy, which can be the way to ensure sincerity when one is undertaking a good deed.

Acting in a charitable way secretly is encouraged and usually considered better than making it public as in a Qurānic verse where giving charity at night and in secret takes precedence over giving it during daytime and in public to ensure a deeper sense of sincerity; although giving in both situations is praised and rewarded[21]. Also, in another verse, God urges the believers to give charity and remind them that if they choose to hide it and give it to the poor it would be better for them as God is aware of their intention and will forgive their offences[22].

On the same note, in a long and authentic ḥadīth, the Prophet mentions seven categories of people who will be protected in God’s shade on the Day of Judgment, among them is a man who gave charity so secretly that one of his hands was not aware of what the other hand was giving[23]. Here, exaggeration is used to show the extent to which the person tried to hide the good deed. And such act of kindness would be rewarded abundantly on Judgement Day specifically because of the honesty in the intention to only please God and the protection of the dignity of those who are receiving the charity, which was achieved through privacy.

The consistency in doing good deeds with sincerity is a form of worship that eventually leads to building a special relationship between the believer and God.

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[19] Muslim, Ṣaḥīḥ Muslim Book 20, ḥadīth 4688.
[20] Bukhārī, Ṣaḥīḥ Al- Bukhārī, Volume 1, Book 1, ḥadīth 1.
[21] Quran 2-274
[22] Quran 1-271
[23] Bukhārī, Ṣaḥīḥ Al- Bukhārī, Volume 1, Book 11, ḥadīth 629.

Worship in Privacy

In a Quranic verse God urges his Prophet to wake up in the middle of the night to pray and be ready to receive the heavy words that were about to be revealed to him[24]. The time at night is particularly chosen so to be the farthest from distractions and be focused on the Divine presence as will be mentioned below.

In another verse, God urges the believers to call on their Lord secretly and with humility[25], to praise Him, give thanks, ask for good living and forgiveness, and ask for great rewards on Judgment Day. And, in a ḥadīth narrated by Abū Huraira that the Prophet said that God comes down to the worldly sky every night at the last third of the night time and call on His servants to ask Him so He would grant them their wishes and repent so that He would forgive them[26].

The emphasis on a time of the night when most people would be asleep is to discern honesty in the believers who would desert their beds to worship and respond to the closeness of God while being farthest from hypocrisy. These night prayers are not part of the obligatory worship; they are performed voluntarily and when the intention for performing them is to get closer to God, the person ascends to higher levels of growth as a believer. This is mentioned in another ḥadīth where God states that the surest way for his servants to draw closer to Him is to perform additional acts of worship and good deed; that is when He would love them and they will hear, see, strike and walk through Him, and He will grant them their wishes and be their refuge should they need it[27].

Reaching this level of closeness to, and knowledge of, God would not be possible without utmost sincerity, which can almost always be attained when worship and good deeds are done privately. This would lead to the realization of happiness as the believer lives in harmony with, and as part of, God's creation and ultimately finds peace[28]. That state of being would place the believer under another category among the seven who would be shaded in God's shade on Judgement Day as mentioned in the ḥadīth above: a man who, while on his own, remembers God and sheds tears as he realized His Majesty. This is when the believer loves God and is loved by God and, in turn, through him/her, God would bring good to His creation in this life and alleviate evil.

Conclusion

The importance of privacy is clear in Islamic scriptures and the implications of protecting, or transgressing, the privacy of the individual go beyond this worldly life. The general nature of human creation indicates that virtue and sin are both part of the

[24] Quran (73-1-6)
[25] Quran (7-55)
[26] Bukhārī, Ṣaḥīḥ Al- Bukhārī, Volume 2, Book 21, ḥadīth 246.
[27] Bukhārī, Ṣaḥīḥ Al- Bukhārī, Volume 8, Book 76, ḥadīth 509.
[2828] El Fadl, K. A. (2014). When happiness fails: An Islamic perspective. Journal of Law and Religion, 29(1), 109-123.

human path in this life; yet, no two human beings will ever have the same life journey. Accordingly, the way people develop their relationship with God is different during various phases of an individual's life, and it also differs from one individual to another.

This brings us to the point that there is a reason God has created us in different nations and in different colors, shapes and abilities, so that there will be many ways that would lead to Him. Therefore, keeping one's privacy can help the individual reflect on his/her life and actions and engage in an essential kind of worship: meditation and reasoning; this way they can grow spiritually and develop into a human being worthy of meeting, speaking, and seeing the Almighty God.

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Quran 2-274

Quran 1-271

Bukhārī, Ṣaḥīḥ Al- Bukhārī, Volume 1, Book 11, ḥadīth 629.

Quran (73-1-6)

Quran (7-55)

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Reflection on Mādhyamika Philosophy and Japanese Buddhism

Namramita Bhuiya, Kishore Bharati Bhagini Nivedita College, India

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Abstract

This paper tries to explore the Reflection on *Mādhyamika* Philosophy and Japanese Buddhism. Buddhist philosophy declares that all worldly things are impermanent and full of suffering. Nāgārjuna was the systematic expounder of *Mādhyamika* Philosophy. He emphasizes middle view and avoids all extreme or absolute "ism''(void).And he admits *śūnyatā* which has two sense *svabhāva śūnyatā* and *prapañca śunyatā*. According to *Mādhyamika* Philosophy *śūnyata*, *nirvāṇa, samsāra* have the same meaning that everything is *śūnya*.That's why highest truth or absolute is *śūnya*. This is non –conceptual and non conventional. It is peaceful and highest wisdom(*prajñā – pāramitā*)which can be realized by the practice of *vipaśyanā* meditation. Buddhism was established into Japan in seventh Century. Japanese Buddhism is an umbrella term for a number of Buddhist schools of thought and practice. Such as - Shingon Buddhism, Nichiren Buddhism, Zen Buddhism, Tendai Buddhism and so on. The object of our study is to explore the relation between *Mādhyamika* system of Buddhism and the Tendai and Zen schools of Buddhism of Japan. The Buddhist idea of Tendai and Zen are completely same as *Mādhyamika* Point. Tendai believes that all things are *śūnya* and Zen believes that only absolute is true and realization of absolute is possible only through meditation. Besides that modern Japanese Buddhism also emphasizes on *Prajñā-pāramitā.* Therefore this paper is humble attempt to show the importance of *Mādhyamika* Philosophy in the Context of Japanese Buddhism.

Keywords: Japanese Buddhism Mādhyamika Philosophy, Meditation, Nāgārjuna, Zen

Introduction

Buddhism is one of the most major religions in the world. The entire things in this world are impermanent and these things of phenomenal world appear only due to wrong knowledge about the world of objects. That is why the burden of sufferings and sorrows hand heavy upon human society and in man. But the true pathfinder of happiness discover the way out from this predicament. Lord Buddha was an ethical teacher who prescribes the real remedy to remove suffering from every human being. Though this Buddhist religion was born in Indian soil but gradually it was spread all over the World.

According to historical view Gautama Buddha died at the age of eighty. He established a association before his death and this association was purely based on democratic principles. But after two hundred yrs of his passing away the association was divided. There are mainly three phases in Buddhism- 1) Theravāda (Vaibhāṣika,Sautrāntika) 2) Mahāyāna (Madhyamaka or śūnyavāda and yogācāra or vijñānavāda) 3) Tantra (Vajrayāna,sahajayāna, kālacakrayāna). In this way the development of the different sects of Buddhism and their thoughts emerge.

Nāgārjuna is the first systematic expounder of Madhyamaka Philosophy and the followers of this schools are known as *Mādhyamika*(One of the branches of Mahāyāna school). *Pratītyasamutpāda* is mainly a causality principle of Buddhist Philosophy. It is actually a combination of two terms that is *–pratītya* and *samutpāda*. The term *pratītya* means-'depends on another ' and *samutpāda* means –'Condition coproduction or interdependent origination'.[1] For the *Hiñayāna* point of view *Pratītyasamutpāda* means- "temporal sequence of real entities between which there was a causal relation.''[2] *Mādhyamika* holds the meaning of '*pratītyasamutpāda*' that implies relativity[3] which means everything in this world is depended on another.

Pratītyasamutpanna advocates the law of dependable origination of thing. According to *Nāgārjuna –yaḥ pratītyasamutpādah śunyatām tām pracakṣmahe*(MK 24.18).[4] That is why *pratītyasamutpāda* and the term *śūnya* are same.

The term '*śūnya* 'has come from the root *śvī* which means 'to swell or to expand '[5] and it has various signification, ontological, soteriological, axiological etc. Ontologically it means void which indicates fullness. Axiologically, it indicates that the worldly things are transcendent or impermanent. But due to our deficiency of Knowledge we are attached so much to the things. But once this realization of *sūnyatā* happens the ignorance vanishes. Soteriological significance of *śūnyatā* means the realization of *śūnyatā* which leads one to the wisdom of *prajñā*.

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[1] Eng Trans by Jaidev Singh in Introduction to the conception of Buddhist Nirvāṇa by Th.Stcherbatsky.

[2] Ibid p-23

[3] All dharmas are relative(śūnya)but they are grounded in the absolute(śūnya).Relativism is not the absolute truth.The relative is the way to the Absolute which cannot be attained without the help of absolute. Nirvāṇa cannot be attained without knowledge the Absolute.MKV pp -445,491,500,539 and outlines of Indian Philosophy by Jadhunath Singha p 118

[4] That we call śūnyatā which is pratītyasamutpāda. The conception of Buddhist Nirvāṇa by Th.stcherbatsky p-39

[5] Ibid p-36

śūnyatā does not lead us to the concept of nihilism. It does not negate all reality but it shows that reality is neither *sat* nor *a-sat* and this reality is unattainable in our thought.

Some Buddhist scholars opine that *śūnyatā* is a theory. *śūnya* or *śūnyata* is not itself a theory. Actually it is the real knowledge of the understanding of truth. *Mādhyamika* philosophers have accepted the two concepts of truths. These are *saṁvṛti satya* (empirical truth) and another is *paramārtha satya* (absolute truth).

Candrakīrti in *prassanapadā* explain *saṁvṛti* in the following way[6]. *Saṁvṛti* is that which veils the real nature of things. It is *ajñāna* (the primal ignorance). It is the primal ignorance as because it shrouds the reality.

Saṁvṛti is *vyavahārikā satya*. It is *upaya* for reaching the reality (*upeya*). Nāgārjuna focused on the importance of *saṁvṛti* in attaining *paramārtha*. *Paramārtha satya* is absolute reality. It is devoid of completely free thought construct. *Paramārtha satya* is indescrible in word. In this sense it is *śūnya*. So, *paramārtha satya* is *prapañcha śūnya. paramārtha satya* or absolute reality is *nitārtha* (primary or direct) the ultimate goal of life and *saṁvṛti satya* is *neyārtha* (secondary or common sense).

Besides this two kinds of truths to understand *śūnyatā* there are also twenty types of *śūnyatā*. It is described in the *pañcavimśati* (one of the important *sūtras* of *prajña parāmitā*) and in T.R.V Murti' s'The Central Philosophy of Buddhism'. These twenty types of *śūnyatā* are : 1) *adhyātma śūnyatā, 2) bahirdhāśūnyatā, 3) adhyātma bahirdhāśūnyatā, 4) śūnyatā śūnyatā, 5)mahā śūnyatā, 6)paramārthaśūnyatā 7)saṁskṛtaśūnyatā, 8) asaṁskṛtaśūnyatā, 9) atyanta śūnyatā, 10)anavarāgra śūnyatā 11)aravakāraśūnyatā, 12)Prakṛti śūnyatā, 13)Sarvadharmaśūnyatā 14)lakṣanạśūnyatā, 15)anupalambhaśūnyatā, 16)abhavāśvabhāvaśūnyatā 17)bhāvaśūnyatā, 18) abhāvaśūnyatā, 19)Svabhāvaśūnyatā, 20) parabhāvaśūnyatā.* So various types of *śūnyatā* are accepted in the area of Buddhism. But from *Nāgārjunas* point *śūnya* means which is not describe in word that's why it is indescribile (*avācya*)[7].

Japan is the land of Mahāyāna Buddhism. So Japanese Buddhism is an umbrella term for a number of Buddhist schools of Thoughts and practice such as –Zen, Tendai etc. This Mahāyāna Buddhism spread in Japan through china via Korea and Vietnam. From the historical point of view Japanese Buddhism was divided in following manner along time accesses.

1) Asuka and Nara period.
2) The Heian and Kamakura period.
3) The Muromachi, Momoyarna and yedo period.[8]

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[6] *Samatādvaraṇam Saṁvṛtih. Ajñānam hi Samantāt Sarva(MMK p-249)*

[7] *Anirodham anutpādam anucchedom aśāśvatam*
Anekārtham anānartham anāgamam anirgamana(MMK)

[8] The first manifestations of Buddhism in Japan Consisted chiefly in adapting into Shintoism. The Heian and Kamakura period is the period of nationalization from 9th century to 4th century A.D. The second period of Japanese Buddhism began with the founding of two new sects the Tendai and Shingon by Saicho(767-822A.D)and Kukai (774- 835 A.D) The last period was the period of Continuation. There was no significant development in Japanese Buddhism other than the expansion of various sects. (2500yr of Buddhism by P.V.Bapat)

In Kamakura period the most important sects of Japanese Mahāyāna Buddhism was born and that is Zen. Eisai was the first to introduce Zen Buddhism in Japan. The word 'Zen' comes from Chan which in Sanskrit means dhyana or meditation in Japanese it means –Zazen. Zen prescribes to remove all kind of obstacles from our mind and to control our mind and to realize our inner voice of mind. That's why Suzuki says –''Look into your own being and seek it not through others. Your mind is above all forms; it is free and quiet and sufficient''.

So, Zen actually means-the realization of our inner being.

The two major groups of Zen Buddhism are- Rinzai and Soto. These two schools both have the same aim and that is to attain liberation but their methods are different from each other. In the book Hinduism,Buddhism, Zen An Introduction to their meaning and their Arts describes-"In the Rinzai sect we find the dynamic character of the daring koan experiment and of lightning like enlightenment while soto school is characterized by a preference for silent sitting in zazen and the quite deeds of everyday life''. Dogen was the real founder of soto school in Japan. He also focused on our mind and he prescribes our minds as they really are. The main aim of our life is to attain enlightenment.

The technique of this realization is happen through the practice of meditation or Zazen[9]. Zazen is mixed with one criteria and that is 'koan'. Koan is originated from the word 'kung-an'[10] means "an announcement that is public [11]. But usually this type of announcement is different from ordinary type of announcement. In koan there is no meaning of this kind of public announcement. Koan is one kind of question or question series method or rather we can say conversation method between Guru and disciple. But the main aim of the Koan is to complete inner moving discourse and In this way satori happen. Satori means –sudden enlightenment. Lord Buddha himself attained Nirvāṇa and these Nirvāṇa is known to us as 'Satori' in Zen.

Satori is not dhyana or meditation. But it is the footsteps of realization. This realization cannot be describe in words it is indescribable. It cannot be explain by our intellect or logical method.

Zen actually teaches us nothing. But this nothing is usually not vacant rather it has its great implication and that comes out from our own mind. We teach, practice and guide ourselves. Zen helps our minds to concentrate and to explore the proper way to reach our perfect goal. That' s why there is a certain differences between Zen and fundamental philosophical system. Actually Zen does not emphasize on any particular principle or Theory.

Zen is free from all kind of religious systems because Zen has no worship of God, no ceremony is perform in this system.

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[9] Za means 'to sit'and Zazen may be summarily taken as meaning 'to sit in meditation'p-34(An Introduction to Zen Buddhism by DT Suzuki).

[10] Zen Buddhism A History India and China by Heinrich Dumoulin p-245

[11] Ibid p-245

In common sense of thinking Zen means Dhyana. But it is not dhyana. It is above dhyana or meditation that's why we can say—

"Zen purposes to discipline the mind itself to make it is own master through an insight into its proper nature. This getting into the real nature of one's own mind or soul is the fundamental object of Zen Buddhism''[12].

Zen is mystic. It is mystic in its own manner. The famous Indian poet Rabindranath Tagore also believed in mysticism. He said –"There is always however a small group of man who teach religion from experience. They are called mystic, and these mysticism is there in every religion and speak the same tongue and teach the same truth. "Zen is also like these kind of religion and it also teaches religion from experience. That's why –''Zen systematically trains the mind to see this ;it opens a man's eye to the greatest mystery as it is daily and hourly performed; enlarges the heart to embrace eternity of time and infinity of space in its every palpitation; it makes us live in the world as if walking in the garden of Eden; and all these spiritual feats are accomplished without resorting to any doctrines but simply asserting in the most direct way the truth that lies in our inner being"[13].

So when this inner realization happens all the miseries, pain, sufferings are removed. Zen does not emphasize on sutra, scripture but it evokes our hidden –treasure.

There is a great similarity between Nāgārjunas śūnyatā and Zen Buddhism. Nāgārjuna explore that the highest wisdom or bodhi is *Prajñāpāramitā*. Zen also leads one to the śūnyatā and the highest wisdom is *Prajñāpāramitā.*

Prajñāpāramitā is actually combination of two words *prajñā* and *pāramitā*.*Prajñā* means Wisdom and *pāramitā* indicates -perfection. There are six types of *pāramitās*. These are- *Dāna (*Charity) *Śīla (*Moral Conduct), *Khānti (*Forbearance), *Vīrya* (enthusiasm and exertion) *Dhyāna* (Concentration) and the last but not the list the main *pāramitā is prajñā*. All the five *pāramitās* have only one aim that is to purify the mind and to prepare for the attainment of highest Knowledge. *Prajñāpāramitā* is the chief of all other *pāramitās* and that is why it is

Called as the mother of all other *pāramitā*s[14]. *Prajñāpāramitā* is a highest kind of knowledge which is free from everything and which is non-dual, transcendental Knowledge. It has no origination or beginning and also it has no decay or death. It has neither existence nor non –existence. It may be compared with space or *ākāsa*.

Mahāyāna Buddhism is based on several *sutras* and *prajñāpāramitā* is one of the most important *sūtras* of *Mahāyāna*. *Sutras* are mainly dialogue between lord Buddha and other disciples. Astasahasrika prajnaparamita is like this kind of sutra. Other important sutras are Heart sutra, Diamond sutra, etc. The term *Śūnyatā* or *śūny*a has played an important role in the context of *prajñāpāramitā*. The *Aṣṭasāhasrikāprajñāpāramitā* used the term *gaṃbhirā* (Deep) as the synoym of *Śūnyatā*. There are other several term used as synoym of *gambhirā* or Ś*ūnyatā*. These

[12] An Inroduction to Zen Buddhism
[13] Ibid p-45
[14] *esā hi prajñā-pāramitā Sannāmparamitānāṁ pūrvaṁgamā nāyikā parināyikā saṁdarśikā anayitrī dhātri ASP-P-398*

are *ānimitta* (signless), *apraṇihita*(wishless), *anutpāda*(unproduced) *ajāti* (un birth) etc. The *Aṣṭaṣāhasrikāprajñāpāramitā* text also says that-----

'rūpaṃhi subhūte gaṃbhirām 'rupa is *Śūnya* and similarly *vedanā* (Feeling)*Samjñā (perception*) and *saṃskāras* are also deep. In this context Lord Buddha told Subhuti (great disciples of Buddha) that '*Sarvadharmāṇāmśūnyatā'.*

In the stage of *prajñāpāramitā* all kinds of ego consciousness, feeling, experiences do vanished. So it is also a kind of *Śūnya* stage[15].

Śūnyatā leads one to the highest goal of life which is *prajñāpāramitā*. One who realizes *śūnyatā* they also realizes the meaning of the *prajñāpāramitā.*

In Heart *Sūtra* which is the heart or the main essence of *prajñāpāramitā* where we also found important discussion between *Avalokitestśwara* [One of the ideal of *bodhisattva* and a *bodhisattva* is an important part of *Buddhahood*] and sariputra (the great disciples of Lord Buddha) about *Śūnyatā* which ultimately leads one to the *prajñāpāramitā* which is also *Śūnya*. Here *Avalokitestśwara* tells sariputra that if any one tries to meditate on *prajñāpāramitā* then one feels that the five *skandhas* are empty. So the nature or the *svbhāva* of the five *skandhas* are empty or *svabhāva* śūnya. That's why everything like *rūpa*,*samjña*, *vedana,saṃskāras, vijñāna* constituted by five *skandas* are also empty.

Similarly Zen also stresses on *prajñāpāramitā* Heart sutra. The Mantras of *prajñāpāramitā* Heart sutra chanted daily many times in their shrines of Japan. In Japanese the term *śūnya* means –'Ku'. The *prajñāparamitā* Heart sutra also emphasizes on these emptiness. That's why they also believe-'' In this emptiness there is no form, no perception, no name, no concepts, no knowledge. No eye, no ear, no nose, no tongue, no body, no mind. No form, no sound, no smell, no taste, no touch, no objects [16].

Prajñāparamitā Heart sutra also used as Koan in Zen Buddhism. Sutra short version turn into koan for the attainment of enlightenment.

So the Heart of the *Prajñāparamitā* finally came to the ends with this mantra.That means –gone from everything like conditioned (phenomenal world), unconditioned (*nirvāṇa)* beyond from both conditioned and unconditioned and even *śūnyatā* then in fact realizes enlightenment the eternal bliss [17].

Zen also believes that perfect wisdom is leading one to the path of enlightenment and this enlightenment is not described in words.

Therefore Lomotte says in his book 'Monumental study and translation of East Asian Buddhism' that –

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[15] The prajnaparamita revolutionised Buddhism in all aspects of its philosophy and religion by the basic concepts of sunyata. The Central philosophy of Buddhism TRV Murti

[16] An Introduction to Zen Buddhism p-51

[17] *Gate gate pāragate pārasamgate bodhisvābha.* Buddhist Wisdom books p-103

‘’Perfect wisdom is not being in the metaphysical order nor is it a subsistent absolute to which one can adhere. It is rather a spiritual state Transcending the categories of existence and non existence empty of every quality, perfect wisdom can be neither affirmed nor denied. It is excellence in which nothing is lacking”.

Not only Heart sutra Diamond sutra also prescribes on emptiness or thusness and Perfect wisdom. This Diamond sutra also placed a great role in Zen Buddhism. Diamond sutra is based on the principle of negation. In this way perfect wisdom is also turns into the way of emptiness.

Emptiness is a very common factor from both the schools i.e. Zen and *Mādhyamika*. But it does not mean that *śūnya* indicates –nothingness. From Nāgārjuna’s point of view *śūnyatā* emphasizes on realization. The famous book of ‘An Intoduction to Zen Buddhism’ where D.T.suzuki said –‘’There is no negation in this, nor any contradiction. What Zen aims at to realize this form of unification in one’s everyday life of actualities and not to treat life as a sort of Metaphysical exercise. There are no quibbling, no playing at words, no sophistry, Zen is the most serious concern in the world’’(page56-57).

Zen is same as *Mādhyamika* stand point. *Mādhyamika* does not believe in the theory of nihilism and Zen is also like that. Zen is not nihilism but ignorant people who are covered by the ignorance does not realize Zen in true sense. Zen is affirmative and it affirms our true nature. That’s why Suzuki says –“Zen is a live fact, it is not like an inorganic rock or like an empty space. To come into contact with this living fact –may to take hold of it in every phase of life is the aim of all Zen discipline’’(page-53).

Word is sometimes insufficient to describes things. Lord Buddha was sometimes remain silent. On particular metaphysical questions like –Is life after death is possible or not? Is the world eternal or non eternal etc. Once upon a time several disciples of lord Buddha gathered for listen to the preach of lord Buddha. But he maintained complete silent and pick up one lotus flower. No one could understand this except Kashyapa. Kashyapa who understood lord Buddha and his smile.

So everything cannot be described in word. Here the smile had great meaning which was understood by Lord Buddha.

Silence is the essential feature of both two followers like Nāgārjuna zen also believe in the twenty type of *śūnyatā.* The famous Buddhist Monk Husang Chuang’s describes 18 types of *śūnyatā* in his version of *Mahaprajñāpāramitā.*

In this way technique of silence which was used by Buddha and later it was followed by Mahāyāna school of Buddhism, Zen and several schools of Buddhism.

The main aim of both Nāgārjuna and Zen are to achieve the supreme wisdom or enlightenment. This enlightenment is also śūnya. *śūnyatā* or emptiness finally leads one to *prajñāpāramitā* which is also *śūnya.* The *Aṣtasāhasrikā prajñāpāramitā* and emptiness on Meditation says-

‘’Subhuti, one who wishes to realize the enlightenment of a Hearer is to learn just this perfection of wisdom’’.

Nāgārjuna and other *Mādhyamikas* are also focused on perfect wisdom and *śūnyatā. Mādhyamika* is mainly divided into two schools –prāsaṅgika and svātantrika. From the *Mādhyamika* point of view wisdom or *prajñā-pāramitā* arises in our mind by the practice of meditation Bhāviviveka who was the founder of svātantika *Mādhyamika* said that-

''With the mind in meditative equipoise
Wisdom analyzes in this way
The entities of these phenomena
Apprehended Conventionally.''

There are several steps used in the practice of meditation. At first one must be concentrated on something. After that mind become clam and quite then the meditation starts and gradually comes to the point of insight which is formally known to us as '*vipaśyanā*'. And Zen and Tendai school of Buddhism also accepts this type of meditation to attained the highest kind of knowledge. From the Tendai point The practice of samatha –*vipaśyanā* meditation help to realize oneness of the mind and the world. *Vipaśyanā* is a combination of two terms. Pasyana implies seeing the prefix vi means in a special way. So actually *vipaśyanā* means –seeing in a special manner.

Meditation is mainly divided into two divisions---Samatha and *Vipaśyanā.* Samatha indicates tranqualillity, Concentration, Calmnes *Vipaśyanā* meditation or insight perception helps to grow our mental power and this mental power helps to drawn right concentration and to realizes that all the things in this world are a combination of anicca,dukkha and anatta. By the practice of *Vipaśyanā* meditation the eternal laws of Buddhist philosophy can be easily realize. These are the law of impermanence and the law of dependent origination.

Vipaśyanā reduces all kind of differences between mind and matter. and to develop our mind become free from self and ego. So it is a complete silent type of condition of mind where emptiness is the main essence. without the realization of emptiness one cannot attain perfect wisdom.

At the end of the stage when one completely deep with meditation and the awareness of insight perception all the affairs becomes *śūnya.* In Indian Context of yoga philosophy where we also found the practice of meditation and which helps to look at the insight.

Through the process of meditation we really know our self –image. The technique of insight perception or *vipaśyanā* also helps to do this.

So, *Vipaśyanā* is a mirror of self image. The main tents of *Upaniṣhad* is "*Ahaṃ Brahmāsmi''*-1.4.1o. I am Brahman. There is no difference between Brahman and self. So to perceive our self. This perception happens only when our mind is control by the practice of meditation. Because Meditation is nothing but the art of training to control our mind. Mind is everything.[18]

[18] *Manopubban gammā dhammā manosesthā manomaya(Dhammapada verse no 2)*

In this present world all of stress, anxiety, fear, depression, greed, violence are removed through the practice of meditation. Tibetan Dharma guru Dalai lama also said that meditation is valuable for all of humanity or mankind as because it involves looking inward.

Zen also practices Meditation to discover the real nature of absolute. Actually by the real nature of silent meditation one must observe his mind. Zen has the power to show our own nature. By this time Koan is given to check his development for enlightenment. When this Koan is given one should observe silence and seat properly like the gesture of meditative way. This meditation is goes for long time day after night. Besides this all other activities like sitting(,)drinking(,)([!])sleeping performing by their time. But silence is maintain in all along. This is Zen which is not beyond our life. All the time our mind is control by the practice of meditation and to know the inner voice of our soul.

There is a common thing between Nāgārjuna and Zen Buddhism as because these two school of philosophy emphasis on the realization of absolute truth. Which cannot be expresses through sound. Nāgārjuna also say in self same way –

'The ultimate truth is impossible to explain through logic, reason, words, example etc. No one can tell another what the ultimate truth is. It can only be seen through one's own realization which is termed the 'self –seen wisdom'[19].

In Zen we also find this similarity a famous Zen poem says that –

''Sitting quietly doing nothing
Spring comes and the grass grow by itself''[20]

Therefore the main aim of our life is to attain enlightenment. This realization happens in its own way.

Another school of Japanese Buddhism Tendai is also very closed to Nāgārjuna's philosophy. The word Tendai is coming from the Chinese word 'Tien –tai' which actually means a mountain which is situated in south china. The Tendai school first originated in china. Then it came to Japan. In Japan this Tendai school was established by saicho. Japanese Tendai school was greatly influenced by Lotus sutra in previous Chinese tradition. and it based on ekayana doctrine of the lotus sutra. Ekayana doctrine actually indicates 'one truth' (eka-satya).Here one does not indicates the chronological one but here one actually mean –supreme. The main aim of one's life is to realize *paramārtha* satya or highest truth. The Great scholar of *Mādhyamika* Philosophy Nāgārjuna himself believe in concept of truth theory and the Shadow of the concept of truth theory also shows in Tendai Buddhist school. They trust in these kinds of truth.

[19] Nagarjuna's letter to king Gautamiputra by Venerable Lo Zang Jamspal Venerable Ngaweang Samterchophelpeter Della Santina p-16
[20] Hinduism ,Buddhism ,Zen An Introduction to the meaning and their arts by Nancy Wilson Ross Faber and Faber.

1) Truth of Void
2) Truth of Temporariness.
3) Truth of Middle.

Everything is void and nothing is permanent in this world. That's why everything is momentary from both phenomenal and transcendental standpoint. In this way the concept of 'middle' introduce. Here middle means –"neither emptiness nor temporariness and yet includes both''.[21] The ultimate truth is Thusness or suchness. Here Thusness means-'The true state of things'[22].

The Philosophy of Tendai school of Japan has great affinity to Nāgārjuna's thought. Śūnyata has placed a very great role in the context of lotus sutra. Here *śūnyata* and dharma connected with each other. Dharma has carries several meanings. But here dharma means "elements of existence". This meaning of dharma is very much attached with *śūnyata* that's why lotus sutra said that-

'Be he who perceives
That the dharmas are void, devoid of substantiality.
Knows according to truth
The enlightenment of the perfectly enlightened Bhagavans'

In Japan Saicho Tendai schools are based on four elements- 1) Tien-tai proper.
2) Esoteric Buddhism
3) Zen
4)Bodhoisattva percepts

Tien –tai school is mainly focused on perfect teachings on lotus sutra. Another Esoteric Buddhism is emphasis on Tantric system of Buddhism. This school is known to us as shingon Buddhism and it based on Mahavirocana sutra.

Mahāyāna school of Buddhism believes in the theory of Bodhisattva. Japanese Tendai school is also accepts these concepts to attain Buddhahood. In saicho school of Japanese Tendai school emphasises on Bodhisattva concepts. Bodhisattva here is a sage and the characteristic of these Bodhisattva are unity, harmony etc.

The concept of bodhisattva is based on two things Concentration (Samadhi) and wisdom(prajña).

Besides these Bodhisattva has going through several process to attain Buddha hood. Buddha hood is the main aim of one's life.

And to attain this kind of stage one must focus on meditation throughout the practice of meditation the realization happens.

Here we also found the similarity between Nāgārjuna's philosophy and Tendai Buddhism. Nāgārjuna focused meditation to know the real and eternal truth of the world. It is nothing but *śūnya*. Attainment of *nirvāṇa* can be possible by the process of meditation which is the ultimate goal of our life.

[21] Japanese Buddhism p-431
[22] The Essentials of Buddhist Philosophy by Takakusu p-142

Nirvāṇa is *śūnya* and both are inexpressible in word. There is no difference between *śūnyata* and nirvāṇa. They are same in reality. *Nirvāṇa* the state of consciousness where mind is concentrated through meditation realizes *śūnyata* in a deep sense and to originates the highest wisdom or bodhi.

On the other hand lotus sutra where we also found that –

‘’when O monks, The Tathagatha perceives (that)the moment, the occasion of his *parinirvāṇa*(has arrived)and sees (that) the assembly is completely pure, full of faith expert in (the knowledge of) dharmas being void, devoted to meditation, devoted to great meditation(He enters *Nirvāṇa)*

In Tantric School of Tendai Buddhism mainly shingon school emphasis on the practice of lotus womb meditation.

The main aim of lotus –womb meditation is to empty our heart and soul. And when the heart and soul are empty then the realization of absolute is possible.

Therefore Zen and Tendai both the school have the same view like Nāgārjuna. Emptiness is the inner essence for all these school. In Nāgārjuna's philosophy also reflects that –'One has to meditate on *śūnyata* as the absence of selfhood.'[23] Swami Vivekananda was a renowned Vedantic monk of India. He believes in the concept of oneness. This oneness therefore is also applicable in the nature of absolute or Brahman. That's why absolute is also void. He said in his book The Hymn of Samadhi that –

“Void merged into void –beyond speech and mind.
Whose heart understands, he verily does’’.

The concept of *śūnyata* is not only in Nāgārjuna Philosophy but also in Vivekananda monistic concept. Here *śūnyata* theory merges with Vedantic concept and at the same time Japanese Buddhist Concept also goes along the same path.

[23] The conception of Buddhist Nirvana by Theodore Stcherbatsky p-10

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Contact email: namramita1987@yahoo.com

Love and Consent in the Sacrament of Matrimony: A Moral-Theological Approach

Revenendo R. Vargas, University of Santo Tomas, Philippines

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Abstract

In the Sacrament of Matrimony, the exchange of consent between the spouses is sustained by the Church to be the indispensable element that "makes the marriage." If consent is lacking, there is no marriage.[1] This is an indication that the couples' mutuality of human act, performed in "giving" and "receiving" during the Rite of Matrimony is rather realized physically than the mutual expression of the act of loving. Love, as the most fundamental passion,[2] with its broad philosophical and theological meanings, offers ambiguous human expressions, inherently necessitates exploration. During the exchange of consent, the act of the will is presumed, assuming the understanding that it properly characterizes the *form* and *matter* appropriate to the Sacrament. As love appears too vital in marital union, the Rite of Matrimony effects a sacramental bond that appeals to its perfection. Love is essential in Marriage. Although not a prerequisite to its validity, it is commanded to those who enter into it, urging them to "Love one another!"

Keywords: Love, Consent, Marriage, Matrimony, Valid, Sacrament

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[1] See Episcopal Commission on Catechesis and Catholic Education (ECCCE), *Catechism of the Catholic Church (CCC)* (Manila: Word and Life Publications, 1994), 379; *CCC*, 1626.
[2] Episcopal Commission on Catechesis and Catholic Education (ECCCE), *Catechism of the Catholic Church (CCC)* (Manila: Word and Life Publications, 1994), 415.

Introduction

In understanding the concept of wedding, there are two essential things to determine whether marriage is really taking place - LOVE and CONSENT. Love and Consent, from a popular viewpoint, are two main but separate requisites in the celebration of a wedding. The former, from a popular viewpoint where the couples to be wed must be in love; and the latter, bearing from theological and canonical perspective, where the couples must have exercised free consent in the wedding, coming in with their own free will. The second happens as an expression prescribed during the formal reception of the sacrament. Both are too essential, and relatively integral. But if categorized and infused to be necessary elements in marriage, something has to be pro-founded. Insufficient grounds and comprehension can be a fatal argument to likewise support the suspension or dissolution of marriage.

A wedding, apparently is the initial stage that makes two people married, a man and a woman. In the Christian rite, this is called the sacrament of Matrimony. As an institution, marriage also seeks validity. A validity not self-imposed but an activity performed right at the heart of an institution, so other parties can testify to this union. While this union presumes the loving relationship of the couples, established mutually during the periods of dating and courtship, this has to manifest in a "testifiable" manner by witnesses. Witnessing in this manner has to be something physical to claim a matter of legitimacy, concreteness and cohesiveness. Thereby, so as not to presume in this union, a more solid physical foundation has to be preserved to concretize this foundational union. For this union to be a covenantal relationship, love has to be seek and realized in a rite properly reflecting the essences of this union, as ordered and ordained.

While Love and Consent are claimed to be essentially and significantly integral, the dichotomized elaboration and eventually association of both towards a more practical, moral and theological approach can bear a clear understanding on marriage. This can significantly challenge future concepts primarily on divorce and sexuality, which are too relevant in Philippine's current legislative agenda. In this context, we need to see how the Sacrament of Matrimony takes effect and is validated according to popular and according to rules of law, which is the Canon Law.

Why popular understanding? Because of the perception and understanding that Marriage is indissoluble, there are attempts to dissolve this through divorce. Other circumstances apply "annulment", and for some, in countries where divorce is illegal – it is called "legal separation". Thereby, there is a need to elaborate what marriage is and propose a different approach. This approach amplifies the intricacies, complexities, and yet beautiful and essential aspects of Marriage.

To validate an act is a primary task and a major reference. In doing so, this presentation will then begin dealing with Marriage, as a Sacrament. It starts with identifying processes of validation. In the Church, the Sacraments - when validly conferred, signify its effects. Thereby in the Sacrament of Matrimony, the mutual, loving relationship, presumably, takes validity in the performances of the rites during the wedding ceremony.

Sacraments, according to the Catechism, are sensible signs, instituted by Christ, to give grace.[3] Being sensible means, literally, we can see, touch, smell, taste, or hear. We make use or appreciate the Sacraments by means of our senses. In the Sacrament of Matrimony, as a sensible sign, we need to see actions, hear vows, and make use of full sense to reach a level of validity. Sacraments are instituted by Christ. All the sacraments were instituted by Christ prior to His Ascension. He Himself have identified the words to be mentioned, the things to be used and the specific actions to be performed. These words and actions are called the "Form" and the "Matter" which are integral and essential elements of the Sacraments. Without which, the Sacrament is invalid. In the Sacrament of Marriage, especially during the rites, there are actions and words that need to be correctly performed for its validity, or else the Sacrament will be rendered invalid, even if performed accidentally. In marriage, there is essentially, an action to be "sensed".

Can Love Be Sensed?

Love, to begin with, according to John Paul II, is always a mutual relationship between two persons.[4] This is what transpires between the man and the woman when they deeply felt something that drives both of them to like and desire one another and eventually fall into a deeper relationship, wanting each other more, all aspects of both of them. There is so much into love, especially between two persons of opposite sexes, something not similar to the love between siblings and other members of the family bloodline. Love, in the attempts of rationality, does not even provide exact definition. To theologians and philosophers, this definition is resigned and conceded to a more logical and acceptable trait, a mystery.

I my classroom engagements, I challenge my students, even with those who are into serious loving relationships. At the end of the day, we all agree and subscribe to the thought: "if none can define exactly what love is, how can one be certain of what is unloving?" If we regard love as a mystery, even those who are deeply into it, cannot even provide certainty. For sure, amidst love's subjectivity, everyone who's into it is led to what it really is. Yet, with all its limitations in words and expression, it remains to be better sensed, to be felt. Love's validity and sensibility has to be sensed and perceived.

John Paul II offers the tripartite analysis of love: attraction, desire, and goodwill.[5] What was striking, and albeit natural, is the desire for the good. This desire originates in their liking or attraction with one another. Looking deeper into it, this attraction is actually an act of choosing. It will lead to desire. In John Paul II's words, it is the desire of the goodwill.

Perception of goodwill must have brought the two together. It's what attracted them. We understand love which entails sacrifice, yet there is a perceived goodness and goodwill. In unconditionally loving, the lover, too, benefits. In the aspect of

[3] Episcopal Commission on Catechesis and Catholic Education (ECCCE), *Catechism of the Catholic Church (CCC)* (Manila: Word and Life Publications, 1994), 415.
[4] Karol Wojtyla, *Love and Responsibility* (San Francisco: Ignatius Press, 1993), 73.
[5] Ibid., 74-84.

reciprocity, the goodwill, which is shared in reciprocity is found deep within the lover. In short, the lover benefits in loving.

For one to know what love is, and if we talk of genuine love, he/she alone, the lover can measure the authenticity of what he/she offers. When one says "I love you" to another, that must be wonderful and uplifting. But its genuineness is not for the beloved to determine, but for the lover, or the one loving. None between two lovers in mutual relationship can absolutely measure genuineness from the love offered. It will always be from the giver. Christ's love for me is genuine, that's what I presume, that's what "I" believe. But only Christ, the giver, the lover, who can define and describe the depths and the kind of love He offers. While I may construe a willing sacrifice by Christ in loving me, He might be offering something else His life for me, amidst all my sins, something better and beyond I can imagine. In this mutual loving relationship, the lover knows how much he/she loves the other, the beloved presumes. This is found painful for some, that midst sincerity in loving, it is not perceived or felt.

In the couples' offer to marriage, there is now the presumption. In the rite, it seeks physical manifestation. In the rite, it seeks witnesses. In the rite, or during the rite, these witnesses have to presume that mutual love is expressed and enacted. While these couples have manifested this loving relationship, they both respectively and genuinely offered and presumed, here now comes witnesses who shall testify and make presumptions of this loving relationship happening between the couples.

"Sensing" love relationship

Consistent with the Catechism's definition of a Sacrament - *a sensible sign, instituted by Christ to give grace* – the underlying question may be, what is testifiable between two lovers during the rite or the celebration of the Sacrament of Matrimony? Further for the witnesses, how can love be testified? The Sacrament of Matrimony expresses a rite that the Church recognizes. In this rite, nobody presumes but sees a sign certainly performed for its validity. In the rite, those presumptions are acted upon.

Christ himself instituted these rites. He baptized with water, anointed with oil, broke the bread, drank the wine. Likewise, in the Sacrament of Matrimony loving should be sensed. If there was mutuality between the couples to be wed, in the rite of matrimony, those acts of loving has to be seen, not presumed.

In this way, the Roman Rite of Matrimony sees in the liturgy actions or signs that can be sensed. In the observation of the rite itself, nothing is found essentially mentioning "love". The "form" of the sacrament, which makes it valid is short in emphasizing love, in fact, not even explicit particularly in observing the prayer: "*Grant us, O Lord, to be one heart and one soul form this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part*". Even in the matter: "*Do you take this man/woman as your lawfully wedded husband/wife?*", and responds, "*I do*". The rite itself, making valid the Sacrament of Matrimony is not even implicating a loving relationship, making Love, perhaps not too essential for the validity of the Sacrament. What is being acted upon is the giving and accepting of one another, integrated into the rite.

As a witness to the rite in Matrimony, there is one thing needed to testify, the act of the couples, in the manner of "*giving*" and "*accepting*" one another. For how can one presume two people in love? Would a mere utterance of "I love you" suffice? The Church has founded in its liturgy something that should externally suffice, "*ex opere operata*", so by the reason it performs, something valid happens, and by the actions and signs, grace effects. While the act of loving is acted or performed physically according to the rites prescribed by the Church, there is the guarantee of its validity with no devaluing of the genuine love, supposedly. The act of giving and receiving is testifiable, physical. I can testify, as a witness that one gives, and the other receives. I can document that and put that on legal records. On the other hand, two people, presumably lovers, can swear in front of anybody, but without the proper procedures prescribed by the Church or any institution, lovers can just be presumed lovers.

Mother Teresa said, "Intense Love does not measure, it just gives." This love is given significantly during the ceremony, and is accepted. As a witness, on e can see not love, but the giving and accepting. In the rite, witnesses now can testify, not presume both couples' acceptance of one another. It is in the act of giving and taking that one can sense one's offering and receiving. Likewise, for the couples, it must be the most beautiful expression to hear, and action to perform in the ceremony.

Consent in Matrimony

Prerequisites to the celebration of marriage does not limit to catechetical instructions. Inclusive to this wedding ceremonies require legal documents such as marriage certificates with the duly authorized solemnizing officers as the primary witness in the celebration. While marriage certificates are essentially required, to legally and civilly validate the marital union, the church likewise seek valid requirements for the wedding ceremony to proceed. Such requirements are explicitly expounded in the canon law.

So as to clearly elaborate on these requirements, the canon includes three types of measures to secure the celebration of marriage, such as: pastoral, juridical, and precautionary.[6]

Canon 1057 § 2 of the new code (1983) states, "**Matrimonial consent is an act of the will by which a man and a woman by an irrevocable covenant mutually give and accept one another for the purpose of establishing a marriage.**"

For purposes of study and in comparison to the old code (1917) which states, "**as an act of the will by which each party gives and accepts a perpetual and exclusive right over the body, for acts which are of themselves suitable for the generation of children.**"[7]

The comparison of the two codes, which strike a difference play an important role in the object of marital consent as a self-gift. Based from an article by Cormac Burke,

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[6] Tomas Rincon-Perez, *Exegetical Commentary on the Code of Canon Law* Vol. III/2, edited by Angel Marzoa, et. al. (Chicago: Midwest Theological Forum, 2004), 1112.
[7] *CIC*/1917, c. 1081, § 2.

the older formula objectified the other spouse: conveying the impression that it was his or her body alone which constituted the object of consent while the new formula shows how personal pledge of the spouses of themselves to one another.[8] He reiterated that the new formula appears to offer a view of marriage closer to its human reality, and in particular to the desire for self-gift so characteristic of the conjugal instinct.[9] Even with some jurisprudential reactions differentiating the two codes, there is no objection to be made to the affirmation that the object of matrimonial consent is the "establishment of marriage". That there should progress from the general and more obvious to the more subtle but essential content that lies beneath.[10]

Thus, if matrimonial consent is an "act" of the will, this particular act should be external so as to validate the will in terms of something testifiable, or in short, a workable legal notion. Since mutual "self-givings" are concepts that cannot be understood in a wholly literal sense, the element of metaphor has to be seen.[11] Moving further, recognizing that a self-gift cannot be transferred, then it is understood to as a gift of right, which, according to Burke, a *conjugal gift* of self.[12] Distinguishing a gift from conjugality, a gift implies a definitive and permanent donation or something, with a concession of proprietary rights.

Between Love and Consent, it is consent that makes marriage. With consent, where "giving and receiving" is sensed and perceived, something is physically realized. So in matters of Love and Consent, it's the latter that makes marriage. It is consent, where in giving and receiving, is sensed and perceived. Where love is physically realized.

Borrowing John Paul II's Love and Reciprocity, the community's anticipation and presumption of a loving relationship is the communal reciprocity where it tries to reflect from the couple. Love, the most fundamental passion in marriage, is often ambiguous, yet in the "act" of consenting, the full meaning is established, validated, and sacramentalized.

In the Sacrament of Matrimony, the exchange of consent between the spouses is sustained by the Church to be the indispensable element that "makes the marriage." If **consent** is lacking, there is no marriage.[13] This is an indication that the couples' mutuality of human act, performed in "giving" and "receiving" during the Rite of Matrimony is rather realized physically than the mutual expression of the act of loving. Love, as the most fundamental passion,[14] with its broad philosophical and theological meanings, offers ambiguous human expressions, inherently necessitates exploration. During the exchange of consent, the act of the will is presumed, assuming the understanding that it properly characterizes the *form* and *matter* appropriate to the Sacrament.

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[8] Cormac Burke, "The Object of the Marital Self-Gift Presented in Canon 1057 § 2", in *Studia Canonica* 31/1 (1997). 405.
[9] Ibid., 405.
[10] Ibid., 406.
[11] Ibid. 410
[12] Ibid., 411.
[13] See *CCC*, 1626.
[14] See *CCC*, 1765

As love appears too vital in marital union, the Rite of Matrimony effects a sacramental bond that appeals to its perfection. Love is essential in Marriage. Although not a prerequisite to its validity, it is commanded to those who enter into it, urging them to “Love one another!”

Conclusion

Consent to Love

What becomes certain is that marriage makes love, not the other way around. When two are married, meaning, consented to it, then they assume the obligation to “love one another”. That is what Christ taught us. To love one another. In the context of Matrimony, it’s not love that makes it, or even validates it. Consent, is more essential in the rite, not love which could be ambiguous and unfounded. But in consenting to marry, the couple assumes the obligation to love.

Loving one another is a standing command in marriage, because couples may not. Each day in their marriage, they are reminded of this duty. This is their mutual obligation. That even losing it, never invalidates what both consented, because till death, do they part.

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Contact email: rrvargas@ust.edu.ph

Buddhist perspective on Economics

Mokesh Barua, Mahachulalongkornrajavidyalaya University, Thailand

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Abstract
Teachings on economics is not taught by the Buddha in a certain, separate discourse (*sutta*), area and time or it is neither systematized in a separate portion nor it could be found in one place in the *Pali* canon. However, Buddhist teachings (*Buddhasasana*) on economics which is lofty, universal, excellent, beautiful, educative for any society at any time and a systematic study of which leads to the fixed objectives that can be achieved through minimum usages of goods considering the total, holistic condition of the whole environment and society of all sentient beings and those teachings are scattering in different texts especially in *Anguttara Nikaaya, Majjhima Nikaya* and *Samyutta Nikaya* of *Pali* canon. This paper will broadly focus on the economics of Buddhism based on the early discourses that is *sutta* literature of *Pali* canon.

Keywords: Economics of Buddhism, Pali canon, Early discourses, Environment and Society Systematic study

Introduction

Teachings on economics is not taught by the Buddha in a certain, separate discourse (sutta), area and time or it is neither systematized in a separate portion nor it could be found in one place in the Pali canon. However, Buddhist teachings (*Buddhasasana*) on economics which is lofty, universal, excellent, beautiful, educative for any society at any time and a systematic study of which leads to the fixed objectives that can be achieved through minimum usages of goods considering the total, holistic condition of the whole environment and society of all sentient beings and those teachings are scattering in different texts especially in Anguttara Nikaaya, Majjhima Nikaya and Samyutta Nikaya of Pali canon (Schumacher E. F, 1966). In this paper I would like to sketch about the view of economics of Buddhism based on the early discourses that is sutta literature of Pali canon.

First of all, we should aware and clarify some of the scholars' wrong interpretations based on their misunderstanding about the Buddha's fundamental doctrines which led the people to have a negative notion towards the Buddhism. For them Buddhism is only a monastic religion, which talks only about the other worlds, does not have anything about the present world. They think that Buddhism confines only to the limited numbers of the monastic members who are dedicated for their own liberation, for the cessation *(nirodha*) of suffering (*dukkha*) being disgusted with worldly affairs (sutta Sigalovada (SN)). Among them V. P. Verma states that there is no economic philosophy in Buddhism and similarly Max Weber says that "Buddhism is confined only to the other world" (Pategame, G. Ven., P.74)

When we look the whole Buddhism their opinions are totally wrong. It is true that Buddhism maintains that the world is full of suffering; actually this is not just Buddhist opinion, it is the universal law itself. It is the nature of the world that whatever is changing is suffering. And Buddha teaches only one thing that is the cessation of suffering. In explaining how suffering arises Buddha said, depending on the craving birth appears *(tanha paccya jati)* (Sutta Paticca Samuppada, Samyutta Nikaya, XII (I), 1). In many important suttas Buddha said *that tanha or desire* or *craving* is the root cause of the suffering. Here they have misunderstood the word tanha or desire. Buddhism talks about two kinds of desires that are negative desire and positive desire or wholesome *(kusala)* or unwholesome *(akusala)* desire. The negative desire refers to craving *(tanha)* which is motivated by the selfishness or egoism and positive desire refers to righteous or noble will *(dhammachanda*) which is desire motivated by the selflessness. Those who have the unwholesome desires *(akusala)* they achieve economic wealth to satisfy their own interest alone ignoring the other's interest. Those who have the wholesome desires *(kusala)* they obtain economic wealth to fulfill his or her interest as well as interests of others.

It is very important to point out that Buddha teaches His doctrines to produce the Sappurisa (man of virtuous) or *Uttamapurisa* (man of excellence) motivated by the *dhammachanda* to work selflessly for the benefits of oneself, others and for the society. Therefore, the Buddha neither teaches world denial teachings to abandon the world nor to fully indulgence with the worldly affairs being motivated by the tanha rather Buddha teaches about the true reality to see the things as they are (*yatha bhuta dassana)* to achieve the unconditional peace, harmony and happiness by all the people in the society.

The four assemblies:

On the other hand, the Buddha has given the equal attention to the four assemblies which also known as *Mahasangha*. Buddhist society is said to be consisted of four assemblies or Catuparisa which are *bhikkhu, bhikkhuni, upasaka, and upasika*. The Buddha preached his doctrine not only for the monastic Sangha but also for the lay disciples or the householders *(gahapati).* The Buddha has expressed in the *Mahapanibbana sutta* that he does not pass away until His four assemblies are not well established. The highest aim of Buddhism cannot be achieved through just teaching the monastic members for the happiness, well-being, peace, comfort and liberation in a society, ignoring the wellbeing of huge number of lay people. It is just like taking care some of the sense organs ignoring the other senses. It is must necessary for anyone whether Sangha or laity to help others even to fulfill one's own perfections *(Paramitas)* for the attainment of the bliss of *Nibbana* on the earth while we are living and final, complete emancipation from the Samsara.

It clarifies, transcends and enlightens all kinds of confusions, misunderstandings, limitations and boundaries about the Buddhism when we consider the nature of the universal love that was promulgated and asked by the Buddha to be extended by all his followers for seen, unseen, small or large, near or far, enlightened or unenlightened, four legs, two legs, or without legs animals, creatures and beings, just like a mother who protects her only son even at the risk of her own life. So this is the nature of love that all have to nurture for all without discriminating races, nations, religions, complexions, economic, social and educational status or whatever conditions sentient beings possess. On the other hand, Buddha's thought of renunciation of going forth from home to homelessness should not be misinterpreted as the abandonment of the world or the material wealth for the sake of soteriological goal of Nibbana.

It is quite obvious that without the financial or material help of the householders, the noble or the holy objective of achieving Nibbana by the members of the Sangha cannot be fulfilled. And the civilizations that were built by the members of the Sangha century after century in its course would not be possible without the economic wealth that was handled by the members of the Sangha. The Buddha recognizes the economic powers of the householders and the pragmatic value of the economic wealth in many ways, we can see even in Buddha's life time how merchants, rich people and royal patronage helped to spread and establish the *Sasana* and later at the time of king Asoka, with his sponsorship Buddhism extended even out of its birth place and much later how Buddhism was destroyed from its birth place being helpless without patron as it was one of the many reasons. Therefore, economic wealth is not only beneficial for the worldly affairs but also for the spiritual attainment. Therefore, we can say confidentially that Buddhism has the "politico-socio-economic" ideas very clearly and vividly.

Development balance of happiness in this world and next world:

The early discourses of the Buddha emphasize on the balanced development between happiness in this world *(dittha dhamma sukha)* and happiness in the next world *(samparayika sukha)*. In other words, Buddhism expounded that happiness can be achieved by two means: physical and spiritual happiness. It is true that Buddhism states that spiritual happiness is far better than physical happiness; however, without the physical happiness one cannot acquire spiritual happiness. So both physical and spiritual happiness of man are equally appreciated by Buddhism. Excessive achievement of the economic wealth in the present world and neglect of happiness for the next world are discouraged by the Buddha. Life of intensive spiritual development and the neglect of the happiness in the present world are unwise.

Buddha has pointed out that man must exercise his energy and effort to accumulate his wealth just like a bee which accumulates honey without harming the color and fragrance of the flowers or like a white ant build up their ant hill. It is said that a man must earn his wealth just like a man who never die and on the other hand, the man must lead the spiritual life thinking that the death is very near to him.

In *Vyagghapajja sutta* Buddha has recommended two kinds of wealth. First one is related to this life or related to sound economy of a person and second one is related to next world or related to the spiritual development. There are four kinds of qualities in the first kind which determine the success of an individual in his work as they follow:

1. *Utthana sampada* (accomplished in resource, professions, skill and industry, diligence or energetic effort).

2. *Arakkha sampada* (wealth of preservation or protection).

3. *Kalyanamittata* (good companionship or association with good friends.

4. *Samajivikata* (balanced life or proper budget of income and expenditure).

The Buddha has pointed out the second kind of wealth for next life or spiritual life. There are four kinds of wealth they are as follow:

1. *Saddha* (faith)

2. *Sila* (morality)

3. *Caga* (generosity)

4. *Panna* (wisdom)

In another discourse the Buddha has expounded both the physical or economic wealth for the present life and the spiritual wealth for the next life. There are four kinds of wealth as they follow:

1. *Thavara Sampada* (immovable property)

2. *Jangama Sampada* (movable property)

3. *Angasama Sampada* (limbs like property)

4. *Anugami Sampada* (property that follows even after one’s death)

Buddhism discusses about these four kinds of wealth or investments which is necessary for the betterment of present and future life. First one is the investment of immoveable property *(Thavara Sampada)* such as land, house and building etc. Second one is the investment or wealth of moveable property *(Jangama Sampada)* such as money, cattle, gold, gems, and different tiny property and so on. Investment in terms of education about different types of arts and crafts is the third wealth that is called *Angasama Sampada* in Pali. Because it is similar to the limbs of the human body. No one can take over or steal this kind of wealth or investment. Doing investment what can get back return in the next life is called the property that follows even after one's death *(Anugami Sampada)*. Cultivation of morality, charitable works and wholesome actions those kinds of works or activities are called *Anugami Sampada*. A virtuous person who has the expectation of better life in this world and for the coming world, they will engage in those kinds of investments.

Therefore, it is quite obvious the householders including the members of the Sangha should not let go the economic wealth. What should be abandoned is the selfish attachment to wealth by both Sangha and laity. What is to be abandoned is the selfish earning and utility of the wealth. The Buddha asserts that the householders should earn their wealth by their own efforts righteously through right livelihood *(sammajiva)*. According to Dependent Co-arising *(paticcasamudpada)* all things are interdependent and interrelated. So, people, society and environment are interrelated which constitutes a totality or holistic system. Therefore, the Buddha asked the people to earn the economic wealth righteously. Wrong livelihood, unethical means of gaining the wealth and anti-social activities should be avoided. Occupation such as arm trade, human trade, liquor trade, poisonous chemical trade, animal and its flesh trade and the other wrong and harmful trade should be abandoned. Any livelihood which transgresses the five precepts should not be undertaken. The *Ambalatthika Rahulavada sutta* reminds us that before performs any actions we should consider whether such an act will be harmful to oneself or to others or to both parties.

Poverty as suffering

The Buddha declares that poverty is the cause of suffering for the householders. If anyone suffers from poverty, he is unable to enhance his worldly affairs and spiritual development. Therefore Buddha pointed out that *"Daliddyam Bhikkhave Dukkham Vadami Lokasmim:* O! Monks I say poverty is suffering in this world." (AN) Economic security is the basis foundation for the spiritual development. A hungry man cannot perform charity *(dana)* and cultivate spirituality for the spiritual development. The reason for the poverty could be due to one's present or past *kamma.* Of course, Buddha rejected *pubbekatahetuvada* (everything is determined by the past kammas) besides rejecting *Issaranimmanavada* (everything's created by the God), Niyativada (everything happens by the nature itself) and the *Adiccasamudpada* (things just happens accidentally). Since nothing is permanent, one can change and improve his or her destiny or the quality of life by exercising the proper means. The Buddha admonished that human free will *(purisachanda)* human effort *(purisaviriya)* in the present life can help one to improve one's low social status or positions even in the present life itself. In other words, if one follows the instructions of the Buddha diligently, one can eradicate one's poverty. Having overcome suffering due to poverty, one attains happiness in this world. Then only one can undertake one's spiritual development for the happiness of the present and the next world.

Conclusion

Right livelihood is one of the fundamental requirements of the Buddha's Noble Eightfold Path which is the only journey map towards outward and inward liberation. Therefore, it must necessary for Buddhist economics to talk about the self-restraint way or the Middle Way. No matter what Buddha teaches about whether economics, politics, environment, sociology, ethics, philosophy ultimately whole teachings must lead to the final emancipation just like having the taste of salty from the sea-water wherever, whenever we taste it. Therefore, for Buddhist economist's consumption is merely a means to human well-being, the aim should be to obtain maximum of wellbeing with the minimum of consumption of goods. On the other hand, modern economists would consider and interest in the goods and the consumption of the goods mainly without the consideration of holistic approach. Because of this reason the entire environment of the universe at the most severe, devastating and tremendous risk in the history of the human civilization now.

Modern economics view has led the people to be materialists seriously without keeping the balance between worldly affairs and spiritual affairs. Modern world has acquired the most top position in terms of material use and gain ever human has obtained, however, the peace, harmonious living and happiness are mysterious dream for the modern sophisticated world. Therefore, to save ourselves, others and the mother earth, we need to have a learning and exercising of the Buddha' teachings or the Middle Path throughout modern people's economic processes to have the balance between the physical happiness and spiritual happiness, the drive out the poverty from the people and final to bring about the final liberation.

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Contact email: mokesh.barua81@gmail.com

Into the Grey Zone: Ethical Implications of Foreign Deployment of Japan's Security Forces

Craig Mark, Kyoritsu Women's University, Japan

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Abstract
The Liberal Democratic Party (LDP) government of Prime Minister Shinzo Abe passed bills in the Japanese Diet in 2015 which reinterpreted Article 9 of the 1947 Constitution; this allows the Japanese Self-Defense Forces (SDF) to participate in collective self-defence. Since then, the SDF can potentially engage in conventional military operations with allied forces, but other aspects of the legislation also consider possible SDF engagement in 'grey zone' operations. The scenario for such operations originally envisioned the SDF responding to or deterring occupation of Japanese-administered islands by hostile foreign paramilitary forces. This shift in security policy, accompanied by annual increases in defence spending, demonstrates how the Abe government has sought to address the complex security environment of the 21st century, where operations short of war have become the prevalent form of armed confrontation. This aims to strengthen Japan's own territorial integrity, but Japanese security policy has also been pursued further afield. The SDF and Japanese Coast Guard has actively deployed throughout the greater Indo-Pacific, training with regional security forces, and participating in multi-national anti-piracy patrols in the Indian Ocean. Amid the escalation of tensions between Iran and the erratic Trump Administration, the SDF is now indirectly part of a coalition of U.S.-led maritime surveillance patrols around the strategic Strait of Hormuz. However, this risks the SDF being drawn into a 'grey zone' conflict in the Persian Gulf, an ethical hazard where Japan risks following its American ally into a military operation of dubious status under international and constitutional law.

Keywords: Japanese Self-Defense Force, Foreign Policy, International Law

Introduction

The Liberal Democratic Party (LDP) government of Prime Minister Shinzo Abe revamped Japanese foreign and defence policy in 2015, when it passed legislation to allow the Japanese Self-Defense Forces (SDF) to participate in collective self-defence with the military forces of other countries. Abe's government promoted these laws as enabling a policy of 'Proactive Pacifism'. Overseas deployment of the SDF still remains under the general constraint of the 1947 constitution, but the Abe government's recent policies are pushing up against these boundaries.

A recent deployment to the Middle East therefore marks a significant shift in the role of the SDF since its formation in the wake of Japan's defeat in the Second World War, and subsequent post-war occupation. International security scholars have been paying more attention to forms of covert military action, often referred to as 'hybrid' as well as 'grey zone' warfare, which is arguably becoming a more prevalent practice in the 21st century. Engaging in unconventional military operations, which are combined with political subversion and propaganda campaigns, allows states to pursue strategic objectives through plausibly deniable proxy forces (Cormac and Aldrich, 2018, 477,493). A major challenge for the SDF as it becomes more internationally engaged, is whether it can effectively respond to such potential threats, both in the East China Sea, and the Persian Gulf.

The Background for SDF Operations Overseas

Article 9 of the U.S.-drafted constitution renounces war, and forbids maintenance of military forces (PMoJ&C, 2020). However, the onset of the Korean War in 1950 led to the formation of the National Police Reserve, to reinforce Japan's internal security. At the end of the American occupation in 1952, the Japan-U.S. Security Treaty was signed, and later updated in 1960, to ensure Japan's external defence (Dower, 1999, 547-552).

To reinforce the U.S. armed forces based in Japan, who remain to this day, in 1954 the Police Reserve was upgraded into the SDF. As part of America's Cold War alliance system to deter the Soviet Union in the Pacific, the SDF was steadily built up, as Japan's post-war economy eventually boomed into the second largest in the world by the 1970s. After the end of the Cold War, the SDF continued to increase its strength, giving Japan the seventh-most powerful military capability in the Asia-Pacific region; the SDF presently has over 260,000 personnel, backed up by around 50,000 U.S. military forces (Lemahieu, 2019, 8).

The LDP government of Prime Minister Toshiki Kaifu proposed to send the SDF to support its American ally, when the United Nations Security Council (UNSC) authorised a U.S.-led international military coalition to liberate Kuwait from its invasion by Iraq in the 1990-1991 Persian Gulf War. However, a proposed bill to authorise this was opposed by strong majorities in opinion polls and the Diet, even by many LDP members. Over $13 billion was provided to help finance the war instead, but the Kaifu government still felt pressured to make a military contribution to the alliance (Nakanishi, 2011).

However, once the main hostilities were concluded, following the mandate of UNSC resolutions, a law was successfully passed in the Diet to authorise Maritime Self-Defense Force (MSDF) minesweepers to be despatched on rotation to the Persian Gulf, to assist in re-opening shipping lanes. Since Japan was, and remains highly energy dependent on crude oil supplied from the Middle East, this was promoted as serving multiple benefits: it protected Japan's national security; it contributed to the stability of the international community; and it reinforced the U.S. alliance, through an active, practical commitment by the SDF. This 1991 mission was therefore an important precedent for Japan to draw on in later decades (Dreyer, 2016, 295).

The SDF in UNPKOs & Disaster Relief

Since the Persian Gulf minesweeping mission seemingly had no adverse consequences, the next LDP government under Prime Minister Kiichi Miyazawa, was encouraged to have Japan join United Nations peacekeeping operations (UNPKOs) for the first time. In June 1992, the International Peace Cooperation Act was passed in the Diet, which allowed the SDF to participate in UNPKOs, under strict conditions. Personnel were limited to serve in non-combat roles, such as logistics, reconstruction, medical support, administration, and truce observation; use of weapons was for self-protection only (Hatakeyama, 2018, 154-155).

Beginning in Cambodia in 1992-1993, the SDF has participated in ten UNPKOs, with over 10,000 personnel having served. These have included deployments as diverse as the Golan Heights (1996-2013), East Timor (1999-2004), and Haiti (2010-2013) (MoFA, 2015). The most recent deployment to South Sudan, which commenced in 2012, was withdrawn in 2017, although small numbers of SDF officers remain at UNPKO headquarters in the South Sudan and the Sinai. Maintaining these rather tokenistic efforts allows the current LDP government of Prime Minister Shinzo Abe to maintain that Japan still contributes significantly to the UN. However, in effect the era of deployments to UNPKOs by whole units of the SDF has been brought to an end, allowing their availability for other purposes instead (Smith, 2019, 65).

The other major overseas deployments conducted by the SDF since the 1990s has been for emergency disaster relief operations to a range of disasters in the region and beyond, particularly in the wake of earthquakes, tsunamis and typhoons. These have included missions to Pakistan, China, Myanmar, Indonesia, and Nepal. The largest ever overseas deployment of the SDF was to the Philippines in 2013, in response to Typhoon Haiyan; around 1,200 personnel, and three vessels including the helicopter carrier *JS Ise* were sent. The largest mobilization ever conducted in the SDF's history was in response to the domestic crisis of the Tohoku disaster of March 11, 2011 (Ordaniel, 2013).

SDF Deployments to the Middle East

While UNPKOs and humanitarian relief operations have been widely considered to be a legitimate and ethically appropriate use of the SDF by Japan, two overseas missions during the 2000s were more controversial, as they were related to the U.S.-led 'War on Terror', following the terrorist attacks of September 11, 2001. The LDP government of Prime Minister Junichiro Koizumi passed the Anti-Terrorism Special Measures Law to allow the SDF to provide logistic support to U.S. forces, following their invasion and occupation of Afghanistan. From October 2001 until January 2010, MSDF vessels provided logistic support for U.S. Navy warships in the Indian Ocean (Hatakeyama, 2018, 158-159).

Another indirect support mission for the U.S. occupation of Iraq, after its invasion in March 2003, was authorised by the Humanitarian Relief and Iraqi Reconstruction Special Measures Law, passed in December 2003. Defying public opinion, Ground Self-Defense Force (GSDF) engineers were deployed from 2004 until 2007, to assist in reconstruction projects in the relatively more stable southern provinces of Iraq, where they received additional protection from other allied forces, including infantry units of the Australian Defence Force (ADF). Air Self-Defense Force (ASDF) transport aircraft also flew logistic support missions into Iraq. These SDF units came under occasional sporadic attacks from militant forces, but there were no fatalities (Ishibashi, 2007, 768-789). Given the unpopularity of the Iraq War, the cooperation with a mutual U.S. ally such as Australia provided diplomatic cover for the SDF's participation in another U.S.-led multi-national coalition to primarily pursue American strategic interests.

The Abe Doctrine

When Shinzo Abe returned for a second premiership in December 2012, leading the LDP to victory after a three-year spell in opposition, he was determined to raise the status of the SDF, and use it to pursue a more active role for Japan in international affairs in general. This policy was termed 'Proactive Pacifism', called the 'Abe Doctrine' by some scholars. In 2013, the Abe government adopted its National Security Strategy (NSS), to promote the policy of making a 'proactive contribution to peace', by building up Japan's deterrence capability through annual increases to defence spending, strengthening the US alliance, and promoting regional diplomacy. The NSS established the National Security Council (NSC), to facilitate a rapid response to emergency threats and crises, following the example of the American NSC. The NSC has been occasionally activated, principally following missile tests by North Korea (Envall, 2020, 42-46).

The Specially Designated Secrets bill was also passed in December 2013, which aimed to provide greater protection for information sharing and cooperation with intelligence agencies of allied countries. However, journalists, lawyers and scholars were concerned that this new law would punish whistleblowing public servants, further muzzle the media, suppress public dissent, and erode the transparency and accountability of government overall (Neary, 2019, 178).

Another dispatch of the SDF to a coalition security mission commenced in 2013. Japan has made an ongoing contribution to the multinational naval and air standing patrol maintained off the Horn of Africa, authorised by the UNSC in 2009 to protect commercial shipping from Somali-based pirate attacks. There have been rotating deployments of at least one MSDF vessel to the 11-member Combined Task Force 151 (CTF151), supported by maritime patrol aircraft of the ASDF, based in Djibouti. This SDF support base, part of a military complex which also hosts forces from the USA, France and China, was the first overseas Japanese base maintained since the Second World War (MoD, 2016, 339-343). The ability and commitment to maintain a continuous, rotating naval and air patrol in the western Indian Ocean would also provide an important precedent for overseas operations for the SDF.

The SDF and Collective Self-Defence

In July 2014, the Abe Cabinet reinterpreted the constitution, to allow Japan to engage in collective self-defence with its allies and friendly countries. As well as supporting allies under attack, and participating in PKOs, the decision specifically referred to ‘grey zone’ situations, such as infiltration of Japanese waters by hostile submarines, and seizure of Japanese islands by armed groups (Mark, 2014). This was an inference to potential threats to the Senkaku Islands from Chinese paramilitary maritime units (sometimes referred to as ‘little blue men’), such as the People’s Armed Forces Maritime Militia (Grossman & Ma, 2020). Such contingencies cannot not be adequately dealt with by the police or Coast Guard, so allowing greater scope for operations by the SDF was therefore required.

The introduction of bills to formally implement the reinterpretation of the constitution sparked the most bitterly contested debates seen in the Diet for a generation, with rowdy confrontations during proceedings. Despite majorities in public opinion polls consistently showing a lack of support for the bills, and large-scale public protests led by student groups, this failed to dissuade the Abe government from utilising its comfortable majorities in both houses of the Diet to pass the legislation in September 2015 (Borah, 2015).

These were the International Peace Support Bill, and the Peace and Security Legislation Consolidation Bill, which amended ten existing laws. The SDF was now authorised to come to the aid of other countries enforcing peace and stability, including protection of personnel and shipping, and logistic support. International SDF operations was henceforth lawful for a range of scenarios, ranging from PKOs, to ‘grey zone’ situations short of direct combat. Significantly, Abe denied that the SDF would be deployed to support U.S. wars in the Middle East (Mark, 2016, 80, 102-103). While the Abe government insisted that Japan exercising its rights to collective self-defence was permitted under Article 51 of the UN Charter, opposition party politicians, lawyers and scholars have argued that such overseas deployment of the SDF risks engagement in foreign wars, and is thus unconstitutional (Kingston, 2019, 78-79).

Prime Minister Abe remained determined though to proceed with a more assertive strategic direction for Japan. At the Sixth Tokyo International Conference on African Development (TICAD VI) held in Nairobi in August 2016, he announced the ‘free and open Indo-Pacific’ (FOIP) concept, which incorporated the promotion of maritime security and freedom of navigation in the Indian and Pacific Oceans. Cooperation with security partners such as the U.S, Australia, India, and the ASEAN states would therefore be more enabled by the collective self-defence laws. This would allow the FOIP vision to be pursued, implicitly against any incursions by potential geostrategic rivals such as China, and its competing ‘Belt and Road’ infrastructure investment initiative (Koga, 2020, 49, 63-70).

The law exercising collective self-defence was not invoked until May 2017, although only in a tokenistic fashion, when the MSDF assigned its largest warship, the carrier *JS Izumo* to escort a U.S. Navy supply ship for a short route along Japan’s coastal waters, supposedly to protect against threats made by North Korea. Even though there was no actual danger to defend against during this routine logistic journey, this escort mission demonstrated the right of Japan to deploy the SDF to support the U.S. military was now in practical effect (Wingfield-Hayes, 2017). It was also a clear diplomatic signal promoting the value of the U.S.-Japan alliance, which has frequently been brought into question by the transactionally-minded President Donald Trump (Chanlett-Avery et al, 2019, 4-5).

The Abe government has annually increased Japan's defence spending since 2012, to a record ¥5.32 trillion for FY2020. Much of this increase is going towards the purchase of new American weapons and equipment, which has the benefit of appeasing President Trump; these acquisitions include the F-35B Joint Strike Fighter, which will be carried on the adapted *Izumo* class of carriers, and the 'Aegis Ashore' ground-based anti-ballistic missile system (Kusumoto, 2019). Domestic weapons production has also expanded, such as research and development of the sixth-generation Mitsubishi F-3 stealth fighter aircraft (Roblin, 2020). As well as supplying the SDF, the Abe government has actively promoted a Japanese arms export industry, although it remains fairly uncompetitive at this nascent stage. Cabinet has also approved the acquisition of cruise missiles, and medium-range hypersonic anti-ship missiles are planned for deployment from 2026 (Zhen, 2020).

The more robust posture of the SDF was also signalled by the formal activation of the Amphibious Rapid Deployment Brigade (ARDB) in April 2018. An upgrade of its predecessor, the Western Army Infantry Regiment formed in 2002, the ARDB is specifically dedicated to defend, and seize back Japanese-controlled islands from hostile forces. It is clearly a deterrent against any territorial claims on the Senkaku Islands, claimed by China as the Diaoyu Islands (Woody, 2018).

The Iranian/Persian Gulf Crisis

An international crisis then led to the Abe government launching an additional overseas deployment of the SDF. In May 2018, the Trump administration withdrew the US from the Joint Comprehensive Plan of Action (JCPAO), the multinational agreement secured by the Obama administration in July 2015 to limit Iran's production of potentially weapons-grade nuclear materials, and ramped up sanctions against Iran (Koh, 2019, 61-65).

The diplomatic hostility between America and Iran then sharply escalated after May 12, 2019, when four commercial ships anchored off the port of Fujairah in the United Arab Emirates (UAE) were damaged by limpet mines, including one Norwegian and two Saudi Arabian oil tankers. U.S. military investigators blamed Iran's Islamic Revolutionary Guard Corps Navy (IRGCN) or its proxies for the sabotage. After a rocket attack near the U.S. embassy in Baghdad a week later, President Trump ordered an extra 1,500 troops to the Gulf region, plus more reconnaissance and fighter aircraft, the first steps of a major reinforcement to the around 60,000 U.S. troops already stationed in the Middle East (Ingber, 2019).

Amid these rising tensions, while Prime Minister Abe was on an official visit to Iran, on June 13 the oil tanker *Kokuka Courageous*, owned by the Japanese shipping company Kokuka Sangyo Corporation, was one of two oil tankers to suffer a mysterious attack in the Gulf of Oman, heading out of the Strait of Hormuz.[1] Explosions on both ships led to both catching fire; the crews evacuated, and were later rescued by a U.S. Navy warship and Dutch and South Korean merchant vessels. The damaged tankers were later recovered and towed to the UAE for repair (Gale, 2019). US Secretary of State Mike Pompeo immediately claimed Iran was also responsible for this attack, and the U.S. military released footage which it claimed showed patrol boats from the IRGCN removing unexploded limpet mines from the *Kokuka Courageous.* The president of Kokuka Sangyo Co. stated at a Tokyo press conference that the Filipino crew members of the Panamanian-flagged *Kokuka Courageous* claimed the ship was not mined, but had been struck by a flying object (''Flying object' attacked Japanese tanker', 2019).

Abe's two-day trip to Iran, the first by a Japanese Prime Minister in 41 years, also had the purpose of delivering a message from President Trump to Supreme Leader Ali Khameni, an overture that was rejected. Despite being the closest American military ally in Asia, Japan had maintained fairly cordial relations with Iran, as a major customer of its oil, until the tightening of sanctions imposed by Trump. It can only be speculated as to whether a Japanese-owned tanker was chosen for attack, as punishment for complying with the U.S.-led sanctions. Significantly, Abe denounced the attack on the tankers, but did not direct any blame towards Iran, to preserve the state of Japan's relations with the Islamic Republic (Sharafedin, 2019).

Operation Sentinel/the IMSC

U.S. allies would have been in no doubt about the potential danger and volatility of involvement in the geopolitics of the Middle East, as tensions continued to escalate. On June 20, a U.S. Navy MQ-4C high-altitude surveillance drone was shot down by Iranian air defences, near the location of the previous week's tanker attacks in the Gulf of Oman. Iran claimed the drone was within its territorial limits, near its coastline; the U.S. maintained it was within international waters. A retaliatory U.S. airstrike against Iranian targets was called off the next day with only ten minutes to spare, as revealed by President Trump in one of his Twitter posts, since he considered the estimated death toll would be disproportionate (Law, 2019).

On July 19, the Trump administration instead announced formation of a multinational naval task force, designated Operation Sentinel, run by US Central Command (CENTCOM) to protect international shipping from 'malign activity' in the Persian Gulf. 500 U.S. troops were also approved by the Pentagon for deployment to Saudi Arabia, returning American ground combat forces to the kingdom after over a decade ('U.S. to send troops to Saudi', 2019). The United Kingdom announced it would join Operation Sentinel on August 5, and deployed three Royal Navy frigates by the end of the month. Australia also gave its commitment on August 21 of a Royal Australian Navy frigate, and a Royal Australian Air Force maritime patrol aircraft, and Israel offered intelligence support. Bahrain also joined, and became host of the headquarters for the task force, which was renamed the International Maritime Security Construct (IMSC), on September 16. Saudi Arabia and the UAE then joined, followed by Albania, Kuwait, and Qatar in November, with operations commencing from

[1] Kokuka Sangyo Corporation is an affiliated supplier of the Mitsubishi Gas Chemical Company; the other tanker was the Norwegian-owned *Front Altair*.

November 7 ('US-led coalition launches', 2019).[2]

The SDF Redeploys to the Middle East

Although Japan was invited to join the IMSC, on October 19, Chief Cabinet Secretary Yoshihide Suga announced that instead, the SDF would deploy its own new mission to "ensure the safety of vessels related to Japan". The first long-term foreign intelligence gathering mission of this type for the SDF, this separate deployment would still "cooperate closely" with the U.S. (Kelly, 2019). The legal argument for both the IMSC and the Japanese mission to uphold and enforce the international right of freedom of navigation is codified in Article 87 (1)a of the 1982 UN Convention on the Law of the Sea (UNCLOS). The right to collective self-defence, under the UN Charter, is also another legal basis. However, the UNCLOS also calls on countries to peacefully resolve disputes, and unlike for CTF151 and the SDF's UNPKO missions, there has not been any authorisation from the UN Security Council for the IMSC and the SDF's latest deployment (Lee & Zou, 2019, 178).

On December 27, the Abe Cabinet approved the dispatch of an MSDF destroyer and two maritime patrol aircraft, for the first of three four-month rotating tours, with the possibility of extending the mission for another year. The scope of operations was set for the Gulf of Oman, the Arabian Sea, and the el-Mandeb Strait between the Red Sea and the Gulf of Aden, but not in the Strait of Hormuz, or further west into the Persian Gulf. If there were any emergencies, the Defense Minister would authorise use of weapons to protect any vessels in danger ('Japan to deploy warship', 2019).

Inauspiciously, on the same day a U.S. military contractor was killed, and four U.S. soldiers injured, among the casualties of a rocket attack on an air base at Kirkuk in Iraq. Blaming the Iranian-linked militia *Kata'ib Hezbollah* (KH) for the attack, which denied responsibility, American forces launched retaliatory airstrikes on KH bases in Iraq and Syria, which killed 25 and wounded 55. Officially part of the Popular Mobilization Forces (PMF) of the Iraqi Armed Forces, a crowd of PMF supporters breached the compound of the U.S. embassy in Baghdad on December 31 (Borger, 2020).

The new year saw an even more dire escalation, when on the night of January 2/3, 2020, President Trump authorised a drone strike near Baghdad International Airport, which killed Major General Qasem Soleimani, the commander of the IRGC Quds Force, and several other senior IRGC and PMF personnel (Herman, 2020). The U.S. military build-up also continued, with 3,500 soldiers from the 1st Brigade of the 82nd Airborne Division sent to Kuwait (Martinez, 2020).[3] Iran retaliated on January 8 with its own dramatic escalation, launching a ballistic missile attack on the Al-Asad airbase in Iraq, which hosted U.S. forces. There were no fatalities, but the Pentagon admitted the week after that at least 11 U.S. troops had suffered concussive injuries; it was then admitted a month later that 109 had actually suffered traumatic brain injuries. Trump ruled out another immediate military response, but imposed further sanction on Iran ('Pentagon confirms 109 US troops', 2020).

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[2] Lithuania would join the IMSC in March 2020 (USCENTCOM, 2020).

[3] 800 troops from the 82nd Airborne returned to the US from Kuwait in February.

Undeterred by these developments, on January 10, Defense Minister Taro Kono formally ordered the dispatch of the SDF task force, under the authority of the 2006 Defense Ministry Establishment Law, Article 4. This allows for foreign deployment of SDF elements for 'research and study' surveillance missions, of which this deployment was the first under the law, which was originally envisioned for protecting the approaches to Japan's territorial boundaries ('Japan Defense Chief Orders', 2020). The two MSDF P-3C aircraft commenced their first patrols out of Djibouti into the Gulf of Aden on January 31, and the MSDF destroyer *JS Takanami* left Japan for its mission on February 2, commencing its four-month patrol from February 26. Responding to opposition questions in the Diet, Abe reiterated that the MSDF mission was not under U.S. command, and would not contribute information towards U.S. military operations, such as interdicting suspicious vessels. However, there would still be communication with the U.S. Navy, as needed, although this distinction was left unclear ('MSDF to not take part', 2020).

There have been no hostile incidents involving the SDF's air and sea patrols at the time of writing, but the global onset of the coronavirus pandemic soon brought the mission under an unexpected threat. Reports of clusters at Yokosuka, the home base of the *Takanami*, raised concerns over the health of MSDF crews, which could jeopardise the ongoing operational capability of the mission (Matsuura, 2020). This anxiety was reinforced by reports that of one of the dozen SDF liaison personnel at IMSC headquarters in Bahrain had tested positive for COVID-19 ('SDF member in Middle East', 2020).

Even as these momentous developments overshadow the SDF mission, the ongoing tensions between the U.S. and Iran risks any incident triggering wider military action, as occurred in 1987-88 'Tanker War'; this culminated in Operation Praying Mantis, a short but intense engagement in April 1988, which disabled half the Iranian Navy's fleet (Bacevich, 2016, 103-108). On April 15, at least eleven IRGCN 'swift' boats circled a patrol of six US warships in the Persian Gulf, a harassment attempt which prompted President Trump to warn the U.S. Navy would 'shoot down' any Iranian boats if they repeated such actions. Iran responded with its own threats against U.S. warships if they perceived any provocation (O'Connor, 2020).

Conclusions

The publicly stated motivation by Japan for its latest deployment to the Middle East is ostensibly to secure the economic lifeline of its energy supplies, with up to 90% of Japan's crude oil imports passing through the Persian Gulf, and to contribute to upholding international peace and security, through its vision of the FOIP. The mission is also an indirect way to support the Trump administration and the U.S. alliance, while simultaneously trying to not overtly antagonize Iran.

From the perspective of domestic Japanese politics, unlike the SDF's previous deployments, legally approving this latest mission has not required any specific legislation to be passed, nor even any deliberation in the Diet. There was merely a decision of the Cabinet, which is subject to confidentiality. There has been little consideration though of the consequences of sending the SDF into a volatile region, if either its own ships or aircraft, or those of its U.S. ally or other countries' forces in the IMSC come under attack from Iranian or proxy forces (ICG, 2020).

The decision to undertake such a hazardous prospect without any parliamentary debate, beyond cursory questions in the Diet after the event, thus displays a severe ethical shortcoming for any democracy. The Abe government's security policy has therefore proceeded with little regard for public opinion, and limited means for any oversight and accountability. This is hardly preferable for a situation which places the SDF at substantial risk of becoming involved in an international armed conflict.

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Has Online Media Fulfilled Journalism Ethics for News Coverage of Revenge Porn Victims?

Gita Juniarti, Diponegoro University, Indonesia

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Abstract
In 2017, a girl as victim of revenge porn with the initials HA, became a trending topic on social media. Most online media made this case as their headline news, but they had not kept the secret of HA's identity. They actually exposed the identity of HA specifically, such as her full name, her social media, and the name of the university where HA was enrolled at. This phenomenon was continued until 2019, which the media often did not censor the identity of victims. Ironically, media rarely display the identities of the perpetrators of revenge porn. As a result, digital citizens tend to cyber-bullying to victims, and victims are usually making a decision to close their social media accounts, close themselves from social interactions in the real world, and experience deep depression. Supposedly, as victims of cybercrime, the girls get the identity protection and also their mental recovery.The phenomenon of news coverage of revenge porn victims in online media was examined using a policy study approach. The result shows that most of online media violated Article 9 of the Journalistic Code of Ethics in Indonesia which regulates that the media should maintain the privacy of victims. This shows that most online media are unfair to reporting about the case of revenge porn. The legal protection that protects victims of revenge porn also uncertain until now.

Keyword: Revenge porn, Journalistic Code Of Ethics, Media Ethics

Introduction

In 2017, Hana Anissa’s name became one of the popular topics on various social media, including Twitter and Instagram. Who is Hana Anissa? Denotatively, the netizen said that the woman with the initial HA was a 2013 University of Indonesia (UI) student. However, connotatively, the netizen said that she was a porn star. Only a few seen Hana Anissa as a victim of cyber-crime, namely cyber porn.

Makassar.Tribunnews.com (2017) wrote, the perpetrator who spread the porn of Hana Anissa was her former boyfriend with the initials HFZ. He spread the video with the excuse of heartache. After the video went viral, netizens accused Hana Anissa as a porn video star. Netizens saw 'Hana Anissa' as a joking matter, it can be seen from the comments on social media to meme comics made about her. People did not defend her as a victim of revenge porn.

The mass media also cited some meme comics that made Hana Anissa a joke material. They published news with the title *Hana Anissa’s Meme that Makes People Laugh, and Netizen’s Comments* (lampung.tribunnews.com, 2017). News titles about Hana Anissa that were displayed on Tribunnews.com also included very sensational titles, such as *Which Faculty and Department? What Year Did Hana Anissa Enter College and Graduate?* (2017), where this news revealed a clear identity about a victim of revenge porn.

In the news, the online based media Tribunnews.com revealed the identity of a victim of revenge porn, starting from her full name, to the university where she studied. Unfortunately, tribunnews.com did not write news about the suspect, or about the identity of the person who spread the porn video of Hana Anissa. In addition, Tribunnews.com and its branch groups (Lampung.tribunnews.com, Makassar.tribunnews.com, Palembang.Tribunnews.com, etc.) never interviewed Hana Anissa as a victim of revenge porn, or gave her the room to confirm any skewed news about what happened to her.

Hana Anissa only confirmed the issue through her Instagram, and again Tribunnews.com made her viral clarification as a news material. The media made the news with the title *She Denied It! Now Hana Anissa Admits Herself as the Star of the Hot Video That Went Viral*. There was no empowerment from the mass media for Hana Anissa to clarify or explain to the public about herself being a victim of revenge porn. When in fact, according to Alexa.com, Tribunnews.com is on the first rank of news websites that are often visited by Indonesians (2019).

'Hana Anissa' became the most searched keyword on Google Indonesia in October 2017. This indicates that although Hana Anissa was truly a victim of revenge porn, the public was not aware of it (makassar.tribunnews.com, 2017), even Tribunnews.com already gave a bad stereotype on her name. Wood (1994: 33-38) stated that the mass media also provides a great influence in creating stereotypes about women and men, where the stereotype applies in social life to the present. The stereotypes are quite diverse, ranging from telling that men are more authoritarian and women are incompetent, presenting that women depend on men, to the stereotype that men are aggressors and women are passive figures, even when used as sex objects.

The discussion about Hana Anissa in cyber space has invited the writer to analyze the discourse formed by a number of parties, that victims of revenge porn did not get protection. Victims of revenge porn actually get 'beaten' many times, ranging from bullies on social media by netizens, becoming news objects in the mass media, and that do not rule out the possibility that victims of revenge porn also encounter problems in the real world because their identities are revealed in its entirety by mass media.

Revenge porn is a case of sexual exploitation in a form of pornography. If the mass media also contribute to the forming of public opinion to bully the victims of revenge porn, the writer questions the code of ethics conducted by the media company in writing news. Are the news written about the revenge porn victims absolutely contain no elements of social empowerment, and only make victims as the object of news? How does the media form a discourse regarding victims of revenge porn in the news?

The writer assumes that the mass media indeed portrayed victims of revenge porn as news objects, at that leading to the public viewing the victims of revenge porn in a bad way. Through this research, the writer wants to analyze how online media positions victims of revenge porn. The writer will look at the language and sentence structure chosen by the media, what are the images portrayed, and what are the pronounces used for victims of revenge porn.

Victims of Revenge Porn as Objects of News

Speaking of sex objects, based on the observations of the writer on Tribunnews.com and its branch sites, Hana Anissa was the sole object in the news related to the porn video. Audiences also searched for news and information about Hana Anissa through the search engine on the internet, and consumed the news, thus making Hana Anissa as the most searched keyword in Google Indonesia. This indicates that the internet was a means used by netizens to find information about Hana Anissa, including in the online media. This logic was used by Tribunnews.com and its branches to find the identity of Hana Anissa, a victim of revenge porn which was referred to as the ‘star’ of the hot video titled 'Porn Video of UI Student'.

Therefore, the online media that reported about Hana Anissa also became one of the things that supported the formation of public opinion regarding victims of revenge porn. Searching the name 'Hana Anissa' on Google would lead to several online news sites, including Tribunnews.com.

Hanna Anisa's identity as a victim of revenge porn was actually made as a commodity by Tribunnews.com. Within the news texts, it can be seen that journalists actually came to UI and meet the staff of UI public relations in order to get personal data about Hana Anissa (lampung.tribunnews.com, 2017). Tribunnews.com revealed the fact that she was a 2013 UI student and enrolled at the Faculty of Social and Political Science (FISIP). Tribunnews.com covered the news and Hana Anissa's identity as a victim of revenge porn was written very clearly on the news portal.

Shortly after the news was published, Hanna Anissa chose to provide confirmation regarding this matter, acknowledging the porn video, then closed her Instagram account @ hana.anissa. This indicates that Hana Anissa was not comfortable with the public's 'attack', as well as the news in the mass media that mentioned her as a porn star.

The people who spread the video had been handled by the police. However, the laws that discuss in detail about revenge porn have not yet come to light in Indonesia. During this time, for the perpetrator of revenge porn case, the government uses article 45 juncto 27 article 4 of the Pornography Law, Article 27 section (1) of Law No. 11 of 2008, and Article 45 section (1) of ITE Law. They are charged with this article for reproducing and spreading the pornographic videos, but these laws do not prosecute them for intimidating and exploiting victims of revenge porn. In fact, according to Parangin-angin, Rahayu, and Dwiwarno (2019; pp. 467-469) stated, revenge porn is one of human rights violations through social media which is done intentionally. Meanwhile, Melati (2018) in the Women's Journal said, most victims of the revenge porn are women, followed by homosexual couples, feminine men, and transgender people. However, there is no clear legal basis for handling revenge porn cases so far.

Parangin-angin, Rahayu, and Dwiwarno (2019; pp. 467-469) said, with the crime of revenge porn, many of the rights of a person were violated in accordance with existing instruments. In addition, the country has the obligations and responsibilities to provide preventive and repressive measures towards victims and perpetrators aimed at preventing the reoccurrence of revenge porn. But, in reality, arresting the perpetrators apparently does not completely solve the problem for women as victims of revenge porn.

This is in accordance with the condition of Hana Anissa which was reported on Tribunnews.com. Hana Anissa chose to close her Instagram after confirming the case. Even with other cases of revenge porn, namely the case of Aldoni and RV (Kompas.com, 2019). RV was experiencing mental health issues because Aldoni had spread the pornographic videos between him and RV. It did not rule out the possibility that the cause of RV mental health issues was the pressure from the public who bullied the victims of revenge porn.

Aditya, in the Journal of Women (2016; p. 56) expressed that the impact on the victims of revenge porn is very dangerous. The victim must feel degraded, humiliated, undignified, afraid of being blamed, feeling guilty, feeling dirty, embarrassed, confused, afraid, angry, anxious, depressed, shocked, tense, and afraid to bear a bad label for life, and face other fears, such as fear of pregnancy or defamation of family. If the victims are still teenagers (students), they would try to minimize the exploiting sexual behavior by hurting themselves. Victims do not want to report it because they consider it as a disgrace, so they are in denial even though they feel guilty and confused about what to do.

Revenge porn is one of the cases of sexual exploitation that damages the victims psychologically. The perpetrators who are dominated by men will suppress victims that are dominated by women, by distributing videos made by both of them. Although in essence, the video was made by both of them, society tends to blame the women by assuming that women are not virgins, dirty, impure, must be shunned, and given social punishment. On the other hand, the dominant male group does not feel the same 'pain'.

Women are silenced by the media

Kramarae (1981, pp. 23-24) said, Muted Group theory which was based on the work of anthropologist Shirley Ardener, *Women and Men Speaking*, that the status of society is overlapping, where women and men are in the patriarchal system and capitalist society. In this theory, women's perspectives and women's voices are not publicly articulated. This Muted Group Theory discusses the 'death of women's voices'. Kolokke & Sorensen, in Sari (2015; p. 22) said that shutting down is certainly different from silencing. Shutting down means that the female interlocutor is declared successful when the subordinate (female) group ceases to find and develop a communication means to express themselves.

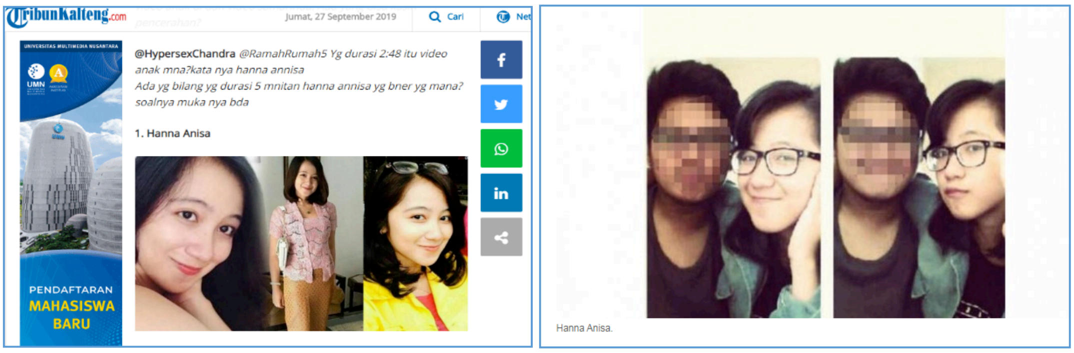
In the case of Hana Anissa above, the writer observed that Tribunnews.com and its branch groups raised the news from several points of view. First, from the point of view of the audience on social media and how the media picked up that point of view on a news site. When Hana Anissa clarified herself on social media, Tribunnews.com covered that as a news. Unfortunately, Tribunnews.com made the headline as *She Denied It Before! Now Hana Anissa Admits Herself as the Star of the Hot Video which Went Viral.* This reflects that the media increasingly encouraged the public to bully Hana Anissa, rather than supporting her to report the incident as a case of revenge porn. Hana Anissa's voice was completely silenced. Although she is a victim of revenge porn, she could not express herself, because anything done by her would only make her as a subordinate group.

Secondly, Hana Anissa's case was raised from the viewpoint of men and dominant groups. The interviewees chosen by Tribunnews.com to interview the revenge porn case was the staff of UI public relations, the police, from the perspective of Farkhan who was accused of being the male figure in the video (written in the news as *Not Farkhan, Male Actor in UI's Hot Video with Hana Anissa is Revealed* in Makassar.tribunnews.com), even Tribunnews interviewed religious figures related to the coverage of Hana Anissa. Unfortunately, there was not aS single voice from Hana Anissa or parties associated with her, such as her close friends, to contain their clarifications etc. If anything, Tribunnews only quoted the words of Hana Anissa on his Instagram. This is indeed a proof that the mass media in Indonesia are silencing the voices of revenge porn victims.

Seeing the phenomenon of the revenge porn cases in Indonesia, the writer considers that Sara Mills's critical discourse analysis theory can answer the research questions above in terms of news text analysis on Tribunnews.com related to Hana Anissa. Sara Mills has her attention, especially in the discourse on feminism, namely how women are presented in the text, including in the news. Eriyanto (2001; p. 199) writes about how news texts are biased in presenting women. Women tend to appear in the text as wrong, marginal, compared to men. Injustice and poor portrayal of women are the main targets to be discussed using Sara Mills's theory of discourse.

Sara Mills' discourse analysis theory is related to muted group theory. Hillary Callan (1978), in Kramarae (1981; p.3) wrote that women are muted by the structure of language. Language is likened to the 'conceptual toolbag', which contains terms that dominate, do the hierarchy, do the control, even declare ownership of the 'toolbag'. Thus, the language described in the media increasingly shows male authority in the news. The language chosen by the media 'imposes' its structure in describing women in their news. Women's perception of an experience is different from that of men because they are subordinated. Kramarae (1981; p.1) wrote, this is the reason why women are silenced. The words of women are not respected in society, so anything that is said by women is not particularly acknowledged and interpreted, and does not have a strong influence, such as men's words. Women's thought experiences the same thing. When women try to eliminate this injustice, male control over communication puts women in powerlessness.

Based on the writer's assumptions, male authority is clearly depicted on the news about Hana Anissa in Tribunnews.com. Hana Anissa's name was mentioned many times, her photo was displayed without censorship, while the man who was responsible to spread the video was never mentioned at all. No wonder the public repeatedly made judgmental remarks and looking down on the victims of revenge porn, because the media slowly silence the victims of revenge porn and do not give room for the victims to speak up. The writer assumes that the words chosen by Tribunnews.com to describe the news about Hana Anissa were not words that indicate empowerment to draw the public to pay more attention to Hana Anissa as the victim, but rather they showed the opposite, making it as if Hana Anissa was a porn star. Here is a picture of Hana Anissa displayed on the Tribunnews.com:



Picture 1.The photos of revenge porn victim are not censored at all (source: https:// tribunnews.com/2017/12/14/viral-pengakuan-jujur-hanna-anisa-warganet-malah-bandingkan-dua-versi-video?page=4, accessed on 27 September 2019)

From the comic meme published on the Tribunnews, it appears that the media was making Hana Anissa a news object. Tribunnews.com tended to side with the views of internet users related to their comments about Hana Anissa as a victim of revenge porn, collecting humorous comments, and comic memes so that Hana Anissa was only seen as an object to entertain. The comments of netizens displayed by the Tribunnews group on news sites are not comments that contain clarification, explanations, or invitations to do social empowerment, but comments that contain sexist humor.

In accordance with muted group theory, it is written that women are muted by the structure of language that combines the experiences of men, not women. This is evident from the statements of the parties published on Tribunnews.com and its branch groups, where the information was derived from netizens, the University of Indonesia, and the police. The news site made the following figures as subjects to tell information about Hana Anissa, namely the staff of universitiy public relations, the netizens who are dominated by men, and the police.

1. . University Public Relations

The public relations staff of University of Indonesia was one of the resource people who provided information about Hana Anissa's revenge porn case. In the news, Hana Anissa was potrayed as an object of the news, and the public relations staff of UI was the subject who told the story about Hana Anissa. The Head of Public Relations and Public Information Communication of University of Indonesia, Rifelly said that the University of Indonesia had checked the spread of the obscene video on social media which was allegedly filmed by a student of UI named Hana Anissa.

The following is excerpt from the news in Lampung.tribunews.com: *The Head of Public Relations and Public Information Communication (KIP) of University of Indonesia, Rifelly Dewi Astuti said, they had checked about the spread of the obscene video on social media, by a student of University of Indonesia named Hana Anissa. Rifelly said, it is found that the name associated with the person in the video is a graduate, meaning that she is no longer a student at the time. Rifelly said that Hana Anissa is no longer a student of University of Indonesia as stated in various video titles. All consequences resulting from the spread of the video would become the responsibility of the person concerned.*

2. Netizens (who are dominated by men)

In addition to the public relations of University of Indonesia, the subjects who talked about Hana Anissa were netizens. Following is the news excerpt from Lampung.tribunnews.com: *Based on the news that was spread, some netizens said that 'Hana Anissa' is a student at a prestigious state university in the Depok area. However, several other netizens said that the woman had graduated from University of Indonesia.* Lampung.tribunnews.com also wrote: *So how does Hana Anissa look like? It seems like there is a smule account with the username hannaaniss singing a song called* 'Kamu Adalah' (*You Are*). *Netizens suspect the woman is Hana Anissa, who is being talked about by many people.*

From the above news excerpt, Tribunnews.com did not report about sexual exploitation committed by certain parties to Hana Anissa. Tribunnews.com actually made netizens as subjects who told their 'allegation' related to Hana Anissa. In addition, Tribunnews also displayed Hana Anissa's photo on their site without any censorship at all. On the other side, news on Lampung.tribunnews.com showed responses from netizens on social media related to Hana Anissa's video:
@S Syahrul_cos3: "Hana Anissa is busted"
@rexxraptor: "Damn, people are keep talking about Hana Anissa from dawn. The locals never die really"
@ arifrahman0909: "I've seen the video. It's not too graphic "
@febrianee "Don't spread around my video with Hana Anissa, guys !!!"
@dulaaay: "She's pretty good wkwkwk"
@kirito_nagi: "Where is the link !!!! Wkwkwk damn. "

It shows that Hana Anissa's video was actually talked about from the perspective of netizen that had nothing to do with Hana Anissa. The revenge porn events experienced by Hana Anissa were actually being laughed at by netizens. From a number of netizen's comments circulating in cyberspace, Tribunnews.com actually took the comments that made Hana Anissa as a joking material, so there was no social empowerment when the media should play an important role in empowering women by creating awareness among people to release the feudalistic mindset which demeans women. The comments of the netizens posted by the Tribunnews group actually showed the comments of netizens who demean women, so there was no element of social empowerment in it.

In addition, lampung.tribunnews.com also made a news entitled *Meme Comic of Hana Anissa Makes People Laugh, the Comments are not Less Funny* (2017) Comments from netizens which were posted on lampung.tribunnews.com are as follows:
@moelhadi: Hana Anissa? I don't care, I don't know her. Better I go offering motorcycle taxi service
@aptanangga: I watched the video of Hana Anissa. She's cute, I want to teach her.
@Arraso4: Hana Anissa is pretty. But unfortunately the clip only lasts 5 minutes.
@achiwahana: Hana Anissa's popularity won over Perppu Ormas.

3. The Police

The third subject who revealed the information about Hana Anissa was the police. The police said, as published in Tribunnews on December 14, 2017 with the title "*She Denied It Before! Now Hana Anissa Admits Herself as the Star of the Hot Video That Went Viral"*, the following is quoted from Tribunnews.com: *"Yes (HA admitted). HFZ too. They admitted it on the inspection last month. Initially HA and HFZ did not acknowledge it, but the police provided authentic evidence of the couple's involvement. From the report of the medical team, there are indeed their special characteristics (HA and HFZ). Finally, HA and HFZ could not evade and admit their mistakes. Both claimed to film the video two years ago. The police are also still looking for other evidence for the time being.*

4. Religious figures

The fourth subjects who talked about Hana Anissa's video was public figure. The community leaders, one of them was a preacher or a religious figure, revealed that what Hana Anissa did was immoral and a depravity of this nation. For this reason, the preacher from South Sulawesi asked parents to monitor their children from fornication, so that they would not do what Hana Anissa did. (2017).

This indicates that even people who did not know Hana Anissa described the student of University of Indonesia as an immoral person, even though Hana Anissa was a victim of revenge porn and deserved legal protection and support from the community.

5. Hana Anissa only commented on Instagram

From the same news source, it was written that in November 2017, Hana Anissa made a clarification that was posted on her Instagram page. Quoted from Tribunnews.com, Hana Anissa's confession begins with a sentence like this*: Because there are many people who followed and messaged her, she (Hana Anissa) felt like she had to make a clarification*. The clarification says that Hana Anissa explained that her physical features are different from the video. On Instagram, owned by Hana Anissa, she explained that she had a surgical tumor lift scar large enough on her chest. However, in the video, there were no scars on the body of the female actress. Through Instagram, Hana Anissa asked people not to further harm her and her boyfriend, then associated herself and her boyfriend with the video. Hana Anissa also mentioned that she had to bear a tremendous impact on her mental peace, name and reputation.

Tribunnews.com only took a quote of Hana Anissa's clarification on her private Instagram. This is interesting to be part of the discussion, because Instagram is Hana Anissa's personal account. Which means Hana Anissa was not positioned as a resource person in reporting about the clarification of the video. Tribunnews.com actually copied the content from her Instagram without her permission. In fact, Tribunnews.com wrote: *Instagram which is allegedly owned by Hana Anissa*. (lampung.tribunnews.com, 2017). There is the word 'allegedly' in the news. This fact indicates that Tribunnews.com overrides journalistic ethics to verify the truth of the writing in the news. Tribunnews.com news site itself seems to assume that the clarification of Hana Anissa is something that is not important to be displayed in the mass media.

From a number of news on Tribunnews.com and this group, the news are told in a way that is beneficial for men. Even if they do not benefit the men, the words chosen by Tribunnews.com in describing Hana Anissa are certainly very detrimental to the woman. Who is the subject of the narrator in this news? Among other things, the UI, the police, netizens, and even religious leaders who have no important ties to the case of Hana Anissa. What was said by these parties was published by Tribunnews and showed repeatedly in the news text. As a male party, Farkhan Gunawan was given the opportunity to speak out in the mass media, while Hana Anissa was as if not given the room and time as a subject to respond to this case. Hana Anissa really just became the object of news and her voice was never actively raised in this case.

Regarding the object of the news, the writer takes a few sentences used by Tribunnews.com and its branch groups in describing Hana Anissa:

News title	Subject	Quoted by Tribunnews
The Hot Video of a UI Student Went Viral, Preachers Assembly Gives Response	Young Preachers Assembly (*Majelis Dai Muda*)	He (young preacher) hopes that events like this will not happen again among young people. "This is learning for all of us, especially as parents, we must open our eyes to events like this. Parents must be multifunctional in interacting with children, sometimes we do have to be partners, teachers, and friends for children. "

She Denied It Before! Now Hana Anissa Admits Herself as the Star of the Hot Video which Went Viral..	The police (*Kasat Reskrim Polresta Depok*)	*"Yes (HA admitted). HFZ too. They admitted it on the inspection last month. Initially HA and HFZ did not acknowledge it, but the police provided authentic evidence of the couple's involvement. From the report of the medical team, there are indeed their special characteristics (HA and HFZ). Finally HA and HFZ could not evade and admit their mistakes. Both claimed to film the video two years ago. The police are also still looking for other evidence for the time being.*
From Which Faculty and Department? What Year Did Hana Anissa Enter College and Graduate?	The Staff of UI Public Relations	The Head of Public Relations and Public Information Communication (KIP) of University of Indonesia, Rifelly Dewi Astuti said, they had checked about the spread of the obscene video on social media, by a student of University of Indonesia named Hana Anissa. Rifelly said, it is known that the name associated with the person in the video was a graduate, meaning that she was no longer a student at the time. Rifelly said that Hana Anissa was no longer a student of University of Indonesia as stated in various video titles. All consequences resulting from the spread of the video would be the responsibility of the person concerned.
Hana Anissa Went Viral When Put Under Scrutiny by Netizens, This Is Because of Her Adult Video Circulating on the Internet	Netizen	@S Syahrul_cos3: "Hana Anissa is busted" @rexxraptor: "Damn, people are keep talking about Hana Anissa from dawn. The locals never die really” @ arifrahman0909: "I've seen the video. It’s not too graphic " @febrianee "Don’t spread around my video with Hana Anissa, guys !!!" @dulaaay: "She’s pretty good wkwkwk" @kirito_nagi: "Where is the link

		!!!! Wkwkwk damn. "

Table 1.The sentences used by Tribunnews.com and its groups when describing about the victim for revenge porn in its news portal

This indicates that Tribunnews did not confirm and verify the owner of the Instagram account. Tribunnews immediately posted an apology from the owner of the account Hana Anissa, without checking it first. In addition, Tribunnews repeatedly stated that ‘Hana Anissa apologized for having committed immoral acts’. The news on Tribunnews tried to make it like a one-sided mistake, which is Hana Anissa's mistake, even though the video was filmed together with her former boyfriend whose initials was HFZ.

As a victim of revenge porn, Hana Anissa was not given the opportunity to 'talk'. The resource person chosen by Tribunnews to be posted on the news site deals with majority groups, including the police and the University of Indonesia. This is in accordance with the words of Kramarae (1981) who stated about man-made construction, where the subordinate group is not free to say what they want to say because the words and norms they use have been formulated by the dominant group. In this study, women became the subordinate group and men became the dominant group. So, Hana Anissa is seen as a group that is 'marginalized', where Hana Anissa is a victim of revenge porn and should get more attention by the mass media, including Tribunnews.

In addition, comments from netizens that were posted on Tribunnews.com tended to be from male netizens. They had a tendency to comment on the case in the form of jokes, such as 'where is the link', 'Hana Anissa brings together people who are at odds with the Jakarta governor election', 'Hana Anissa is not too fierce', and so forth. There was not a single sentence from netizens expressing sympathy and drawing support from among the reader to implement social empowerment by stating that Hana Anissa was a victim of revenge porn. This is also consistent with what Kramarae (1981; p.3) said that women's perspectives are limited by the lens of dominant groups and women's voices are not publicly articulated.

Based on the explanation above, Tribunnews.com also violated journalistic ethics in Indonesia. Related to regulations in the world of journalism, namely article 9 of the Journalistic Code of Ethics. The article said that Indonesian journalists must respect the rights of the source person in regards to their personal life, except for the public interest. Sukardi (2013; p. 392) wrote, the interpretation of 'private life' is all aspects of life of a person and their family, other than those related to the public interest. Which means, the privacy rights of someone who became the object of the news is a personal authority of the reported object to determine when, how and to what extent of information about them can be shared with other parties.

Conclusion

Based on the above description, Tribunnews.com made Hana Anissa, a victim of revenge porn as an object of sensational news which can be laughed at. The subjects chosen by Tribunnews.com tended to tell Hana Anissa based on male perspectives. They made Hana Anissa as a material for jokes, portrayed her as a porn star, giving judgmental remarks such as that Hana Anissa is beautiful, but cheap woman. There is no research subject stated that Hana Anissa was a victim of revenge porn and promoted social empowerment in order to erase traditional and feudal thoughts in viewing women in porn videos.

In addition, Hana Anissa was included in the muted group because her voice was not heard at all. Even if heard, Tribunnews took the voice of Hana Anissa from her Instagram, where it was uncertain whether it really belonged to Hana Anissa or not. Unlike the case with men, like Fakhri Gunawan who could clarify and be listened by Tribunnews. In fact, netizens who had nothing to do with the case, as well as religious leaders who were also unrelated to the Hana Anissa case, were also questioned by the Tribunnews.com group. Meanwhile, Hana Anissa, who became the main character in the news, was not given the opportunity to speak at all.

In addition, the news about Hana Anissa did not contain elements of social empowerment, where the mass media did not urge parties such as the National Human Rights Commission or NGOs in the field of legal protection of women to protect victims of revenge porn. As a media company, Tribunnews.com actually violated the journalistic code of ethics by revealing the privacy of the victim, such as her full name and university where she enrolled. As a result, news from the media actually encouraged the public to participate in bullying the victims of revenge porn. That is, the media gives a bad influence on the readers.

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Contact email: gitajuniartimkw@gmail.com

Is Language a Form of Animal Communication, or Something Different? Implications for Ecological Identities

Michael H. Brown, Kanda University of International Studies, Japan

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Abstract
For many, saying humans are a kind of animal might seem to be an uncontroversial truism. It follows that human communication systems, including language, are animal communication systems. Some linguists, however, describe language as categorically distinct from, rather than as a unique or rare form of, animal communication (e.g. 'language vs animal communication' rather than 'language vs other forms of animal communication'). This could be a product of, for example, descriptive imprecision, merely repeating a conventional formulation, or of explicitly endorsing a philosophical view that humans are non-animals. I argue that, regardless of motivation, such descriptions can reify an ideology of human exceptionalism in ways that are both scientifically suspect and ecosophically problematic This paper will discuss how the discipline of linguistics and certain claims of the radical uniqueness of human language, and by extension humanity, can be vehicles for an ideology of human exceptionalism with disastrous ecological consequences. Additionally, this paper argues that linguists should care about how the relationship of human language to animal communication is framed for reasons pertaining to both descriptive accuracy and broader ecological concerns.

Keywords: Ecolinguistics, Ecological Identity, Relational Identity, Ecosophy

Introduction

In conventional zoological taxonomy, humans are known by the species name *Homo sapiens*, and are of the genus *Homo*, the family *Hominidae*, the order *Primate*, the class *Mammalia*, the phylum *Chordata*, and the kingdom *Animalia*. Humans are animals. This seems simple. Yet, we humans often describe ourselves as distinct from animals. That is, we do not merely describe ourselves as unique or special animals, but as non-animals. We write of 'humans and animals', use expressions such as 'animal welfare' which usually do not include humans in their scope, and, in linguistics, often refer to language as something to be contrasted with animal communication rather than as a form of animal communication. It is these formulations in linguistics, such as 'language vs animal communication', which are focused on in this paper.

Frames are the mental structures that shape the way we reason (Lakoff, 2006) and framing is the set of processes, often linguistic, in constructing and activating frames. Frames may be thought of as a kind of cognitive story for organizing some aspect of experience of life and how a concept is framed can impact the way the concept is structured in the minds of readers/listeners (Stibbe, 2015). When language is framed as being distinct from animal communication as in the manner above, linguists are being descriptively inaccurate because it implies that humans are not animals. Furthermore, I argue that to the degree that the discipline of linguistics frames human communication systems, including language, as distinct from animal communication systems in general, then the discipline of linguistics is not only perpetuating a descriptive inaccuracy but also tacitly contributing to an ideology of human exceptionalism that can have disastrous ecological consequences.

Human Exceptionalism

Plumwood (1993; 2002; 2007) describes human exceptionalism as positing a discontinuity between humans and other animals and between humans and nature writ large; a human/nature dualism which radically excludes the two from one another. That which is human is not animal or of nature. Humans are defined, at least in part, by their disconnection to other animals and nature, and human identity takes a form alienated from the other-than-human in which humans can externally control nature and other animals.

Human exceptionalism is usually covert or unexamined. The ideology is often taken for granted in ways that reify it, or make it seem 'natural'. That we so casually and confidently speak of 'humans and animals' in English and many other languages as if humans were not in fact a kind of animal is testament to this. To many, this may seem benign and be considered no more than 'everyday' language, a frequent and convenient way to refer humans and/or other animals. However, it is exactly the perceived innocence of 'everyday' language patterns which masks assumptions which are problematic and the frequency of the patterns in turn reifies the problematic assumptions so that they go unquestioned. Human exceptionalism constructs humans as being apart from or above nature and consequently justifies attitudes and behaviors that are at the root of ecological crises such as climate change and loss of biodiversity. Therefore, by positioning humans as outside of nature, by which I mean independent of ecological relationships, human exceptionalism contributes to conditions that will result in widespread human suffering as ecosystems in which humans are entangled break down.

Ecolinguistics (Stibbe, 2015), in some strains at least, analyzes language practices from a normative ecosophical stance: Are the practices ecologically helpful or harmful? That is, in what ways may language practices contribute to ecological problems, or alternatively, support life sustaining ecological understanding and practices. Language practices that reify human exceptionalism and that portray humans as apart from or above nature should be resisted because they ignore, obfuscate, or deny the ways that humans are members of ecological webs and are entangled with all other entities in a given ecosystem. In doing so, they raise the likelihood of we humans holding attitudes or behaving in ways that are ecologically destructive. The ways that many English users (and users of many other languages) constantly refer to humans and other animals in ways that construe humans as non-animals is, I argue, such a language practice.

Linguistics and Human Exceptionalism

Of course, language practices that reify human exceptionalism may be found not only in linguistics, but nearly anywhere. Nonetheless, the ways that the discipline of linguistics sometimes describes language is the focus here. The main reason is that, since language (or linguistic capacity) is often described as a trait that distinguishes humans from other species (e.g., Hauser et al., 2002), the ways that specialists who study language (i.e. linguists) frame the relationship of language to animal communication in general may have an especially strong influence on how non-specialists understand the relationship. It is difficult to imagine changes to 'everyday' language regarding the relationships of humans and other animals if the relevant scholarly and scientific disciplines tacitly maintain language practices that set humans out as non-animals. A secondary reason is that the matter of when linguists frame this relationship in terms such as 'language vs animal communication' provides a stark example of how the unexamined ideology of human exceptionalism can infiltrate scientific discourse and result in inaccurate descriptions. Put more directly, the language that linguists use to describe language and animal communication is important as a narrow matter of terminology and as a broad matter of resisting the reification of human exceptionalism.

To be clear, I am not arguing that linguists (or others) in general support an ideology of human exceptionalism when they write things such as 'language vs animal communication' when a formulation such as 'language vs other forms of animal communication' is available. It could be a simple matter of linguistic imprecision or the underlying assumptions being rendered invisible rather than an outright endorsement of a humans-are-not-animals thesis. In other words, the motivation for language practices that reify human exceptionalism may be genuinely innocent. Unfortunately, the consequences may be the same regardless of motivation.

Pennycook (2018) summarized many critiques of how the discipline of linguistics has, wittingly and unwittingly, been critical in justifying and/or maintaining an ideological story of human exceptionalism. These include that language is often invoked to divide humans from other animals, it is anthropocentrically defined to exclude other animals, and it is posited by some to be radically discontinuous with other forms of animal communication (i.e. it did not evolve or develop from earlier forms of communication that our species may share with others). These are serious critiques that illustrate how particular conceptions of language can be vehicles for human exceptionalism and it seems that these particular conceptions need to be challenged to disrupt the reification of human exceptionalism in linguistics.

However, my argument does not rely on such critiques; in fact, they are non-issues in my argument. As a matter of terminology, my critique of formulations like ‘language vs animal communication’ is rooted in the idea that such formulations are inaccurate because humans are animals and therefore language is a form of animal communication. This argument can be expressed as:

I: If humans are animals, then all forms of human communication, including language, are forms of animal communication.
II: Humans are animals.
III: Thus, all forms of human communication, including language, are forms of animal communication.

The ideas that language divides humans from other species or that language is defined in a way that excludes other species are not in themselves problems; the capacity for language can be a solely human trait without reifying human exceptionalism as long as language is understood to be a form of animal communication because humans are animals.

The idea that language is evolutionarily discontinuous with other forms of animal communication is not one I am sympathetic to, but neither is it an issue in my general argument. Even if linguistic capacity in humans were the result of a single, recent, random mutation that enabled a communicative ability wholly independent from forms in other species, it would not inherently be an argument for human exceptionalism because humans would still be animals and thus the communicative ability which arose from such a mutation would still be a form of animal communication.

Humans are Animals

The main question for my argument is: Are humans in fact animals? Obviously, I think the answer is ‘yes’. This may seem like I am endorsing Animalism (Olsen, 2007; Snowdon, 2014)). I am sympathetic to Animalism, but that is a different issue. Animalism is question of personal identity. My argument is not about personal identity, but ecological identity.

Ecological identities are a kind of relational identity. Relational identities are based on roles and relationships with others rather than essential traits, and their level of analysis has been described as being at the interpersonal, rather than the individual, level (Brewer & Gardner, 1996). Roles and relationships do not only exist between persons, however, they also exist among members of ecosystems. Both biotic and abiotic entities in ecosystems play specific roles based on their relationships to one another. Thus an ecological identity is similar to the idea of a relational, interpersonal identity, but extended to the roles and relationships we have as members of ecosystems. Holding an ecological identity does not require the specific, personal identification of the self with being an animal (i.e. Animalism), but it does require understanding humans collectively to be animals that are part of, not apart from, ecosystems.

Biologically, this is not controversial. Although we often focus on our cognitive differences with other species, they are ultimately products of the same processes that have shaped all life on Earth. Human/nature dualism is untenable because there is no method through which humans and human traits can be disentangled from ecosystems or the processes that sustain life on Earth. De Waal (2016) refers to the tendency to avoid thinking of or describing the animality of humans as anthropodenial, and eloquently repositions humans as but one of many animal species that does not reject the unique traits of humanity: "Instead of a gap [between humans and other species], we face a gently sloping beach created by the steady pounding of millions of waves. Even if human intellect is higher up on the beach, it was shaped by the same forces battering the shore." We humans can accept that being animals does not make us less human, in fact it is partially that which defines us. Our language practices can reflect this, including the matter of how we describe language: as a unique form of animal communication.

Conclusion

Human exceptionalism is not the only story we can tell about ourselves. We do not have to see ourselves as apart from, or above, nature. We do not have to consider it beneath us to be animals, nor indulge the fantasy that we have transcended animality or are exempt from ecosystemic relationships. Ecological identities are key to these potential stories. Our language practices are where these stories can be first realized, or in some cases remembered. Different stories are not the end goal, but they raise the likelihood that we might adopt perspectives that are more ecologically healthy and sustainable.

For linguists, describing language in terms that portray humans as linked to other animals and to the more-than-human world is both a matter of terminological accuracy (language must be a form of animal communication if humans are animals) and an entry point to reconsidering language practices in many contexts which could be contributing to ecological unsustainability as well as an entry point to promoting language practices which could have positive influences on ecosystemic health for humans and others.

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Contact email: brown-mi@kanda.kuis.ac.jp

Serving More Than Two Masters: Contextualization of Christianity in Contemporary China and the Changes of Christianity in Translated Texts

Chen Zhang, PAOC Ka Chi Secondary School, Hong Kong

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Abstract
The publication volume of translation works of Christian literature from English to Chinese soar recently with the contextualization of Christianity in contemporary China. Four Chinese translation versions of C.S.Lewis' Screwtape Letters, published in the Mainland of China, Hong Kong and Taiwan respectively, as well as the identities of their translators are examined. The research data includes both translation texts and translators' notes. It is interesting to note that in the translated texts, Christianity has been indeed changing in the target culture. It is suggested in the paper that by adopting the contextualization model which developed by missionaries into the analysis of translation texts, the religion changes that often going unnoticed by target texts readers could be revealed under the cover of "dynamic equivalence" which often being highlighted in translation studies. The tension between the commandment of serving one master in Christianity and the well-acknowledged perception that translators also serve target culture is illustrated by using the tool of detailed textual analysis. The paper concludes that the concepts of Christianity has been blended into the context of various familiar religions for Chinese readers.

Keywords: Contextualization, Translation, Contextual Theology, Christian Literature

Introduction

There is a well-known dichotomy in Translation Studies famously described by Friedrich Schleiermacher: “Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, as moves the author towards him”. The tension that translators face, in order to leave “somebody” in peace, are often between two texts, and with a recent social turn in Translation Studies, between two contexts. House explains the relationship between texts and contexts in translation with the term “re-contextualization”, which means “taking a text out of its original situational-cultural context and placing it within a new set of relationships in Third Space in the receiving culture”. This “Third Space” suggests that “a translation will always be ‘different’, marginal, located in-between” (ibid) and belongs neither to the source culture nor the target culture. However, when we look at the translation of Christian literature from the field of contextual theology, it is totally a different story, as the purpose of producing such translation text is definitely not to let the translation stay marginal, but in the hope to transform the target culture. As Hiebert’s model “critical contextualization” (Hiebert, 2009) suggested, instead of letting the translation hover in Third Space, the Gospel Core is planted inside the target culture.

By looking at the translation of Christian literature with such interdisciplinary lens, this paper attempts to adopt critical contextualization model on translation texts to perform textual analysis. When comparing different translation versions, the aim is to draw attention to the presence (or absence) of Gospel Core and the potential power (or inability) of translation texts to cultural transformation. Hopefully, such observation would provide a fresh viewpoint for translators of Christian literature.

Translation and publication of Christian literature in Contemporary China

Before we review the contextualization model as see its application in translation analysis, we will have a brief overview of the translation of Christian literature publication in contemporary China.

In contemporary China, the publication of Christian literature from translation had been flourishing, comparing to the original work in Chinese language by theologians. Pan sketched the landscape as: “today, most of the publications are translated work, which is another wave of borrowing from the West” (translation). These publications were not only accessible in churches or seminaries, but also it is observed that “books by John Piper and Philip Yancey are available in secular bookstores because they are considered intellectual, not religious” as “the government sometimes deems works worthy for their social rather than spiritual value, allowing publishers to avoid a more rigorous review process (ibid). However, the publishing trend greatly fluctuated in the recent years. From a more recent post in the website Bitterwinter, Sun observes that “starting from April 2018, the Chinese government banned the sale of Bibles and other religious materials that are not sanctioned by the regime and started closing down stores that sell them” . As the future of the publication of translated work, or even the future of Christianity in China is still under the shadow, the interpretation on already published translation texts becomes important as they serves as a channel for many to get to know faith or strengthen their faith. As Li Haihua, the chief editor of one of Chinese translation of Narnia, commented on the relationship between the revival of a church and reading in a seminar discussing C.S.Lewis' fantasy literature and faith, "the revival of a church starts with reading…what you give the next generation to read has a lot of impacts on their whole lives" (translation). Therefore, this research is considered timely for not only scholars to perform translation criticism, but also for readers to have a new perspective on what they read.

C.S. Lewis was regarded as "almost certainly the most influential religious author of the twentieth century, in English or any other language". During the past decades, Lewis's various works were able to circulate and enjoyed popularity in Chinese speaking world, both for his fantasy works and apologetic works. This research chose one of the most popular works by C.S.Lewis "The Screwtape Letters". It was first introduced by The Council on Christian Literature for Overseas Chinese in Hong Kong, and later published by Mainland and Taiwan publishers as well. The details of the publication are as follows:

Title	Translator	Publisher	Publish Year
地獄來鴻 (di yu lai hong)	Lu Jizeng 魯繼曾	Hong Kong: The Council on Christian Literature for Overseas Chinese 基督教輔僑出版社	1958
大榔頭寫給蠹木的煽情書 (dalangtou xiegei dumu de shanqingshu)	Tseng Chen-chen 曾珍珍	Taipei: Taosheng Publisher 道聲出版社	2001
魔鬼家書 (mogui jiashu)	Kuang Zhiqiong, Li Anqin 況志瓊、李安琴	Shanghai: East China Normal University Press 華東師範大學出版社	2010
小心魔鬼很聰明 (xiaoxin mogui hen congming)	Tseng Chen-chen 曾珍珍	Taipei: Campus Evangelical Fellowship Press 校園出版社	2014 (revised version of 2001)
地獄來鴻：來自魔鬼的書信 (diyu laihong: laizi mogui de shuxin)	Gao Zimei 高子梅	Taichung: Howdo Books 好讀出版社	2015

The translation analysis will focus on the translation published in Hong Kong in 1958 (hereinafter referred to as "HK"), two translation versions in Taiwan respectively in 2014 and 2015 (hereinafter referred to as "TW 2014" and "TW 2015", as well as the translation version in the Mainland of China in 2010 (hereinafter referred to as "ML"). Other than HK, the three translation versions used are quite recent.

Literature Review

In this section, we will first establish our hypothesis in this research, that everyone can be involved in doing contextual theology. Then Hiebert's contextualization model will be presented as a framework where we use to analyze translation texts.

For the translation of Christian literature means to bring cultural transformation as previously argued in Introduction part, the translators are not merely the consumers of translation product. Instead, they are "non-participants" of contextual theology who can also "in several significant but limited ways contribute to the contextualization of theology in a context that is not his or her own". Translators are involved in the construction of contextual theology by using the tool of translation to place the message in the target culture. This construction process with the participation of has been discussed from the perspective of interpreters for church interpreting task, especially on church interpreting. "Church interpreters' task is seen to carry religious significance in that their service is intended to help the listeners to encounter God." But for written translation works, there has been little literature on the discussion of constructing contextual theology from translators' perspective.

Before we discuss how to construct contextual theology, the first question is which contexts translators are involved. Hiebert's model (Hiebert, 2009) illustrates the relationship between source culture and target culture. The square shape and the circle shape at the bottom of this figure represent missionaries' culture and target culture, in our case, source context and target context. The pentagon shape is termed as "metacultural grid" (ibid) is the which is "a grid that enables us to understand, translate, compare, and evaluate different cultures" and "enables us to live in different worlds while keeping our core identity secure" (ibid). The diamond shape with a big "G" in the middle represent the message of Gospel, which not only should remain unchanged in the source context and target context, but also not be shaped by the square or circle culture. The downward arrow pointing from the pentagon to the circle shape also has a significant implication for us. It affirms that the Gospel message can also speak to the target culture directly without via source culture.

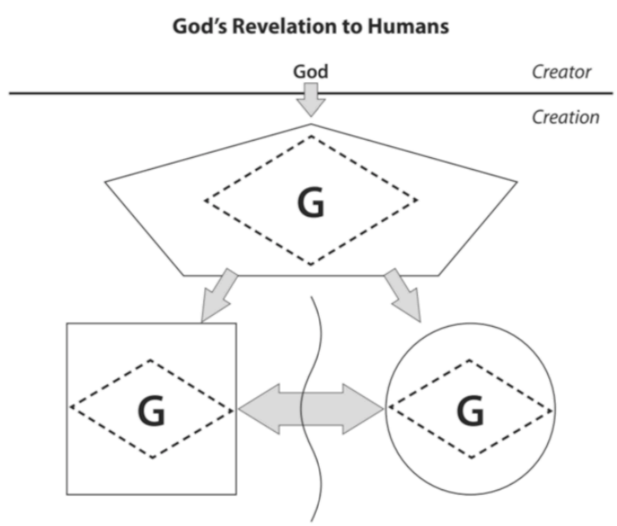

Figure 1: Critical contextualization model (Hiebert, 2009)

Compared with "non-contextualization" and "uncritical contextualization" that Hiebert outlined, his "critical contextualization" model is a breakthrough of how missionaries view Gospel and view their own culture. Since "the Scriptures themselves were given to humans in particular historical and sociocultural contexts" (ibid), the "metacultural grid" and human cultures can be regarded in two levels. Therefore, missionaries' culture is just one type of culture among other human cultures. The missionaries are no longer transplanting their own culture to the respondents' culture as if the missionaries are in a superior position. From this perspective, the source context is no longer the standard for the target context to follow. The message in source context is not the goal for missionaries to communicate to the target context, but the Gospel core.

Translation texts analysis

In this section, translation texts of "The Screwtape Letters" will be analysed under the framework of Hiebert's critical contextualization. When choosing the examples below, we first identified all of the religious terms in the translation texts, especially the terms from other religions as they stand out in Christian literature. Then we looked for the corresponding terms in the source text. The example here is the translation of borrowed terms from other religions for faith-related abstract concepts.

The example is taken from the first strategy that Screwtape offered to Wormwood in Letter 3 of ST to "keep his mind off the most elementary duties by directing it to the most advanced and spiritual ones" . In this chapter, the newly converted Christian needs to deal with the relationship between his mum and himself. Screwtape suggested that by only focusing his own conversion, the man could ignore his mum's needs and still think himself as the converted. The conversion of "the patient" appears to be obvious in the beginning of Letter 2 – "your patient has become a Christian". The implication of the concept of "conversion" is obvious – which refers to the commitment of faith to Christianity. However, in the translation texts, the term "conversion" has different translations.

[ST] He thinks his <u>conversion</u> is something inside him and his attention is therefore chiefly turned at present to the states of his own mind—or rather to that very <u>expurgated</u> version of them which is all you should allow him to see.

[HK] 使他認爲<u>皈依(*guiyi*)</u>宗教乃內心的事，而集中注意力於自身目前的心理狀況——最好說是後者經過<u>刪改的版本</u>，因爲你絕不可示以原本。

[TW 2014] 這傢夥認為自己的<u>悔改(*huigai*)</u>是發生在"內裡"的事件，所以他的注意力當前都集中在自己的心思狀態上，或者更應說在他那些已<u>被潔淨(*jiejing*)</u>的心思上。

[ML] 他認為對信仰的<u>皈依(*guiyi*)</u>是內心的事情，因此目前把自己的注意力轉移到了自己的心思意念上——更確切地說，轉移到了那些經過完全<u>淨化(*jinghua*)</u>的心思意念上。

[TW 2015] 因為他自以為改信(*gaixin*)基督教是源於他「內心」的轉變，所以此刻注意力全擺在自己的心境狀態上——或者說已經淨化(*jinghua*)的心緒上。

First, we will consider the collocation of the translation terms for "conversion". The Buddhist term "*guiyi*" is applied as a correspondence of "conversion" in HK and ML versions. *Guiyi* means "tisarana" commitment to Buddhism, which means the commitment to buddha, dhamma and sangha. The search result in Chinese corpus can give us a clue of how "*guiyi*" is often used in the Mainland China and in Taiwan. From www.cncorpus.org, among 13 examples of "*guiyi*", two refer to Christianity, three refer to Buddhism and two refer to Islam, while the other cases refer to religion in general or arts. In Sinica Corpus, among 19 examples of "*guiyi*", two refer to Christianity, ten refer to Buddhism and one refer to Islam, while the other cases refer to religion in general. In TW2015, the translation for "conversion" – "*gaixin*" (change of faith) is quite neutral, but the following object "Christianity" clearly defines the implied meaning. In TW version, "*huigai*" (repent) is used. While "*guiyi*" has a mixed usage among different religions, the term "*huigai*" is used either for Christianity context or for non-religious context – when it is used to relate to crimes. The term "*huigai*" also appears in the Chinese Union Version of the Bible in the Gospel of John. Therefore, it could help TT readers who are aware of the Biblical terms to associate this term with Christianity.

Different translation terms lead to different extends of highlighting the teaching in Christianity that conversion to Christianity means change from inside-out. The term "*huigai*" in Chinese has two characters: "*hui*" (repent) and "*gai*" (change). So the term itself contains both repent from inner self and change the outward behaviour. In TW2014, the first part of the sentence "*huigai shi fasheng zai neili de shijian*" (literature translation: repentance is what happens inside) already sounds problematic, as "*gai*" (to change) is already in the word "*huigai*". With the translation of "*huigai*", on the one hand, the specific teaching of Christianity (which differentiate from other religions) that faith should be from inside-out is successfully highlighted; on the other hand, the term itself stands out (instead of being generalized as "*guiyi*") and triggers connotations with various teachings of Jesus. It is believed that Christian readers who are familiar with the Chinese Bible could easily relate the term "*huigai*" with the meaning in the Bible.

The case is also true for the term "expurgated". In ML and TW2015 version, "*jinghua*" (to purify) also has strong favour of Buddhism. The common collocation of this verb is to purify the heart (*jinghua xinling*) or to purify the world (*jinghua shijie*). The translation of TW2014, "*jiejing*" (to clean), is a synonym of "*jinghua*". But the major difference is, the term "*jiejing*" appears in the Chinese Bible instead of "*jinghua*" when it comes to the meaning "to purify" or "to clean".

Taking the above example of translating faith-related abstract terms, we attempt to explain the difference of choosing translation strategies in the critical contextualization model. When translators choose to use terms from the target context which may sound familiar to TT readers (in the example above, the translation of "*guiyi*" and "*jinghua*"), they tend to dig in the target context to find substitutes in order to solve the problem of human culture differences. In this case, the translators focus on the difference between the source context and the target context. The message is passed from the source context to the target context.

However, when translators keep the consistency of translating the abstract terms in source context into the existed terms in the Bible in the target context (in the example above, the translation of "*huigai*" and "*jiejing*"), the Gospel core is kept in the target context without mixing other religions or elements that is not a part of the Gospel. The two downward arrows in the critical contextualization explain this strategy well – the Gospel core existed in both source context and target context, and more importantly, it remains unchanged in both contexts. It shows the power of the Gospel to speak directly to every culture contexts. It does not only speak to the source culture, nor does it speak to target culture through source culture. When dealing with faith-related abstract concepts in the source context, the Gospel core in the target context is the repertoire for searching for corresponding terms, instead of the whole target context.

When we consider doing contextual theology, the translation strategy of finding an equivalence within the target context but outside the Gospel core could be problematic. The obvious drawback is the distortion of meaning and therefore, the loss of associations and connotations. In the long run, by using terms directly from the Gospel core, theology vocabulary could be broadened and target context will bear a larger repertoire for perceiving God.

Conclusion

This paper serves as a preliminary analysis of translation texts from both translation studies and contextual theology. The adoption of contextualization models in analysing translation could yield several implication for translators:

(1) With the presence of "metacultural grid", the relationship between source context and target context needs to be reconsidered.
(2) To translate faith-related terms, the resources for finding a substitution with the critical contextualization model should be within Gospel core.
(3) For the purpose of constructing contextual theology, translators need to consider carefully for usage of terms related to other religions. The Gospel has the power to transform culture context.

The quest for translators of choosing which masters to serve continues. It is hoped that the translation analysis offered could shed some lights for a framework for the translators of Christian literature.

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Contact email: connie1016@gmail.com

The International Academic Forum (IAFOR)
Sakae 1-16-26-201
Naka Ward, Nagoya, Aichi
Japan 460-0008
www.iafor.org