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The Relationship of Religious Orientation with Happiness and Resilience and the Mediational Role of Locus of Control

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Abstract
Practicing a religion for its own sake can make a person self-reliant and thus increase one's happiness and resilience. Conversely, following a religion for ends other than the religion itself can lead to strong beliefs in fate and destiny, thereby reducing happiness. The study aimed to test the relationships of intrinsic and extrinsic religious orientations with happiness and resilience and to test the mediational role of locus of control (LOC). It was hypothesized that intrinsic religious orientation will have a positive correlation with happiness and resilience, mediated by an internal LOC; while extrinsic religious orientation will have a negative correlation with happiness and resilience, mediated by an external LOC. 190 adults filled out the Religious Orientation Scale by Allport & Ross (1967), Levenson's Locus of Control Scale (1981), Oxford Happiness Questionnaire (Hills & Argyle, 2002) and Connor-Davidson Resilience Scale (2003). The data was analyzed using Pearson's correlation, partial correlation and regression analyses. It was found that neither of the religious orientations correlated with happiness or resilience. It was also observed that religiosity overall is declining in the population. Additional analyses showed that extrinsic religious orientation was moderately associated with an external locus of control and that internal locus of control was positively correlated with happiness as well as resilience, while external locus of control was negatively correlated with the same.

Keywords: Intrinsic and Extrinsic Religious orientation, Happiness, Resilience, Locus of Control.

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Introduction

The word religion is derived from Latin 'Religio,' which means a power greater than human. Religion refers to "feelings related to such power, ritual acts, a mode of life etc" (Kool & Agrawal, 2006). Religion is an all-pervading phenomenon. It has complex and interdependent relationships with several areas of life including education, culture, politics, crime and terrorism. Religious institutions also partake of a substantial percentage of the economic turnover of India.

While this is the outer and more societal view of religion, the individualized view has to do with spirituality, religious rituals, one's personal connection with God, purpose and meaning in life, community support and inner strength drawn from religious beliefs. It follows naturally that religion and religiosity are psychologically significant. According to Weiten & Lloyd (2007), there is a link between religiosity and happiness, although modest. However, they also state that researchers are not sure how religion contributes to happiness. The present study tries to study the relationship in depth, considering more variables which could be interlinked.

The study aims at testing the relationship religiosity has with happiness (subjective wellbeing) as well as with resilience, the strength to tolerate and bounce back from stress. It also considers a probable mediating variable between the two: Locus of Control.

Extrinsic & Intrinsic Religious Orientations

Allport's (1950) early work on religiosity distinguished between mature and immature religious sentiments. While the mature sentiments were "well-differentiated, dynamic, productive of a consistent morality, comprehensive, integral and fundamentally heuristic", the immature sentiments were the opposite of these (Burris, 1999). In the later discussions, Allport talked less and less about mature-immature religious sentiments and more about 'intrinsic-extrinsic' religious orientations, which were similar in nature. The basis of a person's religious orientation is the role religion plays in his/ her life.

An extrinsic religious orientation refers to "utilitarian motivation underlying religious behaviours" (Burris, 1999). People with extrinsic orientations tend to follow religious norms and hold religious beliefs only for the purpose of achievement of non-religious ends such as social approval and support or social status (Burris, 1999; Baumgardner & Crothers, 2009). An intrinsic religious orientation, on the other hand, refers to motivation to follow religion generated by the very goals set by the religious tradition itself and its fundamental teachings (Burris, 1999). For intrinsically oriented people, religion is an end in itself and not just a means to achieve another desired goal.

In simpler terms, while intrinsically oriented people 'live' their religion, extrinsically oriented people merely 'use' their religion.

Locus of Control

The concept of Locus of Control was proposed by Julian B. Rotter in his 'Expectancy-Reinforcement Value Model.' According to Rotter (1966), an internal locus of control is defined as "generalized expectancy to perceive reinforcing events as dependent on our own behaviour" while an external locus of control may be defined as "generalized expectancies to perceive reinforcing events as beyond our control." Internally oriented people see reinforcers as occurring due to their actions and hence, under their control. Externally oriented people do not perceive a connection between their actions and reinforcers and hence, believe the reinforcers to be out of their control. However, locus of control is a continuum rather than a typological concept (Vohra, 1992). People may belong anywhere on the continuum.
An intrinsic religious orientation can thus help build faith in the practitioner, in a supreme power which is ever-protecting and a constant source of inner guidance and wisdom. At the same time, most religious teachings encourage a reliance on one's effort, while relinquishing the fruits of one's actions to God. An extrinsic religious orientation, on the other hand can lead to more fatalistic attitudes, the belief in an unchangeable destiny and a dependency on God.

The World Happiness Report 2012 (Edited by John Helliwell, Richard Layard and Jeffrey Sachs), part of a project funded by the United Nations, has some interesting insights on religion. Using data from the Gallup World Polls, 68% of adults in the world reported religion as an important part of their daily life. It was also found that highly religious people experience more positive emotion and less negative emotion, especially in nations where life is tough (less income, life expectancy, education and personal safety).

Previous research on Religion and Wellbeing
Studies have shown that religiosity is associated with more positive emotion, less negative emotion, less depression (World Happiness Report 2012); wellbeing (Figley et al, 2010) and general mental health (Johnstone et al, 2012). Intrinsic religiosity positively correlated to several criteria of mental health (absence of mental illness, adequacy of social behaviour, self-acceptance and actualization, personal competence and control, open-mindedness, and unification and organization), while Extrinsic religiosity negatively correlated to mental health (Batson & Ventis, 1982; Batson et al, 1993) and positively to anxiety (Baker & Gorsuch, 1982; Lovekin & Malony, 1977).

In Donahue's (1985) review, the meta-analysis showed that extrinsic religiosity was related to negatively evaluated characteristics such as ethnocentrism/ prejudice (Allport, 1967), dogmatism and fear of death, perceived powerlessness (Minton & Spilka, 1976; Spilka & Mullin, 1977) and trait anxiety (Baker & Gorsuch, 1982; Lovekin & Malony, 1977). In contrast, intrinsic religiosity was negatively correlated to trait anxiety; positively related with purpose in life (Crandall & Rasmussen, 1975; cf. Bolt, 1975), life satisfaction (Salsman et al., 2005) and an internal locus of control (Kahoe, 1974a; Strickland & Shaffer, 1971; cf. Morris & Hood, 1981) and uncorrelated to perceived powerlessness.
Smith et al (2003) concluded that greater religiousness was mildly associated with fewer depressive symptoms. But extrinsic religiosity was associated with higher depression. Steger and Frazier (2005) found that there was positive correlation

between religiousness and life satisfaction, and between religious behaviours and wellbeing.

Previous research on Religion and Resilience

Fernando's (2012) qualitative research titled "Bloodied but Unbowed: Resilience Examined in a South Asian Community" showed resilience to be comprised of individual characteristics/ traits, social components and spiritual or religious beliefs. The third component included dependency on God, religious practices and prayers, acceptance of God's judgment and mercies.

Religiosity and spirituality also help people to recover from adverse effects of trauma (Shaw et al., 2005), to cope with changes, transform priorities and determine objectives (Pargament et al., 2006) and that religiousness is associated with a better response to stress (Koenig, 2009).

Studies on Locus of Control

As for the research on Locus of control, several studies have unequivocally pointed out that externality is associated with depression (Benassi, Sweeney & Dufour, 1988), severity of psychological illnesses (Palmer, 1971) and maladjustment and anxiety (Phares, 1976), while internality is associated with self esteem (Judge, Erez, Bono & Thoresen, 2002), reduced negative effects of stressful events and use of effective coping strategies (Liu et al, 2000). Intrinsic religiosity was related to responsibility and, less consistently, to an internal locus of control, while extrinsic religiosity was negatively related to the same.

Perceived Control, which is conceptually similar to an internal locus of control, was found to mediate the effect of religious practices, daily spiritual experiences, and religious/spiritual coping on subjective wellbeing (Jackson & Bergeman, 2011).

In the second study titled "Locus of Control Beliefs Mediate the Relationship between Religious Functioning and Psychological Health," the Australian authors Ryan & Francis (2010) showed that awareness of God and internal LOC were associated with better health, whereas external LOC and instability, with poorer health. After testing for the mediational hypotheses, Internal LOC was found to mediate the relationship between awareness of God and better psychological health, and external LOC was found to mediate the relationship between instability and poorer psychological health.

The two dependent variables in this study are Happiness and Resilience. Happiness may have various meanings for all people. They are usually variants of a common theme which is a 'positive emotional state' (Snyder & Lopez, 2011). While resilience, according to Baumgardner & Crothers (2009), is the "amazing ability to bounce back and even thrive in the face of serious life challenges."

METHODOLOGY

It was hypothesized that Extrinsic Religious Orientation would have a negative relationship with happiness and resilience, with locus of control (External) as the mediator; and Intrinsic Religious Orientation would have a positive relationship with happiness and resilience, with locus of control (Internal) as the mediator.

Sample

190 participants filled out the questionnaire. The religious composition of the sample was similar to that of the Indian population. There were 149 Hindus, making up 79.7% of the sample, 16 Islamic individuals at 8.6%, 8 Buddhists (4.3%), 5 Sikhs (2.7%), 7 Christians (3.7%) and 2 Jains (1.1%).

Tools

Allport & Ross's Religious Orientation Scale (ROS):

The Religious Orientation Scale was developed by Gordon Allport & J. M. Ross (1967) based on Allport's (1950) distinction between Intrinsic and Extrinsic Religious Orientations, with two distinct domains for the two orientations. It is a 20-item Likert-type scale. The test-retest reliability of the scale was found to be 0.84 for Intrinsic Religious Orientation, while it was 0.78 for Extrinsic Orientation. The internal consistency of the scale was reported to be 0.80 for Intrinsic and 0.70 for the Extrinsic Orientation (Burris & Tarpley, 1998; Donahue, 1985). As evidence for the validity, the intrinsic scale was found to have a substantial positive correlation with religious commitment and negative correlations with ethnocentrism, while the extrinsic scale had a negative correlation with commitment and a positive correlation with ethnocentrism (Allport & Ross, 1967).

Levenson's Locus of Control Scale (LOC):

Hanna Levenson (1981) conducted subsequent research on Rotter's Internal and External Locus of Control Construct and developed Levenson's Locus of Control Scale. It was standardized for the Indian population by Sanjay Vohra (1992). It has three domains: Powerful Others, Chance and Internal. It is a 24-item Likert type scale. This test has good sphycometric properties. The test-retest reliability of the scale was reported to be 0.76, while the split-half reliability was reported to be 0.65, 0.72 and 0.79 for the Internal, Powerful Others and Chance subscales respectively. The scale was factor analysed to establish contruct validity (Levenson, 1981; Vohra, 1982).

Oxford Happiness Questionnaire (OHQ):

The Oxford Happiness Questionnaire has been developed by Peter Hills and Michael Argyle (2002). It is a uni-dimensional 29-item tool that provides a global measure of happiness. The split-half reliability was found to be 0.73. Crtierion validity of the scale was established. The scale showed negative correlations with Neuroticism (-0.59) and Psychoticism (-0.17) and substantial positive correlations with Life Satisfaction (0.77), Life Regard Index (0.77) and with the Depression Happiness Scale (0.90), demonstrating good validity (Hills & Argyle, 2002).

Connor-Davidson Resilience Scale (CD-RISC):

CD-RISC is a resilience scale authored by Kathryn Connor and Jonathan Davidson (2003). It is a 25-item Likert type scale that defines resilience as 'stress coping ability.' The internal Consistency of this scale was found to be 0.89, while its test-

retest reliability was found to be 0.87. Criterion validity was established. The scale showed negative correlations with the Kobasa Hardiness Measure (0.83), with Perceived Stress (-0.76), with the Sheehan Stress Vulnerability Scale (-0.32) and with the Sheehan Disability Scale (-0.62), thus demonstrating good validity (Connor & Davidson, 2003).

Results And Discussion

Correlational Analyses:

Table showing simple correlations among Religious Orientations, Locus of Control, Happiness and Resilience:

Correlations		Extrinsic Religiosity	Intrinsic Religiosity	Powerful others LOC	Chance LOC	Internal LOC	Happiness	Resilience
Extrinsic Religiosity	Pearson Correlation	1						
	Sig. (2-tailed)							
Intrinsic Religiosity	Pearson Correlation	.262**	1					
	Sig. (2-tailed)	.000						
Powerful others LOC	Pearson Correlation	.302**	.192**	1				
	Sig. (2-tailed)	.000	.008					
Chance LOC	Pearson Correlation	.297**	.205**	.651**	1			
	Sig. (2-tailed)	.000	.005	.000				
Internal LOC	Pearson Correlation	.141	.093	-.175*	-.185*	1		
	Sig. (2-tailed)	.053	.200	.015	.011			
Happiness	Pearson Correlation	.042	.050	-.363**	-.326**	.419**	1	
	Sig. (2-tailed)	.561	.493	.000	.000	.000		
Resilience	Pearson Correlation	.024	.066	-.320**	-.236**	.338**	.645**	1
	Sig. (2-tailed)	.741	.364	.000	.001	.000	.000	
**. Correlation is significant at the 0.01 level (2-tailed).								
*. Correlation is significant at the 0.05 level (2-tailed).								

The table above shows that there are no significant correlations between intrinsic or extrinsic religious orientations and happiness as well as resilience. However, locus of control (LOC) is related to both the dependent variables. The powerful others LOC is significantly inversely correlated with happiness at -0.363 and with resilience at -0.320. The chance LOC is also significantly inversely correlated with happiness at -0.326 and with resilience at -0.236. The internal LOC is significantly positively correlated with happiness at 0.419 and with resilience at 0.338.

It can also be seen that religious orientations are related to both factors of an external LOC. While extrinsic religious orientation is positively correlated with powerful others LOC (0.302) and with chance LOC (0.297), intrinsic orientation is also positively correlated with powerful others LOC (0.192) and with chance LOC (0.205). A moderate correlation also exists between the two religious orientations (0.262).

All of the correlations mentioned above show significance levels of less than 0.01 i.e. there is less that 1% chance of these correlations being a chance result.

Table showing partial correlation between intrinsic religiosity and locus of control, controlling for extrinsic religiosity:

Correlations			Intrinsic Religiosity	Powerful Others LOC	Chance LOC	Internal LOC
Control Variables						
Extrinsic Religiosity	Intrinsic Religiosity	Correlation	1.000			
		Sig. (2-tailed)	.			
		Df	0			
	Powerful Others LOC	Correlation	.123	1.000		
		Sig. (2-tailed)	.092	.		
		Df	187	0		
	Chance LOC	Correlation	.138	.616	1.000	
		Sig. (2-tailed)	.058	.000	.	
		Df	187	187	0	
	Internal LOC	Correlation	.059	-.231	-.240	1.000
		Sig. (2-tailed)	.419	.001	.001	.
		Df	187	187	187	0

Initially, both the religious orientations moderately correlated with external locus of control. However, the coefficients of intrinsic orientations with external LOC were low. Hence, after carrying out partial correlation between them with the effect of extrinsic orientation statistically controlled, there were no significant correlations between intrinsic orientation and powerful others or chance, as seen in table 4.6.

Regression Analyses:

Tables showing Regression Analysis of Happiness with all three domains of Locus of Control (Internal, Powerful Others and Chance) as the predictors:

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.518[a]	.269	.257	15.318

a. Predictors: (Constant), Internal, Powerful others, Chance

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	16037.252	3	5345.751	22.782	.000[b]
	Residual	43643.826	186	234.644		
	Total	59681.079	189			

a. Dependent Variable: Happiness
b. Predictors: (Constant), Internal, Powerful others, Chance

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	101.980	11.613		8.781	.000
	Powerful others	-.807	.295	-.226	-2.733	.007
	Chance	-.439	.322	-.113	-1.362	.175
	Internal	1.689	.302	.358	5.595	.000

a. Dependent Variable: Happiness

Locus of control with all its three components predicts 26.9% of the variance in happiness.

Tables showing Regression Analysis of Resilience with all three domains of Locus of Control (Internal, Powerful Others and Chance) as the predictors:

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.429[a]	.184	.171	11.569

a. Predictors: (Constant), Chance, Internal, Powerful others

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	5614.565	3	1871.522	13.983	.000[b]
	Residual	24894.114	186	133.839		
	Total	30508.679	189			

a. Dependent Variable: Resilience
b. Predictors: (Constant), Chance, Internal, Powerful others

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	55.798	8.771		6.362	.000
	Internal	.976	.228	.289	4.283	.000
	Powerful others	-.664	.223	-.261	-2.980	.003
	Chance	-.035	.243	-.013	-.145	.885

a. Dependent Variable: Resilience

Locus of control with all its three components predicts 18.4% of the variance in resilience.

Discussion

The aim of the present study was to investigate into the interrelations among Religious Orientations, Locus of Control, Happiness and Resilience. After collecting data from a sample of 190 adults, the variables were correlated using Pearson's r and regression analysis was done for those correlations which were significant. The results are discussed below.

Contrary to what was hypothesized, no significant correlation was found between religious orientations and happiness or resilience. Religious orientation, either intrinsic or extrinsic, was not found to affect the dependent variables, either positively or negatively. The findings suggest that essentially, religion is not an important factor for the Indian population with respect to wellbeing or resilience.

Resilience is one's ability to tolerate and bounce back from stress. As mentioned in chapter one, religion has the potential to help a person cope better and fight stress through the process of making sense out of traumas in religious frameworks and providing a sense of meaning, purpose, values, self-worth and interpretive control in

life (Baumeister, 1991). The power of religion lies in its answers to the ultimate questions of life. But religion can be substituted for this purpose by science, nature or philosophies, which in no way lack the capacity to search for life's answers (Baumgardner & Crothers, 2009). There is evidence for this statement in the study by Ivtzan, Chan, Gardner & Prasher (2013) which compared a group of people with high religious involvement and high spirituality with a group with low religious involvement and high spirituality and found no difference between them on the measure of meaning in life. Thus, their results show that spirituality and not religiosity seems to be important for finding meaning in life.

A more culturally relevant recent study by Shiah, Chang, Chiang, Lin & Tam (2013) also found that although meaning in life had a negative correlation with anxiety and positive correlations with mental health and religiosity, religiosity by itself did not correlate significantly with anxiety or mental health after controlling for demographic measures.

It was also noted in the results that religious orientation does not affect one's wellbeing or happiness. In the previous researches, an intrinsic orientation has been found to be positively related to mental health, while an extrinsic orientation, to depression (Batson and Ventis, 1982; Smith et al., 2003). The results for this study are inconsistent with them. One of the explanations for this could be that although religion is related to happiness, it is not as important as other predictors of happiness like love and marriage, work and personality (Weiten & Lloyd, 2007). The link between religion and wellbeing is modest and may not be consistent across studies.

However, a more potent explanation is the altogether declining trend of religiosity and its importance. As the World Happiness Report 2012 (Edited by Helliwell, Layard and Sachs) states, religious beliefs and practices are more common in those countries where life is tough i.e. the levels of income, life expectancy, education and personal safety are less. The sample taken for this study was from the urban parts of India which is relatively well off in the four criteria mentioned above, thus indicating a lower level of religiosity overall. Also, the report states that no difference was found in the life satisfaction and positive/ negative emotions of religious and non-religious countries after controlling for this factor. Individual studies also agree with these inter-country findings. Following the same line, this supports the current findings that religiosity does not necessarily make a difference in one's wellbeing.

Burris (1994) has successfully demonstrated that the intrinsic and extrinsic religious orientations as conceptualized by Allport (1950) do not have a consistently inverse relationship as Allport expected nor do they have a neutral relationship as concluded by Batson (1976). Burris showed that the intrinsic and extrinsic orientations are "inversely, curvilinearly related" meaning that above the intrinsic midpoint, they correlate negatively while below the intrinsic midpoint, they correlate positively, representing a general irreligiosity since scores on both religious orientations are low in these cases. In the present study, there was a moderate significant positive correlation between the two orientations ($r = 0.262$, $p<0.000$), which points towards irreligiosity or at least declining religiosity in the population, according to Burris's (1994) demonstration.

In India, there is clear reduction each year in the proportion of the population that identifies itself as religious and increase in those who identify themselves as atheists or irreligious (WIN-Gallup International Survey). While collecting data for this research, in a considerable number of questionnaires, the participants had either left the 'Religion' column blank or avoided mentioning their religion until asked specifically to do so. A few participants had written their nationality instead of their religion and one respondent had mentioned his religion by saying that he was "born to Hindu parents," refusing to see himself as a Hindu. This clearly indicates people's unwillingness to define themselves by their religion and explains the gradually increasing irreligiosity. The roots of this trend might be in the fact that India is a secular nation and has adopted religious tolerance and equality as a virtue in constitutional terms. Another determining factor could be the nature of eastern religions, especially Hinduism which composes 79.7% of the sample, which emphasizes more on tolerance and less on rigid religious values, making it easier and more natural for an individual to look beyond religion and even become a non-believer in some cases.

Even though the hypotheses were rejected, the analysis led to some important additional findings. For one, it was found that both extrinsic and intrinsic religious orientations positively correlated with the two components of external locus of control, powerful others and chance. However, the coefficients of intrinsic orientation with powerful others and chance were extremely low (.192 and .205 resp.). Since intrinsic and extrinsic religiosity shared some amount of variance with each other (r= 0.262, p< 0.01), partial correlation was carried out again by controlling for extrinsic orientation statistically. The results revealed that without extrinsic religiosity in the picture, intrinsic religious orientation was not correlated with an external locus of control.

Intrinsically religious people treat religion as the ultimate motive and the end. They are deeply involved in the core philosophies of their religion. Many of the eastern religions believe in determinism (belief that our actions and experiences are predetermined and cannot be changed against God's will), e.g. the law of Karma, which can push them towards an external LOC. However, studies have also found that intrinsic orientation is associated with an internal LOC, although not consistently (Kahoe, 1974). As Ryckman (2008) proposes, religious people may have an internal LOC or a "vicarious" LOC whereby God provides them with strength and courage to solve their problems on their own. Thus, there is not a definite correlation between intrinsic religion and locus of control since religious and intrinsically oriented individuals may lean towards either direction in LOC.

Kahoe (1974) also found, however, that extrinsic religious orientation is negatively correlated with an internal locus of control. In the present study, it was found to correlate positively with an external locus of control (Powerful Others: 0.302**; Chance: 0.297**). Extrinsic religiosity has been associated with negative outcomes so far (Donahue, 1985b). It is characterized by the use of religion to gain comfort, social status, protection and social activity. Extrinsically religious people are also ready to compromise their beliefs for their social and economic wellbeing (Allport, 1950). Thus, it seems that they deem external factors like powerful other people more important in one's life, which might translate into a belief that these external factors have some amount of control over the life happenings of a person and help in developing an external LOC.

Locus of Control had significant correlations with both the dependent variables. Powerful Others (P) and Chance (C) were negatively correlated with Happiness (-0.363** and -0.326** respectively), while Internality was positively correlated with it (0.419**). A significant regression equation was found (F (3, 186) = 22.782, p< 0.01), with an R^2 of 0.269. Internal Locus of Control emerged as the most significant predictor of Happiness. External LOC was also negatively correlated to Resilience (P: -0.320** and C: -0.236**); Internal LOC was positively correlated to the same (0.338**). A significant regression equation was found (F (3, 186) = 13.983, p< 0.01), with an R^2 of 0.184. Internal Locus of Control emerged as the most significant predictor of Resilience.

In simpler words, people high on Internal LOC were found to be happier and more resilient, while people high on External LOC were found to be less and less happy and resilient. The results are not surprising since negative variables, like maladjustment, anxiety and depression have been found to be positively related with external LOC and negatively with internal LOC (Benassi et al., 1988; Phares, 1976; Palmer, 1971; Vohra, 1992). Internality is also associated with effective coping and resilient responses (MacDonald, 1971; Liu et al., 2000).

Belief in one's inner strength has the capacity to foster a tendency of taking more and more efforts to enhance one's wellbeing and to bounce back from trauma or setbacks. On the contrary, an external LOC would mean a belief that one cannot change one's own life for the better and hence, lead to few or no efforts taken to deal with pain and failure and to be happy.

Conclusion
It was found that neither of the religious orientations correlated with happiness or resilience. The hypotheses were rejected. It was an observation that religiosity overall is declining in the population. Additional analyses also showed that extrinsic religious orientation was moderately associated with an external locus of control and that internal locus of control was positively correlated with happiness as well as resilience, while external locus of control was negatively correlated with the same.

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Perceptions of the Concept Moral Courage: The Stories of Religious and Secular Teachers in the Israeli Ethnocentric Educational System

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Abstract

Moral courage of teachers in Israeli education system has an additional value, because the Ministry of Education has complete control in determining policy and educational activities in the country (Baratz & Reingold, 2010). Kidder formulates it: "Moral courage is the courage to be moral" (Kidder, 2005, p. 10). That is to say, moral courage is the bridge between talking about values and actually implementing them. In the teaching context, moral courage means that teachers must have the desire and the ability to discuss ethical issues in order to awaken their students' awareness (Klaassen, 2007; Kidder, 2005). The purpose of the current study was to assess the dimensions of morally courageous activity within school life by qualitatively analyzing 61 Israeli teachers' defined self-narrative, which they felt could shed light on elements of educational moral courage. The research population was composed of 17 teachers working in a publically-funded Jewish secular schools; 14 teachers working in a publically-funded Jewish religious schools; 10 principals working in a publically-funded Arabic schools and 8 Arabic teachers working in a publically-funded Jewish secular schools.

The findings indicated that the interviewees' responses expressed a profound understanding of the concept of moral courage. The findings also revealed that the interviewees from all the groups claimed that the Israeli educational system is characterized by instructional price tags for teachers' morally courageous behavior. Never the less there is a fundamental difference concerning the willingness of the educators from the different groups to display morally courageous behavior.

Keywords: Moral courage, conformism, Israeli teachers, moral education

Introduction

"Moral courage is the courage to be moral" (Kidder, 2005, p. That is to say, moral courage is the bridge between talking and thinking about values and actually implementing them, in situations in which adhering to one's values and beliefs might result in sanctions and/or penalties imposed by the governing system.

Teachers' moral courage is of special significance in the Israeli education system, due to the fact that the Israeli Ministry of Education has centralized control over most of the schools in the country, determining their educational policies and activities (Baratz & Reingold, 2010). Israel's 1953 National Education Act led to a situation in which the pre academic education system in Israel is comprised of four separate sectors: state-funded secular education for the Jewish sector; state-funded religious education for the Jewish sector; and an independent,–although state-funded– education system for the Jewish ultra-Orthodox sector (Reingold, Baratz & Abuatzira, 2013). The smallest sector, the Jewish ultra-Orthodox, is independent and controls its agenda and curricula, even though there have been from time to time some failing attempts by the Ministry of Education to enforce a very narrow core curriculum. In contrast, the Ministry succeeds in controlling the three other sectors. It controls the schools' curricula; approves textbooks; formulates the matriculation examinations; controls the teachers' initial education, teachers' authorization procedures, and teachers' continuing professional development. The state religious Jewish schools are given some organizational and ideological autonomy. The role of the teachers is to create a bond between the subject matter and the learners, thereby serving not only as educators, but also as role models for their pupils (Reingold, Baratz & Abuatzira, 2013).

In contrast to, the two religious Jewish educational systems, the Arab sector has no autonomy. In fact, the situation of the separate Arab education system is the most complex. The Arab education system is subject to a discriminatory separatism, i.e., exclusion, in addition to being under the control and supervision of the state (Jabareen & Agbarieh, 2011). Moreover, there is a required component of the curriculum in the Arab education system that focuses on the subject of Jewish religion and Jewish culture and history. Moreover, in contrast to the process of approval of Jewish school principals, which is exclusively the task of the Israeli Ministry of Education, approval of Arab School principals is the task of the Israeli security agency. In an interview to Haaretz (an Israeli newspaper) published on May 25th 2004, a senior member of the Israeli Secret Service claimed that the Israeli security agency determines the appointment not only of principals and teachers in Arab schools, but also of its janitors. Thus, since 1953 when the four sectors were established, the behaviors of teachers in the two Jewish religious education system are conformist in nature, because the teachers' beliefs coincide with the educational policies and norms of the sector. Whereas in the two other education systems, the Ministry of Education has been encouraging teachers' conformist behavior, to ensure alignment with the Ministry's policies (Reingold, Baratz & Abuatzira, 2013).

Theoretical Background

Moral Courage: The Term and Its Nature

Miller (2000) defines moral courage as "A willingness to take a stand in defense of principles or convictions even when others do not. People who exhibit moral courage are often subject to a number of risks associated with taking a stand, including inconvenience, unpopularity, ostracism, disapproval, derision, and even harm to themselves   or   their   relatives"   (p.   36). Moral courage is the ability of individuals to overcome fear and stand up for their main values and ethical commitments (Lachman, 2007), or as Kidder formulates it, "moral courage is the courage to be moral" (Kidder, 2005, p. He adds that moral courage can be identified by five basic qualities: integrity, honor, responsibility, decency, and compassion. Thus, moral courage is the bridge between talking about values and actually implementing them. According to Kidder (2005), moral courage is the area in which three elements intersect: danger, principles, and endurance.

Teaching Morals and Taking a Morally Courageous Stance

Teachers must have the desire and the ability to discuss ethical issues in order to develop their students' awareness (Klaassen, 2007, 2012). In some education systems, dealing with moral issues and promoting critical thinking is not the mainstream educational practice; consequently, teachers who consider the task of moral education to be a central element in their role as educators view themselves as capable of demonstrating great moral courage (Kidder, 2005). Accordingly, teachers' very perception of moral education as a central aspect of their work is, in and of itself, an expression of moral courage (Klaassen & Maslovaty, 2010). As Klassen claims, moral courage among teachers entails a mental challenge. Individuals who take this stance risk damaging their reputation, their emotional world, integrity, or self-image (Klaassen, 2007).

Nonconformity and Moral Courage

When individuals align their behaviors and opinions to existing social norms it is Conformity. Furthermore, there is conformity which stems from fear of being punished or ostracized by the group, as well as conformity motivated by a desire for a reward such as love or acceptance by the group (Lehman & Gonat, 2000).

For our purposes, avoidance of moral courage may stem from conformity because, by definition, taking a stand or acting with moral courage is based on the decision to act despite the knowledge that society is likely to impose sanctions against individuals who go against/ the norm. Moral courage is not necessarily an act of counter-conformism, because the counter-conformist performs an intentional act that is directed against conformity. Moral courage, therefore, is an act of nonconformity. This paper examines Israeli educators' perceptions of the notion of teachers' moral courage. Hence the Research Questions are do Israeli educators from different cultural groups have a distinct understanding of the concept of moral courage? Are there essential differences between the educators from the Jewish and Arab groups in terms of their willingness to display morally courageous behavior?

Methodology

Research Population

Sixty-one educators were interviewed for this study. The research population was composed of 17 teachers working in publically-funded Jewish secular schools; 14 teachers working in publically-funded Jewish religious schools; 10 principals working in publically-funded Arab schools; 10 Arab teachers working in publically-funded Arab schools, and 10 Arab teachers working in publically-funded Jewish secular schools.

The participant teachers were chosen on the basis of the researchers' professional acquaintance with them, or based on recommendations the researchers received from colleagues, who described these teachers as having had some say in the field of educational, i.e., each one had taken some form of action that was noticeable in their field. Therefore, these teachers were not chosen randomly and thus did not constitute a representative sample. Nevertheless, this was a diverse group of teachers, in terms of their educational sector affiliation, the school framework (and the teachers' level of experience (novice teachers with less than five years of experience and veteran teachers with a great deal of experience).

The Research Instrument

The main research tool was the open narrative interview (Powell, Fisher, & Wright, 2005), in which the teachers were asked to tell a story or to describe a situation or experience that happened to them in the framework of their educational work, which in their opinion could shed light on elements of moral courage. The general nature of the question was nondirective, intended to allow the teachers a verbal response told from a viewpoint that reflects their daily interactions and presents their professional self-image.

Data Analysis

The research was conducted using a qualitative approach and data analysis followed interpretive qualitative principles, as described by Miles and Huberman (1994). The interviews consisted in a qualitative, 'self-defined narrative', in which the interviewees described a specific incident in their life story (Spektor- Marsel, 2011), which they viewed as a demonstration of courageous behavior in the course of the teaching process.

In the first stage of the inductive analysis all the data were read in sequence, to obtain a broad and general sense of the connections between the various concepts and motifs embedded in the data (Shkedi, 2005).

The second stage included grouping the verbal content of the interviews, in order to identify meaningful units in the text, units that were deemed representative of ideational meanings. This interpretive process led to the sorting of meaningful units into grounded categories, which could be used to discern additional meanings in the sections that remained.

In the third stage, the meanings that had been derived by identifying the interrelationships among the categories were re-evaluated, using the method of axial coding. Thus, a hierarchical system of categories was devised, by incorporating thematically similar categories (subcategories) within broader categories.

Findings

The findings from the qualitative analysis of the 61 Israeli educators' self-defined narratives are organized in two main sections: (a) Educators' understanding of the concept of moral courage and (b) The willingness of the educators from the different sectors to display morally courageous behaviour; hence, findings in this section are presented according to the educators' ethnic population group.

Educators' Understanding of the Concept of Moral Courage

In general, we found that the interviewees' answers expressed a profound understanding of the concept of moral courage. Teachers and principals defined the concept in ways that were compatible with the theoretical literature, as demonstrated in the following excerpted quotes: "in my opinion, that was moral courage: standing up for your truth, for your principles"; "you insist upon your principles and follow them"; "to defend others, or values that I consider sacred".

"Honest behavior, -- not hiding behind sayings that are politically correct… [demonstrating] honest behavior in front of the students, even if it is against the institution's expectations. To follow your own personal morality, even if it is not compatible with the morality of the majority. "I define moral courage as honest behavior. Insisting upon your principles and adhering to them in front of the students, even if it is against the expectations of the establishment. A teacher that does not express his opinion is not morally courageous'.

In addition, the interviewees were aware of the fact that morally courageous behavior might come at a price, determined either by the school management or by other stakeholders in the field of education. They also mentioned this as the reason that many of their colleagues avoid morally courageous behavior. In the following quotes, interviewees addressed the issue of the cost exacted for such behavior. "To act in a way you would feel true to yourself, even though you know it might 'cost you"; "morally courageous behavior has its costs; this is how teachers and principal feel. My husband tried to shut me up, my friends tried to shut me up, because they knew I would pay a price".

The Willingness of the Educators from the Different Sectors to Display Morally Courageous   Behavior
while the findings revealed a resemblance in the ways that the educators from the different sectors understood the concept of moral courage, the narratives revealed a fundamental difference concerning their willingness to display morally courageous behavior. The following findings are presented by the variant of the educational sector with which the teachers were affiliated.

Conformity and Compliance as Moral Acts –The Jewish Religious Sector

The only cultural group that presented an almost unanimous response was that of the teachers working in publically-funded Jewish religious schools. Almost all of them expressed an obligation to behave in a moral manner, and they considered the task of moral education as the core of their professional practice. However, these teachers attributed their moral behavior (including their efforts to inculcate moral values in their students) not to personal moral courage, but rather to their acting in conformity with the values and norms of the religious state school system. "Because I teach in a religious institution, I do not feel at all that I have to think twice before teaching the subject matter". "The religious setting dictates a certain kind of behavior, to which we adhere, and [these dictates] are also factors that I take into account in my role as a teacher". "As teachers, we are restricted, since the nature of the school is religious and

we cannot teach what we want to". "What guides me is mainly the religious way, the religious behavior".

Performing a Morally Courageous Act While Knowing the Risk – The Jewish Secular Sector

As noted, the interviewees were not a representative group; Thus, it is not surprising that only a few (3) of the teachers working in publically-funded Jewish secular schools claimed that dealing with moral issues, or moral education in general, was not part of their task as teachers. The others, those who claimed that morally courageous behavior was an important part of their educational practice, described morally courageous behaviors that challenged the institution, the curriculum (planning the lesson and choosing the learning materials), their colleagues, and the students or their parents.

Confronting the management/institution.
The following excerpts are examples of morally courageous behaviors that challenged the institution. "I confronted the headmaster and the teachers told me that it was not a wise thing to do"; "there were also many cases of moral conflicts with the school management: the management had a certain idea, and I had another one. "I pronounce my opinions, my moral principles, on every occasion, and I follow through accordingly. Especially when facing the management, which does not stand for the same principles that I, as a teacher, stand for"; "I promised a pupil that if he would improve in his studies, I would give him a prize. A principal did something morally wrong to another teacher. He pushed her to the wall professionally, burdened her with tasks without any reason, and did not explain to her why she should behave the way he wanted her to. Moreover, being new, this teacher was afraid to respond. I explained to the teacher who suffered from the situation that this was not acceptable behavior and encouraged her not to be afraid. It's not that she did something against the law.

Planning the lesson and choosing the learning materials.
The following excerpts are examples of morally courageous behaviors that challenged the curriculum:
"I chose a book in which the Nakba is mentioned. There was much noise in the media about it and pressure was exerted on the school. The book was excluded from the school curriculum. "I have to examine it according to several parameters: as a professional teacher, as a homeroom teacher, and as a coordinator of the grade level. As a professional teacher, when I teach history and civics, I have a defined syllabus and an organized curriculum. I can present my credo, and I am not ashamed even to present my political agenda in lessons. We teachers frequently discuss whether [teaching one's political agenda] is appropriate. The following excerpts are examples of morally courageous educators that criticized colleagues. 'I think that most teachers are not morally courageous… Here is an example of teachers' failure: teachers who are afraid to raise a controversial issue… for example, the teacher who oversees literature studies and who chooses to teach only subjects within the consensuses. "'Other teachers pretend they do not see. They say, "I did not know, I did not hear"'.

Confronting parents
The following excerpts are examples of morally courageous behaviors involving parents.
"Personally, I encountered a student whose parents abused her and the other teachers buried their head in the sand. "Activities with Arab schools. I don't know if it takes moral courage to do it. It is not supposed to be morally courageous, but at the level of implementation, it enters into the category of moral courage. In order to travel to an Arab village, we have to convince parents that it will be OK."
On the Horns of a Dilemma- Serving Two Masters – Arab Principals in the Arab Educational Sector
Teachers working in publically-funded religious and secular Jewish schools were not the only ones who claimed that morally courageous behavior is an important part of their educational practice. The same claim was made by the principals working in publically-funded Arab schools.
However, Arab principals, as educational leaders, described situations that were even more complex than those described by their Jewish colleagues. They have to deal not only with teachers, students and/or students' parents, but also with the contradictory demands of the Jewish authorities, on the one hand and those of the Arab community, on the other hand. Hence, they expressed two main trends: some principals preferred to follow the Ministry of Education's instructions in a conformist manner, whereas others preferred to take the lead, and to follow their own beliefs, at least to some extent.

Choosing the safe side
Some of the principals of the Arab-sector schools opted to cooperate fully with the Israeli educational authority, although they knew that their own communities would perceive them as collaborators. The following is an example provided by an interviewee.
My son and I participate in the citizens' volunteer patrol, an organization that works with the police. I would like to educate people to respect the law, but people call me an "informer" or a "rat".
Other principals explained that they do not cooperate fully, yet they do not allow themselves to openly confront the authorities: "We do not teach about the Nakbe, but at least we do not sing Hatikva (the national anthem)".

Confronting the authorities.
The following excerpts are examples of morally courageous behaviors that challenged the dictates of the authorities.

In our sector, anything you say is a display of courageous behavior! I think it's courageous to raise concerns, to express opinions, and to talk about cultures, and [I do this] in an educational way (not like they get it at home or on TV).
The Municipality wanted the school to follow the model of the Jewish school. Nevertheless, I stuck to my guns and didn't let them transform according to the way Jewish sector operates. For example, Friday is the day observed by [Muslim] Arabs. So, as an Arab, I wanted Thursday to be a shorter workday, instead of Friday/Tuesday, as it is in the Jewish sector. I'm the bad guy, but my work is guided by moral principles, seeking only what is best for the pupils. My battles have taken me all the way to court, and I won. For example, the local authority took funds and allocated them to organizations other than those for which they were originally

intended. The price I paid was that the Minister cut off the school's Internet connection. I'm well aware that the Ministry doesn't like people who poke around, publish what they see, and generally go against the system'.

Confronting Arab society.
The following IS example of morally courageous behavior that challenge the Arab society to which the participants belong.
"I [went against customs] that exist in the Arab sector, such as forbidding girls to perform in front of parents. The mothers didn't use to congregate [at the school], but we got them together and provided workshops on how to use the Internet. The religious authorities opposed us, but I think parents should be informed of their rights, just like it's done in the hegemonic society'.

Avoidance of Morally Courageous Behaviors –
Arab Teachers in the Arab Educational Sector
None of the 10 Arab teachers in Arab schools claimed to behave in a morally courageous manner. Three described moments of hesitation before deciding to avoid such a behavior, five were constantly afraid of acting in this manner, and two openly opposed such behavior. "Moral courage is the ability to act differently than others. "if there are teaching materials that include principles which I perceive as immoral, I choose not to teach them. "I teach what I have to teach. So I was never in a situation of conflict in terms of teaching content"; "you might say I entirely avoid expressing political attitudes. I also tell my students not to do it, because I know it is forbidden at school"; "if a teacher were to discuss some issues that are not commonly acceptable, she might do things against the cultural legacy. It would be irresponsible of her".

I felt that it was better not to let this issue develop any further, so as to avoid problems. I said that we live in a complicated reality, and we should take into account that we are part of a traditional society that has preserved its values for many many years, and that it's difficult to change them today. I prefer to keep my job and to preserve the image my colleagues have of me, and so I know that for that I have to keep my mouth shut. Besides, in our culture, it's not appropriate to express opinions openly... You have to understand that this is something that is deeply rooted in our culture, and if I go against it, well it's like fighting against the culture I myself part of – and that's a situation I want to avoid.... I'll always think about my environment and what is appropriate in my society.

Courage --but not Always Moral Courage –
Arab Teachers in Secular Jewish State Schools
Arab teachers in secular Jewish state schools claimed that by deciding to teach in Jewish schools they demonstrate courageous behavior. Never the less, in some cases, teachers' decisions were more a matter of chance: "I came because they offered me the position. They needed a teacher, and I decided to accept the offer"; "I didn't come here out of idealism, I was simply accepted the offer to teach in a school where a teacher was needed". Nevertheless, these teachers described conflicting situations, both in school and in their communities. Hence, some demonstrated moral courage, others acted in ways that can be described as simply courageous, while others chose to act in a very conformist manner. "I feel alienated. On the outside, no one would notice that I'm Arab, but the minute they find out – something changes". This teacher emphasized this, by stating "I am Arab, but I'm not a terrorist"; "I feel good [when I

consider] the professional side, but not when thinking about my relationship with my traditional surroundings"; "I feel that I am playacting, or, as I explain it to myself, I am the play. In class I introduce myself to the children as an Arab. When the children hear that I am an Arab woman they are in shock. They say that I don't look like an Arab. I myself do not express my political views publicly, because I know there are students that appreciate me as a teacher, and if I were to express views that are not compatible with their own or their family's worldview, it would damage our teacher-pupil relationship. About my being a teacher, it's actually in the Jewish school that I have a problem with the immediate environment: they don't approve; they believe there are not enough good teachers in the Arab sector and that I should be teaching there.

Discussion

"If your standards fit those of your school, then I wouldn't worry". This statement, by one of the teachers, reflects the basic framework of the current paper. Teachers in the religious Jewish school sector attributed their involvement in moral education (including teaching their students values) to their obligation and willingness to conform to the guidelines, values, and norms of the Jewish religious school system, rather than to a demonstration of moral courage on a personal level. By contrast, the behaviors reported by teachers from other educational sectors were much more varied. Teachers' descriptions reflect their awareness of the difficulties of implementing their ethical and moral perceptions and beliefs when these conflict with the spirit of the educational institution in which they teach, with the general spirit of the educational sector, or even with the spirit of Israeli society in general. Thus, the price they are liable to pay for expressing opposition becomes a dominant issue.

The fact that teachers affiliated with the Jewish secular schools discussed the price exacted for morally courageous behaviors may indicate that the organizational system conveys to them –albeit in a covert manner¬– that in general it is opposed to change. However, given that the teachers participating in the current research were chosen because they were perceived to have a say in the educational field, only a few declared that they tend to avoid either taking a stance on moral issues or demonstrating morally courageous behaviors. The remaining majority described their behavior as morally courageous.

A different reality emerged in regard to the Arab schools, where the price to be paid for morally courageous behavior was conveyed through overt and explicit messages. For the most part, the Arab teachers in the publically-funded Arab schools were either afraid to demonstrate moral courage, or were openly opposed to such behaviors. The responses of the Arab principals in the Arab sector, who saw their role as educational leaders, reflected greater complexity. They expressed two main trends: some principals preferred to follow the Ministry of Education's instructions in a conformist manner, whereas others tried to follow their own beliefs, at least partly. Hence, their actions can be considered somewhat morally courageous.

Conformity is reflected also in the stories of the Arab teachers who chose to teach in the Jewish secular educational sector. These stories uncover their explanations for choosing to teach in Jewish schools, describe the problems and conflicts they experience in the schools and in Arab society, and outline the unique intercultural relationships that they develop. In addition, they reveal that some individuals demonstrate moral courage, while the actions of others are examples of general

courage. The professional guidelines are clear, given that the teachers are obligated to follow the curriculum; however, in terms of their own personal identity, the teachers find themselves in a conflict with the hegemonic surroundings. The starting point of the analysis of the findings of the present paper was based on the circles of Kidder (2005). The three characteristics guiding this behavior are principles, dangers, and endurance. These characteristics underlie morally courageous acts, represented in gradual stages, whereby endurance is the crucial element that ultimately determines whether a teacher is considered morally courageous.

According to the findings, the choices made by the teachers from the different educational sectors differed in situations that involved danger, in these cases, a threat to their professional status. Under such threatening circumstances, these educators were forced to choose whether to act on their personal principles or to yield to the dictates of the institution, authority, or society.

The findings of the current have an added value in the Israeli context, where it is currently unclear whether the Ministry of Education will grant teachers greater autonomy or will allow the professional unions to formulate an ethical code for the teachers in Israel. Hence, it is the responsibility of teacher education institutions to integrate the development of moral courage as one of the professional objectives. This should be done in the framework of initial teacher education and accreditation, as well as in the framework of continuing professional development. However, it should be noted that the promotion or development of morally courageous behaviors among teachers is of essential importance not only in the Israeli context, but also in the international context, if one wants to introduce humanistic ethics and democratic civics into the schools. The findings reveal that when teachers feel aligned with the values and norms of the school, they demonstrate moral behavior, but not morally courageous behavior. This policy advocates the transfer of values and subject matter in the teaching process (Lamm, 2001), for the purpose of leading a movement of social assimilation, based on clear guidelines. In other words, the moral behavior of teachers in those schools was not a reflection of a critical perspective, a selective thought process, or a re-examination of the curriculum, actions which, in our opinion, are the preliminary conditions for providing a democratic education.

In contrast to Israel, in other Western countries, schools enjoy more autonomy and teachers are provided with clear ethical guidelines; nonetheless, in cases in which certain moral behaviors constitute a clear risk, some teachers might not dare to adhere to their principles and values if these clash with those dictated by the social or the organizational environment. Hence, all over the world, teacher education institutions should foster morally courageous behavior among teachers. Dedicating an entire course or several segments of courses, such as philosophy of education or ethical education, to the issue of moral courage can help novice teachers become more aware of the experiences that they most likely will face at various points throughout their careers (Gu & Day, 2013).

For some teachers, the exposure to this topic in the course of their initial teacher education program will provide an adequate basis for transforming them into morally courageous teachers. Other teachers may gradually adopt moral courage in the course of their actual teaching careers, as they build upon their experience in the field. Thus, the fostering of moral courage should be a required component also in courses intended for teachers' continuous professional development.

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Environmental Ethics and the Concept of Life

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Abstract

The situation of our planet has generated serious cause for concern. Everyday humanity is confronted with serious environmental crises created as a result of the attempt to conquer or harness nature. This exploitative disposition is causing problems of dangerous proportion than what humanity can handle easily. Ecological problem as we have it today warrant urgent discussion especially in view of its ethical implication. This and other pertinent issues fall within the jurisdiction of environmental ethics. Although, this is a relatively recent study but of applied ethics. This paper is an explicit study of environmental ethics. We shall clarify environmental ethics, and discuss selected environmental ethics in this century.

Keywords: ecological, ethics, environmental

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Introduction

The idea of environment is expanding in line with prevailing realities of the time but there is a problem. What is the problem? The environment has suffered serious deterioration as a result of the exploitative work of man. Human exploration and exploitation have sincerely yielded fruitful result but the adverse manifestation obviously threatens the animate and the inanimate world. This is compounded by the dearth earth and non-commitment to essential knowledge which can minimize ecological crises. Though it is commonly said that the planet earth can no longer be wiped out completely but 'being' and 'being good' are not the same thing. The impact of being on being and future possibility of being are factor that must be properly noted in any scheme on the benefit of a good reality.

Notably, the world is passing through a moment of ecological crises. There is huge erosion of the top soil, a large number of natural calamities, deforestation, oil spillage, extinction of some species, global warming, nuclear threat exploitation without proper technical expertise etc. . These are life threatening situations that must be properly dealt with. Man as the ultimate director and exploiter of nature must inquire and raise fundamental knowledge to halt environmental degradation, raise environmental consciousness and forge a good link among the exploring man, the populace and the exploited universe. This quest to raise an environmental structure that is conducive to life and situated upon relevant intellectual base is the focal point of this paper.

The Concept of Environment and Ethics

Environment is a complex term, ordinarily elementary social studies teaches that "Social Studies is the study of man and his Environment" Environment in reference here is' social and physical' (Morogbonwon and Bolanle 2010:1) However this social and physical dimensions go beyond man to integrate some complex systems, factors and unit which only a multi-discipline approach can uncover. In line with this, the environment includes the physical and biological factors along with their chemical interactions that affect an organism. It equally entails the surrounding of a physical system and the impact on all ontological entities living and non-living. From a social viewpoint it involves the surrounding that an individual lives in, the people and the system with which they interact. The Wikipedia defines it thus: "The biophysical environment is the biotic and abiotic surroundings of an organism or population, and consequently include the factors that have an influence in their survival, development and evolution…each organism has its own environment … life and environment interacts. All life that must survived must have adapted to conditions of its environment temperature, light, humidity, soil etc…… all influence any species, within any environment. However life in turn modifies, in various forms, its condition" (en.wikipedia .org/wiki/environment). One can infer that the environment comprises the dwelling place of organism, the prevailing system therein and effect. There is a need for environment studies. This is the systematic study of interactions of human with their environment, it studies the social environment, natural environment and built environment. In extensions, environment here is the sum total of all surroundings of a living organism including natural forces and other living things. The word Ethics in a simple rendition in moral philosophy "it is a branch of philosophy that deals with the morality of human actions" (Omoregbe 1993:3). The emphasis here is that ethics fundamentally appraises human conduct using some principles." It is not a set of guidelines or principles that regulates human conduct. Rather ethics critically examines and analysis those principles that regulate human

conduct (Mabol 2002:3)" it is concerned with the question of right and wrong in human behaviors. It deal with how men ought to behave and why it is wrong to behave in a certain ways (Frankena 1993:ix)

Environmental Ethics

Environmental ethics is the part of environmental philosophy which critically assess the moral part of human act on the environment. It appraises man's ethical relationship with the environment. As remarked in the **Stamford Encyclopedia of philosophy,** environmental ethics is the discipline in philosophy that studies the moral relationship of human being to, and also the value and moral status of, the environment and its non human content (2008) Basically, it is that aspect of philosophy which seek to generate reasons why non humans nature has value that must be solely defined economically. It accentuates the synergy between the living and the non living concepts in the environment. Natures have values as man has values, so man has obligation concerning the environment. There is a need for man to care for the non-human world of stone, fish, animal, space, insect etc. Hence: environment ethics applied the basic tools of philosophy to study the conceptual foundation of environment, value, impact of consumption on the environment ethical decision making in exploitation of natural resources, danger of environmental pollution, household waste, industrial waste, over population, climate change etc.

Really the environment is under serious threat; the threat from agricultural activities and force degradation, industrial pollution, agro chemical and pollution of water-ways and developmental degradation. Environmental ethicists point out that man must place value on every ecological reality across spatio-temporal locale. As enunciated in the 1996 Catholic Bishop Conference "Our environmental common goods are not only available for careful use and employment today, but are held in trust for use and employment of future generations. Public authorities must not treat them as having no intrinsic worth nor commercial concerns but see them merely as sources of profit or loss ……the environment is a great reposting of humanity present and future, freely and equally" (1996:107)

The above position by catholic Bishop is commendable but philosophically questionable. It does not only considered the immediate time but even the future. Meanwhile, can we rightly say that future generation exists, Richard T. De-George is of the view that "future generation do not exist since this class is presently empty" (CF Dasaolu 1998:86) in Georges word, 'non-existent entities by definition do not exist. What does not exist cannot be the subject or bearer of anything. Hence, it cannot be the subject or bearer of right" (George 1983:90) In a reinforcement of this thesis George noted that existing human beings have no obligation to any future and not yet existing set or class of human being we owe them nothing and they have no legitimate claim on us for the simple reason that they do not exist (ibid) Annette baier (1983:7) challenged this line of thinking " the fact that future generation are not living persons is irrelevant to the issue if we are willing to speak of the rights of those who are not long living person" without delving into another polemics, De-George counsel that instead of total obligation, our obligation should be situated on compassionate ground. Nevertheless, the thrust of this paper is that there is synergy between the animate and inanimate aspects of life and this synergy must be ethically managed now and with future responsibility in focus. The issue goes beyond responsibility, there is a need for humane rationality to complement human technical commitment and exploration of the earth.

Of course, science is the most powerful instrument humanity has developed to solve the problems of human existence, both materials and biological. Culture on the other hand, a summation of human experience codified in a way of life or world view is conservative in nature, tending to pressure and to forbid human action which might otherwise be possible or feasible but can be disruptive of establish order. Sciences disposition is towards constant change always affirming that whatever appears possible should also be tried. (Anya 1998:32) This is why scientific exploration should be based on humane rationality .Indeed, we share Jarding's view that environmental ethics presents and defends a systematic and comprehensive account of the moral relationship between human being and natural environment (Jardin 1993:4). Some other concern of environmental ethics are: should man continue to clear forest mainly for human use? How can we minimize the effect of gas emission? What environmental obligations do we need to keep for future generations? How best can man be oriented to appreciate environmental issue? Is it proper for religious organization to disturb the society through blasting of sound via megaphone and heavy metals instrument? How do we thus reconcile the moral commitment of an evangelistic church with the psychological comfort of people with different beliefs?

Approaches
There are different approaches to environmental ethics. One of this is the Anthropocentric or human centered approach. Anthropocentrism is the belief that human beings are the central or most significant species of the planet. They are considered to have a higher moral worth than other beings on the earth. This theory is equally called human centricism or human exceptionalism. Since it is human centred, then it underscored that implementation of sound health system and humane environment is vital for human survival. This is a shallow viewpoint which William Grey disdained. In Grey's word "What's is wrong with shallow view is not their concern about the well-being of human, but that they do not really concern enough in what the well being really consists. According to the view, we need to develop an enriched fortified anthropocentric motion of human interest to replace the short terms, sectional and self –regarding conception" ….(Grey 1993:463). In extension, Grey writes that we should be concerned to promote a rich, diverse and vibrant biosphere" (Ibid). Another theory or approach is biocentrism. This theoretical position extends inherent values to all living things. This is not a social equation between man and animal but the idea is based on nature as a whole not on man. The totality of nature is considered. This position promotes biodiversity, animal rights and environmental protection. Human are simply one species among many. He is just a part of ecosystem and whatsoever affect all, affects man" (Judibari 2015). Paul Taylor (1986) puts it thus: human are members of a community of life along with other species; there is a system of interdependence between all members and human are not wherently superior to other species. This last point is questionable. Indeed Richard Watson (1983) is his essay, *A critique of Anti Anthropocentric Biocentrism* points out that "if the equality between man and animal is drawn, then human culture and actions are as natural as the way in which any other species of animal behaves." Meanwhile, Watson points out that the extinction of species in nature's ways. But then, man must curtail their destruction work in relation to other species because annihilation of other species will result in our destruction. Thus, there is a mutual complement and reinforcement between human life and other forms of life. The human environment has been subjected to diverse damages as a result of pollution, environmental degradation, chemical weapon, uniformed disposal of waste, depletion of ozone layer,

deforestation, destruction of species and wrong disposal of refuse etc. The issue is serious in nation like Nigeria where a man will just wake up tomorrow and drill bore hole without consideration of soil texture and possibility of seismic vibration. There is no thorough monitoring of this. People dispose refuse in drainage and unapproved places, e-waste are throne anywhere, tyre and cellophane are burnt without attention to the health implication on people. There is massive deforestation. Nomadic cattle rearers with their cattle move from street to street while their cattle littered the street with faeces, Oil spillage is a regular occurrence and this threaten fishing which is a stable sources of income for riverrine dwellers.

Enviromental Ethics and Concept of Life
There is a need for a well structured environmental ethics to address the existential challenges associated with man's exploration of the earth. First and foremost, there is a need to consider or extend moral obligation to future generations, "there is no doubt that, the present generation is to a great extent living at the expense of future generation" (Nnanmi 2005:396). This position is amplified by Jardins …Fossil fuel are non reward able every barrel of oil and ton of coal that will burn is forever lost for use by future generation every mountain mined and wilderness developed in the search for coal and oil is also lost for future people. Secondly, combustion fossil fuels will continue dump billions of tons of carbon dioxide into the atmosphere. What are our duties, if any, to preserve resources for and minimize risk of future generations (Jardins 1993:73). The life of future generation is a key factor to be integrated into corpus of developmental theories by the present generation. Another key issue is enlightenment on disposal of waste. This rests on a well structure educational programme and discipline. Africa is in dire need of this. Appropriate structure must be built along roads to stop indiscriminate disposal of waste. Prohibition of waste disposal in a place without structural provision to avert such is nothing but injustice. Every organism count, every life count, this is best exemplified in a food chain. Functionally Joseph Des Jardin expatiates this, "some organisms called producers manufacture their own food by producing organic compound from inorganic molecules and energy photosynthesis is the primary process through which producer manufacture food. Other organism, consumer depend on producers, directly or indirectly for their food source. Herbivores or primary consumer feed directly or indirectly for their food source on the other hand of the food chain decomposer (mostly fungi and bacteria's feed on dead organic materials, breaking it down into simple in-organic molecules" (Ibid). This goes to show that, if ant as small as it is wiped off, humanity may be in danger, all living species of living organism form part of system of interdependence life of any sort whether sentiment or vegetative, rational on irrational, is criterion for moral standing, moral right do not depend on any hierarchy among the living things (Nmanami 2005:398) This is a biocentric approach to environmental ecocentric measure-that all ontological realities count. Everything that exist in the universe counts in the making and remarking of human life.

There must be a radical measure to curb noise pollution especially among religious body evangelism and noise making are two different things. Evangelism that disturb others is demonological wrong. If all religious bodies take to this approach, there will be metal strain in the society. Truly technology widens human intellectual and cultural scope but it must appropriately tampered oil spillage and gas emission threaten human survival. The use of lethal chemical weapon equally threaten life. Not only of man but animals and other creatures. There must be well defined social policy

to arrest this situation. There must be an attempt to intellectualize environmental science and environmental ethics in local language so that the local populace can understand the existential implication of their act. A person who does not know the health implication of poisonous chemicals can burn anything and inhale anything .People die from inhaling carbon monoxide emitted from generator. Tobacco smokers in Nigeria, even smoke in vehicles crammed with passengers. Though this may be egoistically justified it is deontologically Wrong.

Conclusion

There is an urgent need to humanize and massively intellectualized environmental ethics especially in the less developed world. There is a synergistic rapport between the kingdom of man and other kingdoms in nature. If this association is not ethically controlled and balanced, man is surely walking on a dangerous precipice.

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African Humanism as a Basis for Social Cohession and Human Well-Being in Africa

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Abstract

Africa is confronted with challenges of social unrest such that many years after independence of most African nations, much has not changed in the socio-humanistic experiences of Africa and Africans. The importation of some extraneous ideologies and institutional interventions on Africa to serve as solutions have successfully failed. This perhaps accentuates the irrelevances of imposing certain western categories on African problems. But this confirms the wisdom that "our philosophy must find its weapons in the environment and living conditions of the African people". African culture and identity is therefore relevant in fashioning a solution(s) to African problems. One of such solutions is African Humanism which is an important constituent of African culture.

The paper employs the analytic and critical methods of philosophy to show the richness and the dynamics of African Humanism in minimizing the challenges of social unrest and enhancing the general human well-being of Africans.

African Humanism expresses strong distaste for extreme individualism, unnecessary competitions and personal enrichment that characterize governance in the continent of Africa. African Humanism, also favours a community-based society which amplifies the virtues of social well-being and solidarity which is conducive for social justice. With its theistic ethos, African Humanism brings with it the spiritual dimension that complements and satisfies man's spiritual needs and helps people treat others as God's images like themselves.

The paper believes that a successful blend of these three aspects of African Humanism will help in the actualization of life's aspirations both for the individual and the community at large.

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Introduction

When the definition of the African problematic became necessary, many different forms of definitions were offered. One of such definition was hinged and blamed on colonization. This is aptly captured in Nkrumah's assertion that, the whole solution to this problem (colonization) lay in political freedom for our people, for it is only when people are politically free that other races can give them the respect that is due to them. It is impossible to talk of equality of races in any other terms. No people without a government of its own can expect to be treated on the same level as peoples of independent sovereign states. It is far better to be free to govern, or misgovern yourself than to be governed by anybody else. (Nkwumah, 1957:vi).

This appeared to have provided the rationale for the anti-colonial struggle of the 50s and 60s. But unfortunately, socio-political and economic situations in Africa immediately after independence and more apparently now have confirmed that political independence has not secured for Africa the much desired self-respect, equality, development. Someone may ask, is it not better to be governed and live a better life than to govern yourself and live in disaster?

Today Africa is certainly confronted with challenges of social unrest, general human life abuses and frustrations such that many years after independence of most African nations, much has not changed in the socio-humanistic experiences of Africa and Africans. Bad governance and ineptitude leadership have become synonymous with most African states. Today, there is wide spread belief that Nigeria is broke and bankrupt with more than 20 out of the 36 states of the federation unable to pay workers' salaries running to months. "This is a shame", as stated by the present president of Nigeria - Muhammadu Buhari.

Within the present African Cultural Matrix, the picture of this race reveals the appalling degree of the present lives the African people, their ignorance about themselves that has characterized their almost rudderless performance as a people in the context of the committee of nations. This situation calls for serious attention and not a pretentious socio-cultural window dressing.

If indeed the end of colonization was no liberation for Africa, what then is? What should Africa and Africans be doing or must do to usher in African renaissance? We may have to take our destinies in our hands. The African socio-cultural world, like any other, may well be like a ship of which the set of the sail decides the way it goes, and not the calm or the strife of the sea. This is how Ella Wheeler Wilcox captured the fate of such a world;

One ship drives east, and another West with the self-same winds that blow:
"Tis the set of the sales
And not the gales,
which decides the way to go...
...And not the calm or the strife.

The solution to our problematic may not be based, after all, on various extraneous ideologies and institutional interventions because most of such extraneous ideological and institutional interventions have actually failed us as a people. This perhaps accentuates the irrelevances of imposing certain western categories on African thoughts system and problems. But this confirms the wisdom that "Our philosophy must find its weapons in the environment and living conditions of the African people". African culture and identity (albeit selectively) is therefore relevant in fashioning a solution(s)

to African problems. One of such solutions is found in African humanism which is an important constituent of African culture.

As identified in this paper, African humanism stands on tripod values. First, it expresses strong distaste for extreme individualism which could fan the flames of unhealthy and unnecessary competitions and intrapersonal conflicts, personal aggrandizement and enrichment that characterize governance in the continent of Africa. Second, African humanism also referred to as African socialism or communalism favours a community-based society which amplifies the virtue of social well-being, synergy, solidarity, cooperative togetherness, interdependence and reciprocal obligation which is conducive for social justice. Third, with its theistic ethos, African humanism brings with it the spiritual dimension that complements and satisfies man's spiritual needs and longings and helps people treat others as God's images like themselves.
The paper argues that a blend of these values will provide practical consequences that will concretize the reality of wholesome human relationship which is necessary for the actualization of life's aspirations both for the individual and the community at large.

African Humanism and Extreme Individualism.
One of the current vices or features plaguing our modern society is radical or extreme individualism. The theory of individualism holds that the welfare of the human community is best secured by allowing every person the widest scope of liberty consistent with the freedom and safety of others (Readen, 1973:5). In other words, individualism carries a belief that the right of the individual members of the community is better guaranteed when every individual is afforded an equal liberty and freedom to do his normal business. In this system, the role of the community is merely to "guide" the freedom for individuals and to provide them with needed security and to maintain order. The community is not to interfere with the activities of the individual themselves. This kind of philosophy upholds that every person as a discrete entity should be allowed and left free to manage his life, his properties, his economic affairs as he deems fit. According to Herbert Spencer, one of the most outstanding proponents of the theory of individualism, opines that there is going to be much progress in society when individuals are permitted to work out their own destiny without governmental regulation or assistance. Spencer argues thus:
It seems hard that a labourer incapacitated by sickness from competing with his stronger fellows, should have to be the resulting privations. It seems hard that widows and orphans should be left to struggle for life or death. Nevertheless, when regarded not separately, but in connection with the interests of universal humanity, these hard fatalities are seen to be full of the highest beneficence (Schmandt, 1956:132)

The implication of the above reasoning of Spencer is that only the fit will survive. What beneficence is foreseen in this other than the extreme enjoyment of the 'fit' at the detriment of the "weak"? According to ChukwuemekaEkei (2001, 145) there is a denial of moral justice in this form of individualism coupled with a question of unpredictability of human fortune, today and tomorrow. Therefore, in the context of human predicament, fraught with limitations, powerlessness, scarcity, inequality and ambivalence the principle of individualism will hardly offer any meaningful solution, neither can it favour the cause of the less privileged; not where the fittest have greedily replaced their positions.

The philosophy of excessive individualism is a philosophy of "No limits" to man's freedom and autonomy to decide and create values by which he/she lives. In excessive individualism there is nothing like social values or social norms that bind individual members of the community together and under which actions and behaviours are accepted or rejected. Individuals are free to break rules that seem to limit their freedom to do as they wish and consequently free to evolve rules and values that expand their freedom to live as they wish. In the bid for people to live as they wish, extreme individualism could and does fan the flames of unhealthy and unnecessary competitions and intrapersonal conflicts. Also, extreme individualism as seen in Africa today amongst our leaders is responsible for fanning the ambers of personal aggrandizement, enrichment and high levels of corruption that characterize governance in the continent of Africa and indeed every facet of our lives as a people. If not, how can one explain this habit of looting public treasury, for one's personal gains, that characterize most African leaders and public office holders?

The reason is that they are thinking personal and not collective. they are not thinking about 'the people'. They are not thinking 'ujamaa'; they are not thinking "ubuntu". To think "ujaama" and "ubuntu" is to think communally - to be community-oriented in one's thinking, attitude and dispositions. The philosophies of ujamaa, ubuntu etc break the backbones of envy, unhealthy competitions, revenge and punishments but rather seeks, unity, reconciliation and friendship. It is important to note here that we are not using the concept of "Ujaama" in all its entirety as espoused by Nyerere because certain aspect of that concept has been widely criticized. However, it is used here in the sense of its solidarity, togetherness and cooperativeness.

African humanism is identified with movements of national independence and with the development of collective African identity. The more political side of it is referred to as African socialism. According to Richard Bell (2002:37) both African humanism and socialism were used to underscore the values of a common African heritage and the inherent struggle left to a people who were exploited by colonial powers. Nkrumah opines that African socialism was more in tune with the original humanist principles underlying African society (Nkrumah, 1964:70) Nyerere said: "Ujaama", then... describes our socialism". "Our socialism", is the recognition of society as an extent ion of the basic family unit; it was an attitude of mind for Nyerere that reaches back to "tribal days". But, he says, the family to which we all belong must be extended yet further - beyond the tribe, the community, the nation or even the continent - to embrace the whole society of mankind. This is the only logical conclusion for true socialism (Nyerere, 1968: 12). Kwame Gyekye succinctly captures the meaning of African humanism when he defines the concept of African humanism as follows,"a philosophy that sees human needs, interests and dignity as of fundamental importance and concern. For, the art, actions, thought, and institutions of the African people, at least in the traditional setting, reverberate with expressions of concern for human welfare" (Gyekye, 1997: 158). This philosophy extols the virtues of a community-based society which recognizes certain "self-interest" among men and women but that self-interest is subordinated to communal well-being.

In his short article titled, "Ubuntu: Something our society needs" Donald Demarco opines that Ubuntu which rejoices in the achievements of others, is the antithesis of envy (occasioned by individuals - thinking only about themselves), which broods over them. The word Ubuntu originates in the Bantu languages of Southern Africa. The short

hand definition is: "I am because we are". A slightly longer version is: "I am what I am because of who we all are".

On the other hand, it is apt to say that Descartes (father of modern philosophical thoughts in the western world), whose deathless phrase, " I think therefore I am", is perfectly congruent with the radical individualism that is plaguing our current society. This view has trapped us, to borrow the words of the American philosopher Ralph Barton Perry, in an "egocentric predicament". African humanism underscores the philosophy of personalism which described the human being as simultaneously a unique individual and a responsible member of society manifesting the virtues of sympathy, love, care and concern for others. African humanism is rather opposed to radical or extreme individualism and all its specific incarnations: the self-made man, the self-reliant individual, the rugged individualist, numerouno, the egoist, the fortune hunter, the gold-digger, and all those who seem to live by oscarwilde's aphorism, "other people are quite dreadful. The only possible society is oneself". This is counter-productive to social cohesion and human well-being. No society truly survives on the pangs of selfishness and self-centeredness.

African Humanism: A Community-Based Society
An integral part of African humanism is communitarianism simply understood as a community-based society. This idea is derived from the African concept of communalism. According to Gyekye (1987:155) "Communalism may be defined as the doctrine that the group (that is, the society) constitutes the focus of the activities of the individual members of the society. He further states that the doctrine places emphasis on the activity and success of the wider society rather than, though not necessarily at the expense of, or to the detriment of the individual". This shows that communalism is a doctrine about social organizations, relations and net-workings and is therefore an offshoot of the African concept of humanism. African humanism constitutes all human beings into one universal family of humankind having the same father God. This idea is expressed by an Akan Maxim.

All human beings are children of God; no one is a child of the earth.

This claim is based on the belief that there must be something intrinsically valuable in God: the human being considered a child of God, presumably by reason of having been created by God and having in his or her nature some aspect of God, ought also to be held as of intrinsic value, worthy of dignity and respect. The general African belief that human beings are created by God – that they are children of God – most probably lies at the base of the values attached to humanity and unity by the African people. And their having a speck of the divine nature (i.e. soul) in them constitutes all human beings into one universal family of humankind (Gyekye, 1996). The idea of one universal human family is the idea of human brotherhood. Communal personhood is therefore the idea that the human person has a natural sociality that defines his being. That relationality (sharing in a network of relationships) is what constitutes the human person. This means that man is a social animal.

Aristotle proclaimed many centuries ago that man is by nature a social animal and that it is impossible for him to live outside society. African thinkers (Gyekye, 1996, Wiredu, 1983, Gbadegesin, 1991, Iroegbu, 2000) agree that society is not only necessary

condition for human existence, but it is natural to man. Gyekye (1996:36) believes that this idea is expressed in an Akan proverb which says:

When a man descends from heaven, he descends into a human society.

In descending into a human society, the human person does not live a solitary and uncooperative life (the type that characterizes Hobbes' state of nature. This is itself a rejection of the concept of the state of nature, as explicated by Hobbes and other eighteenth-century European philosophers who asserted the existence of an original pre social character of man) but from the outset is involved in an intricate web of social relationships with other humans in the society.

So said, what is the basis for this idea of the community? The idea of the dignity and the well-being of the human person lies in the answers to this question. So the consequences of this African idea of communalism are the spring board for the dignity of the human person and consequently human well-being. Human life is characterized by adventures, ambitions, dreams, desires and aspirations. This is a truism. But of no less truth is that human life is equally characterized by weaknesses, frustrations, hindrances, limitations and failures. However, these limitations and frustrations are overcomable. One observation from life's (Africans') experiences of limitations and sufferings is the fact contained in the Akan and Igbo maxims respectively: "A human being needs help", "I am my brother's helper"

Being a normative (moral) statement the maxims express just more than a fact about human life or the human condition. The real meaning is that a human being deserves and therefore ought, to be helped. This also means that a human being must be regarded as an object of moral concern who is entitled to help. But such moral concern can hardly be demonstrated when human beings live a solitary life, in isolation from, and without enjoying the fellowship of, other human beings as a result of greed, envy, selfishness and self-centeredness occasioned by extreme individualistic tendencies.

The necessity of human fellowship for the well-being of the individual human being is stressed in the following Igbo proverb: "It is a human being that is needed (*mmadu ka eji aka*)". In order to overcome or not to be overwhelmed by life's challenges, human fellowship can be a basis for all kinds of help an individual may want or need. But human fellowship is constituted only by human beings, hence, their worth, as affirmed in the following maxims.

When an animal needs to scratch its back, it runs to a tree and scratches its back against it; but when humans need to scratch their back, they run to fellow humans.

It is the human being that counts; I call upon gold, it answers not;

I can upon cloth, it answers not; it is the human being that counts.

So man needs his fellow humans in order to overcome his life's challenges. Life's ambitions and aspirations are better and easier achieved in a cooperative environment. Individual capacities are insufficient to meet basic human requirements. A person proverbially is not a palm tree that he or she should be complete or self-sufficient. Therefore, the individual inevitably requires the succor and the relationships of others

in order to realize or satisfy basic needs and attain his dreams and aspirations. This fact is expressed in these Akan, and Igbo proverbs which states that:

The prosperity (or well-being) of man depends upon his fellow man. (*Obi yiyefiri obi*). (Akan)

One finger cannot lift up a thing.

If one man scrapes the back of a tree for medicine, the pieces fall down.

The left arm washes the right arm and the right arm washes the left arm. (*Aka ekpekwuo aka nri, aka nrikwuo aka ekpe*). (Igbo)

So, in the communal social order, material and other benefits are more likely to be available to all the members of the society than in an individually-structured society. The reason is that the communal social order is participatory and other-mindful, and that it is characterized by such social and ethical values as social well-being, solidarity, interdependence, cooperation and reciprocal obligation. According to Gyekye, all of these conduce to equitable distribution of the resources and benefits of the society to the fulfillment of individual aspirations and indeed communal well-being (Gyekye, 1996). However, a critic may argue that if communalism is this wonderful, why have we been having some social conflicts and problems in Africa? Our answer is that the cases of social problems in Africa do not in any way negate the virtues of communalism. Social problems are inevitable giving the ambivalence of human nature. Human nature is not the same, so human beings do not act in the same way. No matter how pristine any communal ethic may be, there is bound to be dissents- those who will do everything to disrupt it and for the fact that they do succeed in disrupting it does not discredit such ethic. Therefore, African philosophy of communalism remains valuable for social cohesion and well-being. Again the fact that Africa is faced with all kinds of social unrest is a testimony that Africans have lost or jettisoned this virtue in their unguided patronage to modernity. Therefore, the need to reinvent this virtue.

So the values of social well-being, solidarity, interdependence, cooperation and reciprocal obligation etc. provides the basis for the philosophy upon which African concept of communalism rests.

African Humanism: Its spiritual Dimensions.

African humanism is heavily theistic. African (theistic) humanism encapsulates their beliefs about man, God and the universe. Africans are deeply spiritual people and believe that God created the universe and all that is in it including human persons. To Africans generally, there is a personal God and his divine spirit is the life force that permeates all things in the universe. The traditional Igbos of Nigeria, for instance, are said to be ontologically religious. According to Major Leonard, the traditional Igbos were "a truly and deeply religious people of whom it can be said, as it has been said of Hindu, that they eat religiously and drink religiously" (Ekwuru, 1999:94). This is also true of all Africans.

The virtue of African theistic humanism does not lie so much on the fact that Africans are incurably religious, but rather on the fact that they believe in God's existence and the fact that their fellow humans are God's images like themselves. This two-fold virtues have a way of impacting positively on human existence, social cohesion and human well-being.

God is at the center of man's life and the universe and therefore any life outside God or any attempt to understand man outside God or to understand the universe fully outside God will end up in meaninglessness and futility. And when life ends in futility and meaninglessness, it loses its dignity. Any attempt to banish God from human existence is problematic. And this is one of the problematic of secular humanism. The problem with humanism is not really whether God exists or not. The problem is the banishment of God, by humanists, from human existence and experiences. The humanists claim that man has no need of God in his life, that God holds no relevance or importance to man and his existence. Following from this, they also claim that there is no design or purpose of providence for the human species. This view devaluates man to a level below that on which God places him as his highest creation. Unless our worth is rooted and grounded in something objective and outside ourselves, we are of value only to ourselves and can never rise above the impermanence of our own short lives. God is outside our finite and transitory universe and his love for usgives us a value which transcends not only ourselves but our finite universe as well.

In the world besieged by war, violence, hunger, diseases and general social disorder such as ours, there is no gainsaying the fact that we need courage to keep life going. And that this courage is founded on hope and faith in a loving, caring and faithful God. This is the succor that religion or belief in God brings; and this is not an empty succor. Without such belief or faith, life becomes absurd and meaningless in the face of disappointments, failures and difficulties. This perhaps explains why there are many cases of suicide in many secular (humanist) societies like America than there are in religious societies like Africa (Obioha, 2013). Despite the high level of suffering in Africa, most Africans do not take to suicide. they go through the sufferings and challenges of life with hope and faith that things will get better one day, and sooner or later, things do get better-miracle is a function of belief and faith in God's intervention in the affairs of man. Africans or those who believe in miracles do receive miracles from God for their challenges. There are verifiable cases of miracles amongst Africans and indeed amongst those (anywhere) who believe in God's existence and God's involvement in man's affairs. This is the pragmatic benefit for belief and faith in God.
To Africans and indeed to anyone who believes in God, life is therefore not absurd and meaningless even in the midst of disappointments and difficulties. There is nothing dignifying of man to lose courage, faith and hope for the future and then ends one's life either through suicide or euthanasia, because of the present challenges of life. But the ability to hold on to the future, even when it appears irrational to do so, is a function of faith in God who is involved in human affairs.

Giving credence to the above submissions, Dukor is of the view that the whole of African philosophy and even that of Indian philosophy is replete with humanism that is theistically coloured. It is humanistic because it is centered on man's essence and existence but it is also theistic because it makes a strong reference and link to God who is at the center of man's existence and experiences. Therefore the Indians and indeed the Africans manifest deep faith in God in dealing with their various existential experiences in life both positive and negative. They recognize the fact that God is the authority over the affairs of men. Dukor, writes,
Buddha's historic science about God as the metaphysical entity and supernatural authority in the affairs of men is humanistically motivated. On the other hand, the African attitude is that theism or conception of God is a necessary denomination in all human affairs. In Indian philosophy and African philosophy, we find that in a particular

sense, these philosophies are humanistic but their humanism is combined with theism (Dukor, 2010: 63-64).

What Dukor is saying here is that Indian and African philosophies of man is humanistic and at the same time theistic giving their deep rooted faith in the spiritual. He recognizes the fact that this recognition of and acceptance of the spiritual element in man has enabled them to deal with the problem of suffering and have converted same to an advantage unlike their counterparts in heavily atheistic humanistic environments who are easily defeated in the face of suffering. When people are able to face life challenges, it helps them in a way to build capacity for human dignity and well-being. African theistic humanism helps to build this capacity - this confidence and courage to face life challenges bearing in mind that life, after all, is not meaningless no matter its ups and downs.

The second virtue of African humanism which we noted above is their belief in the fact that their fellow humans are God's images like themselves. African humanism constitutes all human beings into one universal family of mankind created in the image of their father and having the same father God. This idea is expressed by an Akan Maxim, "All human beings are children of God; no one is a child of the earth". This claim is based on the belief that there must be something intrinsically valuable in God: the human being considered a child of God, presumably by reason of having been created by God and having in his or her nature some aspect of God, ought also to be held as of intrinsic value, worthy of dignity and respect. The general African belief that human beings are created by God that they are children of God-most probably lies at the base of the values attached to humanity and unity by the African people. And their having a speck of the divine nature (soul) in them constitutes all human beings into one universal family of humankind (Gyekye, 1996). This traditional virtue perhaps explains why there is no history of racism in Africa. Rwandan genocide therefore was not born out of racism but a fallout of a civil war between the Hutus and the Tutsis.

The genocide took place place in the context of the Rwandan Civil War, an ongoing conflict beginning in 1990 between the Hutu-led government and Rwandan Patriotic Front (RPF), which was largely composed of Tutsi refugees whose families had fled to Uganda following earlier waves of Hutu violence against the Tutsi. Like the Nigerian Civil War, it is not a case of racism but that of a feeling of marginalization and neglect of one tribe or region by the other in the context of the sharing of "National Cake, or power". When the Belgian colonists arrived in 1916, they favoured the Tutsis over the Hutus by considering the Tutsis to be superior to the Hutus. Unfortunately, the Tutsis welcomed this idea and for the next 20 years they enjoyed better jobs and educational opportunities than the Hutus. Resentment among the Hutus gradually built up, culminating in a series of riots in 1959. More than 20,000 Tutsis were killed, and many more fled to the neighbouring countries of Burundi, Tanzania and Uganda. When Belgium granted Rwanda independence in 1962, the Hutus took their place. Over subsequent decades, the Tutsis were portrayed as the scapegoats for every crisis. This is a clear case of retaliation and this is what built up to the genocide of 1994. When people felt marginalized or grossly neglected, they can be forced to carry up arms or instigate violence against their brothers and sisters. Africa should therefore be wary of such injustices that do cause tribal/ethnic wars and full blown civil war.

Africans are not known for racism unlike their counterparts during the black and ugly days of racism in America and Germany just to mention a few. Traditionally, Africans are known to be hospitable both to themselves and strangers or better put foreigners. This is why the Xenophobic attacks by some South Africans against other Africans have been widely condemned as being un-African.

Unfortunately, these traditional values of African humanism seem to have taken a flight from Africa possibly as a result of the wind of (negative) change occasioned by globalization and acculturation. Africa today is witnessing series of social unrest and human right abuses. The solution to these problems is not external but internal. Africans have to look inward and reinvent their traditional values of African humanism to solve our problems for as Nkrumah said many years ago, "our philosophy must find its weapons in the environment and living conditions of the African people" (Nkruman, 1964:78). When people see others as God's images like themselves and treat them as such, it will reduce all kinds of human (right) abuses, neglect, oppressions, afflictions, marginalization and or outright denials of their entitlements etc. No doubt, these anomalies are what bring about social unrest.

Conclusion
Today Africa is faced with, among other things, challenges of social unrest and human right abuses and therefore seriously and urgently needs a philosophy for social cohesion and human well-being. That philosophy is found in African Humanism. In response to these challenges, the paper has equally argued that the solution(s) to these challenges are not farfetched as they are embedded in the traditional value of African humanism under its tripod virtues of one, having strong distaste for extreme individualism. Two, building a community-based society which is conducive for social justice. Third, being ontologically theistic, it brings with it the spiritual dimension that complements and satisfies man's spiritual needs and longings and helps people treat others as God's images like themselves.

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Ten Facets of Cosmic Wisdom (In relation to power)

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Abstract
This paper discusses the nature of power as projected in the Indian philosophical notion of '*Daśamahāvidyā*' (ten facets of cosmic wisdom) — a technical term symbolizing the different faces of the Cosmic Energy that gradually elevates to the culminating point of realizing true essence of life. The metaphor is utilized for human unconscious, bottomless psyche, where self-power, though resides as the core of subjective element, yet later sublimates as craving for reformation by surrendering to the pious and the beautiful. How the so-called subjective power designated as the 'egoistic-self', transforms itself into the pure and sanctified objectivity, is the question to be discussed in this paper.

Thus, the exaggerated sense of self-importance, which generally reflects human craving for power, gets consecrated and functions as the moral guidance, and changes our 'world view' too.

Finally, this paper proposes to take into account the concept of self-centeredness as the discordant cord of human life. One needs to channelize the flow of self-energy from the domain of subjective power to the cosmic field of objective power, where there is, in a sense, decentralization of power. To bring back the vibration in life one has to take recourse to harmony or the musical melody of life through the successful balancing of all the facets of cosmic wisdom. The tussle between the harmony and conflict of power, in both individual and cosmic sphere, is shown through another concept of Indian myth — *Sura* and *Asura*, represented as divine and demonic aspects of power respectively.

Keywords: *Daśamahāvidyā*, Cosmic Energy, egoistic-self, 'world view', *Sura* and *Asura*

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Introduction

Śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavituṁ
Na cedevaṁ devo na khalu kuśalasspanditumapi

The opening verse of *Saundaryalaharī* of Saṁkarācārya recites that *Śiva (cosmic consciousness), united (yukto) with Śakti (cosmic energy), becomes able to manifest (prabhavituṁ) (this creation); if otherwise, this god (devo) knows not even how to pulsate (spanditumapi).*

The vast universe pulsating with the stream of creativity appeals to the human mind as the source of all thought and philosophy. For the philosophical mind, shrouded in mystery as it is, the universe is a transformed reality. It stands as a complex network of various elements, each interacting with the other within its own limit and power, and reflecting the 'Cosmic Principle' through its own nature. All phenomenal changes reflect the causal principle of nature and as such, human consciousness is in constant search of the cause behind the cosmos. This notion of 'cause of the universe' has been rendered differently in different streams of thought— somewhat philosophically, sometimes scientifically, or with a religious craving of mind, or guided by an impulse for the purpose behind creation. Thus, sense and reason co-mingle with imagination to have a vision of the root cause of this universe. Whether this is rationally possible is debatable, but the urge for this search is not blind. Whatever it be, one cannot deny that this universe gives essence to one's existence and is not a purposeless entity; also that, it displays the play of Cosmic power interacting from the very atomic level to the gross sphere. Human thought-world has put forward different interpretations of the various facets of this cosmic scenario. The present paper tries to project a different line of thought in interpreting the notion of this Cosmic Power (*Mahāśakti*), also referred to as Cosmic Wisdom (*Mahāvidyā*), in Indian philosophy and mythology, within the limited scope.

Section 1

The cosmic manifestation stands as the creation of the blissful, the *ānandamaya*; a divine cosmic sport as if manifesting itself not only in the outskirts of nature but also in the internal realm of the physical body. This concept of *ānandam* (Bliss itself) has found beautiful expositions in most of the Indian philosophical contexts. The two theistic traditions of Śaivism and Śaktism posit the concepts of *Śiva* and *Śakti*, the dual metaphysical principles in play behind cosmic creativity. Though metaphysical in nature, yet these concepts echo the rational aspect of thought that it is consciousness and matter (respectively) acting throughout the cosmos as well as regulating individual life. *Śiva*, signifies Cosmic Consciousness and *Śakti* is the Cosmic Energy, interacting with each other. The universe exhibits the power-play of both *Śakti* and *Śiva* as involved in the ecstatic joy of creation. When *Śakti* unites with *Śiva*, the *Bindu* is produced as the seed of the universe. *Śakti* in this perspective is referred to as the *Mūlāprakṛti* (primordial cause) and *Śiva*, the *Parama-Puruṣa* (Cosmic Consciousness). The union of *Śiva-Śakti* signifies the fusion of the passive and active phases of the Universal Energy. *Śiva* without *Śakti* is without any function, just as fire without the power of combustion. *Śiva-Śakti* principle not only underlies the whole universe, the macrocosm, but also regulates the vitality in the microcosm.

According to Śaivism, the cosmic power of *Śiva* has many different aspects. *Śiva's* power of self-revelation is referred to as the *Cit-śakti*, the power as manifested in Creation is the *Svātantrya-śakti*, the intent desire for creation is His *Icchā-śakti*, the profound knowledge of the whole Creation is His *jñāna-śakti*, and the power of manifesting His divinity into different forms is the *Kriyā-śakti*. This manifestation, which is otherwise the process of creation, brings forth this universe.

According to Śaktism, *Śakti* is the Mother who creates, sustains and dissolves this universe, while *Śiva* is the passive principle. From the transcendental point of view *Śakti* and *Śiva* cannot be differentiated, neither can they be regarded as either the male or female principle of Creation. It is the Supreme Consciousness that manifests as the universe. When considered in its creative aspect, *Śakti* is the active principle that holds this universe in Her womb before creation. Hence it is as if the feminine principle acting behind creation. As the personification of ardent desire, absolute wisdom and universal creative energy, *Śakti* gives birth to this universe.

In this whole cosmic network, the dual principle of creativity i.e., consciousness co-mingling with energy, or in other words, consciousness in union with matter, signifies the inter-relatedness of each cosmic particle. Each constituent participating in the cosmic scenario, dance to the tune of rhythmic impulse of the *Śiva-Śakti* union. *Śiva-Śakti* concept is an attempt to bring out the unity among duality. It signifies the *One* unique whole which embraces duality and manifests diversity. Also that, the positive and negative aspects of human nature so to say, has its own significance here— the creative impulse with the aid of *Śakti* and the destructive impulse that signifies a new beginning with the aid of *Śiva*. It is, as if, the journey of the soul from 'subjectivity' towards 'objectivity' and then again merging with its own 'subjectivity'. In Indian iconography this power-play of *Śiva-Śakti* is symbolically represented through a beautiful mythical concept of *Ardhanārīśvara* (*Figure*.1).

Figure.1

It depicts an image of half male (symbolizing *Śiva*, the supreme consciousness) and half female (symbolizing *Śakti*, the principle of energy) forming one complete whole. It symbolizes these dual cosmic realities in their union. Not only is this a truth in the arena of the external world, but also in the realm of the individual psyche. Reflecting both the spiritual and material aspects of the human mind, it hints at the fact that the masculine and feminine aspects of the human nature are inseparable.

Section 2

Down the ages the human mind has always opted for the Truth (*Satyam*), Goodness (*Śivam*) and the Beautiful (*Sundaram*) that which it conceives of as underlying this cosmic creativity. Thus, it can be said that with its conscious power of thought when the meditative mind could project or reflect on the macrocosmic reality within itself and its microcosmic reality within the macrocosm, there is the true harmony of the peripheral being with the world. Thus, philosophical or metaphysical expositions of such concepts need not be taken in their face value. Rather, the myth prevailing with them has to be broken to bring the real essence of these thoughts.

Śiva and *Śakti* though form the complete whole, yet conceived as two contrary principles, reflect two different aspects of the same element─ the potential (signified by *Śiva*) and the kinetic energy (signified by *Śakti*). *Śiva*, the static consciousness residing in us needs to be churned by the active impulse of *Śakti*, the creative energy,

if we are to realize our true nature as conscious living beings who have their own active role to play in beautifying this world and life therein.

Put scientifically, energy is what makes change happen and can be transferred not only from one object to another, but also from one form to another. And, the speed at which energy flows is called power; it is the rate at which energy is transferred. Without going into any technicalities, it might be said here that the flow of cosmic energy with the aid of supreme consciousness is the underlying power of creation in Indian metaphysical context. The personification of nature or ascribing divinity to the cosmic forces actually brings forth the human awareness behind the belief that each being shares an umbilical relation with the cosmic power. *Śakti* is thus posited as the Primal Mother and is wisdom incarnate. Though beyond spatio-temporal limitation, yet She simply represents the cycle of time and life and fathomless wisdom encompassing the past present and future. She is referred to as *Mahāvidyā* (cosmic wisdom) and throbbing with the vitality that initiates life, she manifests both the psychical and physical flow of energy in ten different facets. These ten facets of cosmic wisdom are referred to as '*Daśamahāvidyā*'─ a technical term symbolizing the different faces of the Cosmic Energy that gradually elevates to the culminating point of realizing true essence of life.

The metaphor is utilized for human unconscious, bottomless psyche, where self-power, though resides as the core of subjective element, yet later sublimates as craving for reformation by surrendering to the pious and the beautiful. Thus, the exaggerated sense of self-importance, which generally reflects human craving for power, gets consecrated and functions as the moral guidance, and changes our 'world view' too. How the so-called subjective power designated as the 'egoistic-self', transforms itself into the pure and sanctified objectivity, is metaphorically highlighted through the imaginative personifications of the notion of *Daśamahāvidyā*. These ten cosmic powers of *Śakti* are *Kālī*, *Tārā*, *Tripurāsundarī* (or *Ṣoḍaśī-Śrī Vidyā*), *Bhuvaneśvarī*, *Bhairavī*, *Chinnamastā*, *Dhūmāvatī*, *Bagalāmukhī*, *Mātaṅgī* and *Kamalā*.

Goddess *Kālī* (*Figure*.2) signifies the supreme Time-force and is often projected as standing on the Lord *Śiva*, Her eternal consort, who is regarded as *Mahākāla* (Cosmic Time) and since She devours *Mahākāla* Himself, She is the Supreme Primordial *Kālikā*.
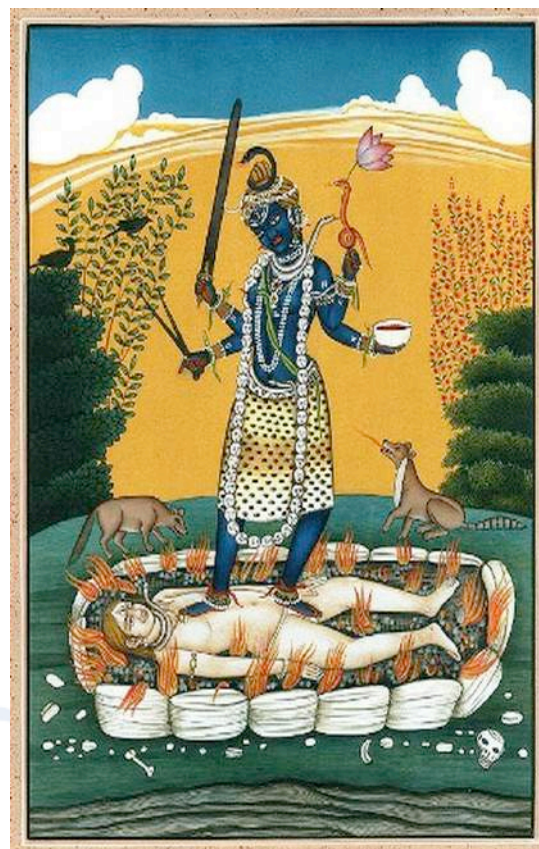
Figure.2   *Figure*.3

Her deep black tone signifies the profound darkness that prevailed before creation. She is beyond all quarters or directions of the globe. She is not clothed in usual attire; rather she is *digambarī*— one who is clothed by all the ten directions (*dik*) of globe itself. She indicates the eternal energy throbbing within every being, which when put to action can ward off the worldly ignorance with its power of knowledge.

Tārā (*Figure*.3) is the name for the Goddess who is the guiding light of wisdom piercing through the darkness of ignorance and salvages the ailing soul from the fluttering of worldly sorrow. She sustains the whole universe in Her cosmic womb. She is called the *Nīlā Saraswatī*, the power of speech. Her blue (*Nīlā*) complexion signifies profound knowledge. This cosmic power manifests herself when all sounds and the pride of human mind merges in cosmic silence.

Tripurāsundarī or *ṣodaśī* (*Figure*.4) is the power of perfection with radiant beauty pervading all the Three worlds (*Tripura*). She is conceived of as red as the rising sun and is the Mother of Love, the Divine Desire, always in union with Supreme Consciousness. She holds five arrows of flowers signifying the five sense objects, a noose representing the bond of love; whereas, contrasting enough is the goad in Her hand that represents repulsion, the sugarcane bow represents the mind. She is the will-power (*icchā-śakti*) initiating the power of self-restraint in an individual.

Bhuvaneśvarī (*Figure*.5) is the cosmic womb that represents conscious space and signifies the power of self-perception (*jñāna-śakti*). With all majesty She is the *Divine Mother*, and the

Figure.4   *Figure*.5

Queen of all the worlds, both internal and external. She is regarded as *Aditi*, the infinite or the indivisible, in the *Vedas*. She is the dynamic power and the entire Universe is her body. *Kālī* as time and *Bhuvaneśvarī* as space enable the manifestation of the spatio-temporal framework for the functioning of the universe. Unlike *Tripurāsundarī* who is both immanent and transcendent, *Bhuvaneśvarī* is the immanent sustaining power in the universe.

Bhairavī (*Figure*.6) refers to the heat of austerity (*Tapas*) and signifies the cosmic action-force (*kriyā-śakti*). She symbolizes the fire of consciousness (*Cidāgni*) ablaze in every being. Her one hand holds book, which represents true knowledge underlying the worldly grandeur. She is the 'fierce one', the Goddess of decay and destruction, related to death. Her ascetic image reflects the silent ever active process of aging that burns down desires and attachments.

Chinnamastā (*Figure*.7) presents a fearsome imagery of the Goddess who has beheaded herself, representing that aspect of cosmic wisdom which tears apart the ignorance regarding the true nature of self. Worldly beings entangled in the worldly sufferings erroneously identify the material body with the soul not enlightened by the perception of their difference. She holds her head in her hand as blood spurts forth from her neck and stands on the God of Love (*Kāmadeva*) depicted as in union with His divine consort *Rati*.
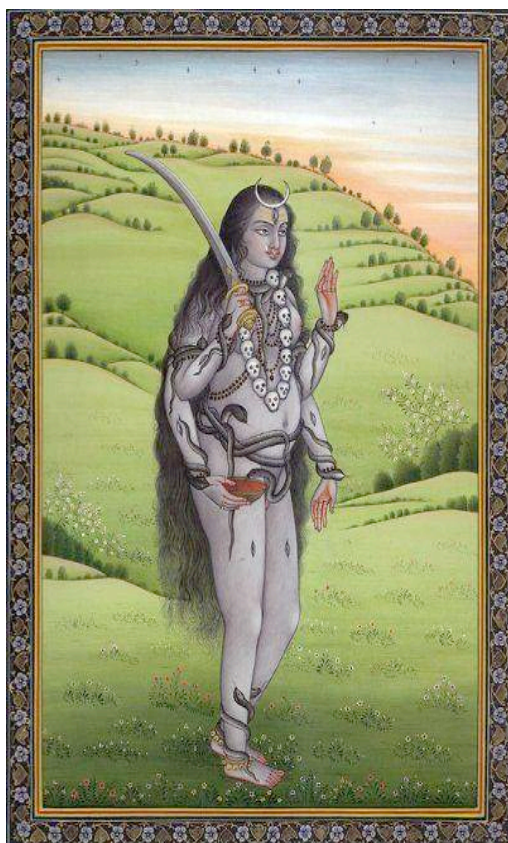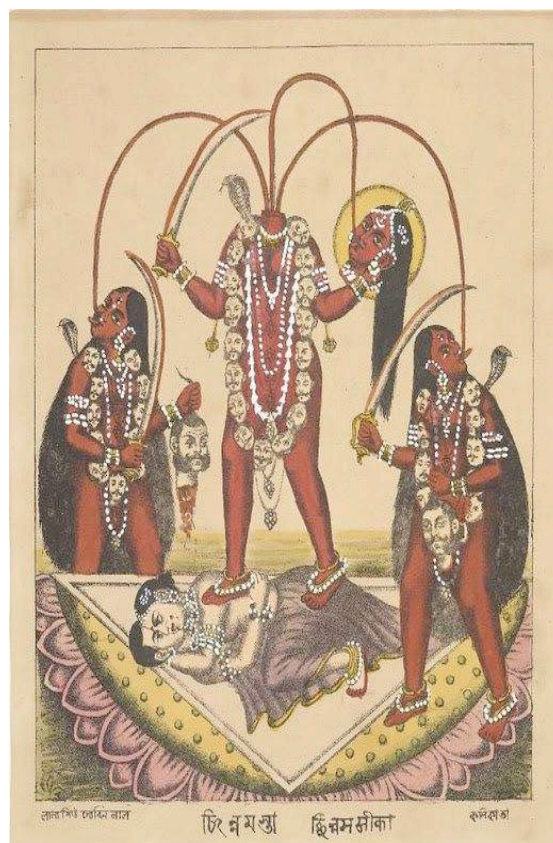
Figure.6   *Figure*.7

In this concept (*Figure*.7), Cosmic Wisdom disciplines the drive of desire in us by defeating the unbridled senses. All dualities and complexities have to be sacrificed and all our mental projections have to be dissolved into pure consciousness to realize the true essence of life.

Dhūmāvatī (*Figure*.8) reflects such imagery where though one lacks the power of enjoyment yet one is endowed with the undying passion for enjoyment. She designates the power of non-being, both before creation and posterior to dissolution. She is reflected in all those facets of life which we shun like the ailing, the destitute, the dejected etc. Her chariot is drawn by a crow that symbolizes that everything is transforming and is in the continuous process of decay. She holds a winnowing basket signifying the power of discrimination (*viveka*) that separates the grain (real) from the chaff (unreal). This image wants one to realize that whatever magnificence the senses meet with in this world is transitory and one should aspire for the hidden higher reality.

Bagalāmukhī (*Figure*.9) imparts the power to control the adversary and reflects the power of stupefaction. Dressed in golden yellow and with ornaments, she excels in beauty. In Her one hand She holds the tongue of an enemy and in the other holds a mace. When passion for gross enjoyment is destroyed in the individual She manifests Her power to destroy even the subtle forms of enjoyment. This means that pure wisdom is to be achieved through pure passionless spirit. She is power incarnate in demolishing the *Asura* signifying the demonic aspects of power and enhances realization of the divine, the *Sura*.

Figure.8

Figure.9
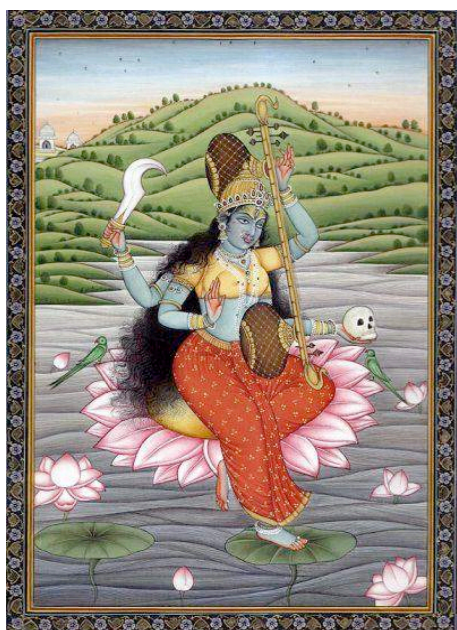
Figure.10

Figure.11

Mātaṅgī (*Figure*.10), the Power of Dominion in relation to thought, signifies the ability of articulation of one's inner knowledge. Thoughts express themselves in speech through this Cosmic power. It represents the power of harmonious manifestation of the subconscious latent in thought. Portrayed with a dark complexion and a parrot in hand She invokes the power in human to mirror their highest intuitions in words.

Kamalā (*Figure*.11), the power of knowledge-wealth and prosperity, signifies the beauty and bliss of life. While *Bagalāmukhī* acts as the repressing power, She is the power of manifested consciousness with full effulgence. She stands as the embodiment of purity, constantly bathed by four elephants with the nectar of

immortality. According to some, the four elephants represent the four *puruṣārthas* (highest goal of human life) ─ *dharma* (virtue), *artha* (wealth), *kāma* (desire), *mokṣa* (liberation). They also represent prudence, wisdom, thought and activity as manifested in the external world. She is portrayed with blossoming lotus which symbolizes the gradual unfolding of the latent consciousness in being. Thus, of all the *mahāvidyās* it is the grace of *Kamalā* that gives completion to the manifested play of creation.

All these ten facets of cosmic wisdom are, in fact the self-extended power-forms of *Śakti* reflecting the functional aspects of the transcendental reality latent in every individual being. These imageries signify the alluring and yet pacifying complexities of human mind─ beauty–fierceness, the pleasant–the violent, the peaceful–the dreadful, creative–destructive, the eternal–the ephemeral. Not only in the mental sphere but also in the physical sphere of an individual the interplay of these powers goes on till ultimate liberation.

Section 3

In Indian mythological thought, the structure underneath the physical body has been reflected upon differently than in other systems of knowledge. The journey of the soul for emancipation starts from the physical body itself. The microcosmic human body is as if a reality within reality; or rather reality constituting reality. An enlightened *yogī* (an ascetic) perceives this body as the reservoir of *yogic* energy i.e. spiritual power. *Śakti*, here, is referred to as the *Kuṇḍalinī-śakti* (the serpent power) is the divine psycho-spiritual energy that remains coiled and lies asleep at the base of the spine. *Mahāvidyā Kālī* is the *Kuṇḍalinī*, the *ādhāraśakti* (the power of sustaining), the condensed primal force signifying the Goddess *Śakti* (the primal female principle of creation) awaiting her union with *Lord Śiva*, the pure cosmic consciousness. This has to be awakened if one is to experience the highest bliss that leads to emancipation. It is as if opening the doors of the inner body to a world of spiritual bliss. This female vital when awakened rises upwards passing through the various vital centres of the body that are metaphysically referred to as *cakra* which control the different functions of the body.

The *Kuṇḍalinī-śakti* starts its journey from the generating organ. The first vital centre is conceived of as located in the *mulādhāra* (*mūla* or root, *ādhāra* or support), i.e., the spot between the anus and the generating organ. *Bhairavī* resides here and it is the seat of the *brahmacakra*, the first mystical wheel that metaphorically signifies the element of earth. It is related to survival, and just as the earth provides foundation to a structure, say that of a temple, the first *cakra* acts as the foundation of the complete *cakra-system* of the body temple.

The second *cakra* is the *svādhiṣṭhāna-cakra* located at the spot near the generative organ. Metaphorically signifying the element of water, it is related to all movement and change, and

is associated with the flow of emotion and sexuality. Viewed from a different perspective, it is believed by many that the primal seed of germination was sowed in water. In this context, it might be said that the second vital centre in the body controls this place of germination.

The third centre is the navel wherein is located the *nābhi-cakra*. This *cakra* signifies the element of fire and like fire is dynamic in nature. It is as if the spark of energy transformation and is associated with will-power. It motivates the individual being towards activity and a strong impulse of power. This centre is the step towards self-esteem and regulating one's ego.

The fourth stage is the *anāhata-cakra* (the unstruck) at the vital centre, the heart (*hṛdaya*). Once the flame gets ignited with the third *cakra*, the being then steps into this very core centre and thus the sacred sphere of self-reflection. *Dhūmāvatī* and *Kamalā* prevail here. It signifies the element of air that balances the mind-body-consciousness. This sphere can experience the harmonious relation of the microcosm with the macrocosm. The flow of love being enhanced there is the realization of the divinity latent in the individual.

With this unfolding of rhythmic flow of love, the ascetic enters into a realm of resonance, the fifth centre near the throat (*kaṇṭha*) the *viśuddha-cakra*, the centre of purification. *Mahāvidyā Mātaṅgī* resides in this *cakra*. Related with creativity the mystical centre signifies the element of sound. *Tārā* is the cosmic energy traversing from the navel to this *cakra*. Vibrating with the impulse of creativity, this wheel sets in self-reflective thinking and traversing through the element of air it meets with the realm of the vast space. This centre marks the gateway to creative expression, being associated with sound. With this rhythmic wheel of purification the being passes to the subtler realm from the physical sphere. It is experiencing the vibrant resonance going beyond the mere physical layer.

The sixth centre is the spot in between the two eyebrows and the *cakra* therein is the *ājñā-cakra* or the *bhrū-cakra*. *Mahāvidyā Chinnamastā* and *Bagalāmukhī* function in this *cakra*. Here the ascetic has the vision of the divine light. Often referred to as the 'third eye', this signifies the element of light and is associated with perfect vision. Endowed with insight, the ascetic transforms into a seer. In this meditational realm, the real nature of internal and external entities gets enlightened by consciousness. The intuitive faculty of knowledge pierces through the phenomenal sphere and transcends to the *beyond*. The basic questions of the philosophizing mind— 'Who am I', 'What am I' and 'Why'— seek their answers with the perfect 'spin' of this *cakra*. Thus the soul here enters the realm of illumination in all its vastness.

As the spark of wisdom gets enkindled, the soul can experience the highest blissful state and the seventh vital centre is the abode of that eternal absolute bliss. This is the *brahmaloka* or *satyaloka* located in the aperture in the crown of the head, i.e., the *brahmarandhra*. The *cakra* here is designated as the *sahasrāra-cakra* compared to a full-bloomed lotus with thousand petals. *Tripurāsundarī* resides here, the reservoir of divine delight. It is the zenith of spiritual experience where the divinity latent in a being finds complete manifestation. The individual existence merges with the divine consciousness. An ascetic's whole existence is however grounded in this very earth ; hence the seventh mystical wheel can be in full radiance only when the aspiring soul has penetrated through the six mystical domains of the inherent vitality that stretches out from the 'root support' (*mūlādhāra*) to the centre of the 'third-eye'. The thousand-petaled lotus signifies that extensive realm of consciousness which bestows upon the individual the flow of divine nectar. Bathed in this nectar the soul rises above all bondages of the ephemeral world and emerges with its universal identity. The soul is

experienced in both its transcendental and immanent aspects. The physical body of the ascetic

gets transformed into the spiritual platform wherein the soul that meditates on the seventh *cakra* enters the ecstatic realm of universal consciousness. Thus, dawns the cosmic union of the individual soul with the Supreme.

These realms of the *Cakras* have been mentioned in various Indian scriptures including the Yoga philosophical thoughts and the *Tantra* wisdom. The Indian school of yoga philosophy clearly points out that one can have perception of the internal world underneath the physical body, through meditational practices. The seven mystical *Cakras* of the microcosmic body have to be meditated upon such that the stored energy, the *Kuṇḍalinī-śakti* gets awakened and rises in the upward direction. Though these seven are the vital *Cakras*, yet some Indian scriptures also mention certain other *Cakras* ─ the *lalanā-cakra* or the *tālu-cakra* situated at the root of the palate, then the *mānas-cakra* situated above the *ājñā-cakra*, and there is also the *soma cakra* situated above the *mānas-cakra* and below the *sahasrāra-cakra*.

Śiva is also signified as *nāda* and *Śakti* as *bindu*─ these two make the complete whole. However, in the *Śaiva Siddhānta*, *Bindu* is identified as *Śiva* and *Nāda* as *Śakti*; the ascetic can have the self- realization of the merging of *Śakti* with *Śiva*, the *nāda* in *bindu*.

According to *Tantric* philosophy, when the *yogī* (the ascetic as the ardent practitioner of *yoga*) is able to awaken the *Kuṇḍalinī*, the vital force rises upwards. With this elevation is created '*sphoṭa*' the outburst of *nāda*, the inner cosmic sound. This *nāda* in its pure form is the *'praṇava'* or the sacred syllable '*Aum*', signifying the Supreme Reality; it represents the second *Mahāvidyā*, *Nīlā-Saraswatī*. This pure *nāda* is *anāhata* (unstuck) *nāda*, whereas the *āhata* (struck) *nāda* in the form of sentence or an expressed note is of four kinds─ *parā*, *paśyanti*, *madhyamā*, *vaikhari*. The *parā-vāk* (the subtle most speech) referred to as *Śabdabrahman* originates in the *mūlādhāra-cakra* of the body. *Bhairavī* is the *parā-vāk*. With the ascent of the *Kuṇḍalinī* to the *svādhiṣṭhāna cakra* it can be perceived by the mind and is referred to as *paśyanti*, which is signified by *Mahāvidyā Tārā*. When meditating on the *anāhata-cakra*, it is comprehended by the mind as pregnated with meaning and thus, in the form of *sphoṭa*. It is called the *madhyamā*. When it is expressed with the help of the vocal organ, it is called the *vaikhari* and is audible to others. It is the *Mahāvidyā Mātaṅgī* manifesting herself as the Word expressed in speech and whose grace can bestow one with a glimpse of the subtlety of speech underlying the expressed one. In fact, the *anāhata nāda* pervades the whole universe; as such it is present in the microcosm (the body) as well. But the individual soul fettered by the pangs of ignorance fails to hear the vibrating *nāda* since their '*suṣumnā*' path remains obstructed.

Now, here the *Tantric* scriptures present before us another interesting picture of the inner functioning of the body. There are three main *nāḍis* (arteries regarded as channels of energy) – *Suṣumnā*, *Iḍā* and *piṅgalā*. *Suṣumnā* is the central channel that moves up the spine and lies in between the *Iḍā* and *piṅgalā*. The *Iḍā* and *piṅgalā* are arranged in a spiral pattern round the *Suṣumnā*. *Iḍā* is situated on the left side of the spinal cord and the *piṅgalā* on the right. The individual body exhibits the play of

cosmic creativity in its internal realm. According to modern interpretation, the *Suṣumnā* is located in the spinal cord, but ancient Vedic scriptures refer to *Suṣumnā* as the artery that rises upwards from the heart. Actually the spinal cord, pneumogastric nerve and carotid artery─ amidst these three, that subtle most illuminating part which carries the sensations is the *Suṣumnā* path.

Each of the *cakra* from the *mulādhāra* to the *Ãjñā cakra* ─ these two *nāḍis* wrap around them and meet at the sixth *cakra*. Actually these two are referred to as the dual principle of masculinity and femininity, the solar and lunar energy. They get united in the sixth *cakra* and

in the seventh *cakra* the soul experiences the pure cosmic bliss as it transcends the limits of time and space. Once the *Suṣumnā mārga* (*Suṣumnā* path) clears up and gets opened up by practicing *yoga*, the ascetic can hear the vibrating eternal *nāda* within.

Nāda is intimately associated with *bindu*, the dimensionless form of consciousness. The *bindu* located in the *sahasrāra cakra* is the *ūrdhvabindu,* the superior *bindu* and the *bindu* located in the *mūlādhāra cakra* is the *adhobindu*, the inferior *bindu*. *Nāda* relates these *bindus* via the other *bindus* of the other five *cakras*. It is believed that the *anāhata-nāda* is the pulsating life-force of the whole universe and when the ascetic has a realization of the cosmic eternal rhythm of this *nāda*, the *brahmarandhra* (the centre of vitality in the aperture in the crown of the head) opens up like a full bloomed lotus. Thus the *Kuṇḍalinī-śakti* is awakened and the vital force rises upwards to the *sahasrāra* and gets united with the *Bindu* (signifying *Śiva*). This can be done in two ways─ by *haṭhayoga* and by *laya-yoga* and this concept of the *nāda-śakti* getting united with *bindu-śiva* is known as *Śiva-Śakti-yoga*. This leads to *mokṣa* or liberation.

The concept of the merging of *Nāda* and *Bindu*, though has a mythological intonation, yet bears a rational perspective. It might remind one of the notion of singularity in present cosmology which signifies that point of intense density at the centre of a black hole where matter gets crushed out of existence so to say. But then this is conceived of as the scenario prevailing before creation of the universe, i.e., the initial stage from where 'big bang' took place and resulted in creation.

Conclusion

Since any form of existence is rooted down to the Cosmic Power, it is the pious ethical duty of conscious human beings to acknowledge and preserve this eternal relation with the universe. Scientific studies of the universe take into account its physical, material aspect, and that too not always as an integrated whole. But, philosophical insights approach the problems both from the realistic and idealistic frame of understanding, thus taking into consideration both the objective and subjective view-points. In this, with a holistic approach towards the universe consciousness and matter receive different intonations. Here, the notion of *Eternal Being* or *Supreme Consciousness* refer to the condensed cosmic power from which cosmic explosion took place. Since it is of the nature of pure consciousness, it accounts for the flow of consciousness in this material universe. Be all these a mythological fantasy or the imaginative power of human thought, yet it is undeniable that they do reflect the human instinct in all its aspects. Undeniably, the concept of self-centeredness is, today, the discordant cord of human life. One needs to channelize

the flow of self-energy from the domain of subjective power to the cosmic field of objective power, where there is, in a sense, decentralization of power.

To bring back the vibration in life one has to take recourse to harmony or the musical melody of life through the successful balancing of all the ten facets of cosmic wisdom, which are reflected in the individual too. At different phases they seem to be distinct, but there prevails an underlying unity. To begin with *Kālī*, the symbol of knowledge-power personifies the destruction of all destitute befalling the self searching for self-identity. At this undifferentiated and diffused state there emerges the power that is pregnant with infinite possibilities, *Tārā*, to come out with a new archaic form of *Tripurāsundarī*, which sirens the beginning of *Bhuvaneśvarī*. This self-reflection not only helps to sustain one's existence but also links it with cosmos. Again, through *Bhairavī* the death of emotional dichotomy of the crude egoistic self is achieved. The new birth is reflected through *Chinnamastā*, signifying

chopping off one's own head, symbolizes self-surgery on the part of the person that crushes the fire of desire. Then the transformed-self delves deep into a 'no-man's-land-like-darkness', *Dhūmāvatī*. It marks the onset of a new identity of self. This acquired-identity strikes back by stupefying one's own enemy and glorifies itself in the form of *Bagalāmukhī*, with the power of separating the good from evil. The primordial throb, *ādyaspanda*, which originates by the self-creative power, declares one's accomplished identity through *Mātaṅgī*. Finally, *Kamalā* becomes the consciousness in self-manifestation, the beauty and bliss of self-realisation, shining in its own light.

Interestingly, this process of self-evolution is neither linear nor cyclical in nature. It can begin from any critical juncture of life and can complete the circle from individual self to the cosmos and then again from cosmos to self. It reminds one the prayer of *Chāndogya Upaniṣad*─
The light that shines above the heavens and above this world, the light that shines in the highest world, beyond which there are no others─ that is the light that shines in the hearts of humanity.
Thus dawns the realization…

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Power of Unconscious: In Clinical Usage

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Abstract
As a practicing Psychoanalyst, I have found in my clinical experiences that power often comes as a non-verbal sign language in different expressions of emotions. Though 'talking cure method' discloses the power of unconscious as a tool in shaping the 'intra-psychic' life of the patient, yet at the initial stage it comes as defiance, resistance and inhibition in order to hide one's unacceptable memories and to bring them at cognitive level for a successful communication. How through discourses I helped them to carve out the destiny of their mental life with their own resources. This process silently sublimates its powerful energy and its vicissitudes; thus, it mutates the former structure and restores the psychic integrity. It is done through language which not only provides freedom to express but it also binds as well. The process of binding and dismantling silently goes together and thereby makes the reconstruction possible.

This paper focuses on the necessity to decipher the power of labyrinth of unconscious and its infinite layers to dive into its depth. I would like to substantiate my points with some clinical vignettes. The objective is to let them accept their forbidden wishes and to integrate in their own selves in full. It is necessary for their mental maturity and inner calmness.

Keywords: Unconscious, intra-psychic process, silence, sublimation, mental integrity, destiny.

Introduction

The well known process of psychoanalysis--- "Talking Cure" opens an inter-subjective and intra-subjective dialogue. By allowing the patient to talk, Freud opened the Pandora's Box, and tried to connect the silence of unconscious with consciousness for cognitive use. It is a 'No-body' event. It is the most powerful and blind force/energy of mind that functions silently. It travels beyond time and space, has no negation and works on the pleasure principle. Contradictions exist here peacefully. It comes as a 'stranger' or as Freud called it "The Uncanny"; so it gives feeling of something alien or the 'other', that exist within us. It comes to notice only when its free flow is thwarted.

Let us see *what is unconscious*?
It is, as per Freud, the reservoir of feelings, urges and memories outside our conscious awareness that underlie our behaviour. It is like water underneath an iceberg.

Where does it come from?
It has its root in early past. It is the most primitive part of the mind. It has no objective truth. It is the way we have experienced the world we grew in, believing it (perception) as true.

Where it is found?
In the depth of the mind which is a bottomless pit. Its nature is dynamic and keeps transforming its nature. It is partially responsible for who we are and why we are who we are. The power of its energy is such that if we try to repress without giving it a safe corridor, it will return in its most fierce/revengeful manner that may run across generation. It will be cruelly exploded (Psychosis) creating extensive and irreparable psychic damage. If we can regulate its force (sublimation), it will take us to heights of our potentialities making us efficient. It tells the story of each self, unique of its kind. We have to learn to live with it not against it by heedless repression. As Carl G. Jung said, "Until you make UCS conscious, it will direct your life and you will call it fate. So don't let it fool you".

In clinical setting it appears through the mechanism of transference where he not only reveals what he says but also what he does not. Our driving force is buried in unconscious but it continues to have its powerful and dramatic effects on all our activities. It seeks its release by all means. To control it a continuous dialogue is necessary. To listen to the 'other' we must quiet "I" within us. It is necessary also to keep neutrality in analytical setting. The silence of unconscious does not say anything. It is to be interpreted. One may wonder how a dialogue can heal. Can it really at all? What means one adopts to make a successful dialogue. Language is that powerful source that keeps articulating the unknown, unforeseen desires those are not socially approved. The language of Psychoanalysis is not only verbal but it can be non-verbal, sign language or even silence. There are many other ways also by which the presence of this most powerful source is manifested. I will mainly discuss here about its strongest strength – The silence. It creates maximum difficulties in clinical setting – just opposite to talking cure. It (the UCS) fights with all its energy not to allow talking as if then it will be caught red handed. When a person is in distress he wants to share, because the reason of the apparent distress is not known. This is generally not an intellectual difficulty but an emotional one. Communication is like lighting a candle to see through the dark (UCS) invisible source. Understanding the problem is the

foundation stone for its resolution. So the process of dialogue should be continued. If it is stopped at any point, the UCS will win and twin towers (Ego and super ego) will collapsed. Failures in communication occur at two levels, viz. at intra psychic and secondly at inter psychic level. It is commonly known as "Hidden self" and "social self". One gets split between the two. A part then remains alien to other part which is a source of suffering. A (analyst) tries to connect it through language. This connection is emotional and so, 'invisible' – silent. The power of such silence is as powerful as that of speech. A patient who does not want to talk still has come to cure himself by 'talking cure, often irritatingly warned me by repeating Bernard Shaw's line, "If you do not understand my silence you will not understand my words". Quite true!! Because unconscious is silent. A patient who falls silent not always because of inhibition or 'resistance' – not let the repression come up, but also because he finds him incapable of expressing. Here lies the competence of Analyst, how he interprets it for the patient. In case of patient who is in dead silence, a mother-child dyad is to be established because he carries a ruptured relationship with primitive object – the mother. The other side of the story is very beautiful and touching where an orphan child always used to remember his 'lost mother' every now and then by repeating, "you know, my mother used to say like that." He made an image of loving and caring mother. On being asked, why he says so? His answer was, "to give weight to my statement it is very necessary for me. It keeps me upright, Valued". Then will give an innocent smile. It was just a transcription of his preverbal material in to speech. It was necessary for him to continue with this internal dialogue to live. In normal cases it is this residual infantile impression that one keeps addressing unconsciously. It is not always easy to decipher preverbal state in to speech. The dynamic nature of unconscious makes it destiny.

II

I have witnessed its power and vicissitudes in varieties of ways. I shall take two small and one case in details to show how UCS function in normal and pathological conditions to support my hypothesis:

I. A young man of 28 yrs diagnosed as 'Depression'. He shut himself from all possible ways of communication, confined in a room, quiet and speechless (not aphonic). When he was brought to clinic he answered to every question by nodding his head, but showed interest in coming for therapy. The only words he said verbally, was, "Please help me". In his first session he could not speak. In next 3-4 sessions he tried only in 'hush-hush manner almost whispering to him. I decided not to understand but to wait when he will speak out. I made him relaxed on the couch, he became more distressed. One of my senior colleague said if you can make him speak he will be alright forever, as both psychiatrist and neurologist failed in their attempts. Around 12 to 14 session he showed signs of restlessness and disturbance. He was wriggling in pain to speak. , On 15th day he asked for an urgent appointment. He greeted for the first time, lay down on the couch, screamed, made different sounds of pain and then suddenly shouted, "Help! Help!! Run! Run!! Fire, Fire everywhere!!! Hanuman is setting fire!! The Lanka is burning"!! He laughed in frenzy. He got up and was gasping, asked for a glass of water and fell in to quietness again. This time his quietness was different from previous one. He was little relaxed.

II.   This is a 32yrs old woman, diagnosed as 'Narcissistic personality disorder'. She was communicable but will often fell in to stubborn silences. Before doing so, she will thump on the couch; will yell, "Now I will not speak!! You can't make me speak if I don't want to. Can you really do so? OK let me see your strength". She openly used to challenge. Any amount of request, interpretation or explanation regarding both her internal and external difficulties, would turned down. She would keep mum, would turn her face in other direction towards the wall and would keep on playing with her shadow as if wanted to kill or punch someone but will not speak despite persistent requests. Her silence appeared to be defiant, very vocal but an example of unstructured and unarticulated aggression.

III.   The third is a of 40yrs old artist who was vocal (more than it was required) and apparently communicable but was silent internally. He showed signs of maladjustment everywhere. Despite his talent and performing skill he could not rise to that level. He looked down every one including his teachers and parents. Otherwise a brilliant student of performing art, a linguist (knew more than seven languages to his command, various kinds of performing skill to his merit - like 4-5 types of classical Indian dances, martial arts of both Indian and western type, drama theatre etc.) he remained confuse and a wanderer as to what he is searching in all through his journey. He was little megalomaniac to his worth, challenged and criticized authority Including his parents and teachers. His obvert behaviour was extremely modest; who will beg pardon on every issue where he thought might be against as per the Indian norm - criticizing teachers or any disagreement with elders in the family. He tried to show himself indifferent and resigned person hunting for knowledge (truth as he said). What truth he wanted to unearth was not clear. He wanted 'more, and more and more!! But was unable to tap his resources. His performances and stage shows (though appreciated by others) appeared to me just like martial art exercises, which may create magical moments but passion was not seen.

He used his intellect to his performances so were more mechanical than a full passionate show. I inferred so as he never felt happy or satisfied with any of his show rather criticized group members to ruin his choreography, except the part he played, was enough to raise the bar of the show. He very often will open his dialogue in session, "I want to know /I just want to know? Or can you throw some light on..? As if wanting to test the knowledge of Analyst whether she is capable of handling such a talented person or not. He felt frustrated because he found himself underestimated and devalued state. Incidentally it was worth noticing that both his parents were highly admirable figures in academic and field of performing art. His father was a professor of linguist and his mother and sister were professors of performing art at the university. He accused all three, "no one helped me out in building my career rather they tried hard to damp my spirit if I wanted to do something on my own". His parents, as reported, were abusive to him, physically, mentally and even socially. They openly called him by names and threw him out of the house very often. They were hesitant even to pay for his education. He appeared to accept his situation calmly

(!) and lost the battle before he could fight for himself. Demanded everyone around him to help him as he was meritorious but did not put his merit to use to help him out. He came to clinic for neither of the above difficulties but for different reasons−

i)   His frequent failures in interpersonal relationships due to his different sexual orientation and

ii)   The humiliation he faced everywhere – in family, among friends, with his acquaintances and in public as well as it was clear from his effeminate behaviour.

He always put him in some pitiable condition to make him believe that, "look, I am an eternal sufferer. I am wounded, please help me out". So pathetic was his 'call for help' that people do came to help him but he would enjoy by seeing their concern but would refused everyone on the ground of 'self respect' which he really lacked. It was a child's call for nourishing mother, who was feeling discomfort everywhere. This man was unable to depend on his own resources which were quiet rich but all his demands were from 'others'. No one was there to oblige him forever. He made him the 'mistress' of the house – taking care of his sick and old mother without any helper, taking care of his father's intellectual legacy, doing house hold chorus etc. His mother also, never allowed him to work, called him her servant and treated him like one. He was comfortable with this arrangement because it exempted him to care for his daily expanses and a square meal.

By fighting to his aggressor and abuser he became one for himself, where he was nowhere, only a shadow of both his parents --- a linguist like his father and a performing artist like his mother.

These three important clinical cases helped me to understand three different shades of silence, as a tool used unconsciously in different personalities.

III

The first case, who could utter only few words to express his anger by using a mythical event, His silence was a vocal scream, to save him from potential violence. He wrapped silence around him as a wall. He saw himself as a mirror image of/in Hanuman. The internal discourse was, if Hanuman could to take revenge for his master, why not me but was not sure of his enemy – the father. That is why he went to sleep the first day he spoke. It is not a linear system, i.e. from preverbal to non verbal (Body language) to acquisition of speech but a to and fro relational system. We keep on oscillating from the magic of words (to curse) to silence (Where one does not need to talk – a sign of contentment).

In case II, it was a split situation. So silence here was stubborn. It was used as a safe-guard with a signal of "No entry! Danger Ahead!" She was tired of her internal struggle so never wanted to destroy her peace in analysis, it was a pleasant experience for her as she was fond of talking incessantly by not giving any chance for Analyst to dialogue. She never wanted to listen so when confronted with she found herself under stress. Analytical situation allowed her to have a free play of reality in phantasy. He used to get stubbornly tight lipped. Her UCS equation with silence is the deprivation of love and attention. "If you refuse love to me, I shall refuse words to you". (Oral

stage) same silence in obsessive patient will come in terms of "holding back" (constipation) i.e. not to give up, whereas at phallic stage it makes one silent (Psychic impotency) to suffer, not to be active sexually. This patient showed all three types of shades of silence in analysis. She was scared of her 'horrifying secret' to be out. That is why she was so talkative to let 'other' fall silent. She was unable to reflect over her problem. May be silence brings many memories, images and wishes to forefront of consciousness what would normally go unnoticed. It then becomes a warning signal to otherwise harmonious state. She would always ask Analyst to articulate what she was thinking. Analyst's understanding was taken as a magic act. It is clear from her association. One day in a very pensive mood, she said, "you are ridiculous. I often get disturbed by 'you' inside 'me'. You don't let me do or think the way I like. I feel necked before you even when I think of you. It is an irrational fear, I know, but it is there. I wish you were dead, so nobody will ever come to know what you know about me". A relation (mother – child) which was already dead is now transferred on to Analyst with a little difference that she realized it is inside even when Analyst is not in picture. The more she understood, more violent she became. She would scream, "I want every one dead. I don't want anyone. None exist for me. I want a dead, just dead silence". She did not realize she was already screaming even in silence. It would save her from not revealing. *Silence saved her from many discourses.*

The ability to speak is like entering the reciprocal communication with 'others'. It is an ability to share, to make socialization possible and to enhance the process of maturity and individuation. The emotional sharing is that unique quality in human beings that helps to reconstruct imaginatively his past experiences with others. This is an invisible link to extend oneself to 'others' to understand them. Despite her incessant babbling the communication part was missing. Silence served here a partial management and reparation.

IV

The first two cases, I illustrated silent inhibition and defiance in analysis while the third case in detail because it is close to normal (partial sublimation – the silent communication through creativity) as well as psychopathological state, (symptom formation – his sexual disorientation and maladjustment in interpersonal relationships). As said earlier, language is an important tool of psychoanalytical process. The relationship between language and symbolic function is very significant in clinical findings. The relevance of preverbal experience (the pictorial object) and secondary process (development of language) is very important. Language structures the concepts of self and significant 'others', but earlier experiences with the first love object – the mother, remains silent. It helps not only to differentiate the self and the object but also to internalize the relationship between them. It is the picture engraved in mind. So the first level of communication is silent and preverbal comprehension. Language is the second level of communication – crucial at the earlier developmental stage not only to differentiate self and object but also for the internalization of the relationship between self and 'object'. With it develops cognitive functions.

In case I, he used indicators and determinators (by raising his finger, if he wants to say something, nodding his head and hands, making different clacking sounds to interruptions in speech to fluent speech at a time with pauses and then falling into silence again as if tired of talking.

In case II, her silence was disturbing. When I allowed her to be silent she will scream, "Talk to me. Lots of memories and images are bombarding me. I am getting head ache. I will have cerebral stroke then you have to take me to the hospital. It suffocates me. I can't live in this dead silence" or will satire, "ours is a dialogue session then why you are silent?" If I will start discussion she will shout again, "Look, this is my session. Allow me to talk. You just have to listen to me".

The multilingual patient (III) will shift from one language to other, firstly to impress the Analyst and secondly and importantly to avoid facing emotional content of the dialogue. He would start speaking in English, and then will shift to Sanskrit and hardly used Bengali – his mother tongue. Only recently he is using vernacular (after my emphasis). He thought he was obliging me. The reason was not known to him that he was avoiding certain forbidden wishes. So talking in foreign tongue was like teaching or narrating an incident without getting involved in to it. The UCS conflict remained silent. He complied to the rule (as he was talking) and observed "safety barrier" (Lacan) at the same time by not allowing affect to come up which was so carefully repressed. His internal need to express inner experiences led him to take both languages, i.e. "trial of articulation" (J. Lacan) and Freud's Symbolic language used in performing art - dances and theater as a preverbal expression to create – the 'Dream language'. He generally used mythical stories to stage show. "Myths take us beyond time. It makes one feel 'nostalgic' for the eternal return (from lost paradise) to *the psychic harmony"*. He wanted others to take care of his need so that he could enjoy his 'work' of phantasy forever. Continuous blaming for his miserable condition only weakened him and lost both confidence and opportunities came to his way. It often reminded me of the spider web. He made the web out of his own resources and got imprisoned inside. I tried to undo what he did unconsciously through interpretation to make him aware and to owe the responsibility of the same to decide whether he would continue with his defenses or would correct it to use his potentialities in better way. Thus to change his destiny he made himself, i.e., not to do die like the spider in his own created web. The will is very much within him. By recognizing his finite power and strength, he not only would learn to reason out and excuse the difficulties and limitations of the 'others', he would also learn to connect himself with infinite power and strength through his art. His intellect was his strongest defense which arrested his 'Individuation'. His emotional coldness left him with mechanical exercises only. He was 'pedant not prudent'. His cynical attitude drained him out of all values and worth. The meaning he could have attained. He often felt helpless that he has to owe everything to his fold. The ultimate clinical truth is brute and hard to tolerate, let aside accept it. So problems of boundary violations remained. It makes both analyst and patient vulnerable as UCS affects both unconsciously.

Conclusion

My long clinical experience has made me understand: each mind has told me a unique story. Each mind is connected with every other mind and all minds in turn are connected to the universe and thus to the cosmos. This is the essence of "Integrity". It helps to restore the ecological equilibrium of the mental – material world. Clinical data has proved that to me. When a patient talks about him – his difficulties and phantasy of the world he expects, he also talks about his parents, friends, and 'others' mind, how they have been to them and how he perceived and reacted to that. By understanding this silent net work of intra- and inter subjectivity, he finds his own self, his own place in the whole world of his own and that makes his life meaningful. He learns to forget and forgive to protect his mental peace. I discovered the silent power of unconscious through discourses and screams.

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An Alternative Paradigm to Cognize Power: Spiritual Subscription

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Abstract

The paper situates power in the hand of spiritualism which guides our daily activities starting with highly intellectual to simple domestic activity. These activities are seamed through this inherent disposition of cognitive power and blossom with the cultivation of insight in all living beings. Insight is nourished by the feeling of wonder for small things around us.

The inconsistency, contradiction and incoherence defy all rules of causation, giving us a strange self-shattered feeling. We either try to side with one option or combat with the other. The art of cracking a problem is concerned with judiciously holding two opposite ideas in tension, which is described as 'middle path'. The paper defines spiritualism as a tool for channelizing this power-flow as the alternative way that can transform human instinct to a different height.

Keywords: Madhyam Panthā, art of cracking a problem, insight, subscribing-power.

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Introduction

The fact cannot be denied that there was a connection between religion and spiritualism. Religion, as understood, is a relationship between human and divine being which again is established with a package of rituals within a systematic frame work. It, strictly speaking, hardly allows any modification on the part of the agent. On the other hand 'spiritualism' signifies a kind of mystical state of being, beyond one's comprehension yet within one's apprehension, because one has the powerful insight to acknowledge and use it, though one is not always aware of it. In almost all religions of the world there comes a point when a few protagonist groups raise their voice against such kind of conventional way of following religious dogmas and customs. With the radical brake from religion and with the inception of scientific thinking, the relationship between the religion and spiritualism is gradually weaken and now this religious practice has been called in question by the rationalist thinkers as blind faith and screened prejudices. Thus between these two extremes there emerges a third party who try to explore a new kind of spiritualism in their own way, coming out of this shell of dogmatic circle and also from extreme rationalism. They opt for some explanation, which can be sought through literature, music, painting or social work etc. Their approach to the incomprehensible via music, literature, art etc are the tools which allow them to play with sounds, words and colours etc. They begin to question the conventional notions and ideas to explore their own meaning and significance.

In a word, they have no faith in traditional beliefs and attitude, but they do not hesitate to borrow ideas from the tradition and improvise their own ideas to create something new out of the old ideas. For them, and I agree, that spiritualism is a growth of Self as it evolves out of religion yet it goes beyond its periphery. No doubt the structure was percolated to the generations as a belief system as an unquestionable authority but gradually it takes the shape of as their 'way of life', sheltering their ideas and providing them 'faith' in their own work.

Religion takes man's thought outside the domain of empirical world and asks to take a leap in an unknown world which opens the gate for infinite possibilities. It is like the mathematical concept of number, where counting numbers opens up the gate towards infinite number. Similarly, innovation and improvisation opens up the new vista in the field of music, literature and art with the same passion as one used to have for religious activities.

In this paper, therefore, I have tried to suggest a new meaning to 'spiritualism', the growth of which started building around the so-called rational thinking yet it goes away from that. This reconstruction of 'spiritualism' in our own authentic sense is to be found beyond conventional and arbitrary way of practicing religious rites and rituals as well as radical opposition of it.

Natural tendency of human mind

In this section I would like to draw attention to some of those natural features of human mind which we must agree to share.

Firstly, it is true that human mind has the natural disposition to ask questions whenever one finds any event or incident occurring other than in the regular course of events. For example, fire always burns. But if, by chance, it so happens that in a particular case fire does not burn, one will raise the legitimacy of the fire, since he has a natural tendency to explore the regularity in natural events and search for a uniform order in the world. When he does not find regularity in events he searches the reason for that.

Again, it is also true that all human beings have a natural disposition to look beyond 'what is given to them'. Man has a constant and irresistible desire to look for more and more explanations and various interpretations, sometimes agreeable and at other time disagreeable.

Secondly, one cannot ignore the fact that man has limited and finite power to find out the reasons and causes of every natural events. In our hurried and superficial view of things, many of these things and thoughts appear simple enough because we do not investigate deeply into them unless there is a need for it. We go through life pristine, unless the need arises and we are forced to realize that they are far from being simple. They display such air of complexities that we did not dream of, and so we are naturally surprised. The very simple example, I have found in Russell's book, 'The Problem of Philosophy'. The table, on which one writes, never seems to be a problematic table unless its legs are broken, weak and somehow uncomfortable. It is taken for granted that 'it is a table' and one can work smoothly. It is very much obvious that 'it is a table and nothing else'. But as soon as one asks the question, 'Is it really so, because I do not perceive the 'whole' table as such'? What I perceive is a part of it always and never the whole table having four legs and a plane top over it where things can take rest and so on'. A layman thinks that such a query is an absurd query and there is no need to waste time over this issue. But once one starts thinking over the problem, one gets puzzled and confused. One does not know how to tackle the question. This is the genuine philosophical problem for a philosopher, who is in the habit of facing such so-called 'absurd' questions. Time and again a layman too, now in this case, becomes the victim of such problem. The problem of table may be a theoretical problem but when one finds oneself in a life-problem that may bring disaster to one's life. As we find in the *Bhagavadgita*. Arjuna was at loss whether to fight with his kith and kin or to tolerate the injustice done to them. Lord Krishna, his friend and metaphorically his conscience that advised him to 'go and fight for the justice'. This paper attempts to situate power in the hand of 'spiritualism' vis-à-vis this insight which allows one to handle such diabolical cases. This power of spiritualism, if one goes on realizing it, guides one in every activities starting with highly intellectual to simple domestic activity. These activities are seamed through this inherent disposition of power and blossom with the cultivation of insight in all living beings.

Do we not design new fashionable clothes from the old style, jewellery from the traditional customary designs, reinterpret the same literary piece in hundred of ways, adapt the classics in different styles, cooking in various ways different from the old

ones and so on. The social world that each individual inhabits is called life-world, which can be changed according to one's own choices and demands. One's liberty to do that operates in without reference to any authoritative injunction from the overhead. Just as post-modernist claims that every text can be operated in different ways by different readers; there is no fixed point of reference for the text, so there is no formula, no definite set of mathematical rules for life. The rules are created according to our needs and demands and then again can be broken according to different demands and needs. Thus every time rules are broken and then created. The previous saturated, preconceived notions of structure is dismantled and an individual is exposed to challenge the hitherto suppressed 'otherness' or the other side of the experience. Therefore, search for creation remains an everlasting search and eternal quest for something new other than the given to us.

Assimilation of inconsistency, contradiction and incoherence in life:
As we advance in life we find that life becomes more complex and complicated. There are inconsistency, contradiction and incoherence in our thought and activities. We either try to side with one option and combat with the other, or we try to compromise between them, or accept them as our destiny. Very few among us try to balance them judiciously and accept the fact that life is like that! How much we are sure about our death and we go on repeating the simple statement 'All men are mortal' many times a day in the class-room, but how many of us realize it! There is a story in the Epic *Mahabharata*. Once Yudhisthira, the elder brother among Pandavas, was asked by Yaksa, who was Dharma in disguise, that what is the most surprising truth in man's life? Yudhisthira replies:

Ahani ahani bhutāni gacchanti yama mandiram /
Śeṣā sthiratvam kiṃ āścaryamataḥ param //

(Every day so many mortal beings are going to the temple of death yet one does not believe that one will die one day.)

The above inconsistent situation in life is so strange that it defies all rules of normal way of thinking, which demands that one should always think of that ultimate destiny that one is going to receive. But the other side of one pushes one for living a normal life, and thus giving us a strange feeling which we have to cope with. The author of *Pancatantra*, moral fables written by Vishnusharma *writes*:

Aho khalubhujaṅgasya viparîto vādhakramaḥ /
Anyasya ḍaśati śrotram anyaṁ praṇairviyujyate //

(Though a wicked man is often compared to a serpent but he functions very differently from the reptile: for, when a serpent bites a person, it is that very person who dies; but when a wicked person bites the ear of A, it is strangely the B that dies as a result.)

This 'law of strangeness' is applicable, on reflection, in all situations of life. Though it is always necessary on one's part to make the phenomena plausible and not arbitrary, yet one does not find any explanation to one's utmost effort and one has no way but to surrender to the destiny. For example, 16 seconds before touching the ground, the Columbia plane was crashed, taking 7 lives at a time, when they were in

their height of glorious career. Why this accident? Why can't it wait for 16 seconds only? Science will answer many questions, how it happened, what were the causes behind it and many more like it, but why? No one finds the answer, because the answer is difficult too. Perhaps science may answer the question raised in a very causal manner that because of certain mistakes or fault, the incident occurred. A psychologist may say it is an impractical question which cannot be answered and one has to accept it what has happened. But that does not satisfy one, because one wants the answer of 'why'?

There is a story heard from Socrates which intends to teach that man's tragedy lies in the fact that he loves, not hates the tethers that bind him to a muddy worldly life. It is a strange thing, but true nevertheless, that if one is given the chance to exchange one's suffering and sorrows from happy and fortunate life, one opt for the same life in which one is and never look for that heavenly life. Perhaps this is also a kind of acceptance and surrender to life situations. We have no rational explanation for such acceptance; perhaps one has realized one's limit of power! When one comes to this point of 'realization of limit' I call it a kind of spiritualism, because I know that I cannot go beyond that. It is like showing my own picture in a mirror to push me to power which I possess and I mentioned as finite capacity earlier. There enters the feeling of 'wonder'. The famous German Philosopher Immanuel Kant's famous saying as found in *Critique of Practical Reason* comes to one's mind − Two things fill the mind with ever-new and increasing admiration and awe, the oftener and the more steadily they are reflected; the starry heavens above me and the moral law within me.

'Wonder' can serve as a powerful tool to understand the environment around us. When I say 'limit of realisation' it means limit of cognitive power. We cannot know anything and everything of this world and once we reach that saturating point one enters into the domain of wonder which opens another channel of mind and should not be ignored by mere rationalist thinkers. Suppose a person, as David Hume would have said, though endowed with the strongest faculties of reason and reflection, be brought on a sudden into this world. He would, indeed, immediately observe a continued succession of objects and one event following another. But he would not be able to discover anything farther. Suppose again that he has acquired more experience, yet he has not acquired any idea of knowledge of the secret power by which the one object produces the other.

Children often ask the question: Why something is called by a particular name, say, table by the word 'table'.
Alice in Wonderland puts beautifully:
  "But tell me your name?"
  "My name is Alice, but---"
  "It is a stupid name enough!" Humpty Dumpty said.
  'What does it mean?" Humpty Dumpty interrupted.
  "Must a name mean something?" Alice asked doubtfully.
  "Of course it must….my name means the shape I am—and a good handsome shape. With a name like yours, you might be any shape, almost."

Another interesting example—
  'There is a glory for you.'
  'I don't know what you mean by "glory",' Alice said
  'Of course you don't – till I tell you. I meant 'there is a nice knock-down argument for you!'
  'But "glory" does not mean 'a nice knock-down argument' Alice objected.
  'When I use a word, it just means what I choose it to mean—neither more nor less'
  'The question is whether you can make words mean so many different things', Alice said.
  'The question is which is to be Master—that is all'.
  Humpty Dumpty continued, 'they have a temper, some of them –particularly verbs, they are the proudest—adjectives you can do anything with, but not verbs—however, I can manage the whole lot of them! Impenetrability that is what I say!"
  'What that means,' Alice said.
  'That we had enough of that subject.'

It is also true that in a deep philosophical sense all difficulties encountered by man are intended to help him in some way or other. Certain factors which look very much like obstacles can sometimes be harnessed by a resourceful ephemeral to serve him as accessories to help him. It is an unaccepted way of life that opens new channel in life. Almost every hardship, obstacle or disability can be converted into an advantage by a person of flexible will. I remember Immanuel Kant's light dove cleaving the air in free flight might imagining that its flight would have been easier in empty space. But lo! It could not take a flight at all in empty space; it will fall down every time it tries to stand, because there is no gravitational force. So, significantly enough, it turns out to be a most convenient stepping stone that leads the dove to fly in the air with gravitational force. This is also a kind of 'realization of limit' equivalent to spiritualism.

Now what one has to do for this realization one has to undergo a rigorous understanding of oneself. David Hume reflects, if a man is asked why one believes any particular matter of fact, which one relates, one must tell some reasons and this reason will be some other fact, connected with it. But as one cannot proceed after this manner, infinitum, one must at last terminate to one's memory or senses; or must allow that one's belief is entirely without foundation.

One has to put oneself under various situations and circumstances so that one can realize what one can do and what one cannot. One has to undergo several trials and travails to bring out one's potentiality. However, it is not practically plausible for every human being to undergo all kinds of trials and troubles. Some tests may be dangerous and may be life threatening. For that, one has to see the nature carefully where one finds all kinds of contradictions and inconsistencies, still one appreciates them and enjoys them. Read this verse and you will find enough pleasure and consistent coherence among the natural phenomena---

  Sthāṇuḥ svayaṃ mûlavihîna eva putro viśākho ramaṇî tvaparṇā /
  Paropanitaih kusumairajasram phalatyabhîṣṭam kimidam vicitram //

The poem is included in the anthology the *Subhāṣitaratnabhaṇḍāra* which has a

number of negatives yet the verse ends on a positive note: they are presented that way through a play on words.

A third stanza in the same compilation also embroiders together a number of impossible, in order to please the reader and generate aesthetic pleasure with a piece of capricious nonsense.

> *Mūkārabdham kamapi vadhirāḥ ślokāmakarṇayanti*
> *śradhālustam vilikhiti kuṇiḥ ślāghayā vîkṣte'ndhaḥ /*
> *Abhyārohatyahaha sahasā paṅgurapyadriśrangam*
> *Sāndrālāsyaḥ śiśubharaṇato mandamāyānti bandhyāḥ //*

If one closely follows nature one finds enough contradictions and incoherence there with one's judgemental supervision, yet if one observes with non-judgemental perspective one will derive enough material to keep one wondering and wandering. It is said *Vismayaḥ cittavistārayitās*, that is, a wondering mind expands its horizon. Newspaper and other mass media of today exploit this capacity of wonder by offering sensational write-ups. 'Don't read this! If you do not care for quality' begins an advertisement which naturally everybody will read. 'If you stress and care for value quality, we would recommend you to get so and, the quality colour T.V. for quality conscious people.' Such is the power of 'wonder' that immediately draws our attention to a new and unique view.

A way to new paradigm of spiritualism
Looking at from this perspective a new paradigm has to be evolved within the very process of differentiating itself from the traditional self enclosure system so-called religious/spiritual model and that of radical rationalistic model. The common issue between the two models is to reduce the tension of human situation and existence in which we live. The old religious model has to be redefined and replaced with aesthetic spiritualism. Keeping intact the basic concept of spirituality, that is, thinking beyond the given, the new model suggests a rationalistic construction of 'irrational element' of human faculty. Since, too much exposure to 'matter of fact' and so called logical constants confine us to a prison house and makes us dreary and lackluster, just as life in a modern city is delimited by the narrow cabins and keeps the mind in isolation.

The unique character of this kind of spiritualism that endorses 'wonder' in its lap opposes the Law of exclusion, that is, disjunction in the form of "either-or", or logic of ethical dilemma, "to be or not to be", logic of "negativity" and the logic of contradictions, that is, binary opposition of true and false, logic of mathematical conjunction, that is, logic of aggregate. It, finally, accepts the law of identity which is inclusive in nature employed by internal thought.

The (irrational) Wonder emancipates us from this prison and enables us to taste the joy of freedom. The aesthetic spiritualism, of literature, music and art removes the layer of familiarity from the things around us with the result that we begin to look upon them with new eyes of wonder. Thus, British empiricist David Hume, cried out, it is true that one is ignorant of the manner in which bodies operate on each other; their force or energy is entirely incomprehensible. But he further reflects, one is not equally ignorant of the matter or force by which a mind operates, either on itself or on

body. Thus, following Hume, it can be said that all one knows is one's profound ignorance that gives one joy of ignorance.

There may be some who may claim that such tendency to escape routes tends to ruin mental health. On the contrary, I would say, wonder-feeling is the guardian of our mental health. In today's life of tensions, frustration, literature, music and art allow wonder to act in order to sustain the sanctity of the mind. It enlarges our horizon, elevates the level of thinking and introduces other perspectives too.

Balancing with our Belief-system

The tendency of 'feeling wonder' occurs when one finds a discrepancy between the stimulus received and the schema of Belief system, previous recorded system that we already possess. The unusualness, uniqueness, unfamiliarity are the very stuff of which wonder is made of, that brings purpose and meaning to life. How strange it is that the same air which carries the clouds, again brings them back to the earth (as rain). So, indubitably, the mind acts as a great road-block and yet it becomes the stepping stone to elevate one for emancipation.

Vāyunā nîyate meghaḥ punastenaivanîyate/
Manasā kalpyate bandhahmokṣastenaiva kalpyate//

A coherent and consistent narration focuses on so-called conflicts and looks at them with plural-perception. It says that life does never follow any rule, yet it follows rule. There is no such dichotomy of good-bad, right-wrong and beautiful-ugly. What looked bad initially proves good and what looked good proves bad in the sequel, yielding surprise through misappraisal values. Our dreams are not fulfilled, our hopes are belied and we feel frustrated; but time shows how it was better that our dreams were not fulfilled and our hopes belied, we do not know what is good and bad for us. Thus I have found, there is nothing like true and false and nothing like good and bad, we are living in a twilight zone which is a play of light and dark. Time and again it is proved and found, yet we do not believe.

The strange thing is we believe that there is a dichotomy of good and bad etc., yet in life we never find so. This surplus of meaning is, as if overflowing and influx in the same internal system that we have inherited. This kind of spiritualism has moved into a new phase which is a voyage of the paradoxical, ambiguous and uncertain open ended nature of reality/event/ incident. It carries the effacement of the boundary of the dichotomy between traditional spiritualism which is rooted in every religion yet the new model defies that model improvises a new thought. It includes all contradictions, negation, exclusion in our everyday life, and it goes beyond that. The collapse of the hierarchical distinction celebrates the life with plural-perspective, and emphasizes more on the process than on the product. That is to say, achieving the goal is as enjoyable as 'how does one achieve it'. It does not set itself in rigid relations and mathematical properties. A new cascade of reality emerges which goes beyond the elementary dichotomy of subjective and objective experience. The categorical dichotomy of subject and object is rejected and is shown to be interrelated in a functional way. The pendulum shifts not from subject to object or in reverse order but it absorbs both subject and object to a higher level--- from plurality within uniformity, flexibility within the rigidity, periphery within the centre, wonder impregnated within the crude reality.

There is no one model of solution for all issues. Just as Hegel sought the solution in spirit, Marx opted for proletariat, and modern cosmologists aim at universality and singularity theory for the solution of the cosmological birth, the alternative model searches poly-solution. It is the result of choice that one has made for one's search. In binary oppositions, there is always a conflict which remains irresolvable. Every opposition introduces a supplement to enrich and again a fresh opposition is introduced. But if one looks at this 'opposition' as the element that supplements, one can accommodate this other element in one's fold to enhance one's treasure.

An alternative way of living-life:
The art of living successfully consists of being able to hold two opposite ideas in tension, so that harmonious melody can be produced from them. This balancing act of opposites is sometimes described as *Madhyam Panthā* in Buddhist philosophy or the 'Golden Mean' in Aristotle's work. For example, one must make long-term plans as if one is going to live forever; and then, to conduct oneself in such a manner as if one is going to die tomorrow. Now, these two opposites seem to be too difficult to combine but not impossible. One has to train to hit the mid-point.

Conclusion
Thus, the present paper defines spiritualism as a tool for channelizing this power-flow within the framework, yet transmitting it beyond that framework so that one can develop the insight to understand the nodes and knots of one's life-web. This alternative way out is the nesting ground for spiritualism that can transform human instinct to the height of spontaneity! Surprisingly there is an old Sanskrit verse quoted in the *Hitopadeśa* advocating this set of opposite concepts. It says that life is non-eternal and very momentary yet if one is asked to lead unethical life, one should eternally refuse to do so. The beauty of the use of the word 'eternal' and 'non-eternal' is remarkable here. One is amazed to find that the truth is created every moment one reflects over the reality that gives us joy and happiness than rooting one to the adherence of eternal truth. If we would have known it from the beginning, we would have lost the charm of the mystery and surprises of life that blossom before us gradually---

> *Ajaramaravat prājño vidyāmartha ca sādhayeta /*
> *Gṛhita iva keśeṣu mṛtyunā dharmācareta //*

Let me conclude with the note that changes in modern physics, specially, quantum principles, have led us to view the world as an interconnected whole rather than a collection of mathematical parts. In this holistic worldview, the knower is connected to the known in an act of co-creation − a gifted power of spiritual subscription.

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Deconstruction of Power: An Ethical Response to Organizational Surveillance

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Abstract

State of the art pertaining to the technological surveillance in the workplace today witnesses alarmingly amplified ethical apprehensions in the forefront. The two major ethical approaches to surveillance, 'coercive control' and 'caring,' also demonstrate power relations and are vehemently criticized in respect to individual privacy, autonomy and dignity. The dilemma, however, is that majority of scholars unilaterally focus on individual rights, and consequently, the social impact and the social consequences of surveillance are being overlooked. While acknowledging the different possibilities of addressing the issue, this paper analyses the fundamental social challenges and implications of surveillance in the workplace in dialogue with David Lyon's concept of surveillance as "social sorting". This concept enables us to think beyond Michel Foucault's disciplinary society, according to which persons are "normalized" by their categorical locations, as well as further than Gilles Deleuze's argument of "society of control". Hence a proposal of a more adequate work-ethics on the basis of a framework of "care-justice" or a synthesis of 'culture of care' and 'social justice' over against the 'culture of power'. We will argue and identify, in opposition to power relations, how the combination of care and justice can serve as a useful hermeneutical key to reconcile the dichotomy between the conflicting rights and interests arising from the use of surveillance in the workplace.

Keywords: surveillance, coercive control, power relation, social sorting, care-justice

Introduction

The workplace is a major locus of human life, where possibilities of human relationality and interaction are generated and sustained. An extensive use of the available means of technological advancement today, intensifies increased observations, data collections and ubiquitous surveillance in the workplace that raise ethical and social concerns and dilemmas. The two major ethical approaches, surveillance as 'coercive control' and as 'caring' embedded in justifications of workplace surveillance, are vehemently criticized against the background of privacy, autonomy and human dignity, which pay major attention to individual rights and interests. While acknowledging the different possibilities of addressing the issue, such as a legal problem, a moral question, a social conundrum, this paper first discusses briefly coercion and care as part of 'culture of power.' Secondly, in dialogue with David Lyon's[1] concept of 'surveillance as social sorting', we deduce that not only individual rights matters, but also social challenges and implications. Finally, we demonstrate how the framework of 'care-justice' as combination of care-ethics and social justice, which goes beyond the constrains of control and power relations, can serve as a useful hermeneutical key to reconcile the dichotomy between the conflicting rights and interests of the workplace surveillance. The question of surveillance in relation to power is seen here as an issue of sociological and ethical interest.

Organizational Surveillance: From Ironic Appreciation to a Hierarchical Power Relation

Our point of departure is the resumption in the issue of surveillance and its various implications. Surveillance, in general, means an observation from a distance.[2] It is also an attentive and continuous inspection targeting everyday life where individuals, assigned groups, and institutions watch, listen, record, and manage persons and personal data. It is perceived in relation to risk management and hazard alleviation in particular situations. Lyon analytically defines it as "focused, systematic and routine attention to personal details for purposes of influence, management, protection or direction" (2007b, 14). In the workplace, with the unimaginable quantity of knowledge available to third parties, surveillance becomes exceedingly infringing, and more adverse in its effects. According to Kizza and Ssanyu, "employee monitoring has the potential to undermine workplace morale, create distrust and suspicion between employees and their supervisors or management [...] adds high levels of stress and anxiety resulting in repetitive strain injuries, low self esteem [...] and worker alienation, which may also lead to adverse psychological effects" (2005, 12-14). An individual's right to have a private life without arbitrary interference is radically challenged in an incessant surveillance.

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[1] David Lyon is Queen's Research Chair in Surveillance Studies and Professor of Sociology and of Law in Queens University, Kingston. His research interests revolve around major social transformations in the modern world, such as surveillance and social sorting, citizenship, privacy, information technologies, post- modernity, Christian social critique, and more. His publications have mainly concerned in surveillance, religion, and contemporary society.

[2] Surveillance is coercive due to the mere fact that there is someone always observing. It can also, in an organizational setting, include a positive act of coercion from the organizer/the employer. We, rather, distinguish here the latter from the former to avoid the pseudo effect due to its Gnostic cliché-knowledge saves, and mean a massive growth in surveilling the individual and groups even in indirect observation without the determination and containment of particular spaces (Graham & Wood 2003).

The word surveillance covers also surreptitious investigations into individual activities. Hence, workplace surveillance can be accepted or rejected depending on whether it is seen as a legitimate technology that allows managers to care for everyone's interests, or as a powerful instrument of managerial coercion and employee subordination (Sewell & Barker 2006). Sewell and Barker explore the nuances of the conceptual opposition between 'coercion' and 'care' to make sense of organizational surveillance. The concept of 'coercion', as an action or practice of compelling someone to do something through the use of force or threats, is seen as a radical perspective on organizational surveillance, whereas the concept of 'care', as an effort to do something correctly, safely, or without causing damage, is perceived as more liberal perspective on the same (2006). However, care indicates here the means of more efficient work and increased productivity, disregarding the fact that care always directs one's attention towards a needful responsiveness in his/her behaviour and relationships and implies dependencies in human life. Hence, the coercive role is explained as an instrument of social control and domination while caring accounts with public order and social cohesion. Coercion functions with the relationships of power, whereas the mutual obligation under some form of social contract (Rawls 1971) becomes the foundational concept of care (Sewell & Barker 2006). On the competing discourses of coercion and care Sewell and Barker propose an ironic perspective that stirs-up the discussion beyond its paradox, and forces us to see things from diverse perspectives and thus crumble the one limited perception.

In the context of workplace, the irony of surveillance and 'resistance' explores deep concern. Sewell and Barker observe that in the workplace, "by participating in 'resistance by negotiation,' members are ironically appropriating the discourse of care while also relying on the ability of a liberal conception of participation and legal protection to identify and prevent egregious instances of coercion" (2006, 949). Hence, legitimate and enabling practices are embraced while rejecting repressive and constraining ones. In a paradoxical situation, organizational members understand the meaning of surveillance by negotiating the simultaneous truths of coercion and care and try to bring value-based judgements about situational surveillance practices. At this juncture, the balance of rational and moral status of surveillance involves the practice of a combination of coercion and care. It also involves the appreciation of the fallibility of one's own conceptions and creatively uses different formations to make sense of an ambiguous situation.

The dilemma unravelled here, however, is the polarized mentality of conceiving surveillance as a legitimate system to care for the interests of everyone and as a powerful instrument of managerial coercion and employee subordination. Yet, as we perceive in both circumstances, surveillance functions as a form of 'disciplinary power', which has to be discussed further as it foresees a deviation from desired norms of the organization - more powerful dominating less powerful and thus complete subjugation of employees. Here, relationships of power dominate among organizational members making work-life more controlled and predictable. The predominance of hierarchy will be strongly established in this context exercising exclusive rule-based conduct, often favouring the hierarchy itself. For example, in an employee-centered perspective, the panoptic metaphor of Jeremy Bentham, later analysed and applied by Michel Foucault also shows the gravity of this power relationship in the context of organizational surveillance. According to Foucault, "the major effect of the panopticon was to induce in the inmate a state of conscious and

permanent visibility that assures the automatic functioning of power" (Foucault 1977, 201). The employees as inmates in an organizational context have no choice but to act as if they are being watched incessantly even when they are not. Thus, we are forced to direct our discussion on organizational surveillance in relation to the exertion of power.

Surveillance and Organizational Life: Deemed in Culture of Power?

Power is an ability to act which often produces decisive effects in the act itself and possesses control over things and people. It is broadly defined as asymmetric control over valued resources (Magee & Galinsky 2008), and therefore, is inherently relational whereby power exists in relation to others. It also demonstrates dominion over human relationships, influencing others through predominance and supremacy of acting agent - an individual, group or an organization. Michel Foucault as an observer of human relations examines the nature of power in society and states that power "reaches into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives" (Foucault 1980, 30). Thus, for Foucault knowledge is power and is fully immersed in every human activity and relations. He also writes that "there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time, power relations" (Foucault 1977, 27). Nevertheless, Foucault reviews the effects of power and affirms that "it produces domains of objects and ritual of truth" (Foucault 1977, 194). Clegg *et al.* also express that "[...] power need not always be regarded as something to be avoided. Power can be a very positive force; it can achieve great things" (Clegg et al. 2006, 3). Conversely, power, with its inherent capacity of influencing and controlling others, is also a resource to achieve certain goals with often vested interest in mind, which may be shared or contested.

However, power, according to Peter Fleming and Andre Spicer, seems to be an endemic part of organizational life and we need, today, a careful and vigorous conceptualization and articulation of how organizational power functions (2014). For, though, in general, power functions in positive overtone, within this particular context of organizational surveillance, it is even more important to discuss, how our life and behaviour can be negatively affected with this power relation. Because, constant observation turns to be a control mechanism in the organization and when few people control the knowledge acquired through observation, the possibility of oppression and subjugation of the observed is far above the ground. For, electronic and other data based surveillance in the organizational context reveals also the possession of control or command over others by few who are in the state of being an ascendant. In this regard, electronic surveillance could also be reflected in terms of the discretion of power. We posit here the taxonomy of Fleming and Spicer, who identify four faces of power: coercion, manipulation, domination, and subjectification to consider the nuances of electronic surveillance and power relations. Analysing Fleming and Spicer, we argue from a sociological and ethical perspective by using their own terms that these expressions of power may be "episodic" - such as coercion and manipulation, as well as "systemic" - such as domination and subjectification (Fleming & Spicer 2014, 240). For, it appears and occurs in different or irregular timings as well as relating entirely to a system spreading throughout.

Electronic surveillance, for instance, as exercising coercive power focuses on the direct implementation of power to achieve certain desired ends which become problematic when an individual or a group who exercise the same power go beyond the legitimate authority vested in their position. This power, the knowledge or data gathered through observation, could be manipulated to limit or to fit issues within the perceived boundaries to gain the anticipated outcomes, which may also cause powerlessness and low expectations among employees. Surveillance itself seems again a process of domination, whereby the agents influence through a reconstruction of ideological values, which causes to reshape the preferences, attitudes and outlooks of the targets. Finally, reflecting over subjectification, we articulate that the surveillance in the organization also seeks to determine an actor's very sense of self, emotions and identity, and thus normalizes a particular way of being in the organization. Power, hence, becomes an inescapable factor in organizational surveillance bringing more systemic power relations. In an organizational surveillance, employees become visible prey of surreptitious surveillance where its practice becomes a tool for establishing and enforcing a particular type of hierarchical power relationship, often, in the pretext of gaining desired effects of management. The subtle combination of coercion and care in a critical evaluation of surveillance could be seen only as a continuation of power relationship even when it is analyzed and scrutinized in terms of liberalist and radicalist traditions as explained above. Nevertheless, though surveillance as coercive control and as caring seem to provide pragmatic arguments for its vindication, its justification must be further discussed given the unresolved problems of curtailed freedom, power suppression, and constrained behavioural patterns due to anxiety, fear and irrational stress that further affect the organizational and social culture. Hence we need wider critical considerations being placed under surveillance debate that goes beyond the individual constrains.

From Individual Rights to Social Conundrum: Social Quest of Surveillance

Surveillance, as a common practice in an organization, is generally understood as the gathering of information by surreptitious, secret and stealthy means using electronic and other technological devices and techniques. One of the major arguments that holds primacy in the debates about the workplace surveillance is that it infringes employees' right to privacy. It is a fact that "regardless of whether electronic surveillance technologies are used by employers as form of control or of caring, employee privacy may be eroded" (Allen 2007, 175). Moreover, it has several ethical implications in relation to the privacy expectation of the employee, the fairness and quality of work life and anxiety and stress-related illness that adversely affect the life of each and every employee. Privacy is considered as an essential employee right in the workplace due to a presumed moral entitlement to be protected from certain harms and physical, informational, and decisional infringements (DesJardins & Duska1996, 119). Hence, the loss of privacy is said to be the most devastating effect of workplace surveillance. Along the same line, one can take cognizance of quite a few of publications on the hi-tech surveillance systems and their subsequent privacy issues in the light of the analysis carried out by scholars like Daniel Solove (2008), Helen Nissenbaum (2010), Adam Moore (2010), and Stephen Taylor (2011).[3] However,

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[3] A number of interests are evidently harmed by the invasion of privacy, many of which are closely linked to the accounts of restricted information, control over the body and decision making, and sustaining human dignity with intimacy, autonomy and so forth. Privacy is supposed to provide

unilaterally focusing on the individual rights, they often risk to overlook its social problems and implications.

In this regard it is more adequate to refer to Lyon's concept of surveillance as "social sorting" (Lyon, 2003), which reminds us that while the significance of individual rights and interests are not to be minimized, broader concerns of ethics and social justice have to be envisaged. 'Social sorting,' in this regard, highlights the classifying drive of contemporary surveillance that it sieves and sorts people for the purpose of assessment and of judgement. People are sorted into categories, assigning worth or risk, in ways that have real effects on their life-chances (Lyon 2003). Deep discrimination occurs, thus making surveillance in the workplace not merely a matter of personal privacy but of social justice. For instance, an organization with uncontrolled surveillance would lead to more administrational fear, lack of identity, perpetuating social inequalities (Ball, 2010). An employee is objectified and dehumanized when s/he is placed under the category of suspicion. Everyone is assumed to be guilty, until proven otherwise through systems. Moreover, the surveillance system obtaining personal and group data classifies employees according to varying criteria, to determine who should be targeted for special treatment, suspicion, eligibility, inclusion, access, and so on (Lyon 2003). Thus, we foresee that through surveillance, social problems such as distrust, over-policing, suspicion and exclusion are exacerbated and social groups defined as 'risky' or 'dangerous' are created in the workplace. Therefore, organizational surveillance is also a powerful means of creating and re-inforcing long-term social differences. In the same vein, surveillance "engages many kinds of power, and is both productive and , sometimes, pernicious" (Lyon 2001, 173). Coercive power in surveillance, thus, assumes greater power and privilaged status for the one who holds the power and tends to thereby further devalue and distrust the target (Raven 1993, 242). Moreover, "the dominant groups determine how and in what interests the material infrastructure operates" (Lyon 2007a, 140). Besides, as a form of power discharge, through detailed observation and examination, the subjects become objectified as Foucault rightly distingushes in his *Discipline and Punish* that the observed becomes 'the object of information, never a subject in communication' (Foucault 1977, 200).

At this juncture, Lyon's understanding of surveillance goes beyond that of Michel Foucault's disciplinary society, where persons are "normalized" by their categorical locations (Foucault 1975), as well as beyond Gilles Deleuze's argument of "society of control" (Deleuze 1992). For example, Foucault explains how the techniques developed for innocuous purposes create the system of disciplinary power. Three primary techniques of control in any society, for Foucault, are hierarchical observation, normalizing judgment and examination (Foucault 1977). Organization functions mainly on the basis of managerial rules and regulations that help to keep the decorum and demureness of the organization to move towards its original desired goals. However, surveillance as a managerial norm of a hierarchical observation also protrudes a power culture in the organization. Normalization means discipline through impossed precise norms, that is judging an action as allowed or not allowed by the law (Foucault 1977). This normalization also means, first, the awareness of being

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protection against overreaching physical, mental, informational and social control by others. In the workplace, as Philip Brey observes, privacy violations involving the information collection and dissemination are known respectively as *snooping* and *exposure*, while a physical intrusion in which physical intervention causes a privacy violation known as *disturbance* (2005).

tracked and then the encouragement to accept it as an unconscious reality without worrying much about it. The examination at the end is the prime example of power that combines both hierarchical observation and normalizing judgment (Foucault 1977). 'Normalization judgement,' for Foucault, is an action referring to a whole that occurs through comparison and differentiation and by following the principle of a rule. It could be defined as invoking a standard, but often imposed by an outsider, not by the result of consensus. In this regard, control over people attained through merely observing them hierarchically and a culture of power prominence through normalizing and examining, fades away the genuinity of employees' mutual obligation and social responsibility.

Neverthless, reflecting on Foucault, Deleuze (1992) foresees that a strategic shift in power relation is underway. Foucault's disciplinary power, according to Deleuze, encounters the resistance of bodies to concentrated containment and regimentation, and thus a new form of control originates. This new mechanism fixes the body independantly of its location. Thus, though power extents its territory, its functional and informational parameters are controled so much that we are to live in circumscribed parameters (Deleuze 1992). In this way, surveillance ultimately conceives a society of control, which again well suits in power relations in any oranizational structure. Here again Lyon is akin to Carol Gilligan's (1982) ethics of care proposing that "care should be highlighted as a countervail against mere control" (Lyon 2001, 180). Bringing new conception of person as a node in a complex web of relation, which is more social, he adds that "...if the social, embodied person is seen in a web of relationships in which, at best, care is paramount, then this stance provides a truly critical ethical starting point for situating and assessing surveillance" (Lyon 2001, 179).

Moving further from this understanding, for Lyon, surveillance, however, is intensified in a world of remote relations without an embodied personal contact (Lyon 2003). Hence, relying on databases abstracted from live embodied persons and representing them to some organizations, investigators produce certain standpoint which will hardly be critical if they neglect the relations between abstracted data and embodied social persons. Because of its extreme flexibility and ambivalence, the missing "face" here offers possibilities of a moral guide to these two categories of figures and its epitome. It yields from sociology of surveillance to a strong ethical starting point which serves as a guide for our critical analysis as it always swing from a passive surveillance with an active body. Thus, surveillance in an organization begetes first to the categorization of people assigning worth or risk and then it subordinates persons to abstracted data. At this point of individual and social moral dilemma in organizational surveillance, we need, however, a more concrete evaluative model that goes beyond the normal managerial laws and precepts. For, no institution or organization can be free of power relations and can escape from the techniques of power. We bring, thus, an alternative discussion, a framework of "care-justice" or a synthesis of 'culture of care' (Stoddart 2011) and 'social justice' over against the 'culture of power', for an adequate work ethics. Can the phenomenal dynamics of the experience of combining care and justice really and adequately foster the relational capacities in the organization? We argue further that the combination of care-ethics and social justice can serve as a useful hermeneutical key to reconcile the dichotomy between the conflicting rights and interests arising from the use of surveillance in the workplace and its involved power relations.

Engaging "Care-Justice" : New Paradigm for Workplace Behaviour

To engage and manage business people and their challenges fairly and successfully, any business model has to be true-to-life facilitating and bridging business goals with individual and social fabric of moral life. Justice as the first virtue of social institutions is about what people are due, and is also about fairness and equality (Rawls, 1971 &1985). In a society, social justice is a basic structure of cooperation and reciprocity and essentially depends upon the equal treatment of individual's fundamental rights and duties, economic opportunities and social conditions. Thus, social justice applies to both institutions and individuals alike as we see respectively in David Hollenbach (1979) who sees it as a principle that orders institutional activities as suitable for production and protection of the common good, and in Michael Novak (2000) for whom social justice is not a principle applying to institutions alone, but rather a habit of justice applying to and an attribute of individuals. Analysing workplace surveillance in the light of Rawlsian principles of liberty and equality, we see that the existence of the opportunities of meaningful work conditions declined drastically due to the infringing situation of being under continuous surveillance. Social justice primarily implies the elimination of all forms of discrimination and social sorting and to respect the fundamental freedom, civil and moral rights and dignity of all individuals (Ferree 1997). Accordingly, refraining from any sorts of discrimination, individuals are allowed to freely pursue their aspirations within the legal and moral limits and capacity of concerned organization. Social justice, thus, marks the logic of equivalence (Ricoeur, 1995 [1987]) that governs everyday morality in an organization. As a result, justice-based evaluation offers an ethical framework for succeeding and even balancing the moral values of treating people with fairness and dignity combining material values of productivity and profits of the organization. It also structures and encourages organizations to promote and enhance the full potential of every member by structuring the diffusion of power inherently and increasingly reliant to and acceptable for every particular situation.

However, the presumption of general agreement with regard to what is just or fair at any given time becomes antagonistic with individual rights and interests of both employers and employees. In this context, care ethics that goes beyond the 'justice view' of morality will contribute to healthy debates and discussions. Care is "everything we do directly to help others to meet their basic needs, develop or sustain their basic capabilities, and alleviate or avoid pain or suffering, in an attentive, responsive and respectful manner" (Engster 2005, 55). The moral and social significance of the fundamental elements of human relationships and interdependence are implied in this care ethics. Care with its moral considerations of sensitivity, trust and mutual concern represent the human activity with added value of social relation and thus it presumes a face-to-face enounter, in an interpersonal level, to respond to the needs of the other (Stichel 2014, 501). Care in its ethical reflection emphasizes also the importance of response, shifting its face from 'what is just' to 'how to respond'. It involves attentiveness, responsibility and the commitment to investigate such issues against the background of different perspectives (Sevenhuijsen 1998, 16). Analysing the modes of thought of Carol Gilligan, who as an ethicist and psychologist, identified a *different voice* (1982) in moral reasoning, Eric Stoddart, as a surveillance researcher, places moral problems as problems of care and responsibility in relationships, which are different from those of rights and rules (Stoddart 2011, 43). It looks for new responses with mutual obligation and

responsibility among organizational members and this logic of interdependence, as we call, enriches an affirmative response to workplace surveillance, which builds trust, mutual concern and interconnectedness among members of an organization.

Neverthless, the singluar application of care ethics seems to be ambiguous and insufficient since it lacks empirical accuracy and validity in moral reasoning and fails to offer concrete guidance for ethical action. For, the liberal concepts of autonomy, equality, and justice could be incorporated in care ethics and thus make it theoretically indistinct. Therefore, while both ethics of care and justice have access to all areas of discussion in the workplace surveillance, one bears greater authority in some situations than others. Favouring the clarity and certainty and emphasizing the absolute standards of judgement, the ethic of justice characterises with fairness, reciprocity, and rights claims, whereas an ethic of care emphasising creation and strengthening of relationships relies on the contextual complexities of relationships among people (Simola 2003). In this context, the concept of 'care-justice' admitting space for both care and justice, enabling their critical and contextual analysing and engaging them on a harmonious relationship that is far more elevated than a mere dialectical one, place a high 'rhetorical value' on human life and on our debate on surveillance. The concept 'rhetorical value' is used here in reference to persuading and influencing people for an alternative response without expecting any concrete solution or answer. Members in an organization with the framework of 'care-justice', are no more independent individuals but are interrelated, and this ethical preference harmonizing human relationships stays more in favour of crafting social integration than erranding fair imposition of managerial rules and organizational statutes.[4] This combination in business also makes on the one hand the nurturing of our immediate communities and the protecting of those closest to us the highest moral obligation and on the other hand asks us to review decisions not in terms of hard rules but in terms of how they will affect the people with whom we share our lives (Brusseau 2011).

In this regard, care inspires justice to become more human in its action by being an indispensable precondition for it. Justice, in the same vein, avoids the danger of reduction of care to sentimentality (Stichel 2014) and enables it to be practically embodied in diverse situations. Before discussing matters concerning rights and equality, justice, however, assumes and presupposes an attitude of caring, and provides mutual understanding and cooperatively formulated solutions in a given situation (Solomon 1998). Here, a discursive ethic of care and rights-based ethic of justice coexist for a mutually compatible approach to the debate. For, in a workplace, 'care-justice' integrating care ethics and social justice with their respective logics of interdependence and equivalence elucidates a positive response to surveillance and engenders a new logic of superabundance that goes beyond the particulars of any imposed or volunteered norms and regulations. We use here the term 'superabundance' more in line with 'generosity', not purely in the same sense of Ricoeur. He uses this term as what he calls the economy of the gift (Ricoeur, 1995 [1987]), where we see the domination of the love commandment (logic of superabundance) over the 'golden rule' (logic of equivalence).[5] This affirmative

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[4] From a critical-ethical point of view, we can look at the organization/firm itself as a participatory enterprise or as a social entity with a participatory vision – sharing with the wider society and with its own employees leading to social enhancement.

[5] Ricoeur coherently articulate 'the economy of the gift' more in terms of 'mutuality' and 'generosity' (logic of superabundance), basing on the commandment to love one's enemies, than in terms of

response is generated by: first, holding managerial norms and statutes respecting individual rights and human dignity; second, shifting discussion from 'what is just' to 'how to respond' reminding mutual obligation and responsibility; and third, regaining trust with a reciprocal assurance of being for the other. Thus, in an organizational surveillance, contextually determined and acceptable range of agreements become compatible with the conflicting rights and interests through a combination of care ethics and social justice, which we bring here in the category of care-justice. Thus, we learn how ethical deliberations can fit seamlessly with managerial statutes in an organization.

Conclusion

The purpose of this paper was to contribute to the growing discussion of ethics in organizational surveillance studies by identifying a potentially useful ethical framework, which is not previously given enough attention in the workplace surveillance literature. A framework of 'care-justice' is elucidated through theoretical discussions. For, organizational surveillance represents a 'culture of power' and a 'culture of care' to the extent that they mirror unjust social relations and just social cohesion respectively. Couple of attempts has been made to closely approach the debate such as an ironic appreciation of surveillance by Sewell and Barker. However, individual ethical approaches to the issue seldom germinate any progressive solution since they extend from individual problem to wider social consequences such as sorting people into different categories as well as involving power relations. In this context, 'care-justice' as a vocation to relate to one another in care and justice brings a universal dimension and a practical means for an affirmative response to organizational surveillance transcending all its particular appearances. This phenomenal dynamics of the experience of social concern combining care ethics and social justice fosters our relational capacities in the organization and this dynamics that begets and does care, justice, and love bring a new work ethics for today, shifting and deconstructing the power relations. The ultimate purpose of this framework is to create and sustain new management and work culture that enhance the dignity and development of every member of the organization, and to economically and socially empower each person as an owner and worker and above all as a human person in relation to one another.

The challenge today, however, is to get the balance right between the individual and the larger community. Therefore, although care-justice provides a novel approach to organizational surveillance, its idealistic tendencies and extremity of high demands may lead to be sceptical of its appropriateness as a workplace ethic. Will it be only idealistic and overly naive in the context of workplace relations? One can even critically ask: can ethic be satisfied with mere 'cosmetic' approach to an existing system or, should ethics approach the issue with a critical edge, encountering the very conception of surveillance itself? However, since, workplace is ultimately relational in its character this approach endows with an innovative moral framework for a guiding work-ethics. Nevertheless, given that, every organization functions under fixed statues and norms to achieve its desired goals, this is only a supplementary response to the debate, which goes beyond the managerial laws and precepts that goes with the logic of equivalence towards the logic of superabundance in terms of generosity.

'reciprocity' based on the golden rule of treating each other as one wants to be treated (logic of equivalence). Yet, this logic of equivalence, as Ricoeur elucidates "governs everyday morality" and the "superabundance becomes the truth hidden in equivalence" (Ricoeur 1995).

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The Role of Ethical Principles in New Media: A Case of Pouring Old Wine into New Wine Skin?

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Abstract

Ethics is a branch of philosophy that deals with the issues of right and wrong actions. Beyond the issue of right or wrong actions, ethics deals with the skills human persons may need to acquire in order to tackle different dilemmas in everyday life. One area knowledge of skills to handle dilemmas is very important in is the area of media ethics. Traditional media have come a long way and by implication have defined its ethical principles clearly to an extent. These principles define certain concepts such as who is a journalist? What are the principles that should guide journalists in the performance of their duties? Who are gate-keepers in journalism? How should gate-keepers make sure that the principles of media ethics are kept intact? The emergence of new media have revolutionized and redefined media practice in such a way that the concepts of truth, right, good, bad, and other principles are no longer clear to some extent, thus bringing a lot of questions on the principles of ethics that should be applied to new media. This paper will seek to establish whether the principles of media ethics as applied to traditional media can still be applied to new media in other words do we have a case of putting old wine in new wine skin or do we need a new set of ethical principles for new media?

Keywords: Ethics, Ethical principles, Media

Introduction

With the advancements in technology, the media today is no more what it used to be. The media is a social institution and as social institutions it is an agent of socialization. Traditional media practitioners were bound to abide by certain ethical principles just as social institutions. Media gatekeepers ensured that media practitioners worked according to rules of media practice.

For the purpose of this paper, ethics can be defined as the right ways, attitudes, of performing certain actions, which also includes the motives behind the main choices we take in doing our duties as human persons.

Statement of problem

New media have affected the way we live as human persons. It has changed every aspect of human activity. What was unimaginable many years ago are now very possible. The freedom that is available through the new media platforms means that human persons are free to do whatever they liked. There is a huge difference between the new media and the traditional media; hence there is the need to determine the role of ethical principles should play in the new media and also whether the same ethical principles that were used for the traditional media can still be applicable to the new media in spite of the obvious differences. Studies have tried to establish the role of ethical principles in the new media but few have actually established whether the same ethical principles used for the traditional will still be applicable to the new media. This study, therefore, seeks to identify the role of ethical principles in the new media and also whether the same ethical principles used in traditional media will still be applicable to the new media.

Objectives of study

1. Identify the role ethical principles should play in the new media.
2. Examine whether the ethical principles of the traditional media are still appropriate to the new media

Research questions

1. What roles should ethical principles play in the new media?
2. To what extent are the ethical principles of the traditional media appropriate to the new media?

Significance of study

The result of this study will be useful to both traditional and new media practitioners, professionals and non-professionals, scholars and media consumers.

Literature review

Ethical Principles: Ethical principles are the viewpoints from which guidance can be obtained along the pathway to a decision. Ethical principles are standards such as values, morals and ideals that promote values such as trust, good behaviour, fairness, and kindness when they are duly followed. Ethical principles act as guides, as they help the human person to make the right choices. Every profession has ethical principles that act as guiding precepts for practitioners, to guide right conduct. Ethical principles that are appropriate to media practice are truth, objectivity, balance, fairness, privacy, non-disclosure and accuracy. The institutional structure of the old or traditional media is built upon these ethical principles. The traditional media works comfortably with these principles.

The social functions of the media as stipulated by Lasswell (1948), Schramm (1960), Wright (1986) and McQuail (2000) need the principles of media ethics to be able to function properly. Without these principles, the social responsibility theory of the media which was well articulated and applied by scholars to enhance and develop the dignity of the human person cannot benefit the human person and his society at large. According to Habermas (1989), the media is the public sphere where individuals are privileged to express their views. The exchange of views is an indication that the human being is a person that is capable of making good and functional use of his thinking faculty to be able to exchange ideas, views and opinions with the fellow human person.

New media defined: The term 'new media' simply means a newer and better medium of reaching out to people. Advancement in technology has brought about the growth of new media and, because technologies keep improving by the day, it becomes difficult to adequately define new media. The arrival of Information Technology (IT) has brought about a more stable definition of what is termed 'new media' today. Thus, new media may be defined as modern media that create experience through the use of all of the existing and new different media, emerging technologies, and expertise. They most commonly refer to contents that are available on-demand through the internet, accessible on any digital device, usually containing interactive user feedback and creative participation. Common examples of new media include websites such as online newspapers, blogs, or wikis, video games, and social media. The question then comes to mind: what is really 'new' about 'new media'?

The differences between old and new media: It is important to clearly state what is new about new media as this will help to create the boundary between new and old media. As Lister et al (2009) rightly notes, "'old' media technologies were themselves once new and held enormous significance for their contemporaries for that very reason." (p. 4) the implication is that, what is termed as new media at this present time is termed, 'new media' because it is 'new' to this modern age. New media have the distinguishing quality of being "digital, interactive, hypertexual, virtual, networked, and simulated" (Lister et al. 2009, p. 13). Below are some of the differences between old and new media:

- Digital/Analogue: Most technologies that are described as "new media" are digital, while the old media are analogue. "The major media of the nineteenth and early twentieth century (prints, photographs, films and newspapers) were the products not only of analogue processes but also of technologies of mass

production. For this reason, these traditional mass media took the form of industrially mass-produced physical artefacts which circulated the world as copies and commodities" (Lister et al. 2009, p. 17).

- Interactivity: The new media creates an interactive platform that engages users and audiences actively, while the old media is rather passive. According to Lister et al (2009), "at the ideological level, interactivity has been one of the key 'value added' characteristics of new media. Where 'old' media offered passive consumption new media offer interactivity." (p. 21).
- Hypertextuality: Another difference between the old and the new media is in their level of hypertextuality. Hypertextuality in the sense in which the machine-readable text is organised, not sequential, and connects related information together. It is in this level of hypertextuality that the new media differs from the old media. "Hypertextuality has ideological overtones and is another key term that has been used to mark off the novelty of new media from analogue media" (Lister et al., 2009, p. 25).
- Networked: New media can be regarded as being the networked means of communication, while the old media is not. Lister et al (2009) says, "New media can be seen as networked rather than mass for the way in which consumers can now more easily extend their participation in media from active interpretation to actual production" (p. 35).
- Virtual and simulated: The other differences between the old and the new media are in their perception of the reality of the contents or images they produce. It should be noted that, "simulations are real; they exist, and are experienced within the real world which they augment" (Lister et al., 2009, p. 44). In the new media, the experience of identity and self are mediated in what could be referred as 'a virtual space'.

In trying to answer the question on what is new about new media, Silverstone (1999) talks about new media in this light, "the new is new. The technologies that have emerged in recent years, principally but not exclusively digital technologies, are new. They do new things. They give us new powers. They create new consequence for us as human beings. They bend minds. They transform institutions. They liberate. They oppress" (p. 10).

However, in spite of the seeming benefits of the new media, the challenges of the new media are indeed enormous. The gatekeeping function of the media which is important in the traditional media seems to have crumbled with the new media. There are no geographical barriers; anybody can produce or consume any type of media anytime, anywhere, irrespective of the age, religion, social or educational status. Nothing is hidden under the sun. The advent of new media has revolutionised communication, business, education, family and, of course, any type of human endeavour. One thing is clear: this revolution can be positive or negative. A lot of scholars argue that the world will never be the same again because of new media. With the enormous changes come ethical challenges which are different from the ethical challenges of the traditional media.

New media has also revolutionised evangelisation as it is easy to reach several numbers of people through the new media tools. Terrorism and religious fundamentalism feed on the speed, anonymity, interaction (human social interactions) that the new media avails its users. "Blogs allow people to speak out about issues they care about, massive multiplayer online games invite players to modify them as they

play, and social networking sites permit participants to forge new connections with people beyond their real-world cliques, schools, communities, and even countries. In the most idealistic terms, the new digital media holds great potential for facilitating civil society, civic engagement, and democratic participation" (Carrie et al., 2009, p.7). People can interact with anybody, anywhere on diverse issues in the world. There is a school of thought that is of the view that new media has done more harm than good; others believe that new media has transformed the world in a positive way with new ways of doing things.

In whatever way one looks at it, it is obvious that even if new media's influence is doing good and positive, there is still need to incorporate ethical principles in the production and consumption of new media. Without the introduction of ethical principles into new media, they will become the source of several menaces in the society. According to Carrie et al. (2009), "five core issues are salient in the new media – identity, privacy, ownership and authorship, credibility, and participation. These issues have long been considered important offline as well. Yet in digital spaces, these issues may carry new or at least distinct ethical stakes. It thus seems critical to ask whether the new digital media is giving rise to new mental models—new 'ethical minds'—with respect to identity, privacy, ownership and authorship, credibility, and participation and whether the new digital media requires a reconceptualization of these issues and the ethical potentials they carry" (p. 5). The question is: what kind and to what extent can traditional media ethics be applied to new media?

Can the same ethical principles used for traditional media be applied to new media?

To answer this question, it is pertinent to discuss the principle, object and subject of the media. The human person is and ought to be the principle, object and subject of any social institution, including the media. In other words, one can safely say that the human person should and ought to be the principle, subject and object of the both traditional and new media. If this is so, what role should ethical principles play in new media? In a nutshell, the ethical principles should help the human person to rediscover, appreciate, develop and remember who he is: a creature that is above all creations. A creature born with dignity that is rational and that can make choices, a moral agent who should be responsible for his actions. This human agency can and should be put into consideration when producing and consuming new media contents. Human agency distinguishes the human person from other creatures because they can reason and can make choices.

Having said this, it is obvious that the principles and values of the traditional media are constant for the human person. The human person is still a social being who needs other beings for survival. Human needs are changing and humans are always finding the means to make their environment conducive for their yearnings. The basic needs of humans are universal, considering the theory of Abraham Maslow (Maslow, 1954). The ethical principles still play an immense role in helping to remind and restore the dignity of human person.

There are many ethical principles. This paper will only attempt to deal with the principles that will help to make new media a tool for the enhancement and

development of the human person who is in the world to achieve and fulfil his potentials. Several ethical principles will be reviewed in order to discuss how relevant they may be in helping the new media consumers and producers to discover their dignity and place in the affairs of the universe. Why do we say that these ethical principles should still serve humanity in this new media dispensation? We are going to use two normative ethical theories to make our argument: virtue ethics and deontology i.e. duty ethics.

Theoretical framework

This work is hinged on the normative theories of Aristotle (Virtue ethics) Immanuel Kant (Deontology). Aristotle's virtue ethics is based on the argument that virtue is a habit that can be learnt and this learning is made possible through practice (Geirsson & Holmgren, 2000). It focuses on the inherent trait that individuals need to develop in themselves (Geirsson & Holmgren, 2000) and it describes the qualities of a virtuous person and implies that the human person can build up moral character over time and this is made possible through consistent practice and action. "Kant sees morality as a species of practical rationality, and offers a test of the latter" (McNaughton & Rawling, 2006, p. 436). The purpose of making use of Aristotle's virtue ethics theory and Kant's deontology ethics theory is to find a common ground between two extremes and apply these theories to a middle ground in the new media.

The main points of these theories are to elevate the dignity of human person. According to Aristotle, the main aim of ethics is for happiness. Kant is of the opinion that the human person should be respected because the human person is not a thing. They should not be treated as a means to an end. These two theories buttress the point that truths are obstinate, they refuse to quit, therefore ethical principles should not change to suit humans, rather humans should uphold their dignity by making use of these principles in their day to day life, no matter the innovation because the metaphysical development of humanity is real. The moment human persons allow the tools that have been made available by the new media to control them; they have ceased to become human persons. This is what the virtue ethics and the deontology ethics will help to address in building a framework for the role of ethical principles in the new media.
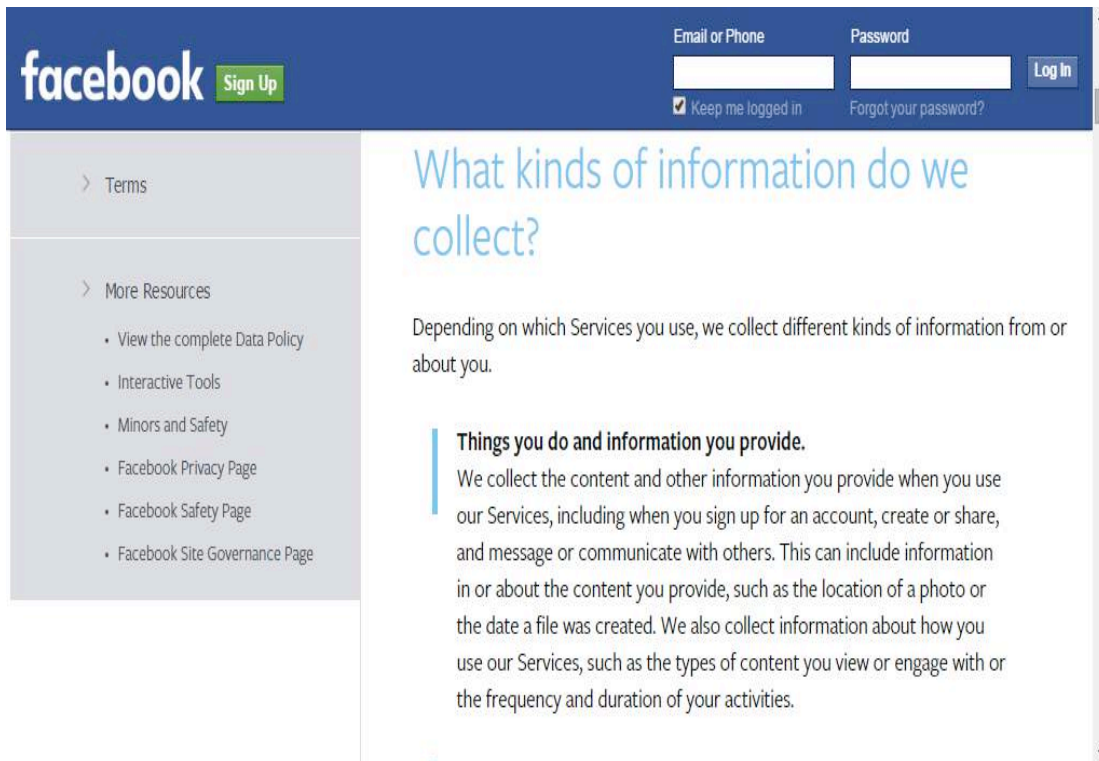
Research Methodology

This is a descriptive research design study. The qualitative research method was used to analyse several new media platforms with a view to using them to answer the research questions.

Presentation, analysis and discussion

A critical look was taken at some of the policies of some new media platforms in order to provide the framework for the analysis

Facebook

Source: https://www.facebook.com/privacy/explanation

Twitter

Source: https://twitter.com/privacy?lang=en

Blogger

Source: https://www.blogger.com/content.g?hl=en

YouTube

Source: https://www.youtube.com/yt/about/

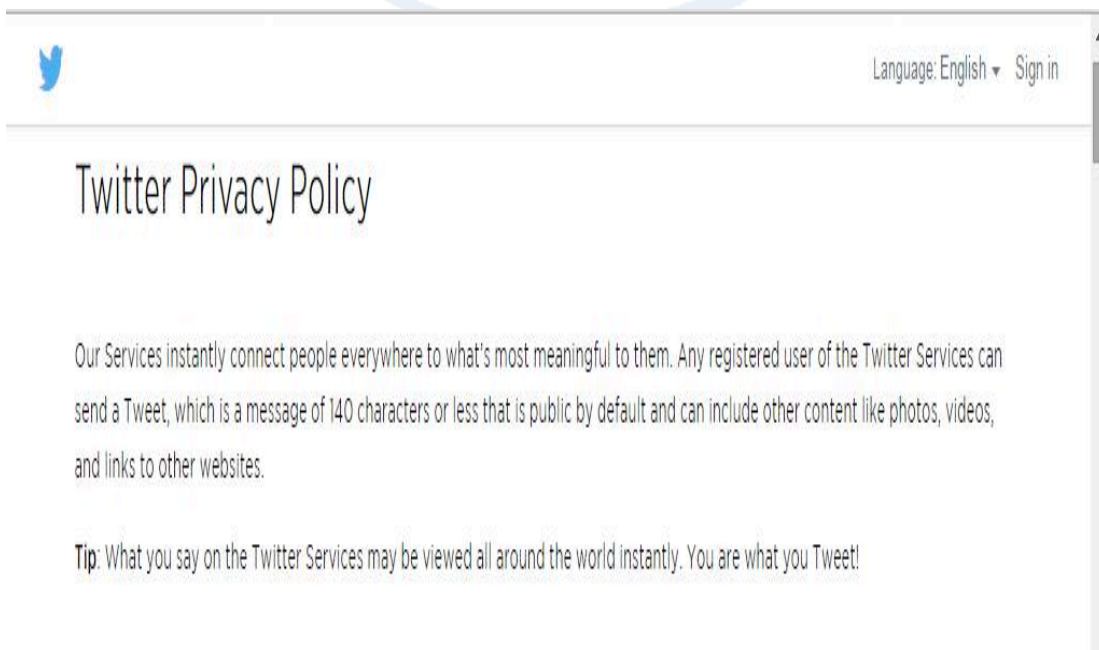| No.	Category	New Media Platform	Description	Issues and impacts
1	Social Networking	Facebook	Facebook gives its users the privilege to share information about themselves, their activities and interests with friends, and other individuals they allow having access to the information.	1. Privacy issues: Personally identifiable information is sustained on Facebook and is easily accessible 2. Copyright issues: Copyrighted materials such as photos, videos can be uploaded by a Facebook user on his/her timeline 3. Indecent contents: Contents that are not decent for general public are usually allowed on Facebook. Pornographic contents and other images that are not decent for public consumption are allowed on Facebook
2	Microblogging	Twitter	Twitter is a short-message mobile broadcast service that gives its users the opportunity to keep their 'followers' abreast of recent happenings through 'tweets.' Tweets are typically 140 characters and the 'followers' of an individual on twitter are updated on the individual's activities, events, thoughts, and so on.	1. Privacy issues: All your tweets are made public the moment you enter them. Your followers and other people on Twitter have access to your tweets. 2. Unintentional or intentional disclosure of sensitive or improper information. 3. Content limit of 140 characters has the capability of being misinterpreted by users as they will likely not have a grasp of the full story or the intended story.
3	Blogs	Blogger.com	Basically an online platform that allows any individual or group of individuals to publish online. These individuals are called bloggers and they typically share	1. Unintentional or intentional disclosure of sensitive or improper information 2. Quality control issues: The materials that are posted by bloggers are not usually checked whether they meet the

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			personal insights and a running log of events with other online audience. Bloggers usually provide news or commentaries on particular subjects and they give their teeming audience the opportunity to drop their comments in an interactive format.	expected quality or standard that is expected of contents that is allowed to go public. 3. Copyright issues arise when materials are plagiarized (used without acknowledging the source(s)).
4	**Video**	**YouTube**	You tube gives individuals the privilege to share, distribute and play video contents and other audio visual materials on the internet	1. Privacy issues: YouTube keeps the record of personally identifiable information 2. Copyright issues: Copyrighted materials can be uploaded and shared on one's YouTube channel 3. Indecent contents: Contents that are not decent for general public are usually allowed on YouTube. Pornographic contents and other contents that are not decent for public consumption are allowed on YouTube

Table 1: Analysis of some new media platforms

Research Questions	Facebook	Twitter	Blogger.com	You tube
1. What roles should ethical principles play in the new media?	The ethical principles should help tackle the privacy and copyright issues associated with Facebook. It will also help to ensure that the contents have an appreciable degree of decency.	The ethical principles should help to tackle the privacy and disclosure issues associated with Twitter.	The ethical principles should help tackle the disclosure, decency and Quality-control issue associated with Blogs.	The ethical principles should help tackle the privacy and copyright issues associated with YouTube. It should also help ensure that the contents have an appreciable degree of decency.
2. To what extent are the ethical principles of the old media appropriate to the new media?	They are highly appropriate, with the human person at the centre of it all.	They are highly appropriate, with the human person at the centre of it all.	They are highly appropriate, with the human person at the centre of it all.	They are highly appropriate, with the human person at the centre of it all.

Table 2 Responses to the research questions

Summary, conclusion and recommendation

The empirical studies reviewed gave divergent views of the role of ethical principles in new media. The two normative theories of ethics that were used to analyze the issues clearly showed that the human person has the ability to know what is right or wrong (virtue ethics) and owes the society a duty to do the things that are beneficial to the society (duty ethics). It has been discovered that the human person should and ought to be the principle, subject and object of both the traditional and new media. It should be noted that the reason that ethical principles seem to have been successful with the traditional media is in the fact that the human person decided to be ethical as much as possible. If that was the case with the traditional media, it can also be the case with the new media. It is the technology that has changed; humans are still in control of these new media technologies.

From the policies of the new media platforms above, it is clear that the new media platforms have placed the individuals at the centre of it all, in terms of control. Thus,

the human person has been given the choice to do what is right or what is wrong. However, the human persons that make use of the new media should be made to realize that the choice they make affects them and other human persons and, for this reason, they should conduct themselves ethically as much as possible.

The application of ethical principles is very important because, without them, there will be no reason to ask whether new media uses conduct themselves ethically or not. They should be applied now than ever before, especially in this present time that the world is presently bedeviled by several problems that have been propagated by the 'unchecked' freedom available on the new media platforms. The application of ethical principles would definitely help reduce these problems. The human persons should be made to realize that rather than allow the new media technologies control them, they should control the new media. In doing this, they show that they control whatever happens in their world (for the good of all).

However, the problem created by the new media is not just a problem of the new media alone, but also the human person. Therefore, the problem of humans is not that of new media, but that of humans themselves, who need to rediscover themselves and their reasons of existence. Humans are rational beings that should be guided by knowledge, logic and the metaphysical aspects of their existence. Thus, the new media should, through its surveillance, correlation, transmission of cultural heritage (Lasswell. 1948), entertainment (Wright, 1960) and its mobilization (McQuail, 2000) functions, remind humans of who they are and also help to advance the development of the human person and the society through the social institutions.
In the case of new media (new wine), the old wine skin (ethical principles) should be ***reinvented and reintroduced*** in such a way that they should steer the new media into a tool of human development which should be used ***to restore the dignity of the human person***.

The application of the ethical principles should help to address the many issues of new media such as: identity/anonymity, privacy, images, speed, unauthenticated information/credibility, taste and decency, plagiarism and so on.

More attention should be paid to the gatekeeping theory as it applies to the new media. In this case, the 'creators' or 'administrators' of new media platforms like Facebook, Twitter, YouTube and the likes are the gatekeepers and they should be held accountable for the unethical practices that take place on their platforms. This would make them to take the matter of ethics more seriously.

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Power Conflict: Empowering Human Relation

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Abstract

'Power-conflict' has been in existence in different forms in our lives. Notionally, it estranges interpersonal relations. But the present paper seeks to show that the interplay of power is not necessarily violent and coercive rupturing human relation, rather it strengthens man's bond with his own being and with others. The thoughts, emotions and values which an individual nurtures within him through his interaction with Nature constitute his inherent power, the inner strength and the latent disposition. When one tries to influence others through such power, clash of thoughts and opinions arises. But this apparent opposition clears doubts, resolves tension and generates mutual understanding among everyone involved. An inner struggle of conflicting ideas within one's own thought world enhances his self development. However, if the individual's ego, aggression, selfish interests predominate over the social ego, power-conflict takes a destructive turn distorting human relation. This paper wants to emphasize upon the cultivation of the values of agreeableness, forgiveness, tolerance, compassion and empathy, to transform such aggressive hard power-conflict to soft non-violent creative power, thus empowering human relation. It also seeks to explore the Indian philosophy of language that highlights how inner-power enhances speech-act and initiates communication. The Sankhya metaphysical principles of Sattva, Rajas and Tamas signify the evolutionary power-confluence present in the cosmic realm. Again, the Jaina doctrine of relativity would be referred which logically reflects upon the ongoing conflict of 'to be or not to be' as an obvious fact of individual's life. Power-conflict therefore redefines human relation.

Keywords: Power-conflict, Interpersonal relation, Hard-power, Soft-power, Inner-strength, Tolerance, Mutual understanding, Empathy

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Introduction

Human existence is inalienably rooted in man's intrinsic relation with the vital Nature and the universe as a whole. That is why from the very beginning of the journey of his life down from his mother's womb he makes relentless attempts to relate himself with the world beyond his immediate needs and interests. He thus discovers and rediscovers himself in the midst of an interpersonal bond of dependence and interdependence with his fellow beings. However the desire to secure such existence of his own and acquire a distinct identity amidst all variations, often leads the individual to induce a kind of power or control over the other conscious social beings as well as the animate and inanimate Nature. It is then that one experiences a form of power conflict within human relations and in all other prospects of natural relationships. Generally it might seem that such power conflict estranges any form of relationships and strikes as if at the very nodal point of social network. But the present paper seeks to show that the interplay of power is not necessarily destructive in nature that ruptures social bonding; it rather empowers man's relatedness with his own being and with others. However if such conflict takes a negative turn and brings in an existential crisis for mankind, then of course it has to be combated and resolved by positive power flow of human values. The present paper would focus upon some such social and moral means that would generate harmonious coexistence within the entire cosmic scenario.

Section- 1: The Meaning of 'Power'

'Power is a word the meaning of which we do not understand'.

Indeed this statement made by Leo Tolstoy in his novel War and Peace is very true. We really find that it is quite difficult to provide a clear and precise definition of the term 'power'. It is commonly understood as the control, influence and the exercise of authority over others. One generally tends to consider such power as the means to dominate people and situations for the fulfillment of one's own self interest. Such a notion of power therefore carries a negative intonation. But 'power' in itself can neither be described as negative nor as anything positive. This implies that power cannot be necessarily characterized as destructive, violent and coercive, nor can it be originally designated as constructive, non-violent and creative; it is rather neutral. The nature of power is determined by the way one interprets power and applies it in the different spheres of life. Thus the concept of power is very much relative. In fact a deeper reflection into our life and existence would reveal that everything in this world is an expression and manifestation of the power latent within it. Thus 'power' signifies the inherent strength and the latent disposition of an entity or a being. In case of an individual, the thoughts, emotions and values which he cultivates from the external world and nurtures within him through his interaction with the Nature constitute his inherent power. It is through a continuous exchange of such thoughts and ideas that one communicates with one's own self and as well as with others and that is how we are related to every other being of the world. The entire universe is therefore a fine tuned network of psychological processes, thoughts and emotions. Underlying this network of interrelationship, there goes interplay of power both on the physical realm and on the psychological sphere.

Section-2: Power-Conflict: Its Positive Aspect

We find that every individual being possesses a distinct identity and personality characterized by some essential qualities of his own. But his inherent potentialities, his unique power would lose their meaning and significance unless there is someone

in the opposite to appreciate and recognize their distinct value. Hence the desire for self-recognition and self-realization motivates one to relate himself and thereby share and exchange his beliefs and opinions with his fellow social being. However during such social interaction one often tries to influence the other person through his own attitudes and beliefs. But since every individual is distinct guided by his own ideas, culture, language and social conditions, here conflicts and clashes of thoughts and opinions become obvious.

However, it may be noted that such apparent power-conflict actually gives a positive and dynamic turn to social bonding. For it provides an opportunity for both the parties to identify the flaws of their own thought patterns and thereby clears doubts, resolves tension and generates mutual understanding between them. Further it is interesting to note that a society can never move ahead without the constant interplay of the two opposite forces of likeness and difference. Similarity or likeness of beliefs and interests is necessary as it generates the feeling of belonging together which is required for the sustenance of the society. But if all men would have thought alike, felt alike and acted alike, accept the same customs and uphold the same opinions without any variation, then in the absence of reciprocal exchange of thoughts and interests, social relationships would lose their dynamic character and get limited; social progress would then come to a halt. This idea of progress through conflict is the key concept of the metaphysical thoughts of the great German philosopher G.F.Hegel (1770-1831).

In the history of philosophy Hegel is known as a great and powerful metaphysical thinker. In spite of being interested in abstract metaphysical and epistemological thoughts, Hegel was deeply concerned with socio-political issues. He was an Idealist and a monist as he regarded the Spirit or Idea (Geist) to be the only reality. This Spirit according to Hegel is active and self-creating. In order to be self-conscious, the Spirit posits the objects which it knows. According to Hegel the process by which the Spirit becomes self-conscious is dialectical. In his method of dialectic Hegel showed that it is through a conflict between two apparently opposite ideas, namely the thesis and the antithesis that there is origination of a new idea or synthesis. Therefore the Absolute Spirit, in Hegel's philosophy always develops through the conflict of opposed concepts followed by their resolution, which itself turns out to harbor another opposition, upon which a further resolution follows, and so on until the entire system is complete. It is through such a method of progress through conflict that there is development of the society, nation and the world as a whole. We may then say that the apparent collision between the seemingly opposite forces of association and dissociation, friendship and enmity, unity and disunity that we experience within social life provides the inherent power necessary for moulding, regenerating and strengthening the bonds of social network.

In this connection it may be noted that the friction of the various thoughts and interests that we experience in the external physical world in our relationships with others, is actually an expression of the struggle between the different psychological processes that we often experience within our internal thought world. Every individual self is a conglomeration of diverse psychical forces, for instance, anger, pride, hatred, as well as well as love, kindness, humility and selflessness. Often one is faced with an inner conflict between such apparently opposite sentiments and emotions. As one seeks to resolve such inner struggle, it positively acts as a mirror in

respect of which the individual can judge himself and becomes aware of his own defects and shortcomings. Such inner power confluence shapes the individual's social and moral self, nurtures his self-respect and self-esteem and thereby strengthens his internal relationships with his own self which in turn empowers his relation with the external world as well.

We get a reflection of such a positive interpretation of the concept of power in the thoughts of Michel Foucault (1926-1984) who was equally a philosopher, a psychologist and a historian. The power problem was central to his thoughts regarding the relations between society, individuals, groups and institutions. He was of the view that power is not essentially something that the institutions possess and use oppressively against individuals and groups. In the first volume of his book The History of sexuality Foucault argues that power is not to be interpreted as the oppression of the powerless by the powerful. The great thinker rather regards power as coextensive with resistance and says that such resistance is productive in the sense that it has positive effects in the self-development of an individual and often helps in the emergence of new behavior.

Section-3: Power-conflict: A Creative Principle

A deeper reflection into the root cause of such power struggle manifested at the different levels of our physical and psychological existence would reveal that it is actually ingrained in the very bosom of Nature. For power conflict is the very essence of creation. Creation is not possible without the friction of the various particles and the diverse elements that constitute Nature as a whole. This would become clear if we mention here about the Sāñkhya system of Indian philosophy. The Sāñkhya philosophers regard Prakṛti- the material principle as the root cause of the objects of the world. Prakrti is described as the unity of the three Guṇa-s, namely Sattva, Rajas and Tamas held in a state of equilibrium (guṇānām sāmyāvasthā). These guṇa-s are the very constituents of Prakṛiti and thereby of every objects of the world. It is interesting to note that each one of the guṇa-s possesses some specific qualities of its own which are apparently opposed to one another. Such qualities constitute the inherent power of the guṇa-s. For instance Sattva is said to be the principle of goodness and as such it illuminates and manifests the objects of the world. Pleasure, happiness, contentment and bliss are all due to it. Rajas is the principle of motion and as such it provides things with mobility. It is responsible for producing pain, dissatisfaction, anger, desire and impatience. Tamas is the principle of inertia. It causes ignorance, apathy, indifference and negativity. The Sāñkhya-s holds that the creation or evolution of the worldly objects does not take place when these guṇa-s are in a state of equilibrium. Evolution starts when there is heterogeneous change in the proportion of the guṇa-s and one predominates over the other two and brings about a terrific commotion within the bosom of Prakṛti. Without such power conflict among the guṇa-s creation is not possible.

The relation among the guṇa-s is such that they conflict and yet cooperate with one another and are always found intermingled. This constant conflict as well cooperation between the guna-s gets reflected within human nature and is also manifested through the social relation of one individual to the other. Thus according to the power or preponderance of the guna-s human nature as well his relation to the world at large is either good or bad or indifferent; pure, impure or neutral. It may be noted here that Sattva Guṇa is the spiritual quality. When such Sāttvik Guṇa is dominant, a person

has inherent desire to be good and caring, there is a resolute constancy of his mind and senses. The light of wisdom shines through such an individual; he clearly understands the difference between desirable and undesirable, undutiful and dutiful action; such a person pays homage to divine and spiritual values. Under the predominance of the Rājasik Guṇa¬ there is rise of passion and desire within a person which causes greed, restlessness and attachment for things; due to dominance of self-interest the intellect of sush a person fails to distinguish between right and wrong. A person under the influence of Tāmasik Guṇa becomes ignorant, idle, slothful, apprehensive and revengeful. Hence an ideal human being attempts at the cultivation of the power of the Sāttvik Guṇa.

We thus find that power conflict lies at the very root of creation and positively affects human relations as well. But often when the Rājasik Guṇa-s of anger, pride, desire, greed and hatred influence and vitiate man's consciousness and his individual ego tends to dominate the social ego, it is then that the negative forces of mutual suspicion, mutual hostility and mutual hatred become powerful and disrupt the interpersonal bond between the individuals. It generates a hard power- conflict among them which often gets expressed in the social sphere in the form of violence and coercion.

Section-4: Destructive Power Conflict: Its Resolution

Being conscious rational beings we must resist and resolve such destructive power-struggle through the exercise of the positive and constructive soft powers lying within us and thereby reconstruct human relation. And one such most potent force that can be universally and effectively employed by mankind for the sustenance of its existence against all forms of evil forces is the soft and noble power of non-violence. We know that Mahatma Gandhi, who is known as the apostle of peace and non-violence all over the world devoted his entire life and work in the practice of this ideal and tried to make humanity aware of the application of this noble virtue in every sphere of social, moral, political and religious life.

Non-violence literally means abstinence from violence. Here violence does not merely imply causing physical harm to a person. If there is any bad intention or ill-will to hurt a person even within our thought, speech and action, it would also be considered as an act of violence. In its positive aspect non-violence means such universal and unbounded love for mankind which impels one to love not only one who loves him but also one who hates him. This means that if there is any conflict between two or more individuals over a certain issue, then there instead of showing anger or hatred towards the opponent, non-violence demands that the latter should rather be dealt with love and affection. Here one might think that if our intention is to resist evils and injustices then there loving the wrong- doer means to help him or to assist him in carrying out his wrongs. In that case how can non-violence help to combat violence? Here Gandhi was of the view that showing affection and being compassionate towards the wrong-doer through words and deeds would gradually help to bring about a positive change within him. He might then realize his mistake and thereby try to reform himself. But here the practice of violence on the other hand by coercing and humiliating the evil-doer can make him more arrogant and furious. Being rational beings we cannot allow such destruction of humanity. Non-violence therefore seeks to resist conflict not by coercing but by converting the opponent through love and compassion.

The practice of non-violence therefore demands an attitude of being respectful, tolerant and understanding towards the views of the opponent. It points out that while resolving a conflict one must not reject or ignore others' views as totally false as that may lead to further confusion. Rather one should acknowledge that every individual has different ways of seeing and interpreting things. Here the *Jaina* doctrine of relativity of knowledge rightly points out that from a particular standpoint every individual's beliefs have some element of truth in it; none can be regarded as either wholly true or wholly false. Hence one must try to respect and understand the other person's point of view, put himself in other's position and if necessary revise his own views as well. Such empathic understanding would reduce confusions, hatred and misunderstandings between the individuals to a great extent and strengthen social relation and enhance social cooperation as well. Hence Gandhi rightly pointed out that three fourths of the miseries and misunderstandings of the world would disappear if we try to step into the shoes of our adversaries' and attempts to ascertain their thoughts and feelings as well. This would become possible through a process of constructive conversation and dialogue between the respective individuals.

We thus find that as a method of peaceful conflict resolution, the practice of non-violence is an inner moral and psychological process of purifying and thereby strengthening oneself by controlling the natural instincts of anger, pride, desire and hatred and arousing the soft powers of agreeableness, tolerance, forgiveness, patience and self-control above all. It is interesting to note that, as means towards such inner development, besides non-violence (*ahiṁsā*), our ancient Indian Vedic tradition also suggests the nurture of the ethical virtues of truth (*satya*), self-sacrifice (*yajña*), penance (*tapas*), compassion (*dayā*), and self-control. The *Veda*-s also emphasizes upon the commonality of thinking, feeling, willing, peaceful coexistence, and world fraternity. For individual's self-development the *Bauddha* philosophy also insists upon the observation of the five-fold virtues (*pañcaśila)* of non-violence (*ahiṁsā*), truth (*satya)*, non-stealing (*asteya*), non-possession (*aparigraha*), and celibacy (*brahmacharya)*. For affecting universal peace and brotherhood the Buddhist philosophers ask for the cultivation of *Brahmavihāra*-s which include friendship (*maitrī*), compassion (*karuṇā*), joy/satisfaction (*muditā*) and indifference (*upekṣā*). The *Jaina* philosophers also recognize the importance of the cultivation of the five-fold virtues admitted in *Bauddha* philosophy, which they term as *pañcamahāvrata*. The *Sāñkhya* philosophy asks for the practice of the *sāttvika guṇa*-s of kindness, restraint of sense organs, and freedom from hatred.

It may however be inquired here that how can the nurture of these different values be effective means towards conflict resolution? In this connection we would like point out that just as there is conflict and opposition present within Nature, similarly there is also an underlying principle of unity and harmony encircling the entire cosmic life. Nature forms a harmonious whole through the reconciliation of both these positive and negative forces. Being a part of Nature, man also possesses the soft and the subtle powers of love, kindness, honesty, and selflessness, besides the negative forces of greed and hatred. But due to their egoistic tendencies and selfish desires individuals fail to realize those humanitarian potentialities lying latent within them. Now, the cultivation of the different moral values as admitted in our ethical and cultural tradition would prepare the individuals from within so that they might become aware of their inner human forces and nurture them properly so as to channelize their negative thoughts and energies towards positive and constructive goals of human life.

The values would act as the means through which the individual would attain an inner integrity and harmony between his thoughts and emotions and thereby strengthen his relation with his own self. This would in turn improve and uplift his external relationships with his fellow beings and enable him to realize his integral unity and harmony with the Nature as a whole. One must remember that the relationships one has with others are actually the expressions and extensions of the relationships one has with one's own self. Hence unless we realize peace within our own beings and love and forgive all parts of our own selves, we cannot love and forgive others. And this is the basic tenet and philosophy of all world religions.

Conclusion

We may not be able to make our society completely free from the negative powers of violence and destruction. In fact we find that there can be no construction without destruction, no continued existence of life without the constant self-feeding and devouring of other life. That is why Charles Darwin rightly pointed out that the struggle for life is the law of evolutionary existence. Moreover, when violent forces become too powerful tending to shatter human life and civilization, there we might have to take recourse to violence alone to save mankind from such annihilation of existence. Yet, violence can never be the last resort towards conflict resolution. For, when violence appears to do good, the good is only temporary, the evil it does is permanent. We are quite conscious of the fact that the negative forces of conflict and destruction coexist with the positive powers of harmony and cooperation. If we sincerely desire mankind to realize its most cherished ideal of a peaceful and harmonious life, then, we should not let these negative forces rule and control our inner being as well as our outer life and existence. Violence creates turbulence within our thought world and stands in the way of realization of peace. Calmness and serenity of mind is essentially required for the pacification of the ailing mankind.

From time immemorial man nurtures the eternal aspiration for the attainment of right cognition and the realization of inner peace or bliss (*ānanda*) within his innermost being. Since bliss is the very nature of one's own self, to 'know thy self' becomes the primary objective of his life and activities. But for that one needs to attain a complete control over his mind and the senses. Since mind- the bosom of human thought is impregnated with immense evolutionary powers, the great responsibility of the human beings is to make it free from all selfish and egoistic tendencies and direct it towards the establishment of the interrelation between one's own being with that of all others. In this connection we would like to mention the famous 'Parable of the chariot', as found in the *Kaṭha Upaniṣad* which explains the integral relation between our mind, body and the senses. It holds that,

ātmānaṁ rathinaṁ viddhi, śarīraṁ ratham eva tu:
buddhiṁ tu sāradhiṁ viddhi, manaḥ pragraham eva ca. (*Kaṭha Upaniṣad 1.3.3.*).

This implies that*, Know the Self as the lord of the chariot and the body as, verily, the chariot, know the intellect as the charioteer and the mind as, verily, the reins.*[1] Here the self (*ātman*) is compared to the owner of a chariot (*rathin*), the body being the chariot (*ratha*), intellect (*budhhi*) is the driver (*sarathi*), the horses are said to be the senses and the mind is the rein by which the intellect controls the senses. Since the mind holds the reins, if it goes unrestrained, the senses would also be out of control and the intellect then fails to attain its desired goal. Such an unrestrained mind is the

source of all forms of evil thoughts and conflicts. So long as we are indulgent to our vices, so long as we nurture hatred and ill-will to others, we cannot realize true knowledge and bliss within. The *Upaniṣad*-s therefore says,

nāvirato duścaritān nāśānto nāsamāhitaḥ
nāśānta-mānaso vāpi prajñānenainam āpnuyāt. (*Kaṭha Upaniṣad,* 1.2.24)

This implies that, '*not who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated mind, not even whose mind is not composed can reach this (self) through right knowledge'.*[1] No one can realize truth and peace within his self without illumination and no one can have illumination without a thorough the cleansing of one's moral being.

The ancient Indian seers therefore ask for the practice of *Yoga* which would enable the individuals to attain a meditative, contemplative mind and realize harmony between their body, mind and the senses. This endeavour towards the realization of serenity and concord within one's inner being would enable humanity to win over all destructive power-conflicts and thereby empower human relations with love, unity, mutual cooperation and peaceful co-existence. With this hope for reconstructing human life and existence through the reconciliation of the soft and subtle powers of mankind we may utter the *Ṛg* Vedic verse:

saṁgachhadwaṁ saṁvadhadvaṁ saṁ va manāṁsi jānatām |
devā bhāgaṁ yathā pūrve sañjānānā upāsate ||

samanī va ākutiḥ samānā hṛdayāni vaḥ |

samānamastu vo mano yathā vaḥ susahāsati ||

Let us move in harmony, speak in one voice; let your minds be in agreement; just as the ancient gods shared their portion of sacrifice;
May our intentions and aspirations be alike, so that a common objective unifies us all.

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Evaluation of the Practice of The Apostolic Church LAWNA Territory Nigeria on Women's Role in Church Leadership

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Abstract

In this paper women's role in church leadership is critically examined with reference to The Apostolic Church LAWNA Territory, Nigeria. The doctrine of the church places limitation on the role women can perform/play in the church, for instance women are not allowed to minister in the congregation that contain men and women. Women can only rise to the office of a deaconess and can be appointed by the Area Council on the recommendation of the District Council. She must be a full member of the church. The Apostolic church view is in contrast with the Egalitarian thought as articulated in Gal. 3:28.

Keywords: Women's role, Church administration, The Apostolic Church, Leadership, Lawna Territory

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Introduction

In this paper, women's role in church leadership is critically examined with reference to The Apostolic Church, LAWNA Territory, Nigeria.

The Apostolic Church as a denominational was adopted in 1916 in the United Kingdom by the body of Christians who believed they had been led by God, subsequent to the Welsh Revival of 1904-1905, into truth of the principles and practices of the early Apostolic Church as contained in the Acts of the Apostles in the New Testament.

In 1918, during the period of influenza epidemic, some brethren in Nigeria began to practice divine healing as a result of which they had to withdraw from their denomination and form the "Diamond Society", due to persecution from those who did not believe in divine healing.

"Diamond Society" became associated with the "Faith Tabernacle Congregation of Philadelphia, USA in 1921 because they also believed in divine healing, confessing and forsaking of sins, tithes and offerings, baptism by immersion, opposition to divorce and re-marriage and other similar scriptural teachings

A great revival started in the churches in Ilesa on 10th June 1930 in fellowship with "Faith Tabernacle Congregation " and much persecution resulted. This revival was led by the late Evangelist Joseph Ayo Babalola. Appeals for help to the leaders in Philadelphia went unheeded, correspondence had, however, been exchanged with the headquarters of The Apostolic Church in the British isles and now an appeal was made to that body for assistance. In response to the invitation, three Missionary Delegates arrived in Lagos, Nigeria on 23rd September, 1931, they were the late Pastors D. P. Williams (President), A. Turnbull (Vice-President) and W. J. Williams (International Prophet). God richly blessed their ministry and after an exchange of views on doctrinal matters and other fundamental scriptural truths, the leaders of the Faith Tabernacle Congregation of Nigeria unanimously decided to affiliate with The Apostolic Church of Great Britain and adopted The Apostolic Church as a denominational name, together with its principles and practices.

LAWNA TERRITORY – is a geographical demarcation of The Apostolic Church Nigeria with missions overseas covering US, UK and sub-Sahara Africa.
LAWNA – is an acronym of Lagos and Western / Northern Areas. It is a referent to groupings of the Church in Nigeria.

The Apostolic Church does not appropriate leadership role to women. The doctrine of the Church places limitation on the role women can play in the Church, for instance, women are not allowed to minister in the congregation that contain men and women. Women can only rise to the office of a deaconess and can be appointed by the Area Council on the recommendation of the District Council. She must be a full member of the Church. She also has responsibility as minister's wife.

The Apostolic Church view is in contrast with the Egalitarian thought as articulated in Gal. 3:28. The word "Deaconess" is derived from the Greek word diakonia, thus means a servant or minister who run errands for another person who is in a higher order in the Church/ministry.

The word "Deaconess" means maid servant or stewards, with these background meanings, the use of deaconess could be practically and historically traced to several places in the Holy Scripture, both in the Old and New Testament. Although, the term 'deaconess' might not be written or mentioned literally in the Old Testament but the nature of services rendered by deaconess in the Bible portrays them to be seen as helpers which also connotes being deaconesses.

The calling of a deaconess is as sacred as any other calling, her duties and sphere of labour are both temporal and spiritual, enter into many avenues of the Church other than Government. In an assembly where there are widows indeed as rightly stated in the Bible, the responsibility for the care of the poor and fatherless who are so in need in the Church is in the hands of deaconesses. They must be those who are duly appointed by the assembly leadership. The administration of this office is under the control of the assembly, such deaconesses can only exercise their rights and priviledge under the direction and control of the assembly eldership.

As helpers in the assembly, it is the responsibility of the deaconesses to cooperate with the assembly eldership in visiting the Church members who are irregular in Church meetings and services, the backsliders, those who are bereaved, those who are getting married, those who are known to travelling or returning from journey, those who are sick, the lukewarm in the Church and those who are in trouble of any kind known to the Church. All their visitation activities must be reported each time to the assembly eldership for consideration of any necessary help that may arise from their observations during the visitation exercise.

Faith home is where the sick and physically weak members are accommodated temporarily for the purpose of caring for them in prayers and services by church elders, workers and ministers. It is the responsibility of deaconesses to make it a point of duty to visit the assembly faith home from time to time. They should go there for ministration to the sick in prayers, gift in cash and kind, comfort and encourage the sick.

Maternity home is a place where pregnant women and sisters are kept until the time of their delivery. It is the responsibility of deaconesses to arrange between themselves to visit them from time to time. They should go there to pray for them, encourage the pregnant sisters with voluntary donations in cash and kind to comfort and care for them. They should also assist the workers there in anything committed to them. They are not expected to go there and fight, to command or to criticize the female workers; they are to report their observations or recommendations to the assembly leadership.

It is the responsibility of the deaconesses to take care of the church premises, to keep it clean and tidy both inside and outside. It is their duties to ensure from time to time that the floor, pews and all furniture both inside and outside the church are kept in proper condition.

It is part of the duties of women especially deaconess in the church to take care of the Holy Communion materials, it should be washed and maintained in clean condition at the close of each Lord's Supper celebration. This could be arranged for and executed under strict supervision of the assembly leadership as might be conveniently and suitably considered, if possible. The arrangement is also applicable to the keeping of the church water system, toilets, gutters and well in tidy condition.

Deaconesses are expected to be the custodians of the church properties. It is their duty to keep a true record of what the assembly is having as for women and general use like: pews, chairs, ceiling fans, tables, bedding, mats and bed sheets, lamps and matches, cutlasses, cupboard, brooms and spades, dustbins and any other necessary materials.

Deaconesses are expected to perform miscellaneous duties such as taking care of female candidates during water baptism. Cooking and serving and seeing to the success of every arrangement during funeral obsequies; to see to the proper sitting order and helping the church members in buying and cooking.

Women in The Apostolic Church, LAWNA Territory, Nigeria have the priviledge and opportunity in the Public gatherings of ministering the gospel. Her aim will be the salvation of sinners when on special missions and according to the arrangements with the District Apostolic or Pastor or local Presbytery, she will have the responsibility of leading the meetings. Her ministry will certainly embrace exhortation to a life of holiness and godliness, and all that is condusive to growth and development of Christian characters and conducts.

In true effectiveness and maintaining scriptural principles, she will apply the unquestionably accepted truths of God's word in dignity and simplicity, avoiding doctrinal and debatable matters. The deaconess has authority in accordance with her call among the women member of the church. Deaconesses can do much to propagate the work of the Lord and it should be done tactfully in love and holiness. When an open air meeting has been held in a street, the houses in that street should be visited with tracts. The sick sisters of the assembly should be systematically visited and sister whose attendance at the meeting is irregular should be kept in touch with.

The purpose of creating woman is to be a help-mate to man, A minister of God cannot do without his wife, because his wife has a greater role to play in his ministry. It is a common saying that "behind a successful man is a woman". If a minister will be successful, his wife must be faithfully co-worker in the ministry.

Both the pastor and his wife are called to Shepherd the flock of God, they are Christian workers, therefore a minister without wife is not complete as both provide companionship and warmth required in time of weakness. An example is the ministry of husband and wife, especially in the family of Aquila and Priscilla Acts 18:2, 18:26 . They became fellow workers of Christ who risked their lives for the preaching. Rom 16:3-4, the specific mentioning of their names frequently in the epistle show the extent of their submission to the work of God to which Paul testified I Cor. 16:19; 2 Tim. 4:19. The support of the wife of a minister to the ministry cannot be over-emphasized, it is very important to see minister's wife as a partner or co-worker in the ministry at every aspects of their lives.

Women are not allowed in the administration of the Church. It is restricted to only the Apostles, Prophets, Evangelists, Pastors and Teacher who of necessity must be male. Under no circumstance must women prophesy in their private homes, they cannot lead any church activity except among the women i.e. during women meeting.

In the practice of The Apostolic Church, women are not allowed to lead the church choir. During normal service, they cannot preach or participate in the conduct of the service but they are allowed to pray.

Women in The apostolic church are not allowed to participate in night vigil, and also not allowed to sit with men in the church during service.
During His ministry on earth, there are some women who were influential in Jesus life. Jesus considers women to be disciples and leaders who were equal with men and relates with them equally.

Women were identified in his ministry and meant to be involved in spreading his gospel as well as contribute in a similar way to the growth of his kingdom. Women became disciples of Jesus by following him.

All the gospel writers recorded incidents that reveal how Jesus involved women in his work financially, emotionally and in evangelism. Apostle Paul also mentioned some of the women that worked with him in the ministry, we have example of Priscilla,. Paul commended sister Phoebe deaconess of the church at Cenchrae who helped Paul and many other Apostles. Paul's approval of women ministers had afforded them high status in the early church.

The position of Jesus Christ and Apostle Paul on the role of women is in adjacent with the doctrine of The Apostolic Church on the role of women in church leadership. However the school of thought that postulates gender equality seem to differ in their perception of women's role in leadership vis-à-vis the doctrine of The Apostolic Church. It is the position of this paper that the doctrine of The Apostolic Church on the role of women is leadership is doctrinely sound and in love with biblical principles articulated and supported by the teaching of our Lord Jesus Christ and the letter of Paul to the Corinthians in 1 Cor. 14:33b-36.

The doctrine of The Apostolic Church on women leadership role is in line with the perception of Jesus and Apostle Paul about women. There are other people that believe in women participation we have example of Deborah. Deborah attained a height that can only be equaled by man.

Jezebel was another woman who was a great influence behind the throne. She was a devoted worshipper of baal who perpetuated her religion in Israel, she was behind the killing of the prophets of God. Because of some excesses of some women they were not given any role in the church.

In the contemporary world, the Beijing declaration affirm that gender equality should be promoted in all sphere of life. Beijing conference of 1996 where it was discussed that in every country, even the smallest and the least developed there is a greater awareness of women, women's problems and women's importance than ever before. And in every country, women's consciousness about themselves has changed. Feminism is no longer viewed as relevant only to the industrialized nations of the North. In all but most conservative of countries, the feminist message that women are people, not just wives and ,mothers, is taken seriously.

However, the limitation placed on women have killed the potencial of several women in the Apostolic Church who could have done equally well. Religion have to do with dogma indoctrination and belief.

The position of The Apostolic Church which is in contrast with that of Jesus Christ and Apostle Paul draw is inspiration as source from biblical passages e.g. 1 Cor. 14: 34-36, 1Tim. 2: 11-15. These passages account for the reason while the Church does not allow women participation in the administration.

Conclusion
In summary, the doctrine of The Apostolic Church even though it negate modern and contemporary perception of the place of women in the society. As doctrinal backing from the scriptures the position is equally accepted by the saints in The Apostolic Church, more importantly that the Church believes in the directive of the Holy Ghost in its administration.

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The Collective Role of Religion & Education in Promoting the Power in Man: The Legacy of Swami Vivekananda

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Introduction

Vivekananda realized that mankind, in India, was passing through a national crisis. The tremendous emphasis on the scientific and mechanical ways of life was fast reducing man to the status of a machine. Moral and religious values were being undermined. The fundamental principles of civilization were being ignored. Vivekananda asked the solutions of all these social and global evils through education. With this end in view, he felt the dire need of awakening man to his spiritual self wherein, he thought, lies the very purpose of education. In his view, education and religion are inextricably intertwined. Vivekananda's firm belief in Vedānta philosophy touched and shaped every aspect of his view on education. For him, education is nothing but religion and religion is the pure form of education.

This article explores the indissoluble linkage between education and religion as suggested by Swamiji and takes a look at the contribution of Vivekananda's Philosophy of education. It tells how his noble thoughts and mild rebukes can inject *Sanjivni*, or a new life into the dry bones of modern education system. To start with, at the very outset, we have to know what he understands by 'education' and 'religion'.

Defining Education & Religion

Swami Vivekananda prepared the scheme of this man-making education in the light of his over-all philosophy of Vedānta. According to Vedānta, the essence of man lies in his soul, which he possesses in addition to his body and mind. In true with this philosophy, Vivekananda defined education as '*the manifestation of the perfection already in man*'[1] as he described religion as 'the manifestation of the divinity already in man'.[2] First of all, the word '**manifestation**' implies that something *already exists* and is waiting to be expressed. The main focus in learning is to make manifest the hidden ability of a learner. According to him, knowledge is *inherent* in man, *not acquired from external sources*. 'Manifestation' indicates spontaneous growth, provided that the impediments, if any, are removed. Vivekananda said "what a man learns is really what he 'discovers', by taking the cover off his own soul, which is a mine of infinite knowledge".[3] Next, we shall see the importance of the expression '**already in man**' in the Swami's definition of education. This refers to a human being's *potential*, which is the range of the abilities and talents, known or unknown that is born with. 'Potential' speaks of the possibility of awakening something that is *lying dormant*. The word '**perfection**' in the Swami's definition of education is also very significant. The English word 'perfect' implies completion, or something being made whole. Again, we can see that every act connected with learning, training etc. is part of a process directed towards an end. Drawing on these meanings, one may conclude that perfection in education parlance is the goal of actualizing the highest human potential.

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1. *Complete Works of Swami Vivekananda* (henceforth, *CW*), Vol.4, Writings: Prose, "What We Believe In", p. 358.
2. *Ibid,*.
3. *CW,* Vol.1, Karma Yoga, "Karma in its Effect on Character", p. 28.

Again in a similar way, Swamiji defined 'religion' as '***the manifestation of the divinity already in man***'. It is *awakening* spirituality already in man. To him, Religion is not just a talk and doctrines or theories, nor is it sectarianism. Religion earned a very bad reputation over past several centuries since the followers of different religions are deviated from this primary objective of spiritual enlightenment. So it is very important to mark a dividing line between genuine religiosity and institutional religions or bigoted fanaticism. *Religion consists in realization of the self,* it is a relationship between soul and God. Religion is inseparable with man and his life, it is a necessity of life. It cannot be imposed from outside, rather it is a realization within the core of the heart. It is touching God, feeling God and realizing that I am a spirit in relation with the universal spirit and all its great manifestations. Thus in his view religion has no value without inner growth. The very core of religion is *self-experience*.

The existence of God and his nature is a major question discussed in the Philosophy of Religion. In this respect Vivekananda said about identification of God with 'self'. He told that, God is within our own self, which is propelling us to seek for him, to realize him. To him God exists, but he is not the man sitting upon a cloud. But if we approach to our real self we can see the God within us. We possess the pure spirit. That is our self. God is body, mind, soul and everything in this world. Thus, in nutshell, religion is the process of discovering the living God within us through self realization and education is the process of inculcating self realization in man. That is why he says that religion is the innermost core of education.

Aims of Education
Vivekananda pointed out that the defect of the present-day education is that it has no definite goal to pursue. A sculptor has a clear idea about what he wants to shape out of the marble block; similarly, a painter knows what he is going to paint. But unfortunately a teacher, he says, nowadays has no clear idea about the goal of his teaching. Vivekananda was skeptical about the system of education where the learner's mind gets jam-packed with information without having any space for independent thinking. He cleared up all confusing misconception in this regard with a witty remark: "*If education is identical with information, the libraries are the greatest sages of the world and encyclopaedias are the Rishis*".[4] Education is neither mere book-learning, nor getting degrees, nor passing examinations, nor even delivering impressive lectures. According to him, education is not a certain "amount of information that is put into your brain and runs riot there, undigested all your life".[5] Rather, it is an ability to think originally, to stand on your own feet mentally as well as practically, interacting with people successfully. But our schools and universities, he maintained with gross frustration, still continue to be merely *examining bodies*[6] turning out mechanically every year in huge numbers men and women destitute in faith and poor in culture – they are poor in the knowledge of our ancient literature and arts; they are equally unable to think originally, incapable of

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4. *CW,* Vol.3, Lectures From Colombo to Almora, "The Future of India", p.302. Emphasis Added.
5. *CW,* Vol.3, Lectures From Colombo to Almora, "The Future of India", p.302.
6. *CW,* Vol.5, Interviews, The Missionary Work Of The First Hindu Sannyasin To The West And His Plan Of Regeneration Of India"   p.224

standing on their own feet, and virtually untouched by religion which Vivekananda regarded "the innermost core of education".[7]

On the contrary, taking a pragmatic turn, he viewed education as "*life-building, man-making, character-making and assimilation of ideas*"[8] Vivekananda opined that the real education is that which prepares the individual for struggle for existence. Education for him means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet. Thus, according to Vivekananda, education is the discovery of the inner self i.e. self revelation. It is not an imposition of certain borrowed ideas from the external sources on the individual, but a natural process of enfoldment of all the inherent powers which lie in dormant condition in an individual. Education is the development from within. Education prepares a man for social service, to develop his character and finally iambuses him with the spirit and courage of a lion by promoting self-confidence and self-reliance in the individuals. The ultimate goal of all educational effort is to strive towards character development characterized by the development of will-power, leading to courage, stamina and fearlessness. Through education the individual should develop adaptability and able to meet the challenge of a changing society and this can be able through education and training that he or she receives from his parents and teachers. Education should lead to a feeling of brotherhood and the unity of mankind. According to Vivekananda, work is worship, so to serve the masses is to serve God, so education should lead us to recognize this and to fulfill this end. Education should lead us to acquire the spirit of renunciation.

Education, thus, is a tool for awakening the selves from the darkness and ignorance. After getting of education, the knowledge will shines out dazzlingly. He condemned and refused the bookish learning and memory-based education. Condemning the theoretical and academic education, he spoke emphatically for practical and experimental education. He warned his countrymen saying "you will have to be practical in all spheres of work. The whole country has been ruined *by mass theories*."[9]

Method of Teaching, Role of the Teacher and Role of the Student
Having analyzed the goal or objective of education, the next question that naturally arises is about the method of imparting education. According to him Vivekananda, knowledge is *inherent* in every man's soul. What we mean when we say that a man 'knows' is only what he 'discovers' by taking the cover off his own soul. Vivekananda had emphasized that all the knowledge which we get from worldly or spiritual lies embedded in the human mind. It was covered with a veil of darkness and ignorance. Consequently, he drew our attention to the fact that the task of the teacher is only to help the child to manifest its knowledge by removing the obstacles in its way. To analyze his point, he referred to the growth of a plant. Just as in the case of a plant, one cannot do anything more that supplying it with water, air and manure while it grows from within according to its own nature, so is the case with a human child. The teaching and learning are the one way of process.

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7. *CW*, Vol. 5, Interviews, "On Indian Women — Their Past, Present And Future", p. 231.
8 .*CW,* Vol.3, Lectures From Colombo to Almora, "The Future of India", p.302. Emphasis Added.
9. *CW,* Vol.7, Conversations and Dialogues, "From the Dairy of A Disciple"-V, p. 135. Emphasis Added.

Since, self learning and self getting knowledge is the real education, the ideal teacher, in the educational system of Vivekananda, only guides, suggests, points out and helps the student. He/she only motivates and encourages the students to find out the hidden treasure of knowledge that lies dormant within him. So there should be *least* intervention and the ideal teacher should *consciously* under-teach so that the learners get ample scope for learning themselves: "No one can teach anybody. The teacher *spoils* everything by thinking that *he is teacher*".[10]

That does not mean that the teacher is not performing any significant role. Rather, in Vivekananda's view, teacher's personal and constant contact with the student constitutes and necessitates the mode of ideal teaching. The teacher should share with the student the conviction that they are both truly *one in Spirit* – at the same time cultivating in the student a feeling of dignity and self-respect". As Vivekananda said "The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else".[11]

The studentship is also redefined by him. The ideal student, according to Vivekananda, must be pure in thought and speech. A real student should have an inclination and eagerness to learn. He must have a perseverance and real thirst for knowledge. He must practice Yoga or Brahmacharya regularly to acquire a sound body, a sound mind with the power of concentration and self-control. He should have a continuous struggle; a constant fight within himself for applying with his true and pure nature. This only suffices him to conquer the illusion of Māyā and acquire the ultimate knowledge of Unity. However, all such abilities and qualities cannot be achieved unless he possesses absolute submissiveness and reverence towards the Guru.

But these feelings among the students won't come if the teachers do not reciprocate the same towards their beloved students. Rather, according to Vivekananda, the teacher should take the initiative in building such relation of love and sympathy. Love is the best mean and inspiration for education as well as in character building. Love in the minds of the educators is the real source of their influence upon the educated. The teacher must have love for his students. Without love he cannot contribute anything to them. The child should be taught through by love as it promotes fellow feelings and love for humanity. Love is the best medium to transmit the spiritual force also. As we know Vivekananda's love for mankind does not permit any geographical boundaries, he always pleaded for the harmony and good relationship with all nations. According to him, through education only we can gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. Education must call forth the power of unity in every person and broaden it to such extent that it may cover the whole world.

10**.** *CW,* Vol.5, Conversations and Dialogues**, "**Shri Priya Nath Sinha-IX", P. 366.
11. *CW,* Vol.4, Lectures and Discourses, "My Master", p.183.

Curriculum and the Medium of Education

Moral and Religious Education
Vivekananda considered that religion was the source of all powers and the source of all goods. He also considered that ethics and religion are one and the same. The supreme mission of the Vivekananda's view on education was to spread the gospel of the *Vedas & Upaniśadas*. This was the corner stone of the education according to him. For this he stressed on religious education. He said "Religion is the inner most core of education…… Religion is as the rice and everything else, like the curries. Taking only curries causes indigestion and so is the case with taking rice alone".[12] According to him, to counter the effects materialism and its evil influence, religious education is necessary. It is only by a synthesis of religion and science that man may reap the advantages of both. For the modern society both science and religion are necessary. Religious Education should be only a part of the curriculum. It should be taught along with other disciplines. Here Religious Education does not mean teaching about a particular religion or dogma or about a particular denomination. In this context he recommended that the best way of imparting religious education is to present the high ideals of saints and religious men before the student. Among the great souls, Vivekananda pointed out some. They are Sri krishna, Mahavir and Ramakrishna. Vivekananda prescribed service, devotion and courage in religious education. He considered Hanuman as an example of service, devotion and courage. According to Vivekananda India, today needs a religion which should be harmonious with science and teach patriotism, service and sacrifice and then only religious education becomes useful to the nation. According to Swami Vivekananda, moral and religious education will develop self confidence among men and women. Self confidence is the real religion for him. It leads to world brotherhood and love of humanity. A person having self confidence sees self everywhere. Self confidence means confidence in humanity. Thus Vivekananda's religion is humanistic in sprit. "One must enter into the heart of the religion, that is, one must realize it in one's own life".[13] According to Vivekananda, religion must be a living experience with oneself. Vivekananda was very kin in the spiritual development of the masses as well as their economic & material prosperity.

Practical and Physical Education
Vivekananda recognized the importance of power. This power is not physical or biological only. It is spiritual power. India in his time was under the British rule. It was groaning under slavery. So he recognized the need of strength and power. Therefore he asked the Indians to shed all types of weakness and march-forward with courage, strength and power. So he wanted to synthesize the study of *Vedānta*, Religion, Philosophy & Theology & Western education because that was (and is) the requirement of the day. To Vivekananda, the practical aspects of life must not be ignored in any scheme of education. Only then, it will be possible to make an individual self-dependent and the country prosperous. He said: "It will not do merely to listen to great principles. You must

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12. *CW,* Vol. 4, Fundamentals of Religion, p. 358.
13. *CW,* Vol.3, Lectures From Colombo to Almora, "The Sages of India", p. 259.

apply them in the practical field, turn into constant practice".[14] So he emphasized the importance of education in agriculture and other practical aspects.

However, physical and health education is one aspect of education received a special treatment in the hands of Swami Vivekananda. He often quoted the *Upaniśadic* dictum '*nāyamātma balahīnena labhyah,*' i.e. the self cannot be realized by the physically weak. Accordingly, he recommended that physical exercise of some kind or the other must form a part of an educational training. The mind acts on the body and the body acts on the mind. "*Be Strong, My young friends*" he argued, "*That is my advice to you. You will be near to heaven through football than to Gītā*".[15] Vivekananda said, "Make your nerves strong. What we want is muscles of iron and nerves of steel." [16]

However, along with physical culture, he harped on the need of paying special attention to the culture of the mind. According to him, the mind of the students has to be controlled and trained through meditation, concentration and practice of ethical purity. So in his scheme of education, Yogāvyās or Brahmacharya plays a vital role. All success in any line of work, he emphasizes, is the result of the power of concentration. *Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottos of his scheme of education.* Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses of the senses. By his philosophy of education, Vivekananda thus brought it home that education is not a mere accumulation of information but a comprehensive training for life.

Like Gandhi and Rabindranath Tagore, Vivekananda also emphasized education *through the mother tongue*. Besides mother tongue, there should be a common language which is necessary to keep the country united. Vivekananda appreciated the greatness of Sanskrit, as mastering this leads one into the depths of our vast store of classics. Again, English is necessary for mastering Western science and technology. The implication is that language should not be the barrier in a nation's progress.

Education for All
Vivekananda's views on education have a *democratic face*. He expressed deep concern for the mass. Actually, his aim of education bears a strong nationalist commitment. For him, the individual development is not a full development of our nation, so he advocated mass education. He took this mass education as an instrument to improve the individual as well as society. By this way, he exhorted to his countrymen to know- "I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well-educated, well-fed and well-cared for." [17] So he pleaded for the universal education so that the backward people may fall in with others. Thus education should

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14. *CW,* Vol.7, Conversations and Dialogues, "From the Dairy of A Disciple-II", p. 117.
15 .*CW,* Vol.3, Lectures From Colombo to Almora, "Vedanta in its application to Indian Life", p. 242.
16. *CW,* Vol.3, Lectures From Colombo to Almora, "My Plan of Campaign", p.211
17. *CW*, Vol. 5, Interviews, "The Missionary Work Of The First Hindu Sannyasin To The West And His Plan Of Regeneration Of India", p. 222.

spread to every household in the country, to factories, playing grounds and agricultural fields. If the children do not come to the school, Vivekananda maintained, the teacher should reach them to impart education. Thus, Vivekananda favoured education for different sections of society, rich and poor, young and old, male and female.

As an endeavour towards mass education, Vivekananda, like Vidyasagar, also stressed the importance of women education. Swami Vivekananda did not preach two different kind of scheme for educating men and women. His teaching is exactly the same without any discrimination.[18] Nevertheless, his views on women call for a separate treatment, just as his plea not to monopolize all education for the benefit of a handful of people. With a brilliant flight metaphor Vivekananda explained the point about how female illiteracy retards the progress of a nation: "It is not possible for a bird to fly on only one wing".[19] He realized that if the women of our country get the right type of education, then they will be able to solve their own problems in their *own* way. *The main objectives of his scheme of female education are to make them strong, fear-less and conscious of their chastity and dignity*. He observed that although men and women are equally competent in academic matters, yet women have a special aptitude and competence for studies relating to home and family. Hence he recommended the introduction of subjects like sewing, nursing, domestic science, etc which were not parts of education at his time.

Collective Role of Education and Religion: Promoting Power in Man
Vivekananda laid stress on education as a powerful weapon to bring the change in nation. To implement that, he rested the foundation of education on the firm ground of our own philosophy and culture with a harmonization of new values brought through the progress of science and technology. He firmly believed that human intelligence develops the power to identify and solve human problems through the training of that intelligence in purposive thinking and social feeling and social action. The product of such training is personality-energy and character-efficiency. It is this energy that is capable of mobilizing all types of physical and social energy resources and investing them in the social field and to make society grow in health and vigour. This is the energy that we have to develop in our people today. Then only we cease to be just passive spectators of human sufferings. Swamiji optimistically said, we, by our trained mind and hand, shall become adequately enough strong to handle our mounting problems. As an educationalist he believed in absolute values which have to be realized by a good system of education. Education should develop a feeling of nationalism and international understanding with special attention to the development of character and make individual self-dependent. Through his scheme of education, he tried to materialize the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time.

The exposition and analysis of Vivekananda's scheme of education brings to light its constructive, practical and comprehensive character. Vivekananda realized that it is only through education that the uplift of masses is possible. He had gone deep into the social and political decline of his motherland and attempted to prescribe a workable formula to eradicate all social and political inequalities. To refer to his own words: "Traveling

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18. *CW*, Vol. 5, Interviews, "On Indian Women — Their Past, Present And Future", p. 232
19. *CW,* Vol.5, Conversations and Dialogues, "Thoughts on Women", p. 69.

through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own poor people, and I used to shed tears. What made the difference? "*Education*" *was the answer I got*."[20] Education, for him, is the basic infrastructure for an all-round development of a country. He stated it emphatically that if society is to be reformed, education has to reach everyone - high and low, because individuals are the very constituents of society. He always used to tell one thing that the future of the nation is built only in the classrooms. If we water the routes of the plant the total plant will be watered. So he always placed stress on a man-making education and a man-making religion. Proper education, according to him, aims to rebuild a person. It should have the power to make a person to handle difficult situations in life which are really needed to be seen or focused on. *Education, thus, for Vivekananda, should be the preparation for life*. The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the *realization of the infinite power* which resides in everything and every-where-existence, consciousness and bliss. After understanding the essential nature of this perfection, we should identify it with our inner self. For achieving this, one will have to eliminate one's ego, ignorance and all other false identification, which stand in the way. Meditation, fortified by moral purity and passion for truth, helps man to leave behind the body, the senses, the ego and all other non-self elements, which are perishable. He thus realizes his immortal divine self, which is of the nature of infinite existence, infinite knowledge and infinite bliss.

However, Vivekananda's scheme of education, through which he wanted to build up a strong nation that will lead the world towards peace and harmony, is still a far cry. Today there is a constant deterioration of cultural ethics and standards. The supreme need of today is to counteract and combat this emotional, moral and cultural collapse. Only a sound system of education can bring back the faith. So, it is high time that we give serious thought to Vivekananda's philosophy of education and remember his call to every-body- "***Arise, awake, and stop not till the goal is reached***".[21]

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20 .*CW,* Vol.4, Translation: Prose, "The Education India Needs" p. 483. Emphasis Added.

21. *Ibid*., Emphasis Added. Also see *Katha Upaniśad*, I.ii.4.

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Through Hamlet's Subversive Character

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Abstract

Over the centuries when people are faced with the deaths of their beloved ones in the family and suffer from grief over them, William Shakespeare in *Hamlet* offers his ideas of how a son faces his father's death and his mother's remarriage, ideas of whether the purgatory exists and ideas of which eschatology is correct in the Reformation, either Catholic or Protestant. In this essay, I examine two traces and one reversal in the play and ask many what-if questions through the perspective of Jacques Derrida's deconstruction. In my argument, Shakespeare misspeaks to his readers in the atmosphere of Protestant Elizabethan England the meanings of death in Prince Hamlet's perspective in order to reverse his readers' way of seeing and to make them experience Hamlet's Catholicism as the form of the opposite, by which they can become theologians themselves and meet God behind His mask. In employment of Derrida's center-freeplay structurality, I believes that it is through Prince Hamlet's subversive character that Ghost King Hamlet is the first center into which Prince Hamlet comes as freeplay in the structurality of father and son, and Prince Hamlet as the second center into which the other characters come as freeplay in the structurality of the court, intertwined with the structurality of the religion where no existence of purgatory in Lutheranism comes as center into which the existence of purgatory in Catholicism comes as freeplay, by the structurality of authorship where author comes as center into which the play comes as freeplay.

Keywords: William Shakespeare, *Hamlet*, death, purgatory, revenge, Derrida, deconstruction

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Introduction

Had you a chance to be in power over a country, would you choose to be in or out? If your father dies, will you choose to let go or to remain remorse and do you believe that he is still there in the purgatory? If your mother got remarried, would you feel jealous or give her your blessings? There are many ideas in William Shakespeare's play *Hamlet* and many criticisms on Shakespeare, his play or the hero. Firstly, for Carol Zaleski, in the play "Shakespeare dramatized the fateful tensions between Protestant and Catholic interests with as much subtlety as he portrayed the battery of doubts, fears, guilt, piety, love, honor, and self-interest that tortured Hamlet's soul" (45). Besides, in Margreta de Grazia's praise for Hamlet's soliloquies, *Hamlet* is Shakespeare's most modern play and "breaks out of the medieval and into the modern" (qtd. in Thompson and Taylor 20). Thirdly, Hamlet's soliloquies in the play functions as his state of mind and he is a modern hero (Thompson and Taylor 20). Moreover, although Freud explains the play in his theory of the Oedipus complex, Marx does "through a subversive reading of the Ghost of Hamlet's father" (Stallybrass qtd. in Thompson and Taylor 26). Futhermore, Marjorie Garber also proclaims that a decentering force with its center struggles with a centering force; it is "a self-centered de-centering that directs attention, as it should and must, to subject positions, object relations, abjects, race-class-and-gender" as well as "nostalgia for the certainties of truth and beauty" as centering in Shakespeare's plays and criticisms, namely Shakespeare as fetish and humanness; and there is poststructuralism for critics "in the wake of the explosion of new work on Shakespeare in the last two decades" (67). Finally, Terry Eagleton claims that Shakespeare "was almost certainly familiar with the writings of Hegel, Marx, Nietzsche, Freud, Wittgenstein and Derrida" (ix-x qtd. in Thompson and Taylor 26). Poststructuralism then plays a significant role in postmodernism, which includes the subversive quality in the play. Thus, I would like to employ Jacques Derrida's center-freeplay structurality to examine the play and to argue that there are two traces which trigger Derrida's center-freeplay structurality, and it is through Prince Hamlet's subversive character that Ghost King Hamlet is the first center into which Prince Hamlet comes as freeplay in the structurality of father and son, and Prince Hamlet is the second center into which the other characters come as freeplay in the structurality of the court, intertwined with the structurality of the religion where no existence of purgatory in Lutheranism comes as center into which the existence of purgatory in Catholicism comes as freeplay, by the structurality of authorship where author comes as center into which the play comes as freeplay, as the illustration below shows:

The essay consists of six sections: Postmodernism and Derrida; Ghost King Hamlet as Center and Prince Hamlet as Freeplay; Lutheranism as Center and Catholicism as Freeplay; Prince Hamlet as Center and the Other Characters as Freeplay; Author as Center and His Play as Freeplay; and Conclusion.

I.   Postmodernism and Derrida

Arnold Toynebee coined the term "postmodernism" in 1947, a term meaning "the extension and development of cultural modernism, the artistic and literary style that had enjoyed a period of massive influence between the wars, and experienced a revival of interest in the 1960s" (Padley 177). It is due to many disasters like two world wars, genocide and inhumanity that postmodernism challenges the intellectual attitudes since the 18th-century Enlightenment such as reason and rationalism, and that

it culminates in near-revolutionary events in Paris in 1968 and seeks new values and beliefs in replacement of those in Enlightenment thinking (Padley 178). Postmodernism thinkers undermine "'grand narratives'… includ[ing] academic disciplines such as philosophy and history, and cultural products such as literature" but employ "poststructuralist [skepticism] about the reliability of linguistic meaning" (Padley 178-79). They argue that "all kinds of intellectual theories and processes of cultural enquiry, consisting of nothing more than discourse, could have no claim to reflect [the] reality or posit objective truths. The consequence of these claims was a crisis of representation in the modern world" (Padley 179). Eagleton defines postmodernism as subversive to the sole truth and reason and as the idea of instability and indeterminate:

> Postmodernity is a style of thought which is suspicious of classical notions of truth, reason, identity and objectivity, of the idea of universal progress or emancipation, of single frameworks, grand narratives or ultimate grounds of explanation. Against these Enlightenment norms, it sees the world as contingent, ungrounded, diverse, unstable, indeterminate, a set of disunified cultures or interpretations which breed a degree of scepticism about the objectivity of truth, history and norms, the giveness of natures and the coherence of identities. (1997: vii)

Synonymous with poststructuralism to the extreme, deconstructionist practices are suggested by Derrida (Padley 180). Derrida proposes an idea of the center-freeplay structurality; it is that there is a center both within the structure and outside the structure in the center-freeplay structurality; the center "constitute[s] that very thing within a structure which[,] while governing the structure, escapes structurality" (279). He explains that "[t]he center is at the center of the totality, and yet, since the center does not belong to the totality ([it] is not part of the totality), the totality *has its center elsewhere*. The center is not the center. …The concept of centered structure is in fact the concept of a play" (279). For *différance* in Derrida's deconstruction, it is impossible to determine textual interpretation as single one or a final determinate meaning, since "the relationship between language and the things it represents is arbitrary and subject to constant slippage of meaning" (Padley 181, 153-54). Like postmodernist thinkers who seeks alternative ways to interpret the world (Padley 178), Derrida seeks alternative ways to interpret texts and asks the question "What if" (Bressler 125)? Deconstruction emphasizes close textual analysis in order that the inherent contradictions or irreconcilable meanings or inconsistencies in a text can be brought out, which then becomes the reversal: "the text is shown to contain within its own structure[] elements that [destabilize] its purported wholeness and unity; [the reader is] faced with an almost limitless range of potential interpretations," leading to a multiplicity of different and possible interpretations of the same text and textual analysis as "mere academic 'playfulness'" or "hopeless nihilism" (Padley 155, 154), or leading to a collage with meaning always changing in postmodernist's view or poststructuralist's (Bressler 99).

There are two roles in text interpretation and production: the reader's role and the author's. Deconstruction critics view "the strategies of Derrida, J. Hillis Miller and Paul de Man and others, as tending to distance literature from its social, historical and political contexts," but in fact, "deconstruction's definition of 'text' embraces all

aspects of human discourse and communication," inclusive of "[its] relationship to wider contextual issues" (Padley 154, 155). On one hand, a reader plays a role in the process of text interpretation. Each reader in his own different background and dominant social and cultural group interprets things in his own subjective and perspective; therefore, there are many realities and no absolute center (Bressler 99-102). For Derrida and other poststructuralist critics regardless of his personal experience, the reader is like a point, a perspective "at which the multiplicity of contending, often contradictory and provisional meanings offered by the text congregate" (Padley 183). A text, designates Roland Barthes, refers to "a collection of arbitrary signifiers whose potential meaning is subject to [a reader's] continual revision and reassessment" (Padley 182). For Barthes, "[t]exts do not reflect or mimic reality, but are the product of formal and linguistic conventions that become established by the text's relationships with other texts and with the larger text…of language itself" from which the reader interprets (Padley 182), and "a text is made of multiple writings, drawn from many cultures and entering into mutual relations of dialogue, parody, contestation," but the reader is the place which makes multiplicity focused; and that "the birth of the reader must be at the cost of the death of the [a]uthor" (Barthes 1325, 1326). On the other, author also plays a role not in his writing autonomy but in the class struggle: author is a producer, who "is working in the service of certain class interests. A progressive type of writer does acknowledge this choice. His decision is made upon the basis of the class struggle: he places himself on the side of the proletariat. And that's the end of his autonomy. He directs his activity towards what will be useful to the proletariat in the class struggle. This is usually called pursuing a tendency, or 'commitment'" (Benjamin 85-86). The author, all in all, sides with the proletariat and commits to his writing where he slips his language.

II.   Ghost King Hamlet as Center and Prince Hamlet as Freeplay

To deconstruct a text and oppose the single truth, I would like to employ Derrida's deconstruction to examine the play and to expose that it is through Prince Hamlet's subversive character to life that Ghost King Hamlet comes as center into which Prince Hamlet comes as freeplay in the structurality of father and son. I would also like to ask the question, what if, in Shakespeare's *Hamlet*, the throne comes to not King Claudius but Prince Hamlet after late King Hamlet dies, or what if Ghost King Hamlet orders not Prince Hamlet but Queen Gertrude to avenge him, or what if Ghost King Hamlet does not die in a murder conceived by Claudius but dies for some other reason else, or what if Ghost King Hamlet in purgatory does not even exist since purgatory does not exist for Protestant theologians (Greenblatt 1997: 1662)? Sj Edward T. Oakes also asks the question of "what if [Prince] Hamlet had stumbled upon the love letters of Gertrude and Claudius, where he could read of their plot to kill the old king and marry soon after" (64)? Or in the play Tibor Fabiny discusses about a reversal, when Ghost King Hamlet reveals his truth to Prince Hamlet and asks for a revenge (52). If one of them is indeed so, the play would go into a wholly different direction. Besides, Shakespeare leaves the first trace in Ghost King Hamlet's disclosure of a murderer to start the whole play:

> Thus was I, sleeping, by a brother's hand
> Of life, of crown, of queen at once dispatched,
> Cut off even in the blossoms of my sin,

> Unhouseled, dis-appointed, unaneled,
> No reck'ning made, but sent to my account
> With all my imperfections on my head.
> O horrible, O horrible, most horrible!
> If thou hast nature in thee, bear it not.
> Let not the royal bed of Denmark be
> A couch for luxury and damned incest. (1.5.74-83)

Thompson and Taylor articulates that "if the Ghost is absence, invoking him and addressing him produces an effect of unbearable, petrifying presence" (31). In his address, Ghost King Hamlet accuses Claudius of murdering in detailed description and of Claudius's illegitimacy to be a king, but Prince Hamlet is hesitant in revenge, resulting from "the nature of reality and the source of truth" (Dean 522). It is obviously not so simple as Zaleski's declaration that if the Ghost is honest, "he is one of the holy souls on leave from [p]urgatory, come to warn the living and to beg for intercessory masses, prayers and good works as suffrages on his behalf" (45), but rather his claim of revenge should puzzle Prince Hamlet since being in purgatory is "to ease the debt of punishment" in Prosser's designation (Dean 520), although obviously it does not. Meanwhile there come many questions, a question of whether Ghost King Hamlet is real, a question of whether purgatory does exist, and a question of whether the murder is true. Also, in Hamlet's famous soliloquy lies the second trace:

> Who would these fardels bear,
> To grunt and sweat under a weary life,
> But that the dread of something after death,
> The undiscovered country from whose bourn
> No traveler returns, puzzles the will,
> And makes us rather bear those ills we have
> Than fly to others that we know not of? (3.1.78-84)

In fact, it can never be confirmed that purgatory does exist and what Ghost King Hamlet says is true since no dead people return to life from afterlife, an undiscovered country, whether good or bad; thus, to live seems merely to escape afterlife. Even so, Prince Hamlet takes the case seriously.

III.   Lutheranism as Center and Catholicism as Freeplay

Through Prince Hamlet's subversive to Christianity, in the center-play structurality of the religion in the play, it is no existence of purgatory in Lutheranism that comes as center into which the existence of purgatory in Catholicism comes as freeplay. The play is a misspeaking to "illuminate the issues set in motion by the Protestant Reformation and has even managed to adumbrate some key insights into Martin Luther's dilemma that [arise] only in the twentieth century" (Edward T. Oakes 54). Theme of afterlife arouses the heated debate between Catholic Church and Reformation of the sixteenth century; and the existence of purgatory is the ground of all in medieval Catholicism and it is "a doctrine deliberately rejected by Lutheranism, the English Protestants and the Church of England (Edward T. Oakes 61, 62; Fabiny 51; Beauregard 50; Greenblatt 1997: 1662; Greenblatt 2001: 235). In the play, Ghost King Hamlet speaks of his serving a term of suffering purgatory, the conception and its practices, coming from Roman Catholicism and Prince Hamlet believes him

(Greenblatt 1997: 1662). In Stephen Greenblatt's idea, "Reformation theologians regard[s] ghosts and supernatural visitations as diabolical" (qtd. in Fabiny 51) and "Luther even avoided talking about hell, and he saw death (just as Tyndale did) as sleep until the day of doom" (Fabiny 51). As Raymond Waddington proposes, "Shakespeare used Martin Luther as a prototype in constructing the character of the prince." (qtd. in Fabiny 50). Hamlet is described as "young man Luther" at his education (Edward T. Oakes 54, 61, 69; Raymond Waddington in Fabiny 50), "a Christian of a peculiar type: one torn between two rival versions of Christian eschatology, Catholic [due to his upbringing] and Lutheran [due to his education]" (Edward T. Oakes 61, 63), and he "embodies lingering doubts about the 'lost world' of traditional Catholicism" (Brigden qtd. in Thompson and Taylor 38). It is not so much as Hamlet's loss of his own soul as his struggle between Catholic and Luther (Edward T. Oakes 61), and as that between Catholic and Protestant interests (Zaleski 45). In fact, it is Prince Hamlet, "a young man from Wittenberg, with a distinctly Protestant temperament[who] is haunted by a distinctly Catholic ghost" (Greenblatt 2001: 240; Zaleski 45; Dean 522). The same is true in the case of Ophilia's funeral. It is a Christian issue over Ophelia's burial. Whether her drowning to death is suicide decides on whether she deserves a Christian burial since a Christian's suicide is a crime. Finally and ironically, she is buried in a Catholic funeral (Dean 522) not due to the cause of her death but due to her high social status in gravedigger's claim: "If this had not been/ a gentlewoman, she should have been buried out o' Christian/ burial" (5.1.22-24), evident in her funeral rite with songs, flowers, and prayers as a pre-Reformation ritual (Beauregard 68), in contrast with Hamlet's refusal to sing, which is subversive to Christianity in Catholicism and which reveals its corruption. It is that Catholicism as freeplay offers a rational explanation for Lutheranism as center: there is "the hidden God, indirect revelation…revelation under the opposite" (Fabiny 44); namely, "For Luther, God conceals Godself in the form of opposites in order to reveal God's true self" just as Polonius's requirement to Reynaldo for investigating his son Laertes "By indirections find directions out" (Fabiny 52; 2.1.65).

IV. Prince Hamlet as Center and the Other Characters as Freeplay

Through Prince Hamlet's subversive to Claudius's kingship, it is Prince Hamlet, who comes as center into which the other characters in the play come as freeplay in the structurality of the court, such as Claudius, Gertrude, Polonius, Ophelia, Laertes, Rosencrantz, Guildenstern and *The Mousetrap* performers. With politics, religion and moral laws intertwined, to revenge or not to revenge, it is a dilemma for Prince Hamlet; and the act of revenge has double meanings for Marjorie Garber (495 qtd. in O'Neill 124) and it decides his act of faith (Dean 521). If he does not avenge late King Hamlet, he shows no filial obligation and no respect; however, if he does, his act of revenge, performed in a play as a start, not only undermines church doctrine (Greenblatt 2001: 253) but shakes political court (O'Neill 124-25). For church doctrine, on one hand, in Protestant doctrine, ghosts are evil spirits or illusions and a ghost's vengeance is regarded as immoral although some Protestant authorities such as John Calvin, Peter Martyr and Thomas Wilson agree on just vengeance not for hatred but for charity (Beauregard 53,56). On the other, although Bacon argues that the most tolerable kind of revenge for wrongs is no law to remedy nor to punish (17 qtd. in Kumamoto 59); although the debt should be left in God's hand to pay off; although Catholicism agree on vengeance merely on tyrannicide from a body political as God's minister with the good intention, in Aquinas's designation, which is not

"directed by hatred for the offender but rather by charity intending some good, such as the offender's amendment or the common good" (Beauregard 53, 54); and although Claudius employs a tyrannical rule for certain (Beauregard 48), Hamlet cannot ensure his intention to be good but hesitates to revenge. He is "a reckless and incompetent avenger" despite whether vengeance justified (Beauregard 57). In fact, Hamlet is ambivalent, self-conflicted and hesitant toward vengeance in his soliloquies, especially in the scene of Claudius's prayer in his address "to be, or not to be," which ends up as "let be" as religious; temporarily Hamlet chooses not to kill King Claudius on his praying just to prevent Claudius from heaven (3.1.58); but gradually, he chooses the side of believing in Ghost King Hamlet in the existence of purgatory in Catholicism (Dean 521; Beauregard 50) and taking revenge on Claudius, "an endorsement of its Catholic world" (Dean 526) as freeplay, and subverts to Claudius's regime (Greenblatt 1997: 1660) and the Lutheransim as center, although in Cam's idea vengeance is common but not supportable (60 qtd. in Thompson and Taylor 34) and although for Robert N. Watson, Michael Neill and Stephen Greenblatt, vengeance is a "problematic substitute" (Thompson and Taylor 42) and its tragedy is "a displacement of prayers for the dead forbidden by the Reformation" (Watson 75 qtd. in Thompson and Taylor 42).

"[M]oral chameleon" (O'Neill 129) as Queen Gertrude is, her body is the body political, where Claudius and Prince Hamlet war to win the throne. In Karin S. Coddon's idea of Hamlet's madness, "the representation of madness in the play as relating to the 'faltering of ideological prescriptions to define, order, and constrain subjectivity," and "madness as 'an instrument of social and political disorder (61, 62 qtd. in Thompson and Taylor 41), and madness as "refusal to take the world of Polonius seriously," the world of Machiavelli (O'Neill 124, 123). In Rosencrantz and Guildenstern's idea, Hamlet suffers from his ambition to the throne and jealous of Claudius's marriage with Gertrude (Greenblatt 1997: 1660). It is Hamlet's madness, or melancholia, or paranoid jealousy of Claudius and Gertrude's marriage that destroys all values into female sexuality as women's nothing in the play (Eagleton 1986: 70-71):

> O that this too too solid flesh would melt,
> Thaw, and resolve itself into a dew,
> Or that the Everlasting had not fixed
> His canon 'gainst self-slaughter! O God, O God,
> How weary, stale, flat, and unprofitable
> Seem to me all the uses of this world! (1.2.129-34)

Prince Hamlet feels living to be meaningless, which lies a seed to be subversive to the traditional throne, King Claudius's. In politics, Prince Hamlet has no justification to the throne of Denmark and has no proper personal traits for it. Firstly, as "the crackup of a romantic idealist" (O'Neill 123), he is not ambitious enough but too straightforward in his course of rightful and lawful action on the throne of Denmark so Claudius has his chance to take the throne in the elective monarchy of Denmark in place of Hamlet, the scene absent from the readers; however, it is affirmed that Gertrude's body is "an illegitimate source of political authority" (Greenblatt 1997: 1665, 1660; Edward T. Oakes 64; Tennenhouse qtd. in Thompson and Taylor 39). It is "two separate acts of treason, the seizing of the Queen's body and the seizing of political power" (Tennenhouse 96 qtd. in Thompson and Taylor 39), which is

unbearable for Hamlet and which contributes to his paranoid jealousy and his unwillingness to occupy his own position either as a prince or as an heir, or as Ophelia's lover (Eagleton 1986: 71). Merely in this way of paranoid jealousy can Hamlet "protect his inner privacy of being against the power and knowledge of the court" and "[t]his inner being…evades the mark of the signifier" in his own claim (Eagleton 1986: 71):

> These indeed 'seem',
> For they are actions that a man might play;
> But I have that within which passeth show—
> These but the trappings and the suits of woe. (1.2.83-86)

Hamlet is thus "pure deferral and diffusion, a hollow void which offers nothing determinate to be known" (Eagleton 1986: 72).

Prince Hamlet is so jealous of Claudius's throne and marriage with Gertrude that he cannot be objective to uncover the truth. Further, although Hamlet subverts to King Claudius's power manipulation, it is a pity that he dare not face the answers of the matters over whether late King Hamlet is murdered by Claudius, and hence, whether late King Hamlet comes from purgatory; and whether Prince Hamlet has justification to overthrow Claudius; and furthermore, "which eschatology is correct, Catholic or Protestant" (Edward T. Oakes 63, 65), but all remain mysteries. For Greenblatt, confused about Lutheranism as center and Catholicism as freeplay, Prince Hamlet does not accept that "[p]urgatory is a fiction" but he endeavors to "establish the veracity of the Ghost's tale" (2001: 253). In his thinking about his and his play's focus on "'What if' activity of theatrical behavior and performance" (Dean 525) and in his effort to confirm Claudius's crime of murder, he resorts not to a rational method of investigation but to a literary artwork (Dean 524) to stage not *The Mousetrap*, the plot that the player-brother murders his own brother and marries his sister-in-law but *The murder of Gonzago*, the plot that the player-nephew Lucianus murders the player-uncle Gonzago (Greenblatt 1997: 1662-63; Edward T. Oakes 63; Dean 525; Thompson and Taylor 39). By dodging in testing the truth of murder, Hamlet loses the golden opportunity to prove Claudius as a murderer in his reaction to the performance in front of the entire court; that is, he loses "a much stronger case for his action" (O'Neill 125) and justification to the throne (Edward T. Oakes 64) and has long lost it before the crowning in the elective monarchy. It tests not Claudius's reaction to the murder but reveals Prince Hamlet's intention to kill Claudius. Thus, Prince Hamlet seems to know he cannot be a legitimate heir. In fact, he stirs up Claudius's act of killing him on one hand and on the other he intends to escape death. In the later part of the play, to escape from his own death and invert his disadvantage, Prince Hamlet commits forgery and homicide by forging the letter to kill King Claudius's two messengers in England in his exposition:

> I had my father's signet in my purse,
> Which was the model of that Danish seal;
> Folded the writ up in the form of th'other,
> Subscribed it, gave't th'impression, placed it safely,
> The changeling never known. (5.2.50-54)

In his public virtue, Hamlet does not act like a king heir and neither does he have the

proper character as the foundation for the political order (Eagleton 1986: 73). On impulses Prince Hamlet avenges late King Hamlet and fences with Laertes, one losing his father too, which seems unnecessary if he can prove his justification to the throne in what he calls *The Mousetrap* in his claim to Horatio: "But I am very sorry, good Horatio,/ That to Laertes I forgot myself;/ For by the image of my cause I see/ The portraiture of his./ (5.2.76-79), but it leads to many deaths without Hamlet's sincere remorse, his own death included, ironically leaving the regime of Denmark in Fortinbras's hand and in a far worse situation, a Norwegian family in long feud with Denmark in late King Hamlet's reign (Edward 58 qtd. in Thompson and Taylor 34-35; Edward T. Oakes 66-67). In Hamlet's oral will, he utters

> O, I die, Horatio!
> The potent poison quite o'ercrows my spirit.
> I cannot live to hear the news from England,
> But I do prophesy th'election lights
> On Fortinbras. He has my dying voice.
> So tell him, with th'occurrents, more and less,
> Which have solicited. The rest is silence. (5.2.294-300)

Prince Hamlet loses Denmark to Fortinbras not because of a war with Norway but because of domestic conflicts in Denmark herself. In Philip Edward's declaration, "he has brought the country into an even worse state, in the hands of a foreigner" (58 qtd. in Thompson and Taylor 34-35). And "[t]he act of revenge itself happens in a flash of rage, without planning, without any self-vindicating declaration by Hamlet to Claudius, and without any public confession of guilt by the usurper. At the end, revenge leaves the Prince [Hamlet] not with inner satisfaction but with intense anxiety over his 'wounded name'" (Greenblatt 1997: 1664). Strangely enough, Prince Hamlet himself worries less about the possibility that after killing Polonius and causing many deaths like those of Ophelia, Rosencrantz, Guildenstern, Laertes and Claudius, either directly or indirectly, all in his responsibility, he may serve the same prison term in Purgatory as his father late King Hamlet, but cares more about whether the coming generations would remember him (Edward 58 qtd. in Thompson and Taylor 35; Greenblatt 2001: 4):

> O God, Horatio, what a wounded name,
> Things standing thus unknown, shall live behind me!
> If thou didst ever hold me in thy heart,
> Absent thee from felicity a while,
> And in this harsh world draw thy breath in pain
> To tell my story. (5.2.286-91)

Ironically enough, Hamlet's story must be "highly embarrassing" or a laughing stock in Fortinbras's impending reign (Eagleton 1986: 74).

Taking his honor self but dropping moral self (O'Neill 125-26), Hamlet subverts to filial piety and moral law in the case of Gertrude and Ophelia, since they two are politically complicit for Claudius's kingship, Gertrude as directly complicit and Ophelia as indirectly complicit, obeying her father Polonius, Claudius's minister in Hamlet's misapprehension (O'Neill 122-23). As to the private virtue, even though "Gertrude's sexual behaviour and remarriage do not seem out of the ordinary" (Cam

60 qtd. in Thompson and Taylor 34), Hamlet subverts to matriarchal filial obligation with all his intention in his cynical talk with Gertrude, since for him Gertrude makes at least two errors, revealing her sexual desire *per se* and revealing it not for him but for Claudius, another man (Eagleton 1986: 71):

> O heart, lose not thy nature! Let not ever
> The soul of Nero enter this firm bosom.
> Let me be cruel, not unnatural.
> I will speak daggers to her, but use none.
> My tongue and soul in this be hypocrites—
> How in my words somever she be shent,
> To give them seals never my soul consent (3.2.363-369).

Hamlet intends to make Gertrude "repent and behave[] as a priest in the biblical and Protestant sense of the word" (Fabiny 51). His love for Queen Gertrude is as unbearable as Ophelia's for him. Besides, Prince Hamlet shows no love for Ophelia: "You should not have believed me, for virtue cannot so/ inoculate our old stock but we shall relish of it. I loved you/ not" (3.1.118-20) and he feels no guilt of the death of Polonius, Ophelia's father, and no guilt of the sudden death of Ophelia, his lover since the play "situates the need for revenge in a context that goes beyond any crime" (Greenblatt 1997: 1664). Hamlet even blames Gertrude's remarriage on all women, Ophelia in particular: his command to Ophelia "Get thee to a nunnery" referring to going to a brothel in Elizabethan slang (Greenblatt 1997: 1665; 3.1.122). To my belief, she commits suicide in her madness, not because of her bodies and her erotic desires in Elaine Showalter's perspective but because of her feeling her love for Prince Hamlet unbearable and meanwhile her acknowledge of her father's death in the Prince Hamlet's hand, which Prince Hamlet again subverts the filial obligation in the family of his father-in-law-to-be (Edward T. Oakes 66).

V.   Author as Center and His Play as Freeplay

In the center-freeplay structurality of authorship, I believe, it is Shakespeare the author who comes as center into which his play *Hamlet* comes as freeplay. The Protestant Reformation was dated back to 1517, the year when Martin Luther posted "the ninety-five thesis to the door of Castle Church of Wittenberg" and along the year, when William Shakespeare wrote his plays for approximately seventy years (O'Neill 121). To probe into more about Shakespeare's life for interpreting the play, Thompson and Taylor designates in the atmosphere of Protestant England "Shakespeare's only son Hamnet or Hamlet died in August 1596, and his father John was to die [a Catholic] in September 1601" and that is relevant with the play with the death of a father as the beginning and a death of a son as an ending (36; Dean 521): "Hamlet's guilt-ridden compulsion to help his tormented father may draw on Shakespeare's own guilt toward his recently deceased and reputedly Catholic father" (Watson 75 qtd. in Thompson and Taylor 37). Also, in the scene of the gravedigger in his answer "a tanner will last you nine year" (5.1.154-55) to Hamlet's question "How long will a man lie i'th' earth ere he rot?" (5.1.151), Shakespeare assists John Shakespeare in having a coat of arms in October 1596; as a glover and whittawer, John had the job to tan the skins of animals (Honan 8, 21, 38, 228-29 qtd. in Thompson and Taylor 37). Edward T. Oakes indicates that Shakespeare is "a committed and orthodox Catholic" with ambiguous evidence in interpreting the play

(69); nonetheless, indicates Greenblatt, despite still uncertain for Edward T. Oakes, it is likely that Shakespeare is not "a secret Catholic sympathizer" (2001: 254) but "the [Protestant] playwright was probably brought up in a Roman Catholic household in a time of official suspicion and persecution of recusancy" and he "was haunted by the spirit of his Catholic father pleading for suffrages to relieve his soul from the pains of Purgatory" (2001: 249). Or, as John Keats designates Shakespeare's "negative capability," it is the ability "to submerge his own personality into his characters so that *they* speak on their own terms rather than being mouthpieces for some ideological hobbyhorse of" the author (qtd. in Edward T. Oakes 71 emphasis in original). In the play, "Shakespeare fuses Senecan fatalism with Christian hope, and Protestant iconoclasm with the persistence of Catholic devotions" (Zaleski 46). The play as freeplay describes not Shakespeare's religious tendency, but his awareness of "the implications of the dangers" in "a highly charged religious setting" (Edward T. Oakes 72), the same as Christopher Marlowe's awareness (Huang 2011: 122-23). The play, declares Marius, is "a mirror held up to [reflect] religious confusion" (qtd. in Fabiny 51) and echoes "the themes of Luther's theology of the cross" (Fabiny 52), which is what Shakespeare fears to say. The play "takes [the audiences] toward the cross by twisting [them] out of [their] wrong orientations, by challenging the direction of [their] gaze, by reversing [their] seeing" (Fabiny 52). For Luther, merely by experiencing life like living, dying or being damned can one become a theologian. Hamlet dies and in his death, he does meet God, God behind a mask and becomes a theologian himself (Fabiny 53).

VI.   Conclusion

As a reader losing Father and having long felt remorse along with Prince Hamlet and with the audience in the atmosphere of Protestant Elizabethan England, disapproving of Catholicism (Dean 519), I interpret Shakespeare's *Hamlet* with two traces, Ghost King Hamlet's disclosure of a murderer and the existence of purgatory, and thus the significant reversal of whether Ghost King Hamlet in purgatory does exist and I examine the play in Derrida's center-freeplay structurality. In a structurality of father and son, there is Ghost King Hamlet who comes as center into which Prince Hamlet comes as freeplay; in a structurality of the religion where no existence of purgatory in Lutheranism comes as center into which the existence of purgatory in Catholicism comes as freeplay despite a "larger theological position unclear" (Dean 522); in the structurality of the court where Prince Hamlet comes as center into which the other characters such as Claudius, Gertrude, Polonius, Ophelia, Laertes, Rosencrantz, Guildenstern and *The Mousetrap* performers come as freeplay; and in the structurality of authorship where the author Shakespeare, who sides with the proletariat to grieve over the deaths of the two beloved ones, his father John Shakespeare and his son Hamlet Shakespeare, comes as center into which the play comes as freeplay. In his commitment to writing for the proletariats where he slips the language, Shakespeare misspeaks that there should be the turnaround from Catholicism to Lutheranism, like the turnaround from Calvinism to Lutheranism in Christopher Marlowe's *Doctor Faustus* (Huang 2011: 132) and that it is a much better life for Prince Hamlet to believe in Lutheranism, where death is in fact life (Fletcher 198 qtd. in Huang 2011: 108), to "let go of his father and accept the loss of him" like the speaker in Linda Pastan's poem *Go Gentle* (Huang 2015: 29), to bless Queen Gertrude's remarriage, to cherish Ophelia's love and to help Claudius reign over the Denmark. The play does not become "a text-book demonstration of the theological irresolution and liturgical

failure of the Elizabethan settlement" (Dean 522), but rather, merely by reversing my seeing and experiencing Hamlet's Catholicism as the contrary in Shakespeare's misspeaking can I become a theologian and meet God behind His masks (Fabiny 46, 53), "a loving father, yet with various faces" (Huang 2011: 133) and can I reach communication with Shakespeare since "[t]he most important thing in communication is to hear what isn't [being] said" (Drucker qtd. in Archer 1).

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Will Christianity Dominate the Chinese Faith System? On the Comparison between China's Belief System and Christianity Belief

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Abstract

This article attempts to explore the issue of faith in China including whether there is faith in contemporary China and what kinds of faiths Chinese people believe in, and the main reasons of why Christianity as both a dominant faith and religion in most western countries fails to be broadly accepted by most Chinese people. This article addresses that there is indeed a loose but complicated pattern of faith system in China. It usually embraces various religions, philosophies, ethics and even superstitions. However, because of the clash of two distinctive types of civilizations and political cultures, Christianity seems hardly to domain the whole faith system in China. Compared with the introduction of Buddhism in China, the introduction of Christianity is not as smooth as Buddhism does. Why could not Christianity become a broadly welcomed religion by most Chinese people in contemporary China? It may be mainly because that there are two main obvious conflicts between Chinese faith system and Christianity. For this article, the author both applies the documentary research method and depth interview to obtain supporting materials and empirical data.

Keywords: Chinese faith system, Christianity, Buddhism, Confucianism, Folk faith

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Introduction

The issue of Chinese faith has been a far-reaching academic research in China, and it always has a close relationship with some important problems to be given much more emphases on, such as the related problem of Chinese traditional culture, Chinese traditional philosophical system, Chinese political culture as well as Chinese moral and ethical system. Especially, during the period of social transformation in contemporary China, China has been undergoing a serious faith crisis which has stirred almost the whole academic sphere. Therefore, numbers of scholars from all walks of China have actively been exploring and solving the faith crisis in China.

However, on the basis of searching and analyzing a large of historical data and historical literatures as well as conducting the depth interviews on religions and other faith forms, this article clearly assumes that there indeed has been a set of complicated system of faith with diversity and inclusivity in contemporary China, which has been shaping Chinese people's concept of thinking and mode of behavior as well. Generally, the set of faith system of contemporary China basically embodies four kinds of faiths including religion faith, moral faith, political faith and folk faiths and customs. However, the primary social influences resulted from those different types of faiths in contemporary Chinese faith system are totally in different levels. Specifically, the effect of the political faith in China has been decreasing gradually; the religion faith as well as folk faiths and customs are usually put much more emphases on by Chinese people; the moral faith mainly represented by the Confucianism has been making positive effects on Chinese ancient society and contemporary society as a set of philosophical theory more than as a set of faith system in China. This article also explores that the reason why Christianity as both a dominant faith and religion in most western countries fails to be profoundly accepted by most Chinese people, and then two main reasons are revealed respectively.

This article could be divided into three main parts. In the first part, the connotation of faith has been discussed and revealed the different academic voices on the faith crisis in contemporary China; In the second part, the concept on Chinese faith system is put forward and explained; In the last part, two main internal conflicts between Chinese faith system and Christianity are deeply discussed.

The connotation of faith and the faith crisis in China

The definition of faith varies obviously as it is not easy to reach a consensus in academic field especially under a variety of distinctive human culture. In China, the origin of the word faith could be traced back to Tang dynasty and could mainly be explained as a certain of thought which emphasizes on some attitude of showing respect and belief towards some claim, doctrine, religion, and person. In western country, especially some countries with strong religions such as Christianity, Buddhism faith and Islam faith, when comes to the connotation of faith, it usually could be regarded as some thoughts and behaviors relating to religion. To some extent, it naturally originates from the misapprehension towards the nature of faith and essence of religion. In English, the connotation of faith usually includes two distinctive dimensions which are the word belief as a noun and the word believe as a verb.

In academic world, there are numerous understandings and interpretations about the connotation of faith in various respects such as its nature, value, effect and so on. Dai (2000) explained that the nature of faith was totally consisted by four parts: subjectivity as the basis of faith; spirit of tragedy as the result of faith; spirit of transcendence as the process of faith; hyper-rational spirit as the pattern of faith (p. 305). Shen (2009) asserted that as the object of faith was not a certain of intangible supernatural spirit but the real ontology which in fact was shown as a certain of authentic and tangible object known as deity, the faith accordingly in nature was a kind of pious worship towards almost all sorts of authorities (p. 35). Wang (2000) pointed out that the essence of faith rested with a sense of self-awareness which basically centered on transcendental ego and reality in order to pursue more further significance in life (p. 4). Wu (2014) have revealed that upon most occasions, the nature of faith was a kind of firm conviction and rigorous obedience to some codes, and the faith in nature was a type of hypothesis towards the significance of life (p. 240). Feng (2001) explained that faith was a certain of profound and overall reflection of human awareness on human survival conditions, human survival history and human survival outcome, and faith as the highest form of consciousness of human being was some subjective adjustment towards the relationship between the subjective inner world of human being and the objective outer non-human being world (p. 52). Feng (2006) also considered that faith was a creation gradually created by the spiritual culture of human being, and meanwhile conversely the faith itself made a positive effect on the ongoing progress of human civilization (p. 112).

The serious phenomenon of faith crisis in contemporary China has become an obvious fact. Lu and Li (2003) in their empirical investigation from the perspective of social psychology have revealed that under the circumstances of faith crisis in China, the condition of faith crisis might be improved positively with the help of faith education (p. 72). However, there finally are two distinctive Chinese academic schools in the respect of discussing the radical reason resulting in Chinese faith crisis. Based on the narrow concept of faith, theory and hypnosis of one academic school mainly emphasize on the primary cause of Chinese faith crisis rest with the fact that there are no faith and the culture of faith in China. Deng (2007) explained that the nature of faith should differentiate totally from the concept of conviction, and the real faith was deeply associated with the other world instead of the present world, and accordingly the only way to solve the problem of faith crisis in China should depend on the enhancement of self-consciousness of Chinese people (p, 26). In contrast, the other academic school basically explores the Chinese problem of faith crisis on the basis of a certain of broad concept of faith which however, blurs the differences between faith and conviction.

What do most Chinese people believe? A complex faith system in contemporary China

Actually, there indeed has been a set of complicated system of faith with diversity and inclusivity in contemporary China, which has been shaping Chinese people's concept of thinking and mode of behavior as well. Generally, the set of faith system of contemporary China basically embodies four kinds of faiths including religion faith, moral faith, political faith and Chinese folk faiths and customs. However, the primary social influences resulted from those different types of faiths in the Chinese faith system are totally in different levels. Specifically, the effect of the political faith in

China has been decreasing gradually; the religion faith as well as folk faiths and customs are usually put much more emphases on by Chinese people; the moral faith mainly represented by the Confucianism has been making positive effects on Chinese ancient society and contemporary society as a set of philosophical theory more than as a set of faith system in China. Accordingly, it is true that there is a serious faith crisis in contemporary China according to some empirical investigations and theoretical researches. However, the key problem of Chinese faith crisis primarily lies in how to coordinate the relationship among these forms of faiths in China and how to take advantage of these different types of faiths to release social burden and create a real harmonious community in the end.

As an important part constituting the contemporary complicated faith system in China, the religion faith is generally composed by the faith towards Taoism, Buddhism, Christianity and Islam.

First of all, Taoism is the earliest Chinese religion faith, which takes a crucial role in shaping Chinese ancient philosophy. Overmyer (1985) has pointed out that "Daoism, China's earliest organized religion, with its own special priests, rituals, and scriptures " (p. 35). It is the Taoism that firstly describes the cosmic concept of ancient China and also points out that there is a closely dynamic relationship between nature and human being. Overmyer (1985) has described that "different organs of the body were believed to be residences for these gods. Priests were supposed to prepare for rituals by meditating on the gods and abstaining from sex, wine, and strong-tasting foods" (p. 39). Besides, the contemporary Chinese Taoism is consisted by two main branches. Sung-Hae (2006) has explained that "one is the Orthodox Unity (Zhengyi) sect, which began in the year 142 as a popular movement known as the Way of the Celestial Masters (Tian shi dao) or the Way of the Five Pecks of Rice (Wudoumi dao)" (p. 101). As for the other branch of contemporary Chinese Taoism, Sung-Hae (2006) has pointed out that "the other branch of Chinese Daoism, which began in the twelfth century but is presently exercising the role of leadership in the People's Republic of China, is the Order of Complete Perfection (Quanzhen jiao)" (p. 101). However, although the Taoism no doubt situates itself on the initial place followed by other types of faiths in China, the amount of the believers of Taoism in contemporary China still accounts for a small proportion.

Secondly, as a set of faith system, Buddhism originated from India and introduced gradually into China has become one of the crucial faiths in contemporary China. Actually, with such a long history of the introduction of Buddhism in China, the continuous reconciliation of different forms of civilization between China and India could obviously promote the tendency of the Buddhism's localization development in China. Tang (2001) has pointed out that during the whole process of introducing of Buddhism from India to China, Buddhism was gradually reshaped itself under the circumstances of a combination and even contradiction between two distinctive civilizations (p. 69). On the primary stage of Buddhism introduced into China, several main sacred scriptures of the Buddhism were translated and preached extensively during the period from 148 A.D. to 316 A.D. in ancient China, and especially during the West Jin dynasty period of China, the capital Luoyang had become the centre of spreading Buddhism. Especially, during the period from 618 A.D. to 906 A.D., the relative independent Buddhism sects developed gradually such as Tiantai sect, Dharma character school, Hua-yen school, Chan sect, and Pure-land school. Just as

Jiang (1999) described that during this special historical period, it was the master Xuanzang who brought about six hundred and fifty-seven Buddhism scriptures from India to China, and he translated almost more than one thousand three hundred and thirty-five volumes (p. 46).

Thirdly, compared with the process of the Buddhism transmission path, the introduction of Christianity and Islam from western civilization to Chinese civilization seems not to be more smoothly and successfully. Accordingly, as the foreign religions, the influence made by Christianity and Islam on Chinese society is likely to be dwarfed under the comparison with the impact brought by Buddhism in China. Just as Shi (2009) revealed that the localization of Christianity was not a success in China and there had been some contradictions between the Chinese culture and Christianity (p. 114). As for the impact brought by Islam on Chinese civilization, Luo (2005) explained that the far-reaching influence brought by Islam was confined with nationality and regionalism, and therefore, Islam usually made significant impact on the regional culture and custom of some nationalities in China instead of the whole Chinese civilization (p. 79).

Apart from the religion faith in contemporary China, moral faith and political faith are two important Chinese faiths which together constitute the two branches of Chinese faith system in contemporary China. As a certain of moral faith, the Confucianism is believed by most Chinese people and is also propagated and advocated by Chinese government. To some extent, the Confucianism is regarded as either a set of ethical norm which constantly regulates social order as a moral tool or a certain of faith which could also relatively facilitates the social harmony in China, which radically represents the spirit of China and actually has been being introduced to other countries as a sort of method of cultural output taken full advantage of Chinese government in contemporary China. The political faith in contemporary China at least is consisted by two key sections: Marxism which is gradually reshaped by Chinese particular political culture and real political practice; Communism which is accepted as the highest and purest political ideal in Chinese political life.

In addition to the religion faith, moral faith, political faith, Chinese folk faiths and customs occupy an essential and irreplaceable place in the Chinese complex faith system, which has been aroused heavy academic interest in China. Wang (2005) assumed that the research of folk religion was an important part in the domain of social history study, and some meaningful academic results made folk religion become a breach to better understand the Chinese traditional society (p. 123). What is the folk faith? Zheng (2006) has explained that the folk faith in nature inherited the primitive religion tradition from ancient times and it mainly focused on the particular worship towards ghost, spirit and witchcraft rite, which made it alien from the official and broadly accepted religions such as Confucianism, Buddhism and Taoism in China (p. 10). What's more, Chinese folk faiths and customs as an informal form of religion finally enrich the contents of formal religions. Luo (1994) pointed out that Chinese folk faith originated from Chinese primitive religions such as totem worship, nature worship, ghost and spirit worship, and ancestor worship and basically emphasized the thought that all things had spirits, and then the folk faith in China could be regarded as a meaningful method to preserve Chinese traditional culture (p. 55).

However, what is the main characteristics of Chinese faith system? Actually, the primary traits of Chinese faith system could be concluded into three parts. Firstly, Chinese faith system is a marvelous creation of multicultural integration, which allows the Chinese faith system to possess strong inclusivity and openness. Meanwhile, the foreign culture and faith introduced into Chinese cultural system is gradually reshaped and re-explained in the context of Chinese traditional culture, and then the Chinese faith system is a whole set of dynamic system based on Chinese traditional culture and other alien cultural elements. Specifically, Chinese faith system is composed not only by Confucianism, Taoism and Chinese folk faiths and customs stemmed from Chinese traditional culture, but also by other foreign religions such as Buddhism, Christianity, Islam as well as Marxism and Communism. Secondly, compared with other types of faith in Chinese faith system, Chinese folk faiths and customs situate themselves in a relatively vital place, which has become a typical method to protect and preserve Chinese traditional culture. However, it also makes Chinese faith system rich in superstitious color. For instance, Chinese people usually accustom themselves to believe the mysterious power of ancestor, ghost, spirit, number and nature. Importantly, the spirit of worship based on the general creed of that all things have spirit would also nourish a psychological blind worship towards some talented people in China. The last but not the least, Chinese faith system in nature possesses the utilitarian orientation and practicability. Chinese people would like to believe any kinds of idols as long as all things they are praying are to be granted in the end. Otherwise, a faith crisis towards a certain of idol regarded as a failure might finally appear with a negative stir and violent behavior.

Two main internal conflicts between Chinese faith system and Christianity

Compared with the path of the introduction of Buddhism in China, the introduction of Christianity is completely not as smooth as Buddhism does. Just as Zhang (2008) has pointed out that it had been more than one thousand years since Christianity was introduced into China, however, Christianity could not integrate perfectly itself into Chinese society, and the spirit and theory of Christianity still lake the capability in nature to complete the whole process of full integration with Chinese traditional culture (p. 27). Why could not Christianity become a broadly welcomed religion by most Chinese people in contemporary China? It may be mainly because that there are two main obvious conflicts between Chinese faith system and Christianity.

On the one hand, there has been an obvious conflict between the spirit of salvation and suffering in Christian doctrine and the utilitarian spirit nourished in the cradle of Chinese folk faiths and customs. Specifically, in Christianity, the theory of two different worlds known as the present world and the pure and divine other world separates radically human being from the gods, body from soul, and humanness from divinity. To some extent, Christianity puts much more emphases on the pure other world instead of the present real world. Accordingly, in the theoretical system of Christianity, it is inevitable for human to taste the suffering for the final salvation in the other world, which could be relatively in accordance with the nature of faith. However, how to understand the essence of faith? Actually, it is always associated with the spirit of tragedy. Just as Dai (2000) explained that since the nature of human being was a combination of the finite represented mainly by some limitations in the real world and infinity basically shown as the ideal of stepping into the other world after the end of life, human confined with the finite in the present world had to

experience the continuous sufferings resulted from the uninterrupted process of self-denial in order to fulfill the infinity after death (p. 301). Totally speaking, it is the tragic color of faith that gradually facilitates the final process of transcendence over some limitations originated mostly from human nature, such as utilitarianism and hedonism and also promotes the course of human civilization to move ahead step by step. As a logical consequence, the primary characteristic of Christianity rests with the suffering in the real world for the eternal salvation and love in the other world. One of such a pious American Christian has ever explained as follows:

> For my part, we should keep close intimacy with our God, which however, does not mean that we could protect ourselves from any kinds of sufferings and miseries. Actually, trusting in God is not definitely such an easy way to totally get rid of the whole sufferings but a significant method to wait and see what God is going to arrange for us and what we are going to be used by God. It is a real trust in God rather than a greedy desire from God. (Berlin, personal communication, March 3, 2015)

However, in Chinese faith system, the utilitarian orientation and practicability are particular characteristics, which mainly derives from the huge effect made by Chinese folk faiths and customs. Actually, the trait of utilitarian and practicability are initially nourished and represented obviously in the forming process of some parts of Chinese folk faiths and customs. Specifically, Chinese folk faiths and customs originate from the primitive concept of animism which is mainly shown as the pious worship towards nature, such as the worship to heaven and earth, mountain and river, wind and rain. With the further development of animism, the concept of immortality of soul which describes that souls could be immortal and eternal and could not be confined within the bodies, and then the concept of ghost and spirit appears finally. Just as Xu (1987) explained that the initial faith concept gradually developed from the worship towards the whole nature especially the totem which was usually the worship towards some animals and plants associated with some tribes into the worship towards ghosts, spirits and ancestors regarded as the powerful power that could protect the believers from danger and curse (p. 77). Obviously, behind the general process of Chinese folk faiths and customs is there a truth that whatever the types of worships are, they are built on the basis of a particular purpose orientated to the self-preservation and self-satisfaction. Basically, the original concept of utilitarian orientation and practicability could be traced back to the pursuit towards initial self-protection and self-gratification. Obviously, when Christianity built based on the spirit of suffering and salvation meets with Chinese faith system imbued with the tendency towards utilitarian orientation and practicability, a big contradiction filled with several obvious differences comes with no doubt.

On the other hand, there has been a radical contradiction between the western liberalism based on the individualism with strong self-awareness and the Marxism with Chinese characteristics built on collectivism with weak self-awareness, which makes Christianity become a spiritual must in most western countries instead of a definite necessity in China. Basically, as a usual but vital ideology in most western countries, liberalism has been playing such an important part in enriching the political culture and shaping the primary characteristics of citizen. The liberalism is built on the basis of individualism. How to appropriately understand the basic connotation of individualism? Zou and Zhao (1999) assumed as follows:

As for the nature of individualism, during the whole development of western civilization, individualism as a certain of lifestyle, outlook on life, and moral value possessed the universal significance, and it constituted the basic method to understand the main relationship between human being and the world including nature and human society. Specifically, the intensive permeation of individualism could be generally represented by humanism in philosophical sphere, democracy in political sphere, liberalism in economic sphere and self-awareness required by cultural sphere. (p. 12)

Besides, as for the explanation towards the nature of individualism, number of scholars contribute various significant meanings. However, under the intensive effect of contexualism and Chinese inherent psychological construction which is mainly associated with the long-term accumulation of Chinese traditional culture, the concept of individualism is always misunderstood and easily interpreted as a certain of egoism. Briefly, the connotation of individualism could be explained at least in three aspects. Just as Yang (2007) explained as follows:

The value system of individualism could be concluded in three basic elementary propositions. First of all, all the values were individual-centered; Secondly, individual itself in a society was largely regarded as a certain of means and purpose, which possessed the highest value. The society was merely treated as a certain of useful tool to fulfill the purpose of individual; Lastly, all individuals shared the moral equality, and no one should be seen as a certain of tool used by others for satisfying their desires. (p. 41)

Obviously, the nature of individualism as an important ideology of most western countries rests with the cultivation of the spirit of self-awareness which could be developed quite well with the assistance of Christianity. How to understand the development of self-awareness need the help from Christianity? Just as Deng (2007) revealed as follows:

The most important trait of Christianity was that it was a certain of religion focusing on the development of self-awareness. Christianity was basically built on the spirit of self-awareness and the soul of independence. Accordingly, we could draw an objective conclusion that the religion with self-awareness usually was established on the basis of the independent awareness of individuals which embraced self-awareness.

In Christianity, with the help of the Kant's classic explanation of the nature of God, God is indeed the alienation of the spirit of self-awareness gradually accessed to the perfection by self-denial again and again. Deng (2007) explained that the reason of why Christianity was so-called the purest religion all over the world mainly consisted in that there was such a close relationship among the value of Christianity and the development of self-awareness and the independence of soul, which clearly certified a truth that the worshipped objects of Christian faith were merely the believers themselves but other mysteries (p. 25). Actually, with the deep profound development of self-awareness, the gap between material world and spiritual world would become so bigger and bigger that the spiritual need of individuals could hardly be satisfied merely with some materials provided in daily life. Under this circumstances,

individuals tend to be easily confined with the serious spiritual wasteland. However, it is Christianity that brings the almighty God who is actually the alienation of self-awareness of individual and an eternal perfect being to save individual out of the spiritual wasteland. Because of the final appearance of the spirit of Christianity, all the sufferings and miseries are being in a relatively reasonable way, and then living in the material world will always be regarded as a stretch of long-term suffering journey constituted on the basis of salvation and spiritual satisfaction and even the final freedom in the other world. Therefore, Christianity is to individuals in most western countries is what soul is to body.

However, in contemporary China, Marxism is defined as a certain of official ideology which puts emphasis on the importance of the principle of collectivism, which has been propagandized and strongly advocated by Chinese government. Individuals living in China have more easily been experiencing the condition of losing individuality, and then the process of seeking for the way out of the spiritual wasteland for most Chinese people seems not to be inevitable either. Since under the true circumstance in which the material resources could not be provided fully and equally in contemporary China, the profound caring for the whole spiritual life for most Chinese people who are stretching themselves to survive from the poverty seems to be a question to need an answer in the distant future.

Specifically, the primary principle of individualism lies in that interests and rights of individual in a society usually tend to be considered fully, and the priority is always given to individual. However, the collectivism stresses on the importance of collective more than individual. Just as Guo (2007) pointed out that what so-called collectivism in simple words referred to a value that the interests of the collective totally weighed more than the interest of individual since the logic behind collectivism was that the interest of individual would be realized on the condition of the realization of the interests of collective (p. 81). Accordingly, in contemporary China, the spirit of self-awareness has hardly been cultivated, and the problem related to spiritual world could always be released usually with the help of family and close friend. However, for most individuals who possess relatively mature self-awareness, it is not enough to comfort the spiritual world through merely relying on family, friend and even some consoling communities, but resorting to the spirit of Christianity and almighty God who actually is created and represented by the human introspection would be the final way. Besides, for most Chinese, on account of the huge influence of political ideology emphasizing on the importance of the firm adherence to the principle of the collectivism and the Chinese dictatorial political culture on which the parental relationship between authorities and subjects is built, the spirit of self-awareness of most Chinese people could hardly be nourished.

Conclusion

In contemporary China, during the period of social transformation in contemporary China, China has been undergoing a serious faith crisis which has stirred almost the whole academic sphere. Actually, there indeed has been a set of complicated system of faith with diversity and inclusivity in contemporary China, which mainly embodies four kinds of faiths including religion faith, moral faith, political faith and Chinese folk faiths and customs. However, the conflicts between the spirit of Christianity and the utilitarian spirit nourished by Chinese faith system as well as the serious

contradiction between two different political cultures and ideologies weaken the influence of Christianity on Chinese society. Additionally, the serious problem of the spiritual wasteland mainly resulted from the immature spirit of self-awareness of Chinese people seems not to be solved completely with the only assistance from Christianity.

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The ZEA and the ZED:
Examining Zones of Ethical Agreement and Disagreement between Premillennial Dispensationalism and a Realism approach to International Relations

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Abstract

The eschatological belief of Premillennial Dispensationalism has been a cornerstone of the fundamentalist evangelical belief system in the United States. As will be discussed in this paper, the ideological claims in Premillennial Dispensationalism have a history of permeating foreign policy despite the fact that International Relations is typically characterized by a more secular paradigm. Premillennial dispensationalists over the past few decades have been skillful at perpetuating their belief that the bible predicts upcoming international conflicts and that all disputed land will be returned to Israel. The interaction between Premillennial Dispensationalism and the prevailing, more secularized practices of International Relations was the central area of inquiry in this paper. This eschatological ideology of Premillennial Dispensationalism seems in many ways to be in opposition to the pervasive Realism-based approach to International Relations however there is little existing information on specific ways in which these two ideologies are different or possible ways in which they are similar.

The research presented here used theoretically based qualitative content analysis methodology to further describe and examine these areas of differences and possible areas of similarity to further our understanding of the relationship between these two seemingly competing ideas about foreign relations. The theoretical content analysis methodology sought to find and describe possible zones of ethical agreement (ZEA) and zones of ethical disagreement (ZED) between Premillennial Dispensationalism and a Realism-based approach to International Relations.

Keywords: Eschatology, Realism, International Relations, Religion, Ethics, Philosophy

Introduction

Fundamentalist evangelicals in the US, although highly diverse, have had regressions and revivals throughout their history. They constitute a powerful religious group that has survived perceived and actual threats from a socially, scientifically and politically evolving nation. Arguably, the most influential tenet that has supported the ability of this group to be revived is the group's success at promoting a belief in biblically prophesized events that include the return of land to Israel, a period of war during the Tribulation, and mass annihilation during and after the battle of Armageddon. The specific term given to this belief system is Premillennial Dispensationalism. Ernest R. Sandeen states "Ever since its (Fundamentalism) rise to notoriety in the 1920s, scholars have predicted the imminent demise of the movement. The Fundamentalists, to return the favor, have predicted the speedy end of the world." (1970, p.ix). Contemporary Realism-based International Relations practices tend to employ a more secular and not religious paradigm to explain and guide how nations ought to act in the international system. Premillennial Dispensationalism and a Realism-based approach to International Relations both claim to know how international relationships ought to transpire however one makes an appeal to religious ideology whereas the other an appeal to secularly based ideology.

Some research questions that have emerged out of these competing belief systems are: Is a belief in an imminent world war driven apocalypse and subsequent religious salvation truly as incompatible with contemporary international peace keeping practices as it appears?, Is it possible to believe in an unavoidable period of tribulation and the emergence of an anti-Christ while also supporting diplomatic resolutions to international conflicts?, How can a group, whose main perceived enemy is the secularization of society, support peace efforts made from a secular and not religious inception?, Are there any areas in which these two ideologies can agree?. The research presented here sought to examine the complexities of these questions by using a theoretical content analysis of the literature and the propositions made in the arguments for Premillennial Dispensationalism and a secular Realism-based approach to International Relations.

A theoretical content analysis methodological approach to Premillennial Dispensationalism and Realism-based International Relations was suited to the research questions asked above because it allowed for an in depth look at the rationalization process of a certain group based on content coming from the literature and the propositions of their stated belief system. A literature and proposition based content analysis methodology facilitated the uncovering of the theoretical underpinnings within the premises of the arguments of both these ideologies.

The first goal of this research was to describe and further understand the theoretical substructures of Premillennial Dispensationalism and a Realism approach to International Relations. The second goal was to analyze and describe the ethical underpinnings of both these ideologies. The third goal of this research was to describe and examine areas of possible ethical agreement between two competing ideas of how foreign relations ought to transpire. The aim was that this research would uncover possible ideological zones of ethical agreement (ZEA) between the fundamentalist evangelicals and the secular peace keeping efforts that are generated from a single nation or a multi-national agency. The fourth and final goal was that the information

presented here would add to the body of knowledge on resolving conflicting ideological positions between the constantly interacting religious life and the secular life.

Conflicting Ideologies: A Statement of the Problem

In referring to Premillennial Dispensationalism and a Realism-based approach to International Relations as ideologies Slavoj Zizek's conception of ideology was employed as

> …anything from a contemplative attitude that misrecognizes its dependence on social reality to an action-oriented set of beliefs, from the indispensable medium in which individuals live out the relations to a social structure to false ideas which legitimate a dominant political power. (2012, p.3)

According to some interpretations of biblical prophecy the world is set to go through seven main epochs. These are the Rapture, Tribulation, Armageddon, Millennium of Peace, Final Revolt, Final Judgment, and Eternity of Peace. Each of these epochs is called a dispensation. Fundamentalists tend to believe that we are currently in a period that is prior to the Rapture and therefore prior to the Millennium of Peace. Those that believe this are therefore said to be Premillennial Dispensationalists. A Realism-based account of International Relations asserts that recognized nation States possess an inalienable right to self-protection, self-governance and self-determination. States are in a constant struggle for different forms of the finite resource of power and any act is legitimized if its intention is State self-interest. In Premillennial Dispensationalism fundamentalist Christian believers are the main actors therefore the unit of analysis is socio-religious groups. In Realism-based International Relations States are the main actors therefore the unit of analysis is sovereign States.

Exploring the effect of the eschatological concept of Premillennial Dispensationalism of fundamentalist evangelicals in the US on their attitudes toward international conflict attempted to further uncover the role of religion in popular opinion on foreign policy and International Relations. The belief in an imminent biblical Armageddon contains propositions that are contingent upon international conflict and therefore it seems that a lack of international conflict threatens the validity of the propositions inherent in Premillennial Dispensationalism. A Realism-based understanding of International Relations also views conflict as inevitable but focuses on peaceful resolutions as a desirable solution as long as it is in the self- interest of States not to engage in war. Considering the goal was to analyze the ideological interaction between these two views of foreign relations, the methodology was meant to increase the understanding of differences and similarities through discovering and examining some of the theoretical underpinnings of the seemingly incompatible propositions of Premillennial Dispensationalism and a Realism account of International Relations.

The Religious Ideology

Premillennial Dispensationalism is an eschatologically based religious ideology that explains an order of events that will result in the fundamental change of the world and society as it currently exists. Premillennial Dispensationalists believe in a certain order of eras in which the most saintly Christians first ascend into heaven (the rapture), then the remaining Christians and non-believers endure years of chaos and

there is the emergence of the antichrist (the tribulation), followed by an epic fight between God and the Devil (the battle of Armageddon), and ending in 1,000 years of peace on earth for all Christians and Jewish converts (the millennium) (Lahr, 2007). Following the millennium of peace, premillennial dispensationalists believe that Satan will be released from hell in one last uprising (the final revolt), be defeated, and then a final judgment and an eternity of peace for all believers will ensue with all non-believers being condemned to eternal dystopia or being destroyed (Boyer, 1992). Prior to the Armageddon, the world is expected to descend into chaos from wars and natural disasters and those of the Jewish faith will be returned to their homeland in Israel. These events are believed to be indicative that the end is unfolding in accordance with a dispensationalist context of future events (Lahr, 2007).

The predictions in Premillennial Dispensationalism described above are primarily founded on the teachings of John Nelson Darby (1800-1882), an ordained minister of the Irish Protestant church (Boyer, 1992). Darby rooted his prophetic dispensations in his subjective interpretations of bible scripture. Cyrus Scofield (1843-1921) built upon Darby's teachings and produced the Scofield Reference Bible, in which he combined the bible with his interpretation of the script within Darby's dispensationalist framework (Boyer, 1992). Scofield's reference bible is the single most influential and ubiquitous text that has promoted Premillennial Dispensationalism and has given rise to the fundamentalist movement in the US. According to a 2003 poll conducted by the Pew Forum on Religion & Public Life, 63 percent of self-identified evangelicals stated that they believed in the second coming of Jesus and the role of Israel in obtaining the fulfillment of biblical prophecy (2005). This belief system is firmly rooted in the subjective interpretations of Darby and Scofield's biblical references and reinforced by church leaders who subscribe to these interpretations.

The argument for Premillennial Dispensationalism as subscribed to by fundamentalist evangelicals in the US contains four main premises or propositions. The truth and proof of the propositions are unable to be independently or empirically verified because they are based on faith. They are understood to be true under a belief that the bible is inerrant and the subjective interpretations of it are true. The propositions are therefore unfalsifiable in nature. The propositions made in Premillennial Dispensationalism are explained in table 1:

Propositions	Premillennial Dispensationalist Argument
PD1	The World as we know it is finite and has been predestined to end according to the following future dispensations: The Rapture, The Tribulation, Armageddon, The Millennium of Peace, The Final Revolt, The Last Judgment and the Eternity of Peace.
PD2	According to the dispensations the world must go through a period of war and the Holy Land must be returned to Israel before the dispensation of millennium of peace on earth can occur.
PD3	Only the 'souls' of the Christian believers and Christian converts will be saved during the Tribulation and Armageddon.
PD4	The final outcome is eternal utopia for Christian believers and eternal dystopia for all others.

Table 1: Propositions of Premillennial Dispensationalism

To put these premises into the Premillennial Dispensationalism argument: If the world will end according to predestined biblical dispensations, then the world must go through a period of war and strife and only Christian believers will be saved and inherit the world. If Christian believers inherit the world there will be a peaceful utopia on earth. Else Premillennial Dispensationalism is not true, then the world does not have to go through a period of tribulation and the status quo of religiously pluralistic inheritance of the earth will be maintained. If Premillennial Dispensationalism is not true, the inerrancy of the bible and the foundations of fundamental evangelicalism will be proved false.

The Secular Ideology

A Realism-based understanding of International Relations (RIR) in this research was operationalized as being an *Ideology in which sovereign States recognize they are operating in a relative state of anarchy and the rationality and morality of any action with or against another sovereign State is based on some form of Raison D'Etat (national self-interest).* The foundation of this definition can be considered *Realpolitik* in that States are primarily governed by self interest in all interactions with other sovereign States thereby making theories of power and power politics of essence. A Realist definition of International Relations is often criticized as being Euro or Western centric because of its subscription to the Westphalian system which originated in Europe (Kayaoglu, 2010). The definition provided here was no exception and the limits of choosing a description that excludes the wealth of non-western concepts of International Relations was acknowledged. Although there are many limitations of this definition, it is compatible on many levels with Premillennial Dispensationalism which was helpful later in the theoretical coding and analysis sections of the methodology.

The propositions of a Realism approach to International Relations are shown in table 2 below.

Propositions	Realism-based International Relations Argument
RIR1	States recognize their right to sovereignty and that right in other States.
RIR2	All States are operating in an international system that is mostly characterized by anarchy.
RIR3	The international environment is anarchic therefore conflict between nations over power is inevitable.
RIR4	States operate in a zero-sum power framework therefore some States will have influence and be more prosperous than others.
RIR5	The rationality and morality of a sovereign State is determined by the level to which it satisfies national self-interest.

Table 2: Realism-based International Relations

The argument of RIR, goes as follows: If States recognize their right to sovereignty and that of other States then there is the absence of a hierarchy. If there is the absence of a hierarchy, States are operating in an environment of anarchy. If the environment is anarchic then conflicts over different forms of power are inevitable. Power is finite therefore some States will gain power to the detriment of others and some States will be more prosperous and influential than others. Any interaction of a State with another State is deemed rational and moral insofar as it satisfies national interest.

Methodology

A qualitative content analysis typically has a system based on eight steps: 1) Choosing a research question, 2) Deciding on sources of data, 3) Constructing a frame for coding the data, 4) Categorizing the data into the codes, 5) Testing the coding frame, 6) Re-evaluating the coding frame and changing it if necessary, 7) Analyzing the results, and 8) Discussing findings (Schreier, 2012). In the first step of choosing the research question, a gap in the literature of studies that investigated the theoretical and ethical underpinnings of Premillennial Dispensationalism and its relationship to contemporary Realism-based approaches to International Relations (RIR) was observed.

Step 1: Choosing a Research Question

In examining this gap during the first step of the content analysis methodology, the research questions were constructed toward producing a theoretical and ethical description of both these ideologies with the hope of finding areas of agreement in a thick and rich theoretical description. The primary research questions were, "How do selected theories account for Premillennial Dispensationalism and RIR?", "How do selected ethics theories describe the ethics of Premillennial Dispensationalism and RIR?", and "Are there any ethics based commonalities between Premillennial Dispensationalism and RIR?".

Step 2: Choosing Sources of Data

In embarking upon the second step of deciding on sources of data, it was found that in order to produce a theoretical and ethics based description of the ideologies, the sources of data would need to include scholarly articles, books, text books, polling data, newspaper articles and the Scofield reference bible. The books and articles used were primarily authored by renowned scholars in the fields of religion, international relations, and/or politics. The polling data came from prominent polling agencies such as Gallup and the Pew Research Center or from quantitative data collected through academic research. The quantitative methodologies were all public and reviewed for rigor before use in this paper. Although vestiges of eschatology date back to BC eras, the sources of data were primarily confined to John Nelson Darby's Premillennial Dispensationalism and information about how this belief is practiced and used during the twentieth and twenty-first centuries in the US.

Step 3: Creating a Coding Frame

The concept-driven coding frame created reflected the extensive prior research conducted during the literature review of the topics and theories to be used. In the work presented here the central area of inquiry was a theoretical and ethical description of these two ideologies. The coding frame therefore reflected the descriptive goal of the research. The three main categories of the coding frame for a theoretical comparative content analysis of Premillennial Dispensationalism and RIR were, 1) Theory based description, 2) Ethics Theory based description, and 3) Emergent ethics based commonalities in description.

The *Theory based description* dimension contained five sub-categories which were 1) Theory informs ideology, 2) Theory supports ideology, 3) Theory refutes ideology, 4) Theory Explains resultant actions and behaviors of subscribers to ideology, 5) Theory says nothing about ideology. The *Ethics theory based description* dimension used a logic based concept driven coding frame. In the *Ethics theory based description* category the presence or absence of moral justifiability was assessed therefore this type of coding was best suited. The sub-categories for this dimension were 1) Morally justifiable, 2) Morally unjustifiable, 3) Dependent on unknown variable and 4) Neither morally justifiable nor unjustifiable. The content used in this process of coding was based on the propositions made in the ideological arguments of Premillennial Dispensationalism and RIR.

The final major dimension was *Emergent ethics based commonalities in description*. As in the previous ethics theory dimension, the third dimension used a logic based concept-coding to test for the presence or absence of ethical commonality between the two ideologies. The three sub-categories of this dimension of the coding frame were 1) Ideological propositions agree, 2) Ideological propositions disagree, and 3) Ideological propositions neither agree nor disagree. The propositions that were coded for ethical agreement constituted the Zone of Ethical Agreement or ZEA and the propositions that were coded for ethical disagreement constituted the Zone of Ethical Disagreement or ZED. The coding frame presented here had undergone the testing and re-evaluating steps of a qualitative content analysis methodology. In the testing and re-evaluation steps various changes were made in order to produce a rigorous coding frame that reflected the central area of inquiry expressed in the research questions. Figure 1 is a graphical representation of the coding frame inclusive of its sub-categories.

Step 4: Categorizing the Data

The fourth step in a content analysis methodology is categorizing the data into the coding framework (Schreier, 2012). In this step various print and online sources such as books, text books, newspaper articles, polling data, and scholarly articles were used and categorized in the literature review. The content of this literature review was then used to distill out the major arguments and propositions that would comprise the basis for the content to be analyzed from the various theoretical and ethical perspectives. Books, text books and scholarly articles were also used as material for choosing a spectrum of theories through which to use in the *Theory based description* dimension of the coding frame. Two different spectrums of theories were used for Premillennial Dispensationalism and RIR respectively based on applicability. The theory spectrum used for Premillennial Dispensationalism included Christian Realism, Dominionism, Presuppositional Apologetics, Universalism, Particularism/Group Narcissism, Social Conflict Theory, and Just War theory. The theory spectrum for RIR included Realism, Liberalism/Democratic Peace Theory, Constructivism and Secular Humanism. The information from analyzing the ideologies through these respective theory spectrums were categorized in terms of whether the theory informed, supported, refuted and/or explained resultant actions of those that subscribe to the ideology.

The next dimension of the coding frame to be used was the *Ethics theory based description*. The purpose of this dimension was to take one step deeper into our understanding of Premillennial Dispensationalism and RIR from an ethics

perspective. The Ethics theory based description analyzed the propositions made in both ideologies using teleological ethics theories, meta-ethics theories and deontological ethics theories. The ethics theories spectrum that was used consisted of Utilitarianism, Egoism, Existential Ethics, Ethical Nihilism, an ethical account of Anarchism, Divine Command Theory, Natural Law Theory and Kantian Ethics. This spectrum of ethics theories was then applied to the propositions made in both the ideologies and coded for whether the theories considered the propositions of the ideologies as morally justifiable, morally unjustifiable or neither morally justifiable nor morally unjustifiable. The propositions made in the Premillennial Dispensationalism argument were therefore examined through all of the theories listed above to determine if and how they are ethical or not according to said theory. The same was done with the propositions made in RIR. Every proposition of both ideologies was therefore systematically analyzed according to every theory that constituted the ethics spectrum.
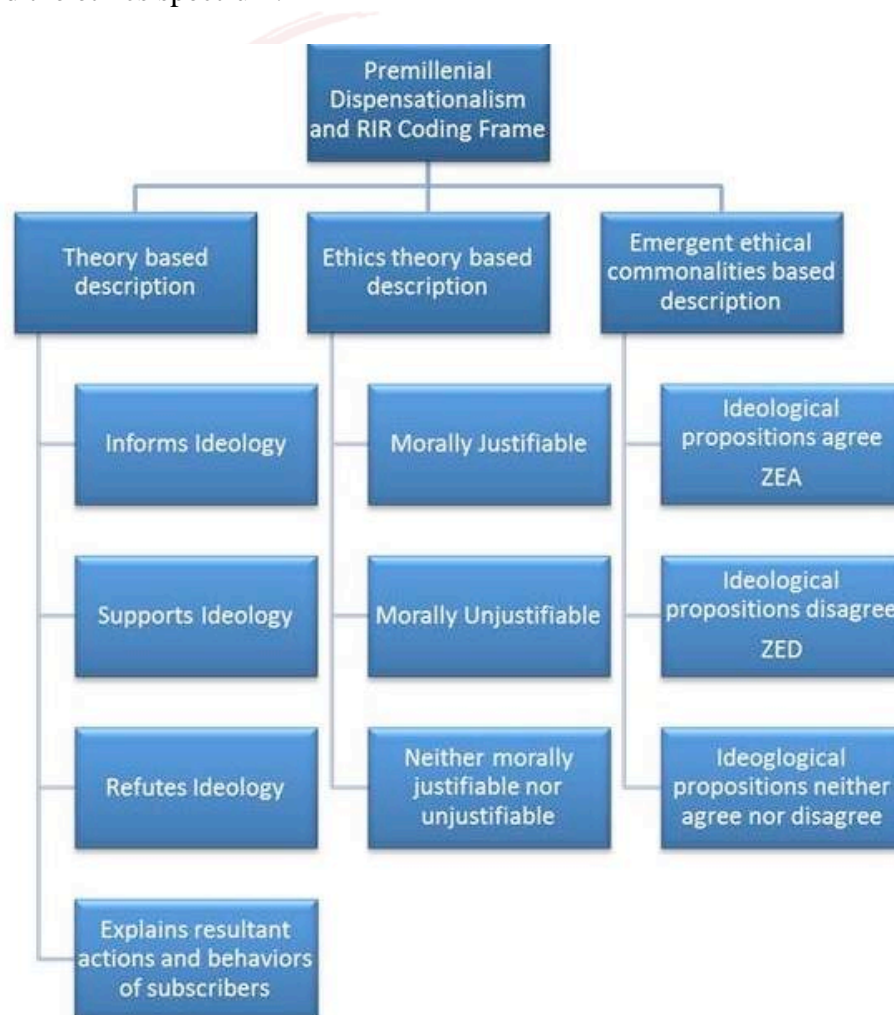

Figure 1: Coding Frame Chart

The third dimension of the coding frame was *Emergent ethical commonalities based description*. The analysis in this section used the results of the *Ethics theory based description* coding analysis of the propositions as material to code the information

according to whether or not propositions were in ethical agreement or not. In using this coding system, propositions that can agree or disagree on their ethical position according to a certain ethics theory were highlighted by being put into the sub-categories of ideological proposition agreement, ideological proposition disagreement or neither. The propositions that are coded to agree comprise the ZEA or Zone of Ethical Agreement while the propositions that are coded for disagreement constitute the ZED or Zone of Ethical Disagreement. A Venn diagram was used to highlight the results of this coding analysis.

Step 5 & 6: Testing and Re-evaluating Coding Frame

The coding frame was tested to see if it could produce a Theory based description of the ideologies and an Ethics theory based description. It was noted that certain theories overlapped and therefore needed to be combined such as Liberalism and Democratic Peace Theory. New subcategories such as "Neither morally justifiable nor morally unjustifiable" also needed to be added to the coding frame.

Step 7 & 8: Analyzing the Results and Discussing Findings

In this step the results of the theory, ethics theory and ethical commonality based description were analyzed in terms of what information was produced from categorizing information about the ideologies. Any emergent themes and new insights into certain aspects of Premillennial Dispensationalism and RIR were noted. The results were analyzed and presented as continuous text according to the main categories of the coding frame. The final step in this methodology is discussing the findings. In this step the results were summarized and the research questions were revisited to see how and if the findings answered the research questions. In addition the discussion of the findings included how the findings can be used, how it adds to existing literature and opportunities for future research on the topic.

The ZEA and the ZED: Premillennial Dispensationalism and a Realism-based approach to International Relations

Premillennial Dispensationalism is a religious ideology that makes a clear claim of knowledge as to how world affairs will transpire in the future. RIR is a secular ideology that seeks to account for the dynamic forces governing contemporary and future International Relations that developed out of a historical context that was rife with great wars between powerful hegemonic empires. The literature review showed that both these ideologies exist in tandem and both exert influence over International Relations in tandem. A Realism-based ideology is clearly more influential than Premillennial Dispensationalism but there is still an observable struggle between the religious and secular at the international level as evidenced by the power and popularity of the Christian Zionist movement in obtaining disproportionate aid for Israel in the US. A Realism-based approach finds this act increasingly difficult to justify.

The findings here have suggested that although these two ideologies seemed to completely contradict each other, they both agreed that self-interest was the primary concern and basis for rationalizing the morality of a given act. In the case of

Premillennial Dispensationalism the self-interest was based on that of the religion and its believers. In RIR self-interest was based on that of the State. A secure world that provides more happiness than pain was the ultimate goal for both these ideologies. The main discrepancy was that for Premillennial Dispensationalism only Christian believers were deemed worthy of enjoying such peace and, in RIR the right to a more peaceful existence was universally applied.

Findings

The findings of this research highlighted many of the nuances of the ideologies of Premillennial Dispensationalism and a Realism-based approach to International Relations. The literature review of the ideology showed that its history has endured various challenges from the secular world such as being considered unpatriotic due to its initial pacifist stance during the Cold War and a growing liberal sentiment among evangelicals. The ideology has endured and now has a powerful politically active group in the Christian Zionist movement in the U.S. A theoretical analysis highlighted that Premillennial Dispensationalism, insofar as it is unverifiable, is essentially a narrative of world domination for a particular religious group. It is a religious ideology that makes an appeal to a Christian God and the inerrancy of the bible over any appeals to humanism. A Realism approach to International Relations is based on a more humanist goal that seeks the creation of a more secure world that views conflict as necessary to balancing power and maintaining general security on a universal level.

The ethics of Premillennial Dispensationalism is based on a subjective interpretation of perceived objectively existing moral laws imparted to humans by God through the bible. The objectivity of such moral laws is unable to be proven in the same way that God has been unable to be empirically proven. Premillennial Dispensationalism is an ideology based on unfalsifiable claims that can provide individuals with life purpose and a promise of reward by virtue of believing. It provides an easier option to feeling the weight of the responsibility for creating individually rationalized concepts of morality. Existentialist philosophers would firmly condemn such blind acceptance of morality on the basis that no objectively knowable morality exists and one ought to never stop attempting to rationalize and develop their own authentic moral code.

Premillennial Dispensationalism has an ethical base that is primarily concerned with its own survival. The survival of the religion and the survival of believers are what are of most importance. Premillennial Dispensationalism is a proclamation of the salvation of Christian believers and insofar as God's commands are considered always morally justifiable, any action that saves and preserves believers is also considered always morally justified. Self-interest for Christians is therefore a morally justifiable basis for rationality. Premillennial Dispensationalism lacks any of the humanist appeals of ethics theories such as Natural Law theory and Kantian ethics. Premillennial Dispensationalism does not consider existence, procreation, social life, or education as universal human rights. In the final dispensation of the 'Eternity of Peace' only Christians will have the right to exist on a religiously homogenous earth. A religious ideology such as this also treats humans as means and not as ends in themselves. According to this ideology, all of humanity exists for the sole purpose of serving God's wishes and brining about his commands of a predestined future.

The ethical analysis and description of a Realism-based approach to International Relations concluded that in general it was a much more ethical ideology than Premillennial Dispensationalism according to the theories used. States were used as the primary actors in the analysis and it was revealed that the system views all States as having equal rights to State sovereignty, and in having that right, they also have the freedom to self-realize and create their own subjectively derived moral codes and laws. Realism showed more concern for the overall preservation of human existence and equal rights to survival. The ethics based description found that between these two ideologies, the religious ideology was found to be less morally justifiable than the secularly based ideology according to the spectrum of ethics theories used.

The area of agreement between the two ideologies from an ethical standpoint was that self-interest is always an acceptable basis for rationality and that the goal is a more peaceful and stable world environment. The most powerful ethical disagreement between the two ideologies was that Premillennial Dispensationalism views that only Christians are worthy of salvation and a safer world environment whereas a secularly based Realism account of International Relations asserts that such a right to exist in a more stable world is universal. A believer in Premillennial Dispensationalism can also support secularly driven peace keeping practices because as long as God has not explicitly forbidden it, it does not violate his command as is morally justified. A State that agrees with a Realism-based definition of International Relations can agree with the propensities of Premillennial Dispensationalists efforts to support Israel as long as it continues to satisfy the self-interests of the acting State.

Conclusions

Fundamentalist evangelical movements in the U.S. have been vocal in their strong support of Israeli aid and any US foreign policy that endorses combat with Arab nations (Baumgartner et al., 2006). They comprise powerful lobby groups in Washington which are specifically concerned with foreign policy (Ruotsila, 2008). In addition, according to polls conducted by the Pew Research center, evangelicals are more likely than non-evangelicals to support the decrease in foreign aid spending while also being strongest proponents of increased military spending (Grant, 2011). The anti-internationalism sentiment and the propensity toward supporting military spending of this group are of particular concern when combined with their political activism.

The research presented here intended to add to the field of understanding as to how religious and secular ideologies continue to co-exist and interact in a constantly changing social environment. The methodology used in this analysis was meant to add from a research perspective by providing a framework of distilling the theoretical underpinnings of two competing ideologies and find areas of agreement within their ethical framework. In addition, from a practical and theoretical perspective practitioners can use the idea of finding a ZEA or Zone of Ethical Agreement as a point at which consensus can begin being built between two ideologies and assist in mediating the ongoing struggle between the religious and the secular. The process of examining competing ideologies from a theoretical perspective can potentially be used to find the ethical agreement between other competing ideologies such as Realism and Liberalism or Capitalism and Communism. Future research can be done on how this theoretical ethical agreement can be highlighted and used in practice during negotiations and mediations with parties that possess very different ideological systems.

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Power & Domination

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Abstract

Although our very language promotes the use of the pronoun "he" to designate all people, it psychologically signifies only one sex. With reference to Merleau-Ponty's (1968) *The Visible and the Invisible*, I seek to address the exclusion of the feminine voice in language and its implications for feminist thought through a series of questions to open up the subject of language and its nature:

- Can language be corrupt?
- How can "corruption" of language be recognized?
- Once recognized, how can we change the "corruption" of language?
-

Our language contains the possibility for corruption in euphemism, racism, and sexism but does not *become* those facets of itself when used in a euphemistic, racial, or sexist way. "Corruption" of language can be recognized by the halt or lack of discourse, hence achieving domination by definition over the other, or using the bad dialectic. If we desire true understanding and openness upon being, then it must be sought by establishing previously nonexistent dialogue—by employing the hyperdialectic. In the case of sexist language, we must challenge this limiting usage and state through discourse that this language is not acceptable; we must strive for a hyperdialectic.

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Introduction

> The Earth is our mother who gave us our bodies. After our Earth-Walk our bodies will return to the Earth. Our spirits are from the wind as is our breath. Our words are our breath and therefore are sacred. (Sams, 1990, p. 1)

Women are traditionally treated as the ignored, the invisible, while the standard of humanity is male. For example, our very language in its structure promotes the use of the pronoun "he," supposed to designate all people yet psychologically signifying only one sex. Feminist discourse seeks to expose the phenomenon of the exclusion of the feminine voice in our language in order to allow her to *be* in her own eyes, in her own way; to define herself, rather than to be defined by the male or only in relation to the male; and, most importantly, to allow her the space to speak in her own voice, from wherever that voice may speak or to wherever it may lead. Merleau-Ponty (1968) provided a bridge in this seeking, this journey. With reference to *The Visible and the Invisible*, I will seek to unpack and criticize the phenomenon of the exclusion of the feminine voice in language and the implications of this fact for feminist thought. To facilitate this process, I have designed a series of questions to open up the subject of language and its nature.

Can language be corrupt?

I do not believe that language itself can be corrupted. Users of language can be corrupt: just as a shovel used for corrupt actions does not become corrupted in itself, but is only a tool for corrupt actions. Therefore, our language contains the possibility for corruption in euphemism, racism, and sexism but does not *become* those facets of itself when used in a euphemistic, racial, or sexist way. "Language reflects sexism in society. Language itself is not sexist, just as it is not obscene; but it can connote sexist attitudes." (Fromkin & Rodman, 1988, p. 282). These attitudes are our dangerous quicksand—our "corruption"—not our language itself. For example, in the case of sexist language, the question has been traditionally whether sexist language is primary and produces sexist thought, or whether sexist thought is primary and produces sexist language. The notion that the English language contains sex bias, particularly in usages such as "he" and "man" to refer to everyone, is central to this issue.

The primary rationale for denying the impact of linguistic sex bias seems to be that sexist language is an epiphenomenon of sexist culture, rather than the reverse (Briers & Lanktree, 1983, pp. 625-632).   According to this argument, modifying any sex discrimination implicit in current language usage would have little or no effect on sexism at the sociocultural level. This perspective suggests that terms like "man" and "he," when used in the generic sense, are inaccurate but not sexist. The use of the generic "he" is widely accepted to refer to males more often than to females, but the long-range consequences cannot be measured. MacKay (1980) reported that college students who read sentences containing the word "he" used in the generic sense were far more likely to assume that men—and not women—are being described, and added that possible alternative pronouns such as *E*, *e*, and *tey* slow reading speed but are better understood to be gender neutral.

Alternately, the generic "he" is believed to create and reinforce existing stereotypes.

This perspective argues that generic phrasings (i.e., "he" to describe everyone) are not only inaccurate, but also sexist: they reinforce negative and discriminatory attitudes toward women. Few empirical studies have attempted to relate sexist language to sex bias. Bem and Bem (cited in MacKay, 1980) presented two studies in which sex-biased wording of "help wanted" newspaper advertisements decreased both male and female interest in "opposite sex" jobs. These findings indicate that "he" is not neutral in a psychological sense. The use of generic masculine nouns and pronouns may selectively proscribe female interest, and the use of female nouns and pronouns may selectively proscribe male interest in subjects both might otherwise seek out.

Demands for nonsexist language are supportable based on a genuine relationship between sexist language and the maintenance of sex-biased perceptions. The question of whether sexist language or sexist culture prefigures the other has not been empirically answered. However, Briere and Lanktree's (1983) study and others cited by them provide irrefutable evidence that sexist language tends to contribute to the perception of gender bias.

With reference to Bem and Bem's (MacKay, 1980) example above, I have emphasized the importance of proper definition in the successful communication of job availability. Thucydides, in describing the events surrounding the Peloponnesian War, emphasized the importance of remaining aware of how the way we use language defines our world and being. He wrote, "Words, too, had to change their usual meanings." He went on to cite the changes that manifested themselves within language. Things became the opposite of what they were previously: "What used to be described as a thoughtless act of aggression was now regarded as the courage one would expect to find in a party member." When things change their meanings, then the common bond of language—and therefore, understanding—is severed. Without this common bond of meaning, there is no common ground within which to conduct dialogue. Thucydides later posited, "Love of power, operating through greed and through personal ambition, was the cause of all these evils." In short, the new definition of words dominated the *being* of the people of Peloponnesia and arrested the challenging by discourse of existing, entrenched beliefs.

Aside from wartime, proper definition in general language use is of importance in the day-to-day world also, in that it may genuinely define one's life:

> The struggle for definition is veritably the struggle for life itself. In the typical Western, two men fight for the possession of a gun that has been thrown to the ground: whoever reaches the weapon first, shoots and lives; his adversary is shot and dies. In ordinary life, the struggle is not for guns but for words: whoever first defines the situation is the victor; [her]his adversary, the victim. For example, in the family, husband and wife, mother and child do not get along; who first defines whom as troublesome or mentally sick? Or, in the apocryphal story about Emerson visiting Thoreau in jail; Emerson asks: "Henry, what are you doing over there?" Thoreau replies: "Ralph, what are you doing over there?" In short, [she]he who first seizes the word thus dominates and lives; and [she]he who is defined is subjugated and may be killed. (Eschholtz, Rosa, & Clark, 1986, p. 337)

Likewise, in using sexist language, women are subjugated, defined and thereby are dominated.

In that our bodies are our focal points of lived meaning—as in this quote from *The Visible and the Invisible*, "language is itself a world, itself a being" (Merleau-Ponty, 1968, p. 96). Merleau-Ponty held that this domination by definition is an exclusion of the totality of our being, and is "the bad dialectic [which] is that which thinks it recomposes being by a thetic thought, by an assemblage of statements, by thesis, anti thesis, and synthesis" (p. 94). In other words, it is that which seeks to hold and capture being, rather than allowing being the space within which to truly, wholly be; the domination of being by definition, or, when "the meaning of the dialectical movement is defined apart from the concrete constellation" (p. 94). The bad dialectic is that which seeks to ignore the significations that surround the term and wishes only to hold the term to its "proper" definition. The implications of this kind of definition in our language are evident, but the implications of this exclusionary definition for our being are less obvious and need to be acknowledged.

> Jessica Benjamin (1988, p. 52) wrote of Hegel:
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> In Hegel's notion of recognition, the self requires the opportunity to act and have an effect on the other to affirm [her]his existence. In order to exist for oneself, one has to exist for another. It would seem there is no way out of this dependency. If the other denies me recognition, my acts have no meaning; if [she]he is so far above me that nothing I do can alter [her]his attitude toward me, I can only submit. My desire and agency can find no outlet, except in the form of obedience.
>
> We might call this the dialectic of control: If I completely control the other, then the other ceases to exist, and if the other completely controls me, then I cease to exist. A condition of our own independent existence is recognizing the other. True independence means sustaining the essential tension of these contradictory impulses; that is, both asserting the self and recognizing the other. Domination is the consequence of refusing this condition.

The tension between asserting the self and recognizing the other is compatible with Merleau-Ponty's notion of the good or the hyper-dialectic; that which takes into account its own effect upon the language being spoken, the questions being asked, the very desire to ask the particular questions chosen, and the effect that our questioning has on the questioned. If we ignore the tension and employ the bad dialectic, then the implications for our being, as we are the defined, the dominated, are far reaching.

How can "corruption" of language be recognized?

Perhaps the "corruption" of language can be recognized by the halt or lack of discourse, hence achieving domination by definition over the other, or using the bad dialectic. When one dominates another, one does not take them seriously. Conversations between the dominator and the dominated (traditionally, males and females, respectively) are not meant to include the dominated in consideration. Any set of dialogues that are *stated* to include but *actually* exclude, as seen above in the case of sexist language usage that excludes women psychologically, are not dialogue.

Once recognized, how can we change the "corruption" of language?
If the "corruption" of words and language as a whole can be recognized by the lack of discourse or by definition and, therefore, domination using the bad dialectic, as posited above, and if true understanding and an openness upon being are desired, then it must be sought by establishing previously nonexistent dialogue—by employing the hyperdialectic. In the case of sexist language usage, we must challenge this limiting usage and state through discourse that this language usage is not acceptable; we must strive for a hyperdialectic.

Gadamer (1990, p. 446), similarly to Merleau-Ponty (1968), posited, "Language has its true being only in dialogue, in coming to an understanding." Our true being in language is in dialogue, and, for Merleau-Ponty, the hyperdialectic is essential to the full openness upon that being. If we truly wish to communicate our ideas to another, being open to dialogue and therefore to a challenging of our ideas, is essential. Without being open to dialogue, Gadamer held, there is no human bond. "Without such openness to one another there is no genuine human bond. Belonging together always also means being able to listen to one another" (p. 361). Listening to one who is speaking is essential to understand that person. If we have no openness to dialogue, we have no bond. We must listen while the other speaks to us. We must be open to a plurivocal experience of language and being rather than limiting our language and being to a univocal experience or the bad dialectic and, therefore, domination by definition. If, as Gadamer said, all persons are moral in nature, then it follows that we have a "responsibility for and toward words [which] is a task which is intrinsically ethical" (Havel, 1990). We, as human beings, have a moral responsibility for the things we say. Discourse that limits, constrains, dominates, or has no common ground, such as in the examples of sexist language usage and bad dialectic, is not dialogue, not even reciprocal, not the hyperdialectic; and if we use Gadamer and Merleau-Ponty's criteria, respectively, understanding and wholly expressive being cannot be attained.

Conclusion
It is our responsibility, then, if we truly seek to achieve the openness upon being, of being that is our right as humans, to establish dialogue of a nonlimiting nature and to question the existing dialogue. Our view of the world is at stake:

"Rather, what the world is is not different from the views in which it presents itself," (Havel, 1990) and therefore effects even our very being in the world. Our views and world-being are present within the language we use. If we wish for a world that is not expressed within our existing language, we must create the space for discourse, for the hyperdialectic with which we will be able to express it, to open upon it. The growing body of literature from feminists is an example of this emerging dialogue challenging the previously existing domination by definition structure.

I wish to close with the following words from Havel (1990), urging us to strive to "emulate Cassandra: to listen carefully to the words of the powerful, to be watchful of them, to forewarn of their danger, and to proclaim their dire implications or the evil they might invoke."

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An Alternative Study on the Ethical Concepts of the Hebrew Bible in terms of the Ethical Structure of the Kanun

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Abstract

Apparently, the theological contradiction between the scribes and the Pharisees who believed in the law given by Moses and Jesus who claimed to be the son of God led Jesus to crucifixion. However, it should be the Jesus' new doctrine and value, which actually compelled him to his death, since Jesus had no reason to manifest as the son of God if it were not for the new doctrine and value. Jesus declared that his advent marked the turning point in value (John 15.22-24). The ethical and logical contradictions between Jesus and the law given by Moses seem to be the causa magna of his death on the cross. The structural analysis of the law given by Moses in terms of ethics as well as logic is needed for clarifying the contradiction. In an attempt to clarify the ethical value of the Hebrew Bible, its ethical concepts and logic were analyzed within the perspective of comparison with the ethical structure of the Kanun. It has been found that Jesus' preaching was logically contrariwise with the ethical value of the Hebrew Bible. Jesus was crucified because he could not abide by the law given by Moses.

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Introduction

Jesus, who is believed to have appeared between around 4 B.C. and around A.D. 30, preached a new religious doctrine, saying "Love your enemies,…" (Matthew 5.44∗), which is deemed to be his most salient and original teaching (YAMAMOTO 2011:215-235).

It was said in the New Testament that the law was given by Moses, but grace and truth came by Jesus Christ (John 1.17). Jesus was well aware that the law and the prophets were until John, who preached the kingdom of God, pressing every man into it (Luke 16.16). In spite of the law given by Moses being prevalent in society, Jesus had to say "from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John" (Matthew 11.12-13). Though John and Jesus commanded people to repent on account of the fact that the kingdom of God seemed at hand, the situation did not ameliorate, because "it is easier for heaven and earth to pass, than one title of the law to fail" (Luke 16.17). Jesus declared that he was sent to this world by God in order to give a new commandment, saying "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also…Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5.38-44). In addition, Jesus made it clear that his advent marked the turning point in value, saying "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin…If I had not done among them the works which none other man did, they had not had sin:…" (John 15.22-24). Jesus exhorted his disciples to forgive others and ask forgiveness from God, saying: "Pray ye:…Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors" (Matthew 6.9-12), "forgive us our sins; for we forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11.4). Jesus was ordained to shed his blood, which was supposed to save his people from their sins (Matthew 1.21). As Jesus' blood was to be spilt on the cross as redemption in advance for all blood to be spilt in the future, he seemed to be endowed to advocate forgiveness and reconciliation. Jesus' preaching, which categorically commanded people to love enemies, seems to logically collide with the ethical structure of the Albanian customary code, the Kanun, which sanctions the offended party to take a retributive action against the offending party if the offended party cannot forgive them, whose offenses are associated with the concepts of "oath," "honor," "guest," "blood," and "food" (YAMAMOTO 2008: 230-259).

The fact that Jesus advocated the ethical value, which logically collides with the ethical structure of the Kanun (YAMAMOTO 2011: 215-235), suggests that the law given by Moses is related to the ethical value of a society without state power. However, the New Testament told that Jesus was not crucified on account of his advocacy of the new value, but on account of his supposed blasphemies. When the

scribes and the Pharisees heard what Jesus preached, they thought that Jesus spoke blasphemies, reasoning "Who can forgive sins, but God alone?" (Luke 5.21). The high priest declared that they had heard the blasphemy and Jesus should be condemned to death (Matthew 26.65-66, Mark 14.63-64). Jesus asked the Jews why they persecute him (John 10.32). The Jews answered, saying "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (John 10.33). Thus, apparently, the theological contradiction between the scribes and the Pharisees who believed in the law given by Moses and Jesus who claimed to be the son of God led Jesus to crucifixion. However, it should be the Jesus' new doctrine which actually compelled him to his death, since Jesus had no reason to manifest as the son of God if it were not for it. The ethical and logical contradictions between the law given by Moses and the new doctrine preached by Jesus seem to be the *causa magna* of Jesus' death on the cross. The structural analysis of the law given by Moses in terms of ethics as well as logic is needed for clarifying the contradiction.

Since the law given by Moses was to deal with all issues in the society of the children of Israel before the advent of Jesus, its ethical value is assumed to be related to the ethical value of a society without state power. To our knowledge, there have been few studies on the ethical value of the Hebrew Bible in terms of the ethical value system of a society without state power. Though the Hebrew Bible in English version consists of 39 books, while that in the Hebrew version consists of 24 books, the stories told are considered to be the same (DEVER 2002: 1-21, SPIECKERMANN 2005: 337-352). In an attempt to clarify the ethical value of the Hebrew Bible, its ethical concepts and logic were analyzed within the perspective of comparison with the ethical structure of the Kanun. The hypotheses here are 1) the ethical value of the Hebrew Bible principally belongs to the category of that of a society without state power, 2) in the Hebrew Bible, two stories: the *story of the Almighty* and the *story of the process to the Almighty* are told in parallel from the early stage of the narratives until its end. When the *story of the process to the Almighty* finished, the eternal truth came out to light as the single God with almightiness and eternity. Then, the *story of the Almighty* started from the outset of the narratives.

Conclusion

The ethical concepts of the Hebrew Bible have been extracted and compared with the ethical structure of Homeric society, as narrated in the Homeric epics such as the *Iliad* and the *Odyssey*. Previously, it has been found that the ethical structure of Homeric society was similar to or the same as that of the Albanian customary code, the Kanun, which consists of the six concepts: "oath," "honor," "guest," "blood," "food," and "revenge" (YAMAMOTO 2008: 260-289). In the present study, it has been found that the Hebrew Bible has the ethical value similar to that of the Kanun, though the narratives of the Hebrew Bible have features peculiar to it, such as: 1) that God insists that he is the only deity alive with almighty power, 2) the theme for almost all of the narrative is the endless repetition of making covenants between God and the children of Israel, and the failure of their fulfillment on the part of the children of Israel, 3) in conjunction with the children of Israel's almost perennial failure to fulfill the covenants, the angry God punishes the children of Israel repeatedly, bringing them to

the brink of abyss, 4) God moves to rescue the children of Israel in their plight, who swear to abide by God's commandments without fail in return for his rescue and favor. In view of our previous hypothesis that the ethical structure of the Kanun developed on the basis of pagan culture with a myriad of deities (YAMAMOTO 2008: 230-259), it appears incomprehensible that the Hebrew Bible has the ethical value similar to that of the Kanun, because the fact that God in the Hebrew Bible asserts that he is the only deity with almighty power is apparently contradictory with this hypothesis or precludes it. However, when we read the narratives of the Hebrew Bible carefully, it becomes clear that God of the Hebrew Bible, whose name he reveals himself as "I AM THAT I AM" (Exodus 3:14) or JEHOVAH (YHWH or Yahweh) (Exodus 6:3), was not the only deity in this world. There are narratives, which suggest that numerous deities were existent along with the Hebrew God both in the community of the children of Israel and in the world (Genesis 35:2-4, Exodus 15:11, 18:11, Deuteronomy 6:14, 7:16, 13:2, 29:18, Joshua 24:15, Judges 5:8, 10:13-14, 11:24, Ruth 1:15), at least, in the early stage of the narrative. The Moses' praise of God, saying "the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:…" (Deuteronomy 10:17) indicates that there were numerous deities and that God of the Hebrew Bible should be mightier than other deities. Moses explained the origin of his people before all the congregation of Israel, saying "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set bounds of the people according to the number of the children of Israel. For the LORD's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye…so the LORD alone did lead him, and there was no strange god with him" (Deuteronomy 32:8-12), which implies four things: 1) when the Most High divided the earth according to the number of the nations, the LORD (I AM THAT I AM or YHWH) chose the children of Israel among the nations as his portion and the land of Canaan as his own, 2) each nation was to worship their own deities, 3) the children of Israel were to worship the LORD in the land of Canaan, 4) therefore, there should be no deities other than the LORD among the children of Israel. The fact that God repeatedly uttered the commandment that the children of Israel should not worship deities other than himself (Exodus 20:3, 34:14, Deuteronomy 4:19, 5:7, 6:14, 7:16, 8:19, 11:28, 12:30, 13:6-8, 29:18) seems to corroborate the assumption that there were numerous deities in this world. The "monolatry" was ordained for the children of Israel at the beginning of the narratives, while monotheism was not the case in this world (Sociology 18*, 19). In view of this, the findings in the present study that the Hebrew Bible has the ethical value similar to that of the Kanun, doest not contradict the fact that the ethical structure of the Kanun developed on the basis of pagan culture, i.e., the "unrestricted polytheism" (Origins 256**).

The issues such as monolatry, aniconism, monotheism, the sublime abstraction, words and spirit appear to be the cornerstones which would enable us to unveil the "secret aims" (Origins 283) of the Hebrew Bible. Our findings indicate that 1) the monolatry was ordained for the children of Israel, while monotheism was not the case in this world at the beginning of the narratives, 2) the god of the Hebrew Bible, whose name he revealed himself as "I AM THAT I AM," was not the only god in this world, and

numerous deities were existent along with God both among the community of the children of Israel and among the nations, at least, in early stage of the narrative, 3) the monotheistic step of God's achieving the status of the single deity with almightiness and eternity proceeded in parallel with the course of his becoming infinite in time and space, and when strict monotheism gained a strong foothold, he rose to the heights of the sublime abstraction, 4) God and all his agents ceased to appear in concurrence with God's becoming the sublime abstraction, 5) before he achieved the status of the sublime abstraction, he uttered many words and commandments to the children of Israel, 6) when God became the sublime abstraction, he had two means to exercise his divine jurisdiction: words and spirit, 7) God's words, as the equivalents to his spirit, comprised the spirit, endowing the words with the divine might, which would fulfill his will in this world. The narratives of the Hebrew Bible suggest that the religious revelation and events which lead us to the discourse just described above had been in progress in conjunction with the narrative *history* of the children of Israel. When the fixing process of the text of the Hebrew Bible started under Ezra and Nehemiah after the destruction of Jerusalem and the Exile (Ezra 7:10, Nehemiah 9:38, 10:29), God was supposed not to utter new words or new commandments any more, and would not show signs or marvels or wonders explicitly any more. Only the words which God uttered in the past would be in the hands of the children of Israel in the form of the Scriptures. God's words and laws became critically important and indispensable for the faith and life of the children of Israel in later stage of the narratives. Freud warned us not to commit error when we try to understand the Hebrew Bible, saying "Anyone who sought to construct the Mosaic religion on the lines of the religion we meet with, according to the chronicles, in the life of the people during their first five hundred years in Canaan, would be committing the gravest methodological error" (Origins 293). What did the gravest methodological error really mean? It means that the readers of the Hebrew Bible so far failed to notice that two stories had proceeded side by side from the beginning of the narratives: the story of the Almighty God, as the sublime abstraction, who had words and spirit to fulfill his will in this word (the story of the Almighty), and the story of the deity who had to proceed a long way in order to achieve the glory of becoming the single, almighty God in the end (the story of the process to the Almighty). It appeared to Freud as if "care was taken to shift back commands and institutions of the present day into early times – to base them, as a rule, on the Mosaic law-giving – so as to derive from this their claim to being holy and binding" (Origins 287). No, care was not needed when "commands and institutions of the present day" were shifted back "into early times."

The narratives of the Hebrew Bible began with the story of the Almighty, which announced that the single, almighty God created this world. When God made this world, the Spirit of God did it through words (Genesis 1:1-3, 1:6, 1:9, 1:11, 1:14, 1:20, 1:24, 1:26, 1:28-29). In the narratives of the Hebrew Bible, only humans are given the following privileges as compared with other creatures: 1) God created man in his own image (Genesis 1:26-27), 2) humans were to have dominion over the fish of the sea, and over the foul of the air, and over every living thing that moved upon the earth (Genesis 1:28), 3) humans were given every herb bearing seed, which upon the face of all the earth, and every tree (Genesis 1:29), 4) God formed man of the dust of the ground, and breathed into his nostrils the breath of life himself, thus, man became a

living soul (Genesis 2:7). Why was God entitled to create this world and give only humans all living things that moved on the earth, as well as herbs and trees? It was because God was the only divinity in the universe, which was almighty and eternal. Why was God seen to be almighty and eternal? Freud asked the question himself: "it is less easy to understand why there may only be a single god, why precisely the advance from henotheism to monotheism acquires an overwhelming significance" (Origins 376-377). Of course, the children of Israel needed evidence that clarified that their God was almighty and eternal, i.e., "reference to the truth" (Origins 378). What revealed the truth of God's almightiness and eternity? According to Freud, it was the *history* narrated in the Hebrew Bible that revealed the truth of God, though the "*historical* truth" may not be in perfect agreement with the "*material* truth" (Origins 378). The *historical* truth was referred to in the story of the process to the Almighty, that is, the story of God's "path to monotheism" (Sociology 20). The story of the process to the Almighty in the Hebrew Bible narrated the *historical* truth concerning how God achieved the eventual, undisputable victory over all other formidable powers and deities, which had antagonized the children of Israel (WEBER 1993:20-31). Upon this *historical* truth, God declared his testament to wield his vengeful force against the children of Israel who might forsake him and the nations who might be opposed to his scheme and will on the day of his vengeance (Isaiah 63:3-6, 66:15-18, Ezekiel 38:19-22). If there might be a gap between the truth of God's almightiness and eternity, and the *historical* truth, it is solved by the faith and the piety to God, since "the pious solution contains the truth – but the *historical* truth and not the *material* truth" (Origins 378).

When the eternal truth came out to light as being that of the single God in the last stage, the narrative in this line was resumed from its beginning. In the course of the two stories being told, the story of the process to the Almighty might have "had its form changed back into conformity, or even perhaps into identity" (Origins 287), with the story of the Almighty. Then, the former might have been revised according to the "secret aims" among "a small circle of the people" (Origins 292), who might be said to "have falsified it in the sense of their secret aims, have mutilated and amplified it and have even changed it into its reverse" (Origins 283). Who was the small circle of the people? What were their secret aims? Here, we will not dwell on the issue of the "secret aims" among "a small circle of the people." Since it would require an abundance of assumptions and surmises, a discussion based on them would not shed light on this issue. It will be discussed briefly. The narratives in the Hebrew Bible suggest that "a small circle of the people" consisted of people such as prophets and the priests (2 Kings 17:13, 22:8-9, Ezra 5:1, 6:14, 7:10-11, Nehemiah 8:1-3, 8:8-9, Jeremiah 36:1-3, 36:32, 45:1). It is not farfetched to assume that "a small circle of the people" was expected to mirror the passionate, jealous disposition of God, since God's resentments toward the blasphemous apostasy among the children of Israel and the nations which destroyed Samaria and Jerusalem, and God's urge to avenge the children of Israel and himself, seem to be the driving force, which impelled the small circle of the people to stick to God's words and commandments. It is safely surmised that since "a small circle of the people" experienced the un-describable hardships themselves in the destruction of Samaria and Jerusalem, they harbored resentments towards the other nations and formidable outside powers which performed the actions,

and wanted to avenge them (Psalm 9:12, 18:47, 59:5, 69:27-28, 79:10, 92:7-9, 94:1-2, 94:23, Isaiah 59:17-18, Jeremiah 20:12). Prophets such as Isaiah, Jeremiah, and Ezekiel exploded the pent-up emotions in prophecy, while the "religion of the Psalms is full of the need for vengeance, and the same motif occurs in the priestly reworkings of ancient Israelite traditions" (Sociology 111). The children of Israel's political misfortune forced God and the small circle of the people to have "an experience which must be regarded as traumatic" (Origins 293). Thus, "resentment," "a conscious or unconscious desire for vengeance," and "great hopes of future compensation" (Sociology 110-111) became the fountain of the emotions, which manifested as God's wrath, curses and the prophecy of doomsday, inspiring the small circle of the people to stick to God's covenants with the children of Israel at all costs.

Why did God and the small circle of the people stick to the covenants at all cost? It is related to the issue of the "secret aims." What were the secret aims? The clue to solve this question may be found in what Moses said: "man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" (Deuteronomy 8:3), indicating that the aims should reside in God's words. God revealed why he liberated the enslaved children of Israel in Egypt from bondage, saying "I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt" (Ezekiel 20:9). Then, God confessed his "secret aims" of all things that he had done to the children of Israel, saying: "I will be sanctified in you before the heathen" (Ezekiel 20:41), "I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them" (Ezekiel 39:21). The Hebrew God did everything for the sake of his honor and glory, which were to be manifest everywhere in the world including in heathens (Isaiah 42:6-8), through the absolute humbleness and total submission on the part of the children of Israel (Ezekiel 36:22-23, 39:7, 39:23-25). It was God's ultimate aim. The fact that God's aim was revealed through Ezekiel was of great significance because God's spirit took possession of Ezekiel (Ezekiel 11:5). As the Oracle of God (2 Samuel 16:23), Ezekiel in trance delivered a divine message to the children of Israel, like the *Pythia* in Delphi did it in ancient Greek world (ANDRONICOS 1996). Did the small circle of the people share the aims? If they did, why did they share it? According to Freud, they shared it on account of: "an enchantment of their self-esteem owing to their consciousness of having been chosen," the feeling of exaltation owing to "the conception of a grander God," the belief of having "some kind of share in his greatness" (Origins 359). It became not only "necessary to do something to glorify him" (Origins 284), but crucial to do so for the children of Israel's honor and pride (Psalm 106:4-5). Since the honor, pride, and glory in this world were vital to God and the children of Israel (Deuteronomy 26:19, Isaiah 45:25, 48:11, 66:18, 66:23), "the next world or a life after death" (Origins 264) mattered little in the Hebrew Bible. Thus, "the possibility of existence continuing after death is nowhere and never mentioned," and immortality was entirely renounced in the Hebrew Bible (Origins 257). It should be emphasized that in the Hebrew Bible, two stories - the story of the Almighty and the story of the process to the Almighty - were told in parallel from the early stage of the narratives until its end. When the story of the process to the Almighty finished, the eternal truth came out to light as a single

God with almightiness and eternity. Then, the story of the Almighty starts from the outset of the narratives. While God, in the process to the Almighty, uttered words himself or through mediators such as angels and the prophets, God ceased doing so when he achieved the status of the single deity with almightiness and eternity, leaving the words, which were written down in the books. Then, God's commandments and laws in the Scriptures became the everlasting righteousness and the eternal truth.

It has been found that the Hebrew Bible had the ethical value, which is structurally similar to or the same as the ethical structure of the Kanun, though the narratives of the Hebrew Bible had features peculiar to it. Our assumption that the ethical structure of the Kanun developed on the basis of paganism seems applicable to the Hebrew Bible on account of the fact that God was not the only deity when this world was opened to humans, but there were numerous deities. In spite of the fact that the monolatry was ordained for the children of Israel at the beginning of the narratives, monotheism was not the case in this world. In this sense, it can be said that the ethical value of the Hebrew Bible represents the tradition or culture, which is far older than the *history* narrated in it (FALK 2001: 1-22, PATRICK 1985: 63-96). It is safely assumed that before any state power appeared in human society, humans lived with a value system which regards "revenge" as the act of justice. This value system is defined by the social condition where there is no judicial power to punish the offender except for the revenge prosecuted by the offended party. When a state power with proper authority, which is able to impose judicial decisions and punish offenders, is firmly founded, people are willing to delegate the rights of revenge to the state power. It has been assumed that modern humans (*Homo sapiens*) originated in Africa between 150,000 and 200,000 years ago, and dispersed to Eurasia sometime after 65,000 years ago. The ethical value system of a society without state power, as represented by the ethical structure of the Kanun, seems to be the first form of ethics that humans have ever had (YAMAMOTO 2008: 230-259, YAMAMOTO 2008: 383-394). Humans who had been living in a small region in Africa came across a cultural apparatus, such as "guest" and "food," through their primordial, crucial experiences, which enabled them to establish a friendly relationship between people of different backgrounds (YAMAMOTO 2008: 383-394, YAMAMOTO 2008: 408-416, YAMAMOTO 2012: 319-339) tens of thousands of years ago, before their dispersal to a wide area. This is the starting point from which humans fully developed the ethical value system of a society without state power. People who founded the system prospered, multiplied, and spread all over the world, being accompanied by this cultural apparatus (YAMAMOTO 2013: 79-116). When, how and in which conditions did humans begin to change the ethical value? It was the new doctrine preached by Gotama in the fifth century B.C., the philosophy forged by Socrates and Plato in the fifth and fourth centuries B.C., and the new doctrine preached by Jesus in the first century A.D. that precipitated the cataclysmic change in the ethical value among humans. The ethical value of the Hebrew Bible, which belongs to the ethical value system of a society without state power, is older than these doctrines or philosophy. When Jesus preached a new religious doctrine, saying "whosoever shall smite thee on thy right cheek, turn to him the other also….Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5.39-44), his preaching was

logically contrariwise with the ethical value of the Hebrew Bible. The Pharisees and chief priests cried for persecuting Jesus, saying "Crucify him, crucify him…We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19.6-7). Jesus was crucified because he could not abide by the law given by Moses.

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Representing the Power: The Habsburgs in the Transylvania: From Piety to Dynastical Loyalty

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Abstract

The Habsburgs and their monarchy occupied a privileged place in the history of Europe. They have embodied one of the most enduring and interesting multinational political projects, whose brand was from its very beginnings the ethnic and the religious diversity. This political project was dominated by a deeply inclusive and universalistic vision of the Habsburgs confronted with strong the local particularities, which have created so many tensions and difficulties, sometimes insurmountable. An empire looking for power is the best definition of the main political, religious and symbolical actions of the Habsburgs in their quest to find a place in their Church but more important in their Church.

Therefore a historical reflection on the power, assumed by the Habsburgs trying to find a model for their state, a proper dialogue with the Church and with the German world, to use theology as a legitimating tool, or to impose in the Transylvania the power of enlargement of the social body is a very useful exercise to understand the deep evolution of early modern society, whose inner energy is the power.

Keywords: power, political theology, Habsburgs, monarchy, Pietas Austriaca, Corpus Christi, Transylvania, allegiance, multinational, culture of loyalty, Danube Empire, supranational Empire, nationalism, inland colonialism, tolerance, ideology, social control, perfect society

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Introduction·

The power was always a way to legitimate the authority of someone to an individual or to a group, to impose a particular view upon the society or to change the course and evolution of events. Beyond the fact that power is a very abstract concept, it can be analyzed and observed from many perspectives: political, ideological, psychological, cultural, religious or symbolical. The power needs to be assumed by the people, institutions, to manifest as an act of leadership, or to manifest in a symbolical key. Therefore a historical reflection on the many manifestations of power assumed by the sovereign, as holding power or by the ordinary people as subjects of the power is a very useful exercise to understand the deep evolution of society, whose inner energy remains the power.

I have focused this historical and theological investigation on the Habsburgs and on their monarchy, because they have occupied a privileged place in the history of Europe. The Habsburgs have embodied one of the most enduring and interesting superstate project, whose brand was from its very beginnings, the ethnic and the religious diversity. This political project was dominated by a deeply inclusive and universalistic vision of the Habsburgs in which they were confronted with the many local particularities that have created so many tensions and difficulties, sometimes insurmountable. Looking for a perfect model of state and power the Habsburgs wanted to find for themselves a proper place in history, to ensure for them the authority in the Church and in society and to face all this challenges that threatened the modern Europe.

In this context, the political theology expressed by this particular concept of *Pietas Austriaca* offered the Habsburgs the perfect tools for building a public loyalty. The particular case of the early modern Transylvania, analyzed from the perspective of political theology of the Habsburgs, puts an emphasis on the fragile confessional balance, on the importance of the religious and political tolerance, on the significance of public events, on the image of sovereigns in the collective conception of the people. Therefore, Transylvania became a classic example of the periphery where the central model translates not without difficulties or constraints. The Habsburgs found there a very fertile ground on which they have built one of the strongest culture of loyalty to the House of Habsburg in the Monarchy. From here can be understood the formal aspects of Romanians hopelessness, which they have believed that addressing to Empire will get to the highest earthly authority, but in fact they have had addressed to a monarchy like any other, pragmatic and rapacious when their interests asked.

My paper would try to give a new perspective on the analysis of the developments in the Habsburgs political and religious attempt to construct their model of power in the German world, in the Church and in Transylvania. Influenced by Counter Reformation, the Habsburgs model of power was a very strong argument to claim respect for the catholic faith and by this to gain the loyalty to the House of Austria. In

the late of Baroque era the spirituality was for the Habsburgs the main symbolical and theological instrument of power. By this new spirituality of the Counter Reformation, the Romanian communities from Transylvania were integrated religion in this broad concept of *Pietas Austriaca*, and political in the Habsburg Monarchy.

An Empire looking for a model of power

The territorial expansion of the Habsburg Monarchy from the late seventeenth century put in the front of sovereign a critical political agenda. The Habsburgs had to manage a very complicated confessional file, in witch the conflicts between the Catholics and the Protestants have increased and threatened not only the political stability, but also their grown monarchy. The Reform was the main argument used by the representatives of privileged estates in opposition to the sovereign and to his projects of state centralization. This confessional competition was an important obstacle for the Habsburgs, which want to assume the power in their new territories like Bohemia, Hungary and Transylvania. So, Habsburg's drama was double: to manage the political state affairs and do not betray their own catholic conscience. From this perspective we can find a very important reflection about the leader's role, which has many times to choose, between the state interests and own beliefs. Contrary to what we might expect the Habsburgs were more clever to gain first of all political achievements and than religious victories.

On the other part, in the context of European political geography of the Modern Ages, no other state is more difficult to be defined than the Habsburg monarchy. The image of monarchy in the eighteenth century is less one of a pre-modern state, but rather one of a conglomerate state, built on the background of dynastical or territorial arrangements. All these aspects have further influenced the image of the monarchy related to other European countries, placing the Habsburgs in the position of an interesting historical and political paradox, that of a universal empire without a strong political unity and power. In this case the major problem for the sovereign is the lack of an unquestionable authority and power in all his territories.

For early modern monarchies allover the Europe justifying the power wasn't a problem. Strong theological bases still form the fundament of the power of sovereigns which were endowed above all with divine authority. The idea of the Empire had the main political reasons the defense of the Christian faith and the ideal of unification of the European peoples under a single authority. Unfortunately for the Habsburgs this idea ended in the nineteenth century. To this final stage have contributed the collapse of the idea of universality, especially after European Protestantism have legitimized religious minorities born from it and after eliminating the external dangers that threatened Central Europe for centuries.

The project of a supranational unity of Europe articulated by the universal empire and by the universal Church has proved to be impossible to become reality, despite the political ambitions of the Habsburgs. Since then, the Habsburgs have lost their main *raison d'être*, which turned them into the most respected European sovereigns in their role as defenders of Christian Europe, they have tried to find a new historical legitimacy of power. Keeping Nostalgia for the Empire, an idea that became obsolescent in modern European political thought, the Habsburgs have assumed the mission to preserve the ideal of universality through their composite and multinational

monarchy, though this fact contrasted sharply with the more powerful national model, strongly affirmed among the peoples of the continent.

The evolution of modern Habsburg monarchy was deeply influenced by the defense of the Turkish threat (Căzan, 2009), by the struggles within the Empire, by the Italian conflicts, by the tensions between Reformation and Counterreformation, by the relationships, often problematic in the Spanish branch of the House of Austria and by the opposition between the Habsburgs and the German world. All these challenges of history have influenced the relations between sovereign and the Austrian states and have generated in terms of absolutism the process of modern state building.

Without definitively renouncing the idea of universal power, the Habsburg monarchy wanted to build a Danube Empire to offer a chance for their people to form a political unity in a Europe dominated by Russia and Germany. In reality, this space once dominated by medieval kingdoms has proved to be reluctant to the idea of universality and could not articulate a single large supranational Empire. The only elements that have guaranteed the unity and relative stability and homogeneity of this political construction, often anachronistic were the dynasty, the Catholic confession, and from the eighteenth century, the central government in Vienna.

In this sense, the Habsburgs have tried to find a model to legitimate their power using the concept of Mitteleuropa (Meyer, 1955). This is a political concept that claims from the imperial tradition, which looked the State as the embodiment of the universality idea. This concept has also expressed the opposition to the idea of nationalism perceived as a growing threat to the empire. This idea was formulated by the economist Friedrich List (Henderson, 1983) in 1840 and consecrated by the journalist František Palacký (1798-1876). In a letter address in 1848, to the Congress of Frankfurt, Palacký tried to justify the political role that the Austrian Empire has to play in the Central European space, by assuming the defense of the old imperial ideal and the central European nations in front of the new continental danger, incarnate by Russia (Ingrao, 1994). This image of Mitteleuropa is still looked today like a regional model of a political union for the Central European countries. (Busek, 1993)

For all these reasons, the real vocation of the Habsburgs was not to play a central role in the unification of German world but to rule over the peoples, territories and princes, of different nationalities with very different historical and political traditions, but very zealous to defend their independence. This form of power and the political project of the Habsburgs were perceived as a form of an inland colonialism inside the Europe, comparable with other forms of colonialism from America or from the Far East. (Fichtner, 2003)

Theology and the power of moderation

In the exercise of legitimating the power in their new world the Habsburgs have used different arguments and models. The theology was a strong weapon for granting the power not only in their Empire but also in the whole Church. The Church was the institution that has guaranteed the legitimating of the power for all Christian sovereigns in Europe until the modern times. In the terms of a sacred contract, the Church, by the Pope, offered to the sovereign the power and the title of God`s anointed, and in turn, the sovereign committed to protect the Church. (Bernard & Hodges, 1958)

The Church was the traditional and the constant ally for the Christian emperor, because the sovereign embodied the power of the Church to consecrate the leader over the secular world, which is only an earthly reflection of the Kingdom of heaven, with the pope as the highest prince. Not infrequently this allegiance was a real source of tensions, as a reflex of a double perception of the power, secular and religious.

In relation to the Church, the Habsburgs were not only the humble servants of their earthly interests. They pursued on the one hand to limit the actions of the Church, their state leadership, and financial privileges. They did so not as a form of disrespect, but because their great project of state-building found in the Church, at least in the sixteenth century, a great hindrance.

On the other hand, the Habsburgs were firmly engaged to defend the Catholic Church against the devastating effects of Lutheranism, aware to the importance that this institution has for their image as prince defender of the faith. Therefore, we can not establish a uniform profile of religious actions of Habsburgs, who had to ensure quiet and efficient governance in their vast territories and to keep open the dialogue with heretics, without sacrificing their faith. For this faith the Habsburgs were responsible in front of God and in front of their own history. Anchored in a sacred mission entrusted by God to protect the Church and the Holy Empire against the heresy, Habsburg sovereigns saw their mission as an affirmation of their own ideal in history, but also as an expression of their most intimate convictions.

If in the political attitude has always prevailed *raison d'etat*, in the theological beliefs, the Habsburgs were not always obey to the sharp theological line of the Church. The influences they have received from Lutheran and from humanists, made them to be moderate in their theology. For the Church, the Habsburgs also had assumed the responsibility for reformation, which demanded the availability for compromises with Protestants, assuming the role of arbiter between the two sides which were deeply involved in the confessional conflict. But the big challenge for them was the great dream of a Reform Council (Bond, Christianson & Izbicki, 1990). Europe saw Carol's V Empire in the terms of power and hostilities against the independent powers of the continent. Carol's insistences that his mission must combine the religious problems with political interests have made the relations with Protestant German princes and with Pope to become very difficult.

For the Protestants the emperor represents a double threat: the political power limitation and the religious punishment. For the Catholic sovereigns the position of growing power of the Habsburgs aroused suspicions, which marked the beginning of a policy of duplicity interests. The papacy, as ally of prince *defensor fide* was mostly dominated by the secular interests. For this reason, the Roman Curia has conducted duplicitous political negotiations with France against the Habsburg policy in Italy and against all they have done worse to the earthly interests of the Church. (Jones, 2000) What emperor did not understand was the pope, as head of the Church would never accept that the king could become an arbitrator in the disputes between Christians. In this case we can talk about the power of moderation assumed by the Habsburgs in the purpose to reach a compromise with Lutherans but also with the Church. This type of power stays in a flagrant opposition with the conservative and very suspicious attitude of the Church in front of demands for a religious peace and unity in Europe.

The spirit that dominated the Early Modern Europe was marked by searching the solutions to overcome the confessional impasse. Both Charles V and Ferdinand I, beyond their humanistic formation were firmly attached to Catholicism, which for them represent not just a coat of arms of the House of Habsburg glory but a strong guarantee of their historical continuity. (Ivanov, 2015) From the height of sovereigns they have been able to do anything to find a solution to save the Church but keeping the peace in the empire. Without abdicating to their conscience of Catholic princes the Habsburgs were sometimes forced to sacrifice the principles of their faith to save monarchy. Even when the theological points of view of the Habsburgs were unsatisfactory in their orthodoxy, they are nothing but sincere efforts concerned about the fate of the Church. This was in reality their real power seen as an effort to sacrifice their conscience but to maintain an open dialogue between the Catholic and the Protestants not closing the doors of a new unity in the Church.

Although the confessional balance of the sixteenth century was not decisive, something has changed the atmosphere in which Catholics and Protestants looked each other and a tolerant spirit began to dominate the elites. The sixteenth century Vienna was defined as an important center of Catholic and Counter-Reformation. Besides the firm or moderate actions of the sovereigns from the second part of the sixteenth century, Ferdinand I (1556-1564), Maximilian II (1564-1576) and Rudolf II (1576-1612), the town retains an imprint of a particular humanist spirit that cultivated a tolerant atmosphere. This new spirit of moderation avoids the extremes and the historian Herr Friedrich calls it "*the third force*". (Herr, 1960)

But the salvation came from the theology which was used by the Habsburgs as an instrument of legitimating the power.

The Counter Reformation has brought a different approach of the religious and political message, by this new form of religious ideology. The Habsburgs used all the methods and they have put this new message into a veritable baroque decor, building their own religious pantheon and their own piety. Not only ideological, but from political reasons the Habsburgs have tried through *Pietas Austriaca* (Coreth, 2004) to offer himself as models of faith and piety. Often the Habsburgs have adopted some models of theological culture and foreign policy, especially from Italy, which were exported and synthesized as a mark of their identity. In this case, the Italian impulses of the Counter Reformation, started in Rome found a very fertile space in Vienna, from where have spread a great influence in the entire Central Europe. We must be agree that there were other Catholic countries in Europe, but in none of them the religious piety was not so used as a tool of political legitimacy, in the terms of a genuine imperial ideology, as was in the Habsburgs Austria and Spain. In essence, by this new approach of the faith and confession as a form of a public political ritual we assisted to an extensive process of religiosity internalization until it become a private problem.

This concept, over-simplified translated as *Austrian Piety*, reveals a profound conection between the piety as an outer manifestation of faith and the political act, which was empowered by theological and religious authority. Pietas Austriaca has stressed the role of the Providence, the intercesion position of Virgin Mary and the importance of attending to the rituals as an expression of faith and also as a form of castigation and social control. This form of political theology in which the sovereign

has offered himself as a model of political equilibrum and of orthodoxy of faith has guaranteed an effcient durability of the Habsburg Monarchy in Europe.

In the center of this piety, seen as an expression of the inner convictions of the Habsburgs, stood the feast of *Corpus Christi* celebrated in the Catholic, Anglican and Protestant world in the third Thursday after the Holy Trinity Sunday. (Walters, Corrigan & Ricketts, 2006)

The Eucharist was seen as a liturgical event, which is consumed in the symbolic reality. The public symbol and the Eucharistic mystery remains closely linked in a real presence of the body and blood of Jesus Christ. The Eucharist built a type of an ideal society, by the presence of the Eucharistic elements, transfigured by grace. This creates the image of the perfect society united around a single element, Eucharistic Christ. All the differences and dissensions are getting unified around the symbolic presence of the Lord, whose earthly image is the sovereign. Clearly this great celebration of Eucharistic worship has offered the complete framework where the Habsburg sovereign, but also a simple believer could prove their respect and fidelity to the Catholic faith. That's why, the Habsburg rulers were seen kneeling in an attitude of worship before the Eucharist, were the first persons in every liturgical procession in the city and they have offered himself as the first model of humility and Christian ministry. The stake was double: first of all religious, which has proposed a right model of faith articulated on the Tridentine reforms, but the main stake was political. Very briefly said, this attitude of worship before the Eucharist expressed that the Catholicism meant loyalty to the Habsburgs. *Pietas Austriaca*, as a form of Baroque culture emphasized visual emotions and religious symbols, in whose center was the sacrosanct image of the sovereign.

Moreover, this devoutness was the most important instrument of power and of the political ideology of the Habsburgs and was strongly affirmed until the Enlightened. From that moment the private piety has replaced the public act of worship and the perfect example is when Emperor Joseph II (Ingrao, 1979) refused to recognize for himself a connection with the traditional catholic devoutness.

From this point the theology becomes ideology. (Pecherskaya, 2013) This happens when its main function is not assumed like a legitimating process of the Truth but like a confirmation of authority of an institution and of their power structures.

Transylvania and the new model of power

For understanding this important topic is necessary to have a very short excurse on the theological fundaments of the power. First of all we can affirm that the "power has always a double character: first as an expression of God's law and love and second as an exercise of man's freedom. To understand "power as God's law and love" we must understand it as a manifestation of supreme Being; to understand it as man's freedom is to understand it as his response to the possibilities of being, a response which is both individual and institutional". (James Luther Adams, 1976) In this dialogue, when God gives the power to people or institutions doing just to broaden people's freedom and not to shrink it. Practically, the exercise of power is an attempt to gain more freedom both for the God and man.

Socially speaking, the exercise of the power is not an attempt of sovereign to impose authority to all his subjects but to assure the inner liberty of social body. All the political actions which express the power of political authority must contribute to broaden personal liberties of all the members of social body.

It is obvious that the concept of social body is not enlarged to all categories of citizens; many of them were left behind this construction from political, social or confessional reasons. In this case the Habsburgs, following an enlightened philosophy, have tried to use their power to extend the participation to a large number of people at social body, until now excluded by the medieval privileges.

In this case the Transylvania is an excellent example to observe the translation of the politics of limitation the medieval privileges of estates in order to extend the participation of Romanians and to other religious minorities like Jews to social body. (Gyémánt, 2000)

Transylvania became a priority for political thought of the Habsburgs especially after the fall of medieval Kingdom of Hungary defeated by the Turks on the plain of Mohács in 1526. The Habsburgs were firmly convinced that the sovereign who rules the Principality from the inside of the Carpathian Mountains, practically rules the Hungary. About 150 years the Habsburgs tried for many times and used any means to gain the ruler over Transylvania. From 1541 the Transylvania, which was the greatest part from the former kingdom of Hungary and the richest one, became an independent Principality under the suzerainty of the Ottoman Empire. (Pop, Nägler & Bărbulescu, 2005). The constitutional system of the Transylvania granted the political rights and religious liberties for three ethnical groups: Hungarians, Saxons and Székelys and for four confessions: Catholic, Reformed, Lutheran and Unitarian. From this political concert were expelled the majority of the population formed by Romanians who were in their majority Orthodox. (Dragomir, 1946)

In this case, the Habsburgs after they have extend the rule over the Transylvania after the battle of Zenta (1697), tried to exercise their power in order to change this anachronistic situation according to their interests. There the Habsburgs found a new laboratory for their power strategies. First of all was the *power of religious patronage*, changing the confessional configuration of the Principality by offering freedom again to the Catholic Church or by attracting the Romanians in union with Church of Rome. (Schaser, 2000)

Not without difficulties some of these projects were successful and the Transylvania became the center of the political empowerment of the Habsburg Monarchy. In many parts of the Monarchy the sovereigns were forced to accept political compromises in exercise of their power and to share the authority with powerful representatives of privileged estates.

Habsburgs were very interested to limit the medieval privileges of the Estates so they tried to enlarge the participation of social body for the Romanians, limiting social restrictions imposed on peasants and other ethnic and social groups like Jews. (Crăciun, Ghitta & Murdock, 2002). Patent of tolerance imposed in 1781 by Emperor Joseph II has affirmed that a political of power in religious life of Transylvania couldn't have lasting effects. This moment is a turning point in the inner structure of

power of the Habsburgs, which is not an attribute of divine authority but is more an expression of secular view of the leadership.

The power was expressed at a symbolical level in which the person of the emperor is in the center. Transylvania was visited three times by the Emperor Joseph II (1773, 1783, 1786) (Bozac, Pavel & Joseph, 2006). The first Imperial entry in Transylvania was a mark of a real Christian reconquista of the territory from the Ottoman political and military system, reintegrating the territory in a Christian empire. Imperial journey, in this case, means the "coming of the Christian Kingdom, which marks the symbolic opening of the Christian doors to the world or reopening of communicating vessels, long time discontinued, and thus resizing space of the European Christendom". (Radosav, 2002)

All these symbolic significance of the emperor journey in Transylvania, all the memories of the people, all the hopes of the Romanians was the expression of a popular patriotism to the House of Habsburg and a new perception of power.

The visits of the Habsburg emperors in Transylvania were in fact historical events on which was built the piety to the House of Habsburg as the form of this new dynastic patriotism. From this point we can affirm that the power is a visual concept which has manifested not only in the symbolical dimension but also in a change of the image of the sovereign in the perception of ordinary people. The Emperor had gain in the eighteen century the image of a charismatic leader, the good king, and in many churches this fact was represented by the liturgical objects with the imperial symbols on them. The traditional paintings, the minor arts from the churches will provide a very good way of transmitting and consolidating the dynastical attachment of the Romanians as a form of social piety.

Conclusions

For the Habsburgs assuming the power was a very great challenge. They have to manage a very difficult dialogue of the power in relation to the other power of the continent, in relation to the Church and in relation with the common people or with the periphery of Monarchy. By all these means, and especially by constructing a religious legitimacy, the Habsburgs wanted to reconcile the national consciousness with patriotism and dynastic loyalty to a multinational state. In this sense, the imperial government efforts were focused on building a state-oriented dynastical patriotism in the Habsburg Monarchy. From here, the dialogue between the center and periphery of the monarchy, was a great challenge for the Habsburgs, where they was forced to find particular solutions to accommodate their political discourse with the peculiarities of each nation, but also to integrate them in their broad political and religious vision.

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Power, Religion and the Informational Nature of Reality

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Abstract

Technological advances are changing how we view reality. Scientific evidence, published articles and books suggest that we might exist in a Matrix-like simulation. Or that reality resides within the confines of a mathematics-created, informational universe - a quantum computer of some type. Through this lens, our understanding of our own reality changes in many ways. Although scientific explanations have demanded a "material cause" heretofore, the findings of quantum physics show that solid "material" may not really exist and thus needs reinterpretation in this light. Although science and religion have been on seemingly divergent pathways, this concept unifies them in unexpected ways. Religious concepts such as a creating God become more real in this context, but God as programmer? Religions have some entity or God(s) outside of our reality involved in its creation, but no one prior to the Age of Technology, would ever have referred to Him this way. The power issue enters because many authoritative figures use power to direct and enforce opinion about this and related issues. As individuals there is a need to be responsible for what we believe, and not just be swayed by powerful bullies. Because at the end of whatever this reality is, we will each face something or nothing. If it is nothing, then it really does not matter much what we believed. But if it is something, then what is the something? And, each will face it no matter what the power opinion makers opined. Although many viewpoints are all presented as truth, can we know the true nature of reality? This paper examines the emerging issues with an informational reality, faith and science.

Keywords: atheism, theism, information, programming, universe

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Introduction

Technological advances are changing our view of reality. Scientific evidence, published articles, and books suggest that we might exist in a Matrix-like simulation. Or that reality resides within the confines of a mathematically created, informational universe - a quantum computer of some type. Through this lens, our understanding of our own reality changes in many ways. The big questions about how our world came to be, and why or what caused it in the first place have undergone several shifts in the last few hundred years. But this most recent change in perspective is calling many former ideas into question like never before. In many ways it is bringing the discussion full circle too.

One the one hand, ideas from faith(s) portray a created, highly multi-dimensional world, including other-dimensional places things and entities. At the end of this existence, there is some other reality that we face outside of this existence we know as life. Contrast that with theories of neo-Darwinian evolution, which propose a universe and world evolved from random nothingness, acted upon by solely material forces, small successive changes and natural selection. In this scenario there is no creating entity and nothing at the end of this existence.

There is a veritable power struggle over which opinion or beliefs will prevail. From religious to science leaders, all are using their authority and power to persuade the masses of the correctness of their perspective, when in fact all of us should be looking hard and with great zeal to answer the question: What is the real nature of our reality? Indeed, there may be no more important question to get right while in this reality.

In this paper, some historical perspective on how and why reality is increasingly seen as informational will be provided. Then the evidence and implications for the change will be examined.

Historical Background - Mathematics and changes in the perception of reality

The discovery that mathematics and scientific principles are embedded in everything in the "real" world began with the Age of Science. People like Sir Isaac Newton, Johanes Keppler, Nicholas Copernicus and Robert Boyle discovered things, which revolutionized people's understanding of our place in the universe, and the description or seeming government of things by mathematical equation. Prior to that, the earth was envisioned as being at the center of everything, and everything revolved around it. Math was not mentioned much except in the measurement of movement of the celestial bodies, sun and moon. The religious and other leaders of times past looked to the Bible, the Torah and the Q'uran and other religious texts (depending on locale) for how the world came to be. Within traditional western religious interpretation, the perception was that the world was created by God speaking. In strict Biblical accounts, God spoke 8 times over the course of six days, and the parts of the universe or world rolled into being including the heavens, the earth and all life on it. All religions have a creation account of some sort. Most involve other dimensional places, things, and entities.

As the first modern scientists began to discover details about how things worked, they were often perceived as being in conflict with religious principles or doctrine.

Nicholas Copernicus was trying to find a model that explained the movement of the planets better than the models of his day. The geocentric model of his time was sadly lacking in accuracy and predictive power. When he put forth the theory that everything revolved around the sun, and showed that this model was supported 100% by the mathematics, a revolution began, which ran contrary to religious belief. The way in which it was contrary was twofold, though. First, even though the order for what goes around what is unspecified in the Bible, this new theory ran contrary to the established viewpoint about it, and the opinion maintained by those in power. Second, it also placed the earth in a secondary position within the solar system, with the sun at the center, and the earth as just another planet. Not seeking to violate the religious authority of any thing, he was just trying to find a model that fit the observations. But since dictates about how things were, were supposed to come from the church, it violated the power structure no matter how right it was. Scientists today could be said to fit into that modus operandi too, as they look for models that predict and explain things correctly. Going against the grain of established doctrine though, will cause a backlash now, just as it did then.

Sir Isaac Newton, Boyle, and Kepler were all committed Christians who were also looking for appropriate explanations that fit observed phenomena. But they believed that by studying the physical world and how it functioned, one could find out something about how God thinks. So although they and others at that time were also in the process of uncovering the mathematics and principles of how things work, they and others like them actually had a religious purpose as the basis for their work. At that time, there was no conflict with being a Christian and doing science.

What all these early scientists discovered is that many if not most things in our physical world are describable by mathematical equations. Newton is credited not only with being the father of modern Physics, but also of Calculus. He found equations that accurately predicted and described the workings of the physical world. Boyle worked more on the descriptive mathematics related to Chemistry, including the discovery of the mathematical equations that relate pressure, temperature and volume of gases, known as Boyle's Law. Kepler worked out the mathematics of the motion of the planets, invented a better telescope, and wrote extensively. These and others found that mathematical equations and principles seem to undergird all physical things. Continued work in many fields has proceeded apace for the last four hundred years and more, and included millions of researchers. From classical Physics to Chemistry to Astronomy to Genetics, physical things in the known universe have been found to swim like fish into the net of mathematical description.

Many things in the biological world are also describable by mathematical equation. For instance, the growth of trees, snail shells, leaves, parts of flowers and also animals utilize Fibonacci equations. Fractal math is found in the way many leaves grow serrated edges. Former Berkeley graduate student, Alistair Boettiger discovered that by adjusting nine parameters of a single equation in a computer program, he could generate the patterns on the shell of a "Conus Gloriarus." (Boettiger) Marine animals, such as sharks or whales seem to follow a fractal pattern known as a "Levy Walk", when they search for food in the ocean. (Witze) As a researcher at the Federal University of Alagoas in Brazil, Gandimohan Viswanathan noted, "Living organisms, when allowed to make free willed decisions, seem to end up obeying some kind of mathematical law." (Viswanathan) A common example of mathematics in nature,

familiar to any math student is the formula for the growth of bacteria, which conforms to a simple exponential equation. The metabolic rate for organisms large and small has an exponential equation which projects roughly the same "amount of life" for all organisms, lived either faster or slower depending on the size of the animal. (Speakman) For instance, that old cliché about one human year being equivalent to seven dog years is not too far off the mark, math-wise.

There are many things in Nature for which mathematical equations have not yet been found, probably due to the sheer complexity of their structure. For instance if one were to try and find an equation for the construction of proteins, one might be advised not to hold one's breath. But this is where programming enters in, because all aspects of the construction and regulation of all of life are encoded for in DNA. Although the conventional wisdom about DNA is based on an evolutionary model, it is still regarded as, "highly accurate digital code" or so says biologist Richard Dawkins. (Dawkins) Others also use similar terms to describe the programming found in DNA. As time has progressed, this informational aspect of DNA has taken a more prominent place in the discussion, rather than the mathematics aspect, which is said of physical things.

Quantum physics and changes in the perception of the nature of reality

At the beginning of the Twentieth Century, early quantum scientists made discoveries that called into question that ours was a world made of solid particles of matter. As scientists such as Einstein, Bohr, Heisenberg, De Broglie, Rutherford and many others delved into the structure of the subatomic world, they discovered really odd things. Niels Bohr characterized this in his now famous statement, "Anyone who in not dizzy after his first acquaintance with quantum of action has not understood a word." (Blaidel) Today, this might be rephrased in a more current way, "Anyone who has studied quantum physics and is not completely blown away by it, has not understood what it means." This is because at the quantum level, things always understood to be real or even solid, are not. Things that are physically impossible are necessary for the universe to work right, too.

In Rutherford's 1909 gold foil experiment, he discovered that the nucleus is incredibly small, dense and positively charged. The same experiment also revealed that it is surrounded by vast quantities of empty space. Later experiments by he and others confirmed that and quantified that the empty space makes up 99.99% of an atom, leaving only 0.01% as solid. The clouds of electrons, which orbit the nucleus and comprise its outer surface were found to be very distant in deed. If one were an atomic nucleus, one's electrons would be orbiting at a radius of about 5 Km. It is one thing to say, well that empty space idea is just for stuff at the quantum level. But of course we are made of those things. Think of a human body or a chair or a rock as being 99.99% empty space. Too strange to comprehend? Perhaps so, but there is more that is even more strange, which also began to lead scientists to this concept that ours is an informational world, and not a material world at all.

Electrons, and eventually all subatomic particles were discovered to have the properties of both waves and solid particles, something which is impossible in a "real world" but which works perfectly well in the context of a computer simulation. Albert Einstein put it like this, "It seems as though we must use sometimes the one theory

and sometimes the other, while at times we may use either. We are faced with a new kind of difficulty. We have two contradictory pictures of reality; separately neither of them fully explains the phenomena of light, but together they do." (Harrison, D) This comment pre-dates the Age of Computers, in which such a thing would have been understood as possible through programming.

Thomas Young showed that if an electron came up to a grid where it had to pass through on either the left side or the right side, it would pass through on both sides, simultaneously. (Heavens et al) Impossible but not, apparently. Other experiments revealed that electrons are found only at discrete "quanta" or levels (from which the term quantum physics derives). They can change levels, but are never observed moving between levels. How do they travel or get to another level? Apparently they do not; they just show up at a different one, having not traveled there at all. Again, impossible. But not if done in the context of a programmed environment using discrete math and equations. Electrons likewise change their spin from up to down or down to up, but are never observed in the process of changing. Like the level, they just show up with a new spin. A reality created through programming could make this possible, but in "real" reality it cannot be so.

Much later on, scientists began to smash atoms into one another through the use of ultra-high speed accelerators. Instead of just the existence of only three subatomic particles – protons, neutrons and electrons, they discovered a whole zoo of other sub-subatomic particles, most of which have no mass whatsoever. Since things at our macro level have mass, how can it be that we are made of things which have no mass? Peter Higgs theorized that there must be some particle, which confers mass. Much later it was discovered that indeed, the Higgs boson does exist. (O'Luanaigh et al) Work on the mathematics of how all the particles work together is providing quite stable employment for researchers around the globe to this day. By no means are all the details worked out.

But there was more, which continued to cast an odd, fantastic hue upon the solid particles of reality. Theorized to be at the base of all matter are tiny strings or perhaps membranes of vibrating energy. This is known as "String Theory." In this model, the solid particles of matter of which our world including all of us, are ultimately made of energy, and so are not even solid. The most famous of all equations, $E = mc^2$, showed that matter and energy were related, and was put forth by Einstein long before String Theory. But these grasp the concept that energy and matter are interchangeable.

There were other "spooky" phenomena, which began to suggest that the underpinnings of material had to be mathematical or rely on some sort of programming, for lack of a better term. It is well known that if two photons are emitted from the same source travelling in opposite directions, if one is subjected to a force, which deflects it, the other one not subjected to that force, will also be deflected. It is as if these two photons have some invisible link. Since they are presumably discrete particles, then how can this be? Einstein coined the term to describe this as, "spooky action at a distance." (Walker) This is not so scary if one considers that a mathematical equation could generate them both. Any change to the equation would result in a change in both. So this angle of interpretation has more explanatory power than assuming they are discrete.

What is most salient about some of these findings from quantum physics is that they show that reality is made of solid particles of "real" stuff. And possibly that it is not really real in the first place, or that reality is very different in its make-up from established ideas about it. As Bruce Rosenbaum and Fred Kuttner describe in their book, "Quantum Enigma, Physics Encounters Consciousness," "…if quantum theory denies the straightforward physical existence of atoms, then it would also seem to deny the straightforward physical existence of chairs, made of atoms. Is nature trying to tell us something?" (Rosenbaum et al) And what might that be?

The new paradigm shift in the perception of the nature of reality

Looking at all these findings taken together, some have concluded that instead of mathematical equations merely describing reality, they generate it. For instance, if the mathematics for the quantum world predicts some odd result, its real life manifestation will always obey the math, no matter how strange or counterintuitive the predicted behavior is. Describe or generate, that is the question. The consensus in the scientific community is increasingly going towards the latter.

This suggests a larger context, which is something to compute all that math. After all, an equation on a paper is just so much ink unless a computation happens. To compute the math for physical reality, suggests a computer of some kind whether a brain or a machine. In the discussion used here, it would be the universe as computer. Books, journal articles and popular science magazines alike have increasingly featured themes relating to this. Max Tegmark, of MIT is the author of, Our Mathematical Universe – My Quest for the Ulimate Nature of Reality."(Tegmark) Or how about, "Programming the Universe – A Quantum Scientist Take on the Cosmos," by Seth Lloyd, also of MIT. (Lloyd) Another one is, "Decoding the Universe," Charles Seife. (Seife) As one can see, topics like this represent a dramatic shift in our concept of reality, if they were to be accepted. Instead of solid little particles of matter, randomly interacting and forming things of great complexity, like ourselves eventually, we would be programmed for "self aware substructures" in a larger, programmed for structure, to paraphrase Dr. Tegmark. That is a very different model of reality than the popular, current answer to where everything came from and how it came into being, known as neo-Darwinian evolution.

A famous article by Nick Bostrom of Oxford asked the question in so many words, "Are you living in a computer simulation?" (Bostrom) According to this paper, if modern technology advances as it has done, then say, in a couple of hundred years or so, could we be created characters in an "ancestor simulation?" This controversial idea is actually not so far fetched when compared to today's computer games, which are very realistic and interactional. If one were to add full immersion of the senses, then how would we be able to distinguish between that reality and a "real" one? In a college philosophy class final exam in Australia, the professor gave students a choice of a few prompts on which they could write an essay. One of them was, "Prove you are not living in the Matrix." Interestingly, no one chose that theme to write about.

What is more interesting than a mere philosophical shift is the appearance of evidence in support of a math driven, informational, programmed for existence. One researcher at the University of Maryland, Dr. James Gates discovered what appear to be "error correcting codes" embedded in the mathematics of the supersymmetry of fundamental

particles. (Spivak) High profile scientist and author Dr. Brian Greene, has written about evidence for a computer-like, informational existence, "If the continuum laws that physics had developed over many millennia were input into a powerful digital computer, and used to generate a simulated universe, the errors built up from inherent approximations would be the very sort being observed [in our universe]." (Greene) The "inherent approximations" he referred to would be those resulting from things like rounding off of numbers. For instance, when doing calculations for round or circular objects, they always involve the number "pi." One has no choice but to truncate the decimal, since it apparently goes on forever: 3.1415…. But in doing this, there is a wee bit of inaccuracy introduced into the calculation. Tears or rips in the fabric of space and ripples in gravity, would be two such examples of things which ought not to be, but are. Why are they there? Inaccuracies in calculations could cause such things. In any case, such things provide more corroboration that ours is a mathematics and programming generated world.

Power, opinion and the nature of reality

The neo-Darwinian model is accepted virtually everywhere in the mainstream science community, and even those authors writing about a programmed universe or computer simulation of the world, will tip their hat to it. But can it be both – a random mish-mash of solid particles, with mutations, acted upon by natural selection over long periods of time and also a programmed for reality? These are actually very different concepts. People who do programming for a living or even those who have taken a programming class know that programming is highly structured and organized, the product of deliberate intent. That one might toss some instructions together randomly and expect they will produce the graphics on your tablet computer, or for that matter anything, is ludicrous. Only those who have no idea how those graphics are produced through perhaps millions of lines of code might expect such a result. So, a programmed for reality suggests (a) programmer(s), rather than a lucky smash-up of random things. Who would that be?

This begins to sound like a religious concept - a creating entity, commonly known as God. The Bible says that "In the beginning was the Word and the Word was with God and the Word was God." (John 1:8) Does this Word contain the information to start things up, as in programming? If one thinks about it, other concepts than merely the programmer / programming could assert themselves in a religious vernacular. For instance, compared to our own technology, one would expect a programmed for world would have memory. Every thought, action and deed of each individual character could be recorded, archived in a file. The Judeo-Christian Bible very specifically mentions accountability for one's actions and words. (Matthew 12:36, Romans 14:12)

But there is more. This computer of the universe simulation-like reality makes it sound like we are characters in a game. Dr. Tegmark and others openly envision such a thing. So, most games have a scenario being played out. When some combination of events occurs it advances the programming up to a new level, where other things can happen. This has its parallel in real life and faith as Christians and Jews look to the prophetic passages of their respective texts and find similarities in historical events. They use those passages to predict what will happen in the future too. Christians in particular look to the "End Time Prophecies" of the Bible as a sort of checklist of

things that have already happened versus what is yet to come, as verification that they are on track with what they believe.

A preprogrammed simulation-like world with a scenario working its way out is a starkly different way of seeing reality than the neo-Darwinian model. But which is it? Or is there any way to tell which it is? If it is the former then there could be many versions of what the scenario is and the rules for characters within the simulation, just as there are many different religions. But if it is one of these, then the predictions made by that religion ought to be found playing out in this world we live in. If reality were to be the latter, a purposeless, randomly kluged together existence, that predicts very different things. One of them would be the lack of any larger scenario working its way out.

The neo-Darwinian model suggests that we luckily happen to exist in a universe, which happens to have just so Laws of Physics, which just happen to provide conditions that result in life. In this model, there are possible other universes that could have other laws, in which life would be impossible. Indeed, in the "multiple universe" or multiverse scenario, also known as M-theory, there could be all manner of other universes, some with other versions of ourselves, working out different choices we have made. Since these universes are purported to be the product of strictly material processes, they would have no memory, consequences, plan or care for any of the characters in them. At the end of the lifespan of any character in such a universe, there would be nothing. Certainly there would be no accountability. That is an affectively safe universe for anyone who wanted to be free of rules for living. But such a stance guarantees nothing for its holders.

Some might say that the nature of reality cannot be ascertained. They might assert that everyone is entitled to their own beliefs about this topic. The problem exists in the concept that there may well be a way in which it is.

For most of human history, no one had any clue how things worked. But we are living in times unlike any ever, in which the opaque cloaking of the details of how our world does work are falling away with unimaginable rapidity. What they reveal is that ours is a world that seems to be generated by programming and mathematics. Although there are many theories and beliefs that people maintain, it seems incumbent upon all of us to diligently search for the right answer to the question of where did our reality come from? There may be no other question to get right while in this reality. Consequences or not? Something after this life or not? While everyone holds their own opinions dearly, reality may or may not coincide completely with how we think it is.

If it is so important to answer this question correctly then why is humanity not doing it with eyes wide open? Everyone seems to want to look through their own (or that of their particular group's) lens of opinion and belief on this issue. And, structures exist to force adherents to certain philosophies into submission, too. People who question in whichever subset group will often be bullied into obedience, shunned, expelled or worse. This is not just the case for members of religious groups, but for those in the science communities, too. But why? Is it out of fear? Do people not want to think for themselves? The question itself is too hard? Or is it that human beings like to have a

comfortable "reality box" with familiar easy walls that coincide with how they want to live their lives? Human nature?

Part of the power issue could simply derive from the structure of groups. Groups have rules for behavior for members, with consequences that reward good and punish bad. There are always leaders and followers. Since people follow their leaders, the responsibility for having the right answer falls most heavily on them. Leaders profit in many ways as a result of their leadership, though. These could include respect, financial gain and just the ability to have and use power for themselves. Any change to the power equation would be particularly unwelcome if it results in the group leaders losing any of these benefits. So they would be predisposed to block any changes that might result in that.

Proponents of certain traditional theories in science and religions have used power to cut short discussions of findings contrary to established beliefs. For instance, years ago the tobacco industry used doctors to speak against the concept that their products caused cancer. Of course those products do cause harm and the lid could not be kept on the truth forever. Later, the medical community assumed that excess stomach acid caused ulcers. Then some Australian scientists, Barry Marshall and Robin Warren put forth the idea that the bacteria, H. pylori caused stomach ulcers. And, they had evidence to back up their claim. British scientist Stewart Goodwin confirmed this. From the discussion that ensued, one would never know that science was supposed to "go where the data leads," because there was a vicious backlash. Eventually, it did become accepted practice to treat stomach ulcers by addressing the H. pylori infection, because the truth comes out. But in the meantime, proponents of the old theory did loose some respect and power, as their now incorrect theory was supplanted by a new one. Pharmaceutical manufacturers also lost out on profits as their antacid treatments became less prescribed. Eventually the truth must surface, no matter how it is kept under wraps, even if the power establishment balks.

Conclusion

As this new informational way of considering reality gains momentum, ways have been mentioned that have the potential to close the rift between science and areas of faith. Many in power positions would say differently in spite of new evidence to the contrary. Perhaps this insistence on only "material" explanations has itself rooted in tradition, comfort, and denial of other more scary options. But affective issues aside, the question still remains, how is it really? If the nature of our reality is informational and even computer-like, what does that make us? Are we just "self aware substructures", artifacts of a computer algorithm that have no existence outside the greater program? Or, what if we are other-dimensional or spiritual entities, passing through a period of testing in a simulated reality existence? And at the end of this existence in this reality, we might either be held accountable for our actions, choices and words while in it, face nothing or who knows? Can we say this is not the case? No, because we cannot rule out anything at this point. Just because some may like a consequence-less, material existence, does not mean that that is how it is. We can only hope that because of the importance of the question, power will be directed into answering this most important of questions rather than traffic directing of opinions.

Using power to enforce opinion on a topic with such potentially serious consequences, could be considered inappropriate if not abusive. Ultimately, whatever it is that individuals face when they depart from this reality, they face it alone and not as a member of a group. Therefore the individual needs to be free to make choices, perhaps informed by but not forced by those in power.

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