

Tayba

The Harvest Continues



The Official Academic Research Journal
of Aquinas University of Legazpi
Rawis, Legazpi City



**The Official Academic Research Journal
of Aquinas University of Legazpi
Rawis, Legazpi City**

Rev. Fr. Ramonclaro G. Mendez, O.P.
Publisher

Editorial Board

Alvin A. Sario
Editorial Adviser

Simon S. Listana
Editor

Sherwin F. Seva
Layout/Book Design

Kaloi Garcia
Cover Design

J&E Printing Press
Brgy. 24, Rizal St., Legazpi City
Tel. No.: (052) 481-5865
Printer

Philippine Copyright © 2009
by Aquinas University of Legazpi

ALL RIGHTS RESERVED

About Tagba

The Research Bureau under its former head Dr. Pedro B. Bernaldez had come up with three anthologies dubbed Tagba, a Bicol term for 'harvest.' In 2002, the first included works of our administrators and faculty members. Then, the second accommodated a short fiction by a retired professor.

Tagba's third and last issue, which was published in October 2004, carried on with what were introduced in the first and what were innovated in the second, providing space for literary criticism but excluded fiction and poetry.

Prof. Alvin A. Sario who now heads the University's Academic Research felt that the title with its rich connotations is worth keeping. Thus, in this compilation of research and scholarly articles, Tagba, like the Phoenix reborn, has become the official academic research journal of Aquinas University of Legazpi.

— Editor

About the Cover

Dinorado rice harvested during the Kawa-kawa Festival, Saturday, September 13, 2008. Mr. Raffi Banzuela, who attended the occasion upon the invitation of the AQ alumnus Dr. Fernando V. Gonzalez, took the picture.

Location: Kawa-kawa Hill, Ligao City

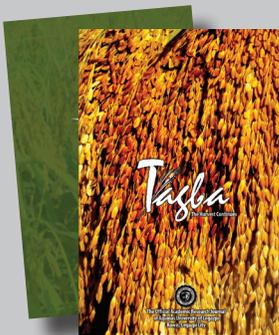


TABLE OF CONTENTS

Foreword	iv
Contributors	ix
Impact of Climate Change on the Poor and the Role of the Academe in Adaptation	1
<i>Virgilio S. Perdigon, Jr.</i>	
The Cosmic Christ	37
<i>Delfo Cortina Canceran, OP</i>	
Rawls's Idea of Overlapping Consensus	53
<i>Alvin A. Sario</i>	
Masbate in the Galleon Times	86
<i>Raffi Banzuela</i>	
The Community-Based Approach in Teaching Physics	111
<i>Shiela I. Arroco</i>	
The Rokyaw Street Theatre Tradition: Performing Identity and Drama Education	127
<i>Jazmin B. Llana</i>	

FOREWORD

Alvin A. Sario, MA (Ph)

Analytic thinking requires certain knowledge to pass two tests to become objective: first, the intrasubjective test; and second, the intersubjective test. Objectivity here means the former and the latter should have coherence. Intrasubjectivity posits that knowledge is true if it is conceived, justified, and proven by the one proposing it. Such knowledge is true by the mere fact that it is conceptualized by a rational subject. This is not enough since subjective truth is not reliable. It should seek confirmation and validity. Intersubjectivity asserts that certain knowledge is indeed certain because it is validated as true by other rational subjects. Hence, intersubjectivity confirms and validates intrasubjectivity. Certitude is only reached through rationality and reasonableness of the given knowledge. Hence, certainty speaks of public reason. Public reason demands that all ideas be communicated for interpretation and understanding. Seeing research as an instrument of public reason, its results must be presented for critiquing and debate to create a certain form of dialectics in order to produce better ideas and in effect better judgments. Only then we can say that our ideas have impact. Better judgments would lead us to truth and meaning (at least for the here and now). The papers presented in this journal offer us interpretations approximating the truth of reality. The value and merit of these papers depend on how we render judgment on every argument they categorically and implicitly posed. The journal is concentrated on certain issues such as climate change, christology, overlapping consensus, Albay history, science teaching, and theatre tradition.

Impact of Climate Change on the Poor and the Role of the Academe in Adaptation

Virgilio S. Perdigon, Jr.

Perdigon gives a clear notion of climate change and establishes its categorical relationship with poverty and devises the role of the academe in adaptation. He argues that climate change: (1) deprives the poor of livelihood; (2) deprives the poor of entertainment; (3) reduces the security of the poor; (4) deprives the poor of education; (5) destroys first the shelter of the poor; (6) destroys the means for access to clothing; and (7) destroys crops and fishing grounds and disrupts the food supply. He problematizes the role of the academe in adapting with the climate change and asserts that schools must address not only the issue of poverty but the causes of such poverty. He reminds us that a university has core functions, which are instruction, research, extension, and production. The academe must define its role along these core functions. Perdigon concludes that the schools affirm that poverty itself has to be dealt with through reduction measures and by citing the value of the environment and of human life, they also express recognition of the need to address the causes and effects of damage to the planet.

The Cosmic Christ

Delfo Cortina Canceran, OP

In this article, Canceran exposes and analyzes the ideas of Matthew Fox on the Cosmic Christ. The paper focuses on the identity and relevance of the Cosmic Christ and its significance and expression to ecology. Canceran poses that the Cosmic Christ taking the two narratives of John and Colossians can be explained through 1) wisdom or logos, 2) pre-existence of Jesus/Christ, 3) the incarnation of wisdom or logos, and 4) eschatology of the Cosmic Christ. He stresses the point that Jesus Christ symbolizes earth because like every human, he is made of earth and is dependent on earth for his sustenance. Like

any earthling, this person who is the perfect image of the creator, thus the perfect cosmic Christ – and is both first born and first fruit - is an inheritor of twenty billion years of struggle and birthing by the universe. Earth has accomplished uniquely a divine act in birthing Jesus Christ, a birth that the Gospel stories tell us took place like the original creation itself: with the Spirit of God hovering over the fetal waters of Mary's womb birthing a new creation. Canceran stresses that we have to save the mother earth from dying. He concludes by giving us some reflection points on the: (1) logic of development and global capitalism; (2) impact of ecological degradation; (3) reverence and awe to creation; (4) earth as symbolic; and (5) resurrection as the raising of the whole creation to the fullness of life.

Rawls's Idea of Overlapping Consensus

Alvin A. Sario

John Rawls contends that the institutions of a just society need to be neutral in regard to theories of the good that the citizens may pursue. In order to have a stable and just society defined by reasonable pluralism, there is a need to posit a political conception of justice independent but not conflicting with such pluralism. In this article on Rawls, Sario attempts to explore and expose Rawls's idea of overlapping consensus in the context of liberal political conception of justice in a constitutional democratic framework. Sario discusses the feasibility of overlapping consensus through articulated substantive principles and procedural mechanisms. The substantive principles are: (1) prioritizing rights and liberties; (2) encouraging cooperative political virtues; (3) promoting social cooperation; (4) enhancing reflective equilibrium; and (5) facilitating public reason. The procedural mechanisms are: (1) enriching public political culture; (2) rethinking particularistic cultural traditions; (4) empowering press and media; and (5) institutionalizing objective political dialogue. Following Rawls, Sario explains that these principles and mechanisms regarded as strategies are conditions for the construction of overlap-

ping consensus and shows how each strategy contains in itself ways and approaches to create favorable and convenient environment for the reception of justice as fairness.

Masbate in the Galleon Times

Raffi Banzuela

Banzuela provides us historical accounts and analysis of the political economy of the galleons in Masbate during the Spanish Period. It presents to us a synthesis of literatures and studies relative to the galleon trade and the role of the Bikol Region especially Masbate in the Spanish international commerce and trade. He also considers the testimonies of people based on the stories handed down to them by their forefathers. Part of the conclusion he says, “for all the hope that went with every galleon made in the Bikol astilleros, with the anticipation among the Spaniards for every successful trip to Acapulco and back to Manila, the Indios were left with nothing more than their sore palms, wrecked dignity, and anxiety for an afterlife in paradise.”

The Community-Based Approach in Teaching Physics

Shiela I. Arroco

Arroco tries to make some theoretical contribution to science teaching by assessing the students’ science process and higher order thinking skills through the use of community-based problem approach in teaching physics. She employs both quantitative and qualitative methods. She concludes her paper that: (1) the community based-problem approach in teaching physics can enhance cooperative learning, community and social awareness, as well as science process, decision making and problem solving skills among students. It can also help the students in making an investigatory project; (2) the five investigatory projects presented by the students were based

on the problems and needs of the communities that they visited and observed; (3) the students were able to employ science process skills, problem-solving skills, and decision making skills in the conduct of this study; (4) and the students' investigatory projects were made and rated based on the TAPI (2004) criteria for student's creative research.

The Rokyaw Street Theatre Tradition: Performing Identity and Drama Education

Jazmin B. Llana

Llana presents Rokyaw street theatre tradition and argues along the line of performance and theatre education that Rokyaw is a kind of traditional genealogical reflection with emancipatory content thriving and flourishing as a community arts program that is multivocal, celebrating difference and plurality, and also as a prayer and song of connectedness, rootedness, and identity. Given the objectives of the Rokyaw Festival, Llana tries to philosophize on Rokyaw through: (1) the concept of *anduyog* and Aquinas University's stake in the development of the Bicol Region making Rokyaw a self-representation; (2) Aquinas University as working with the people, not for and not by itself, hence posing the need to have definitive economic, political or cultural agenda; (3) Rokyaw has developed into a tradition; (4) and the issue of cultural identity and Rokyaw. She poses that Rokyaw is in the creative process of self-construction and self-development based on Rokyaw as a dynamic form of self-reflection; and as a medium for *communitas* between Aquinas University and the Bicol community.

CONTRIBUTORS

Engr. Virgilio S. Perdigon, Jr., is the Secretary-General of Aquinas University and concurrently the convenor of the university's Commission on Science and Technology. He served as the Dean of the College of Engineering and also the former Dean of the Polytechnic Institute. He is now fully engaged in environmental researches and very active in the advocacy against mining especially in the island of Rapu-rapu.

Fr. Delfo C. Canceran, O.P. was the Vice-President of Aquinas University in 2008. He took his Doctorate of Theology and PhD in Religious Studies at the Katholieke Universiteit Leuven (KUL) in Belgium in 2004. He also earned his PhD in Sociology in 2007 and MA Philosophy in 1992 both at the University of the Philippines - Diliman. His paper "The Cosmic Christ" was presented at one of the theological conferences in KUL.

Prof. Alvin A. Sario is the Academic Research Coordinator of Aquinas University. He finished his MA Philosophy at the University of the Philippines - Diliman in 2005. His MA thesis entitled "Rawls' Idea of Overlapping Consensus" was presented during the National Conference of the Philosophical Association of the Philippines (PAP) in Summer 2005 and was published in the Philosophical Papers Volume III in 2008. He is a co-writer of Dr. Pedro B. Bernaldez in the internationally published book entitled "Oughtopian Peace Model for Neo-Renaissance."

Prof. Rafael A. Banzuela, Jr., is the Director of Community Relations and Alumni Affairs in Aquinas University. He finished his Master of Management in Public Management in 2000 and now a candidate for PhD in Development Education at the AQ Graduate School. He is a well known journalist, broadcaster, editor, and publisher in Legazpi City. He shows much interest in Bikol History and Culture.

Dr. Shiela I. Arroco is the Research Coordinator of the College of Arts, Sciences, and Education and the former Academic Chairperson of the Department of Natural Sciences and Mathematics. She earned her PhD in Educational Foundation in 2006 at Bicol University. She presented his doctoral paper entitled “The Community-Based Approach in Teaching Physics” during the Regional Convention of the Commission on Science and Technology in June 2008.

Prof. Jazmin B. Llana is the Director of the Center for Culture and the Arts in Aquinas University. She finished her Master of Arts in Theatre Arts at the University of the Philippines - Diliman in 1999 and currently doing her PhD in Performance and Theatre Studies at the University of Wales, Aberyswyth in the United Kingdom under the Ford Foundation Scholarship. She has become a sort of a de facto ambassador-at-large of the University, attending and presenting papers in international conferences.

IMPACT OF CLIMATE CHANGE

ON THE POOR AND THE ROLE OF THE ACADEME IN ADAPTATION

Virgilio S. Perdigon, Jr.

In preparing this paper, I drew from two significant fora on poverty which I attended. The first is the regional conference of the Bicol Association of Catholic Schools in the Ateneo de Naga in 2002 titled “Catholic Education at the Face of Poverty in Bicol.” The second is the international symposium on business ethics held in the University of Notre Dame in Indiana, USA in 2003. Neither conference discussed climate change. I cite them because their outputs can be very useful in our description of poverty. Also, many references in the Internet are available to help us contrive a meaningful and useful appreciation of the concepts. A Google search on the topic of climate change and poverty yields volumes of literature on the matter. Why add more? We have learned in school that what sometimes seems obvious brings insights not too easily inspired. When Hans Christian Oersted moved a piece of wire between the poles of a magnet, the act seemed too trivial, the effect was even negligible. History, however, would record that event as a feat because it resulted into the production of alternating current, which modern civilization cannot do without. In that mode, too, would I invite my audience to treat the subject of our forum.

In addition, we have to learn about the matter from the viewpoint of those less frequently heard and the poor themselves. The *Desiderata* reminds us: Listen to the lowly. They too have their story.

Climate Change

I suppose that everyone has sufficient knowledge about climate change, at least a layman’s notion of this phenomenon. For the people of Albay Province, the most vivid image of climate change is Reming:

2 *Tagba*

The Provincial Disaster Coordinating Council (PDCC) reported that as of 14 December 2006, a total of 167,051 families or 878,909 individuals were affected (breakdown according to age and gender is not available). Among these, 6,236 families or 28,399 individuals were evacuated and housed in several evacuation centers. Four hundred twenty-six (426) persons were declared missing, 792 were injured, and 541 people were confirmed dead. Approximately 93,000 houses were totally damaged while 71,180 houses had partial damage. All health facilities in the affected areas were also damaged either partially or totally.¹

“Hindi na makatulog ng maayos ang tatay ko kakaisip kung nasaan ang mga kamag-anak namin (My father could hardly sleep now thinking about what could have happened to our relatives),” says Jun Mapula of Daraga, Albay. Still hoping they would be able to find their missing relatives, Jun posted their pictures at the entrance door of the municipal hall.

The tragedy brought back religiosity among the common folk. “Yung mga kapit-bahay namin narinig namin na nagdadasal, yung iba nangangako nga na hindi na iinom (I heard some of my neighbors praying, some even promising they would quit drinking),” said Azucena Carimpong.

It was definitely a bleak Christmas and even a bleaker New Year for the victims of the mudslide in Albay.

“But 10-year old Armela Arquero, who lost her three siblings, remains hopeful. With her parents who also survived, Armela is starting a new life in Pangasinan, the hometown of her maternal grandparents. As she leaves the province of Albay, she said, ‘Milagro po yung pagkakaligtas namin, sana naman po makayanan namin ito (It was a miracle we survived. I hope we can carry on with our lives).’”²

In 1987, Albay and Sorsogon were wrecked by Sisang's 233 kph wind. In fact, Sisang killed more than Reming – over 3000. The death toll centered on Sorsogon Bay whose waves rose in gigantic surges with the strong winds from the west.

Former US Vice-President Al Gore's "An Inconvenient Truth" is more than enough to convince me that climate change is real. I have been told that a film titled "A Convenient Lie" is out to refute Mr. Gore's presentation.

I am not surprised. Even Jesus Christ was crucified for telling the truth. In 1962 Rachel Carson published her book *Silent Spring*. In October that year, Dr. William J. Darby of Vanderbilt University published his article "Silence, Miss Carson" to present contrary arguments. Almost eleven years later, in May 1973, Dr. Jerome B. Weisner, former Special Assistant for Science and Technology for President Kennedy and Massachusetts Institute of Technology President, would write:

Rachel Carson warned of the dangers from persistent pesticides. Today, scarcely a decade later those chemicals are severely controlled – possibly too much so – and biodegradable equivalents are on the verge of being introduced.³

I see Mr. Gore being vindicated when numerous scientists confirm the reality of global warming. He was in fact awarded the 2007 Nobel Peace Prize.

Poverty

In its 2002 Regional convention, the Bicol Association of Catholic Schools (BACS) took up "Catholic Education at the Face of Poverty in Bicol." In his message Rev. Fr. Ramonclaro G. Mendez, OP, Rector and President of Aquinas University of Legazpi quoted Fr. Gustavo Gutierrez, OP, saying that

4 *Tagba*

. . . Poverty is death, an early unjust death. It is death in many forms. Poverty has no one face but is the face of all who suffer injustice. Poverty is a result of human actions. Hence, he says Pope John Paul II tells us and urges us to fight poverty.⁴

In his keynote address, Rev. Fr. Joel E. Tabora, SJ, President of Ateneo de Naga University, shared that

. . . in ADNU, poverty reveals itself when tuition fees are not paid, students are unable to afford transportation, buy books or required notebooks. Poverty . . . is not a virtue to be cultivated but an injustice to be fought actively.

Does education preserve one in poverty? It seems we form the best minds in Bikol only to lose them to Manila or abroad. There is also the dearth of alumni investors, entrepreneurs, consequently of jobs, in the region.⁵

Almost all papers I have read define poverty as a condition of low income. Income is most likely the closest quantitative means of incorporating poverty into a mathematical economic model. However, I believe we can do the same incorporation without being restricted by such narrow concept. Money, after all, is a means to an end, which is access to the materials needed for continued existence on this earth. It is the end which should be quantified rather than the means. I submit that poverty obtains when a certain end is not attained. This is the possession of the seven basic needs of any person, the core of my paper presentation during the symposium in the University of Notre Dame where we discussed business ethics and poverty. I adhere to the notion, or propose, that every person has seven basic material needs:

1. food
2. clothing
3. shelter
4. livelihood or employment
5. education
6. security
7. entertainment

Maslow's hierarchy of needs is different because all these seven are purely material. (The term material is used to mean that an item, though it may not be physically touched, is needed for the economic well-being of a person or his family.) Maslow cited self-esteem and self-actualization. This paradigm is based on the assumption that every person has his priorities rationally set. For example, no one buys a car and yet runs out of money for food and clothing. The term food covers medicine and drinking water. Shelter includes bathing water and fuel. Education is obtained not only by formal attendance in school but also by access to reading materials such as books and newspapers. Security involves protection from crime, emergencies (natural and man-made), disease and effects of old age. The minimum for entertainment is relaxation through enjoyment of nature's beauty such as a simple mountain trek or swimming in the beach.

Livelihood or employment sustains all the other six when a person "graduates" from poverty. I agree with the proposition that the solution to a person's poverty is provision of a livelihood or employment – a source of income. Crossing the threshold of poverty makes it then possible to use income as a basis for categorizing people on the basis of economic status, as done when we say certain people belong to D, E, etc.

Yet, I rank livelihood or employment as number four! I do so because in an urgent situation food, clothing and shelter literally come first. A person who is hungry, naked, and exposed to the elements cannot work. He needs help on the first three so that he becomes capable of access to the fourth to seventh.

A person is poor when he lacks one or more of these seven. The more of these he does not have, the poorer he is. Although these can be quantified and summarized into a single value so that income again enters the model, such effort becomes confused when we note that higher income does not necessarily mean absence of poverty. I will quote from my paper:

6 *Tagba*

In 2001, a Filipino family with one child . . . had to earn roughly PHP 192,000 (US\$ 3590) a year to be considered not poor. . . In the US, the 2001 NYS Sourcebook says that a head of a family with one child must earn US\$ 11,854 a year (www.tax.state.ny.us/Statistics/Policy_Special/Sourcebook01_Table_38.htm). Hence, a Filipino family earning US\$ 4000 a year is richer than his American counterpart if the latter earns even US\$ 10,000.⁶

The same argument is presented by Dilip D'Souza in his article "A Thin Indian Line" (visit <http://www.indiatogether.org/2006/mar/ddz-povline.htm>).

A minimum for each of the seven delineates poverty; that is, any access less than that minimum would constitute poverty. As mentioned, a rational setting of priorities is an important assumption. This leads to the understanding of the tendency of the more basic needs to affect access to the less basic. We have observed that poor families sacrifice the last three in order to attain the first four.

Allow me to share some thoughts on a government policy intended to reduce poverty: the attraction of foreign investment. Dollars are invested and technology is transferred. The foreign investor earns profit and pays taxes. The investment generates jobs for local labor whose income provides purchasing power and is taxed by government. The consumption of goods and taxes engender development which generates more jobs.

This paradigm is premised on the sustainability of development when the local economy develops its own dynamism for creation of wealth even when foreign investment shall have withdrawn. The strategy is to nurture a cycle of jobs-purchasing power-consumption-production-distribution-taxation-development-more jobs.

In reality, foreign investors seek tax exemptions. As a result, government revenues are reduced and funding for services is sourced from internal income tax, EVAT or loans. Worse, the environment is damaged result-

ing in the loss of livelihood of the self-employed dependent on natural resources such as fishermen. Ultimately, poverty results.

One more note related to poverty (and wealth) must be raised. Kinship is an intangible resource which can be a substantial capital for the rich (*Business Ethics and Wealth Creation: Is There a Catholic Deficit?* by Georges Enderle, University of Notre Dame, Indiana, USA, 2003). If they lose wealth, the rich can rely on relatives to provide them with resources that would enable them to start over again. This does not happen with the poor. In the wake of a calamity, the poor have no resources from their fellow poor which they can use to rise from their condition.

There are other methods used to perceive and measure poverty. I will refrain from elaborating lest I stray from the focus of this forum. Let me cap this part with a quotation from D'Souza:

The first step towards eradicating poverty is to understand just how many of us are poor, and what that means.⁷

Adaptation

This whole national conference is anchored on **adaptation**, not mitigation.

'Mitigation' refers to efforts to stabilise greenhouse gas (GHG) concentrations or prevent climate change, mainly by cutting emissions at source or offsetting them via the 'flexible mechanisms' open to Annex 1 industrialised countries in the Kyoto Protocol (KP): emissions trading, joint implementation (both of these between Annex 1 countries) and the Clean Development Mechanism (CDM).

'Adaptation' refers to the process of adjustment, and can be anticipatory or planned (disaster preparedness), or spontaneous and reactive (disaster recovery).⁸

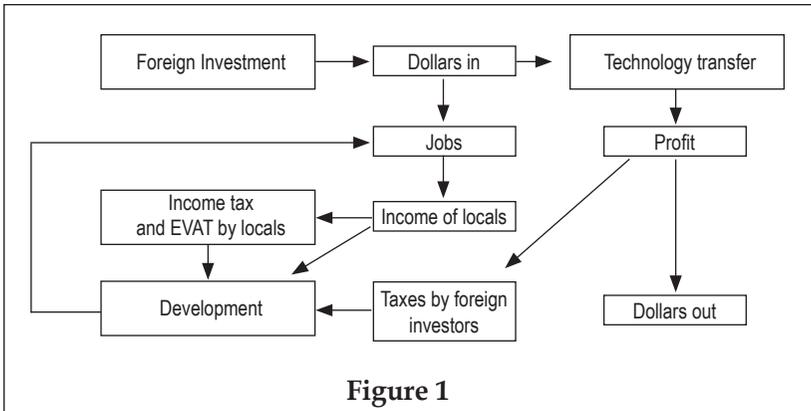


Figure 1

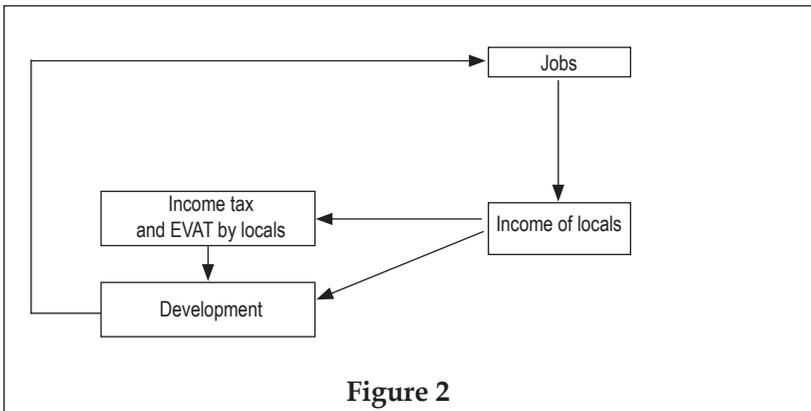


Figure 2

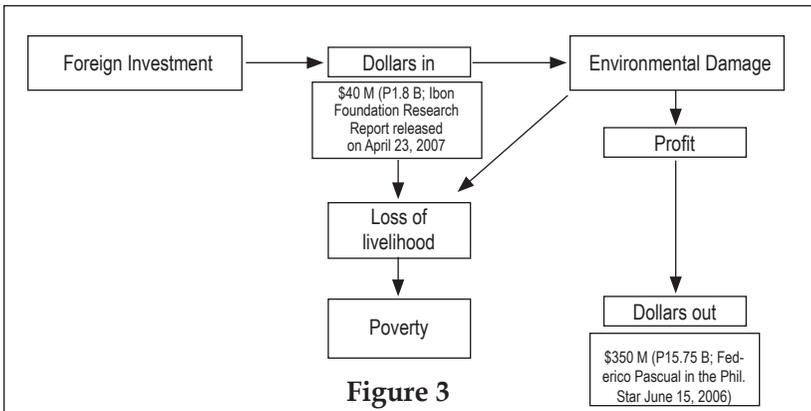


Figure 3

Adaptation is an effort to minimize the **effects** of climate change. Mitigation is an effort to reduce the **causes** of climate change. Both are essential and each must be studied with focus.

Today we train our attention on adaptation. I am hopeful that in other occasions we will have the chance to attend to mitigation as well.

This decision to focus on adaptation is deliberate and is taken with the understanding that adaptation cannot replace mitigation efforts. The magnitude and rate of climate change will strongly depend on efforts to reduce greenhouse gas (GHG) concentrations in the atmosphere. . . Adaptation is only one part of the solution. Mitigation of climate change by limiting greenhouse gas concentrations in the atmosphere is the indispensable other part.⁹

As long as greenhouse gas concentrations continue to rise, there is the very real prospect that the increase in aid agreed at Gleneagles will be entirely consumed by the mounting cost of dealing with the added burden of adverse effects of climate change in Africa.

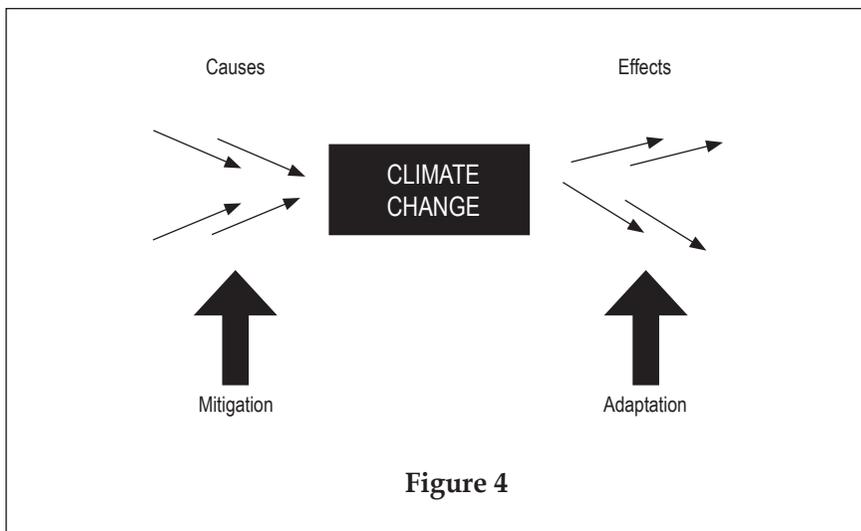


Figure 4

In effect, the Gleneagles communiqué gave hope to Africa with one hand, through a promise of more aid but took that hope away with the other hand through its failure to address adequately the threat of climate change.¹⁰

Impact of Climate Change on Poverty

Climate change, through the effects, has impacts (that is, they cause problems) to the poor by causing poverty on the erstwhile non-poor and intensifying the poverty of the poor. It follows that a lasting solution to these problems is reduction both in their population and intensity of poverty. Indeed, the impact of climate change on the poor can be better reduced by alleviating poverty in the first place. Climate change will have less impact if the recipients of the impact is diminished in number. Any study on the subject must include poverty reduction as a third action.

What is less well discussed or studied is the potential devastating impact of climate change on poverty eradication. The reality is that they go hand in hand and can not be separated.¹¹

We then have the diagram on Figure 5.

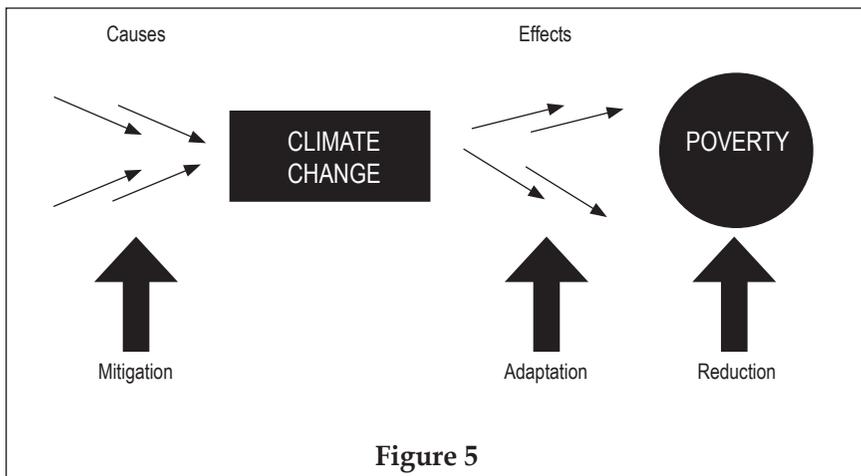


Figure 5

A complication arises because climate change reverses almost every achievement made towards that goal. Of the three, it is the most difficult solution. Adaptation is expected to produce the most immediate result.

Moreover, the causes of climate change can directly impact poverty and the effects of climate change can stymie reduction measures so that poverty becomes worse. The causes can also directly inhibit poverty reduction measures (see Figure 6).

In another way of looking at the situation, both the poor and the climate are victims.

A Greenpeace report - Carving up the Congo - last week showed that the pressure for logging is enormous - logging that has the potential to destroy not only these livelihoods but hugely damage our climate: 34 billion tonnes of carbon could be released if their forests were destroyed, equivalent to the UK's entire carbon output since 1946.¹²

Eco-tourist attractions can be damaged even by the causes of climate change such as the pollution of beaches by open pit mines using cyanide in small islands. In areas like Rapu-Rapu and its environs, the factors

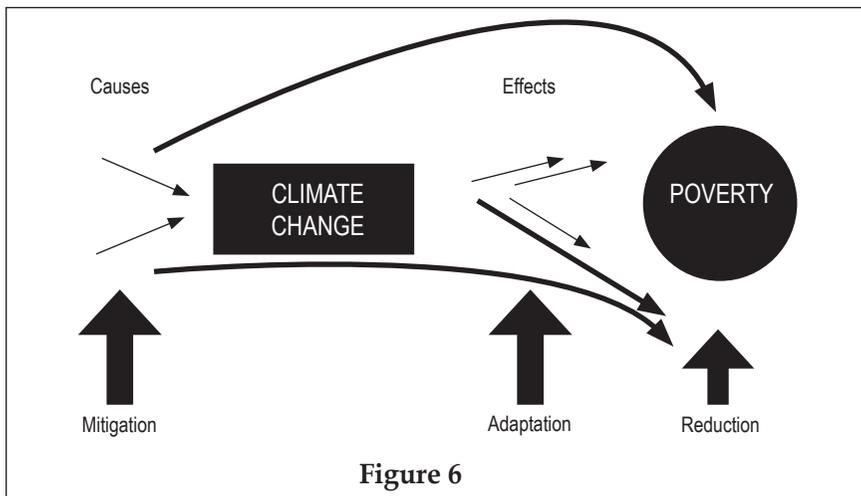


Figure 6

12 *Tagba*

contributing to climate change are depleting the fishing grounds. Where they used to catch 16-20 *bañeras* of fish, fishermen in Rawis, Legazpi City report that they can only take home one-half. A study conducted by Ibon Foundation, Inc, (titled “Mining Rapu-Rapu’s Pot of Gold – A Study on the Socioeconomic Impacts of the Rapu-Rapu Polymetallic Mining Project on the Residents of Rapu-Rapu, Albay and Prieto Diaz, Sorsogon” and released on April 23, 2007) revealed that income of fishermen in five (5) villages very close to the mine site of Lafayette in Rapu-Rapu, Albay dropped precipitously, by as much as 93%.

On the other hand, Lafayette Mining Limited, through its website www.lafayetteminig.com, released its Annual Financial Report for the Year Ended June 30, 2007 showing gargantuan incomes of their Australian executives. (See Figures 7 and 8)

Climate only becomes a victimizer when the causes of climate change enter the system. Climate and the poor are like a pet dog and its master. When rabies virus attacks the dog, it makes the dog mad and bite the master but the virus itself can directly attack the latter.

The situation is also analogous to a boxing act. Climate change impacts the poor like a one-two-three punch. The causes and effects of climate change constitute right and left jabs. Climate change is a left hook that can knock out the poor altogether.

It may seem a labor at the obvious to analyze how climate change impacts the poor. After all, the effects of a strong typhoon is first felt by a shanty made of nipa and bamboo rather than by a mansion of steel bars and concrete. However, we remind ourselves of Oersted and the *Desiderata*. We can share our view from the ground.

We have already shown that climate change worsens poverty. I will use the seven-basic-needs model in this part of my presentation citing each in the order of disappearance when a calamity strikes.

Table 1¹³

Income Loss Among Small Fisherfolk in All Areas									
Barangay <i>a</i>	Fishing method/ implements	Before operation			During operation			Absolute Income Loss per week (in P)	Percent- age Income Gain/ Loss per week
		Estimated Gross income per trip (in P)	Number of fishing days per week	Estimated Average Gross Income per week (in P)	Estimated Gross income per trip (in P)	Number of fishing days per week	Estimated Average Gross income per week (in P)		
Poblacion	own boat (non-motor- ized), pakitang	700	7	4,900	180	3	540	4,360.00	(88.98)
	shares boat, 3 in a boat (motorized), bingwit	140	7	980	55	3	165	815.00	(83.16)
Malabago	compressor	500	6	3000	34	6	204	2,796.00	(93.20)
Binosawan	own boat (non-motor- ized), own net	90	7	630	60	7	420	210.00	(33.33)
Tinopan	motorized, own net, 3 in a boat	500	6	3,000	300	4	1,200	1,800.00	(60.00)
Brillante	own boat, non-motorized	210	7	1,470	150	6	900	570.00	(61.22)
	own boat, motorized	450	5 <i>b</i>	2,250	150	6 <i>c</i>	900	1,350.00	(60.00)
Average		370.00	5.71	2,318.57	132.71	4.14	6,18.43	1,700.14	(68.56)

a - All barangays belong to Rapu-Rapu except for Brillante

b - 21 days per month of fishing divided by 4 weeks per month

c - 24 days per month of fishing divided by 4 weeks per month

Figure 7 LAFAYETTE MINING LIMITED - ANNUAL FINANCIAL STATEMENTS 2007¹⁴

	Short-term Benefits		Post-employment Benefits		Share-based Payments		Other	Total	% Performance Related
	Cash Salary & Fees	Cash Bonuses	Superannuation	Prescribed Benefits	Options				
2006									
Non-executive directors									
Reginald N Gillard	50,000	-	4,500	-	-	-	-	54,500	-
Carlos G Dominguez ¹ - appointed 17 January 2006	-	-	-	-	-	-	-	-	-
Robin A Widdup ² - appointed 17 January 2006	13,750	-	-	-	-	-	-	13,750	-
Kevin P Robinson - until 17 January 2006	20,000	-	1,800	-	38,319	-	-	60,119	64%
Paul R Taylor - until 13 January 2006	3,000	-	9,283	-	38,319	-	-	50,582	75%
David R Mahony ² - until 30 September 2005	8,750	-	-	-	-	-	-	8,750	-
Peter J Geddes - until 22 July 2005	-	-	-	-	-	-	-	-	-
Executive directors									
David L Baker ³ - ⁴ - appointed 18 May 2006	275,000	-	-	-	30,659	-	-	305,659	10%
Andrew IB McIlwain ¹ - until 23 March 2006	211,770	-	289,023	155,000	-	-	55,154	720,947	-
Other key management personnel of the Company									
Jeffrey A Quarfermaine ¹ - from 18 May 2006	54,167	-	16,182	-	-	-	23,889	303,884	-
Timothy JB Hickman ¹ - until 18 May 2006	155,886	-	-	-	107,917	-	-	177,840	-
Bradley WJ Marwood ¹ - from 1 December 2005 until 7 July 2006	177,840	-	-	-	-	-	-	109,548	-
Roderick D Watt ¹ - until 31 January 2006	109,548	-	-	-	-	-	-	-	-
Other key management personnel of the Group									
Manuel A Agcaoil ³ - from 11 April 2006	-	-	-	-	-	-	-	-	-
Marc B Campos- from 1 May 2006	18,510	-	-	-	-	-	-	18,510	-
Alfredo J Non ³ - from 11 April 2006	-	-	-	-	-	-	-	-	-
Teody A Marquez ³ - from 11 April 2006	-	-	-	-	-	-	-	-	-
Bayani H Agabin ³ - from 11 April 2006	-	-	-	-	-	-	-	-	-

¹ Mr. Dominguez did not receive directors' fees for his service as a director of the Company. Mr. Dominguez is not remunerated directly by the Group for his service as an executive. Refer to Section C for further details.

² Messrs Agcaoil, Non, Marquez and Agabin were not remunerated directly by the Group. Refer to Section C for further details.

³ Messrs Agcaoil, Non, Marquez and Agabin were not remunerated directly by the Group. Refer to Section C for further details.

⁴ Denotes one of the five highest paid executives of the Company, as required to be disclosed under the Corporations Act 2001.

⁷ Directors' fees and/or remuneration for Messrs Baker, Widdup and Mahony were not paid directly to individuals but were paid to companies associated with each of the directors.

¹ Denotes one of the five highest paid executives of the Company, as required to be disclosed under the Corporations Act 2001.

Figure 8 LAFAYETTE MINING LIMITED - ANNUAL FINANCIAL STATEMENTS 2007¹⁵
Key management personnel and other executives

2007	Short-term Benefits		Post-employment Benefits		Share-based Payments		Total	% Performance Related
	Cash Salary & Fees	Cash Bonuses	Superannuation	Prescribed Benefits	Options			
Non-executive directors								
Reginald N Gillard	56,250	-	5,063	-	-	-	61,313	-
Carlos G Dominguez ¹	-	-	-	-	-	-	-	-
Robin A Widdup ²	32,500	-	-	-	-	-	32,500	-
Steven C Wood ³ – appointed 8 May 2007	12,630	-	-	-	-	-	12,630	-
Executive directors								
David L Baker ^{2,5}	625,000	125,000	-	-	142,225	-	892,225	30%
Jeffrey A Quatermaine ^{3,5}	420,000	-	-	-	106,668	-	526,668	20%
Other key management personnel of the Company								
Michael GM Stevering – from 11 September 2006 ⁶	121,154	-	10,904	-	-	-	132,058	-
Other key management personnel of the Group								
Manuel A Agcaoil ¹	-	-	-	-	-	-	-	-
Marc B Campos	121,871	38,895	-	-	-	-	-	-
Alfredo J Noni ⁴	-	-	-	-	-	-	-	-
Teody A Marquez ⁴	-	-	-	-	-	-	-	-
Bayani H Agabin ¹	-	-	-	-	-	-	-	-

¹ Mr. Dominguez did not receive directors' fees for his service as a director of the Company. Mr. Dominguez is not remunerated directly by the Group for his service as an executive. Refer to Note 25 – Key Management Personnel Disclosures for further details.
² Directors' fees and/or remuneration for Messrs Baker, Widdup and Wood were not paid directly to individuals but were paid to companies associated with each of the directors.
³ Mr. Quatermaine was appointed an executive director on 3 May 2007. Before his appointment Mr. Quatermaine acted as the Company's Chief Financial Officer and Company Secretary. Mr. Quatermaine continued as Chief Financial Officer after his appointment but resigned as Company Secretary on 10 May 2007. Amounts shown above include all of Mr. Quatermaine's remuneration during the reporting period.
⁴ Messrs Agcaoil, Noni, Marquez and Agabin were not remunerated directly by the Group. Refer to Note – Key Management Personnel Disclosures for further details.
⁵ Denotes one of the five highest paid executives of the Company, as required to be disclosed under the Corporations Act 2001. During the year the Company had only three executives.
⁶ Michael GM Stevering was appointed an executive director on 11 September 2006. Before his appointment Mr. Stevering acted as the Company's Chief Financial Officer and Company Secretary. Mr. Stevering continued as Chief Financial Officer after his appointment but resigned as Company Secretary on 10 May 2007. Amounts shown above include all of Mr. Stevering's remuneration during the reporting period.

Climate change deprives the poor of livelihood. – Vast tracts of ricefields and coconut farms were destroyed by Sisang in 1987 and Reming in 2006, among other typhoons and supertyphoons. Thousands of farmers were reduced to worse poverty. With copra at its lowest price, coconut farmers could not be helped by their stocks. The strong wind and high rainfall of Reming which induced the mudflows left many warehouses badly battered and soaked.

The chain reaction is very easy to comprehend: farmers could not supply the markets with rice, coconut and vegetables and other crops; stores had to draw stocks from stocks and get supplies from other regions; shopkeepers retrenched personnel; children of farmers could not afford to return to school; enrolment dropped precipitously; teachers had to be laid off; demand for school supplies dropped; more stores laid off personnel. In the aftermath of Reming, it was well understood that *climate change leads to job loss, the first to go are those of the poor.*

Of all livelihoods, those based on agriculture (including fisheries) and dependent on water supply are at the most risk.

In some areas where livelihood choices are limited, decreasing crop yields threaten famines, or where loss of landmass in coastal areas is anticipated, migration might be the only solution.¹⁶

Climate change deprives the poor of entertainment. – As expected, entertainment is the least in priority among the material needs of any person. In adversity, the need to earn a living uses up all of a person's waking moments. Furthermore, climate change destroys natural beauty used to be enjoyed by those unable to go to movies, watch or indulge in sports events, etc.

Climate change reduces security of the poor. – As mentioned, security needs include protection from crime, emergencies (natural and man-made),

Table 2¹⁷
The most costly insured events in 2006

Insured loses (in USD m)	Date (Beginning)	Event	Country
1720	13.04.2006	Tornado with winds up to 240 km/h. hail	US
1282	06.04.2006	Series of tornados	US
1034	12.09.2006	Typhoon Shanshan	Japan
920	11.03.2006	Tornados, floods	US
560	23.08.2006	Storms, hails, floods	US
500	02.04.2006	Tornados and hail	US

Table 3¹⁸
The deadliest catastrophes in 2006

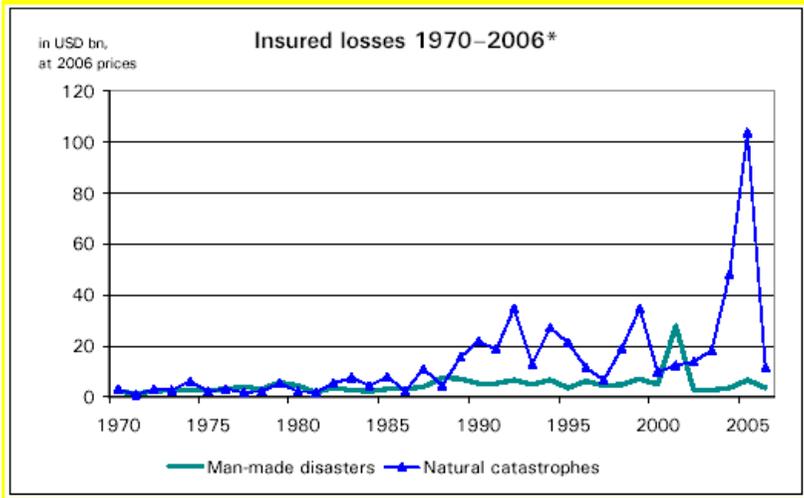
Victims (dead and missing)	Date (Beginning)	Event	Country
5778	27.05.2006	Earthquake (ML 6.3) destroys the city of Bantul	Indonesia
1350	26.11.2006	Typhoon Durian (Reming), flash, rains, mudslide on Mt. Mayon Volcano	Philippines
1333	15.01.2006	Cold spell; power shortages	Eastern Europe
1026	02.02.2006	Ferry al-Salam 98 sinks off the coast	Egypt
1000	23.04.2006	Passenger train collides with goods train	North Korea
1000	12.02.2006	Rain triggers rubble and mudslide	Philippines

disease, and effects of old age. Climate change, by reducing income, leaves the poor with insufficient savings for emergencies. The poor have little or no insurance at all against natural calamities. An insight can be provided by data from Swiss Reinsurance Company. Of the six (6) most costly insured events in 2006 five (5) were in the US and one (1) was in Japan, both very rich countries.

On the other hand, the deadliest catastrophes in the same year happened in developing countries and Eastern Europe.

Figure 9¹⁹

Insured claims 1970–2006*



* 2006: provisional figures
 New: Natural catastrophe losses also include NFIP flood losses in the US, since 1970
 Sources: Swiss Re, Preliminary sigma estimates of catastrophe losses in 2006

Yet data show that 2006 was among the three (3) in the last twenty (20) years with the least insured losses. This can be explained by the fact that many areas that suffered much from the effects of catastrophes in 2006 were least able to have access to insurance. For the US, 2006 was a year of less hurricanes compared to 2005. Hence, it did not contribute to the losses.

Since we include medical care as part of a person’s security needs, I must present the effect of climate change on whatever medical resources the poor have:

It is expected that the change in climate will also impact on people’s ability to tackle illness through the extinction of plant species used in traditional medicines; the WHO estimates that 80 per cent of the world’s population in developing countries rely on these plants for primary health care.²⁰

Climate change deprives the poor of education. – Immediately after Reming hit Albay, many students could not return to school. As a result of the destruction of farms and houses, many victims could no longer afford to pay for transportation, snacks, school supplies, and tuition fees. In Aquinas University of Legazpi, enrollment was around 300 two weeks before the start of classes in June 2007. Usually, enrolment by that time had hit 4000. When enrolment figures were finally recorded, there was approximately a 10% decline.

Climate change first destroys the shelter of the poor. – As I stated earlier, the effects of a strong typhoon is first felt by a shanty made of nipa and bamboo rather than by a mansion of steel bars and concrete. Passing beneath the Brooklyn Bridge through a road that runs perpendicular to it and watching the tenements which form much of the famous skyline of that city, I mused on the observation that the poor of New York have better shelter than the poor in the slums of Manila or Legazpi. A laborer at the obvious but again remember Oersted. We may say that there are no nipa huts in New York because, obviously, there is no nipa or bamboo naturally growing there. However, even if nipa or bamboo would naturally grow there or should we say more sensibly even if light materials are available to the poor of New York, still they would not be used because when winter comes they will certainly freeze to death. A severe climatic condition such as winter forces man to adapt by designing appropriate dwellings. For centuries Filipinos have been blessed with a fair climate – roughly the equivalent of summer and spring year round for the temperate zone dweller. So our poor have built nipa huts in communities expanding horizontally. Westerners have been forced by cold climate to build houses of stone and metal whose strength allows them to extend their dwellings vertically.

Today we Filipinos no longer have that fair climate. Reming was a manifestation of severe weather bringing in superstrong winds and extraheavy rainfall resulting in high floodwaters. In adaptation, we need to build stronger houses on higher grounds. If we cannot abandon low-lying urban areas, then we need landfills and structures capable

of having four storeys or more. But the poor cannot afford that. They would build the same shanties or nipa huts and bear with the same damage whenever a calamity strikes.

At least two factors make dwellings vulnerable to disasters: **materials used and location**.

The inadequate construction and exposed locations of poor people's homes often makes them the most likely victims of such natural disasters.²¹

I have seen a hut made of bamboo and coconut leaves lying crumpled on the roadside atop a mountain in Maysua, Polangui and several bungalows half-buried by lahar in Padang, Legazpi City. In both cases, the houses are total wrecks. The hut in Polangui is definitely that of the poor. The bungalows of Padang are obviously those of the non-poor. We can then easily see how the poor do not stand a chance anywhere they are located. The well-off, on the other hand, can be safe if only they are in the right place. There is no right place for the hut of a poor in the middle of a supertyphoon.

Houses located along riverbanks and shorelines, on mountain sides, at the base of active volcanoes, and on flood plains, regardless of materials used and structural design, are in danger. The predicted rise in sea levels as an effect of thawing of glacial ice and expansion of seawater volume means that houses near beaches are at risk.

. . . It is estimated that with sea level rises of 1 metre, Bangladesh and Egypt could lose 46 million houses (DFID 2000).²²

Climate change destroys the means for access to clothing. – Many areas do not produce their own clothes. Bicol is one of them. We do not have cotton plantations or silk farms from which we can derive textile. Hence, we rely on importation. The impact of climate change on this second basic need comes by way of the means of access. The image of ravaged

roads, bridges, ports and airports is still very visible to us Bicolanos. As in the case of food, we may say that even the rich are affected when these are damaged. However, we note again that the degree of effect is vastly different. While the rich may have wardrobes, the poor often have only the proverbial clothes on their back.

Climate change destroys crops and fishing grounds and disrupts the food supply. – So what? The rich are also affected because they might be the owners of the crops. That is correct, but the degree of effect is vastly different. While the poor may have stocks of food for a day or two, the rich have months or years. Besides, they have other resources to trade for food. I remember the day after Reming. The first thing I did was to look for food. The nearest grocery store was closed. I went to the public market, after traversing fallen electric posts and cables, and found rice and canned goods. As the only possible means of transport was the motorcycle driven by a companion, I could only purchase two handfuls. Soon after the stores ran out of stocks and closed owing to the great number of food seekers. Days later, I talked to the owner of the grocery store alluded to. He said they were closed because their wares were messed up by the 285-kph wind of Reming. A plausible explanation. However, in another store where the shelves remained in good order, the buyers were not allowed to enter. At the door they submitted their lists and money to salesladies who did the rounds and payment to the cashier. It occurred to me that these store owners were willing to sell, even share, food but they had to provide security measures in case the customers turn into a riotous mob. Then there was the possibility that Albay might not be supplied with food for quite a time. The storeowners would be wiser to have stocks for their own consumption.

Climate change will further reduce access to drinking water, negatively affect the health of poor people, and will pose a real threat to food security in many countries in Africa, Asia, and Latin America.

With fishing grounds depleting, and droughts, floods, and storms destroying entire annual harvests in affected areas, the El Niño phenomenon serves as a prime example of how climatic variability already affects vulnerable countries and people today.

According to the Third Assessment Report of the IPCC, developing countries are expected to suffer the most from the negative impacts of climate change. This is due to the economic importance of climate-sensitive sectors (for example, agriculture and fisheries) for these countries, and to their limited human, institutional, and financial capacity to anticipate and respond to the direct and indirect effects of climate change.²³

Before moving on, let me comment that we have often observed and we know for a fact that many people whose needs have been unprovided for are victims first not of climate change but of the socio-economic structures of our society.

The Academe and Climate Change Adaptation

In the UP Law Aptitude Examination of 1984 one of the questions in the essay part was “What is the role of the university in society?” My answer began with “The first role of the university in society is to define its role.” This is evident when a school writes its vision, mission and goals. I do not categorically say that my answer was right. Modesty aside, I got a 98th percentile rating. Of course, I cannot ascribe this result to that item alone.

What is the role of the Academe in climate change adaptation? When a school realizes that it must have a preferential option for the poor, its role in climate change adaptation is consequently defined because they are, in the first place, the first victims of the phenomenon. The academe perforce must address not only the issue of poverty per se but inclusively the causes.

Let me restate what we have known all along: In the pursuit of knowledge, the academe is beholden to no other institution in society – not to the government (even if state universities get their funding from the government), not to the family (even if the choice of a school is often a parental decision), not to the Church (even if sectarian schools must observe the doctrines of their faith), and certainly not to the press (even if journalists must comply with almost the same rigors of research). The academe is accountable only to itself and, among the believers in its ranks, to God. Still, the academe can have its preferential option. If the Church can opt for the poor, so can the academe. If there is any need to cite proof of this, then we can always refer to the claim of many academics “to come down from the pedestal,” “to find and provide education outside the walls of the classroom.” In the words of Rev. Fr. Ramon C. Salinas, OP, during his installation as first Rector and President of Aquinas University of Legazpi in 1969, he desired for Aquinas to be “a university without fences.”

We must remember that a university has three (3) core functions and recently a fourth was added: **instruction, research, extension service and production**. Educational reprogramming has already been done to attune **instruction** to climate change. The NSTP includes theoretical and practical lessons on the phenomenon. The role of the academe in climate change adaptation was acknowledged when Governor Joey Salceda of Albay initiated Albay in Action on Climate Change (A2C2) whose chief recommendation is to integrate climate change into the curriculum.

Research on this phenomenon is underway in many areas of science both natural and social. We have strengthened our data gathering on the weather, design of weather-proof shelters, disaster management, etc. As incubator of technology, the academe is one of the best sources of adaptation mechanisms. AQ is setting up a Weather Station in Fra Angelico Building.

In **extension service**, many schools have had enough experience in relief operations, rehabilitation work (volunteerism in Habitat for Humanity, for example), and community health service. The academe can share

its technology on disaster management with the local communities. Already, AQ's disaster management (DM) strategy has been solicited by two candidates for the barangay elections for implementation in their areas of influence. The University has agreed in principle to be the partner of Oxfam in flood monitoring in this part of the locality. AQ also helped in implementing the microhydroelectric power plant in Binosawan, Rapu-Rapu, a sustainable alternative energy source, much cleaner than the diesel powered generator offered by Lafayette mining company. To be sustainably capable of extension work, the academe must survive any disaster, as a mother must survive to nourish her child. AQ was among the worst hit but in four (4) days it was ready to conduct relief operations in adjacent (Rawis and Bonot Legazpi City) and distant barangays (Maysua and Danao, Polangui, Albay). The locality would feel the vacuum if AQ succumbed to Reming altogether.

In **production**, AQ has mass produced the biosand filter, a locally designed device for filtering water to make it potable. This can be used in the aftermath of a calamity when potable water tends to be scarce. Other production endeavors of AQ are livelihood development for weavers and abaca craftsmen in communities (which, as I have demonstrated earlier, is essential in transforming the lives of calamity victims back to normalcy) and infrastructure design and installation. It worked with Chevron in setting up classrooms in Tiwi, Albay that can double as evacuation centers during the occurrence of typhoons.

Let me go back to the 2002 BACS Regional Convention. In their Commitment Statement, the BACS members pledged, among others:²⁴

1. to offer religious education that would open the minds of (their) students enabling them to understand, affirm and live out their social responsibilities as Christians and, consequently, help combat poverty
2. to ensure that science and technology education are geared towards affirming the value of the environment and of human life

3. to offer curricula and support programs that would address the needs and development of Bikol

4. to propose and lobby for policies and legislative measures that would promote sustainable development of the region and those that would be helpful to private education

The schools, therefore, affirm that poverty itself has to be dealt with through reduction measures. By citing the "value of the environment and of human life, they also express recognition of the need to address the causes and effects of damage to the planet."

Postscript

The poor have been used to adversity. – Long years of suffering may have strengthened the poor in the face of climate change. Even the poor themselves are occasionally heard to express this. This might be a strength from a certain point of view. However, this cannot justify toleration. Its justification is valid only in so far as corrective measures are yet to effect genuine improvement but that objective must be achieved at the soonest possible time. Like a detachment of defenders in a remote outpost, their courage to stand up to adversity must be acknowledged but headquarters must provide at all means the logistics. A breaking point might be reached if appropriate measures are delayed too much.

Climate change can have gradual impacts. - All the preceding presuppose that climate change manifests itself in severe and sudden weather conditions. Climate change can also impact everyone through gradual but lingering and long-term processes. In "n Inconvenient Truth," Al Gore uses the analogy with frogs. One is suddenly plunged into hot water and immediately thereafter jumps out. The other enjoys the water that gradually becomes hotter. This second frog becomes complacent and does not react as the first but stays in the water "until

it is rescued." The same can happen to people. The rich can make adjustments steadily but the poor endures the effects until the risk become unendurable.

Gradual and accumulating impacts of global warming on livelihoods and economic development:²⁵

1. **Threat to rich but fragile ecosystem;** poor people living in marginal environments and in areas with low agricultural productivity depend directly on genetic species and ecosystem diversity to support livelihoods, food intake, and health;

2. **Increased incidence of floods, warming, and drought,** which are factors in disease transmission; this could also damage economies, with resources being redirected away from economic development to maintain people's health;

3. **Risk of hunger** for an estimated additional 80-120 million people by the 2080s due to climate change;

4. **Increased scarcity of fuelwood and water,** beyond the losses caused by deforestation and farming practices; women's traditional role in the household means that they will bear the brunt of this climate-induced scarcity; tasks such as collecting water and wood from ever further distances, all make it more difficult for girls to attend school.

Climate change is a great equalizer. – A broadcaster commented, during the immediate aftermath of Reming, that in the absence of water service, people resorted to washing their clothes in creeks and rivers unmindful of sanitation. He saw poor people but he also saw the rich. During a disaster wrought by a typhoon of such intensity, even the rich can be reduced to poverty, at least temporarily. We may conclude that climate change may diminish the number of poor people by making them the first casualties but it can also increase their number by

making poor the erstwhile rich. Climate change can impact the rich by making them poor first then taking them as casualties. For this reason, even the rich should not be complacent in the thought that the poor are the more vulnerable for although the poor fall victim first, climate change will catch up with the rich and victimize them if not sooner then definitely later.

A hotel owner lost his properties to Reming. Joining us in our relief operation, he said he wanted to see how the poor bore the brunt of the supertyphoon. He realized how much better he was. He did not have to bear with the wind and rain as a hut breaks up for he still had his concrete house. He did not have to travel 20 kilometers of mostly rough road to avail of the municipal assistance for he lives in the city center and if he had to he could use his Rav 4. If realization for him reached only this much, then I guess he missed an important point: his condition was still better than the poor but it marked a slide towards poverty. A series of gradual slides would make him not only more and more conditioned to accept poverty but also more and more vulnerable to the effects of climate change. Beyond a certain threshold, he would be like the poor people he saw during our relief operation.

Climate change can yield higher production in temperate regions due to rise in temperature. – Climate change is very unfair because while crop production will decline in the tropics, warming up in the temperate and usually richer countries will increase water supply for agricultural benefit.

Another recent study of agricultural vulnerability to climate change predicts that the 40 poorest countries may lose 10–20% of their basic grain growing capacity by 2080 due to water scarcity, while yields in temperate areas increase due to warmer temperature and higher carbon dioxide levels. China, the world's largest cereal producer, could experience a 25% rise in production.²⁶

People least responsible for the causes of climate change will be most affected. – Climate change is very unfair for a second reason. It imposes the worst penalty to the least responsible for the causes.

Poor people and poor countries are most vulnerable to the impacts of climate change but are the least responsible for causing it. Emissions - per person and overall - from rich countries still dwarf those from the poorest.²⁷

We don't drive cars or have factories; we are victims of a situation that is not of our making.²⁸

Certain measures on climate change need to be studied carefully. – We have thought that certain forms of energy generation are earth-friendly like hydroelectric plants. They emit no gases and therefore do not cause climate change. Like any useful tool in the kitchen, such plants ought to be constantly inspected for unintended effects.

Take Malawi for instance . . . most of their power is hydro-power – but the river is silting up.²⁹

Another case is the protection for the whaleshark or butanding. The presence of this huge animal in Donsol has attracted thousands of tourists and brought in millions to the industries that have sprouted in support of eco-tourism. However, his animal feeds on the phytoplankton.

Pretty much all of the carbon dioxide taken up by phytoplankton comes from deep down in the ocean, just like nutrients, where bacteria and other organisms have produced it by respiring the organic matter that sank from the surface.³⁰

In the process of photosynthesis, phytoplankton release oxygen into the water. Half of the world's oxygen is produced via phytoplankton photosynthesis.³¹

Fifty (50) percent of the oxygen we breathe is produced through such process. If too many of the phytoplankton are eaten by the whaleshark, the balance is disturbed. If too many phytoplankton are in the ocean, they contribute to global warming because they also absorb sunlight to carry out photosynthesis. The whaleshark prevents them from over-multiplying. Hence, a precarious balance has to be maintained.

Research by (Robert) Frouin and his Scripps Institution of Oceanography (in La Jolla, California) colleague Sam Iacobellis suggests an increase in phytoplankton may actually cause the Earth to grow warmer, due to increased solar absorption.³²

Even the planting of trees must be done with wisdom. Planting them along highways can hamper relief, rescue and rehabilitation operations when they grow big and fall across roads during a typhoon visit. Moreover, when mature trees die and decompose, they release back to the atmosphere much of the carbon dioxide absorbed in their lifetime.

A mature forest, for example, takes in carbon dioxide from the atmosphere during photosynthesis and converts it to oxygen to support new growth. But that same forest gives off comparable levels of carbon dioxide when old trees die.

‘On average, then, this mature forest has no net flux of carbon dioxide or oxygen to or from the atmosphere, unless we cut it all down for logging,’ Sarmiento said.³³

Services and infrastructure with low quality contribute to the vulnerability of the poor. – Badly built roads, bridges, dikes and evacuation centers are of little or no help when the poor need them at the most desperate moments. Facilities that cannot stand the ferocity of the wind and floods would only eat up already scarce funds taken from the taxes of people burdened with escalating prices.

All is not lost; solutions are being studied and implemented. – This National Conference on Climate Change Adaptation is an historic effort of Filipinos to face one of the greatest challenges of all time. By rising to the occasion, we signify our resolve to find solutions. Now, even the poor are not alone.

International efforts are focusing on increasing the adaptive capacity of the poor to the impacts of climate change. This can involve diversification of agricultural productions systems, investments in potable water infrastructure, and other measures that will increase the resilience of people to the effects of climate change. Integrating climate change into national development and economic strategies can decrease the poor's vulnerability, and better prepare governments to cope with its impacts.³⁴

In most cases moving to cleaner technologies will be more expensive, and we should not expect poor countries to carry all the costs. We need international financing mechanisms that help to meet these extra costs.

“How can European donors . . . make a difference?

Join . . . together to press for rapid action on climate change

ensure that what we do on climate and development is mutually supportive, in the same way as we try to do on trade

build capacity in developing countries to understand the impact of climate change and to negotiate on a solution

make more progress on the Clean Energy Investment Framework agreed at the G8 in Gleneagles

make sure that we have the systems and financing to help developing countries adapt to climate change

Economies of poor countries (must) be more resilient and able to adapt to the impact of droughts or floods or other weather related disasters that we know will happen. For instance - when building new roads - they are going to need drainage systems that can handle storms never seen before, otherwise the roads will be washed away.

We have to get on with it. I don't think I'll be around in fifty year's time, but I hope my children will be, and their children too. And if we want to hand on this world to our children in a better condition than when we found it, then doing something about climate change will be the best legacy we can pass on to them.³⁵

I will end with the words of our Rector and President, Rev. Fr. Ramonclaro G. Mendez, OP, in the wake of Super typhoon Reming:

Dios Mabalos ! Dios Mabalos !

These are the words written in the hearts of our people and in the very soul of our community. There is nothing much that we can do with our hands . . . except to pick up what we can handle, carry what we can pick up, and to do, as much as we can, even small and relatively insignificant things. However, these very small things have much impact and inspire others to wonder how and why and in the end . . . they may do likewise themselves.

Notes

¹ Michelle Policarpio, Rapid Assessment on the Typhoon Reming Emergency, 15-20 December 2006, International Organization for Migration, http://www.wpro.who.int/NR/rdonlyres/2D7C41CD-5-A5F-4042-956A-9894257BAE09/0/iom_rapid_assessment_20061228.pdf; downloaded October 19, 2007.

² Adrian Ayalin, "Lagalag", February 2, 2007, http://adrianayalin.blogspot.com/2007_02_01_archive.html; downloaded October 19, 2007.

³ Jerome B. Weisner, "Technology for Mankind," *Technology Review*, October 1973, pp 10-13, reprinted in *A Textbook in Freshman English*; 2nd Edition, Damiana L. Eugenio *et al.* editors; Quezon City: Alemar-Phoenix Publishing House, 1978, 423.

⁴ Proceedings of the 2002 Regional Convention of the Bicol Association of Catholic Schools.

⁵ *Ibid.*

⁶ Virgilio S. Perdigon, Jr., "Poverty, Material Needs, and Virtues," printed in the proceedings of the Symposium on Business Ethics Scholarship and Teaching in Catholic Environments, July 28-30, 2003; Mendoza College of Business; University of Notre Dame, Indiana, USA; page 102.

⁷ Dilip D'Souza, "A Thin Indian Line," *India Together*, March 17, 2006, <http://www.indiatogether.org/2006/mar/ddz-povline.htm>; downloaded October 9, 2007.

⁸ Michael Richards, "Poverty Reduction, Equity and Climate Change: Global Governance Synergies or Contradictions?", 2003, page 3, http://www.odi.org.uk/iedg/publications/climate_change_web.pdf; downloaded October 9, 2007.

⁹ African Development Bank, Asian Development Bank *et al.*, "Poverty and Climate Change Reducing the Vulnerability of the Poor to Climate Change," undated (but definitely after February 28, 2003); page ix, <http://www.oecd.org/dataoecd/60/27/2502872.pdf>, downloaded October 9, 2007.

¹⁰ Lord May of Oxford, the president of the Royal Society quoted by Steve Connor in "Climate Change 'Could Ruin Drive to Eradicate Poverty,'" Independent News & Media (UK) Ltd., 2005, <http://www.commondreams.org/headlines05/1024-04.htm>; downloaded October 9, 2007.

¹¹ Dr. Anthony Nyong of the University of Jos, Nigeria, in a paper presented at the Scientific Symposium on Stabilisation of Greenhouse Gases on invitation from the WWF, cited by the WWF in "Climate change will undermine African poverty eradication," February 2, 2005, http://www.wwf.org.uk/news/n_0000001454.asp; downloaded October 9, 2007.

¹² Hilary Benn, Secretary of State for International Development, in a speech in Brussels titled "Climate Change and Poverty: Challenges for the next 50 years," April 17, 2007, <http://www.dfid.gov.uk/News/files/Speeches/climate-change-april07.asp>; downloaded on October 9, 2007.

¹³ Ibon Foundation, Inc, "Mining Rapu-Rapu's Pot of Gold – A Study on the Socioeconomic Impacts of the Rapu-Rapu Polymetallic Mining Project on the Residents of Rapu-Rapu, Albay and Prieto Diaz, Sorsogon," April 23, 2007, pp. 11-12.

¹⁴ Lafayette Mining Limited, "Annual Financial Report for the Year Ended June 30, 2007," p. 15; www.lafayettetmining.com, downloaded October 5, 2007.

¹⁵ Lafayette Mining Limited, p. 16.

¹⁶ African Development Bank *et al.*, p. ix.

¹⁷ Swiss Reinsurance Company, "Preliminary Swiss Re sigma Estimates of Catastrophe Losses in 2006: Benign Year for Property Insurers"; page 3, http://www.swissre.com/resources/02e1e580455c72889984bb80a45d76a0-Sigma8_preview_release_english_20.12.06.pdf; downloaded October 19, 2007.

¹⁸ Swiss Reinsurance Company.

¹⁹ *Ibid.*

²⁰ World Wildlife Fund, "Climate Change Will Undermine African Poverty Eradication," February 2, 2005, http://www.wwf.org.uk/news/n_0000001454.asp, downloaded October 9, 2007.

²¹ Earth Trends the Environmental Information Portal, "Climate Change and Poverty," undated, <http://earthtrends.wri.org/povlinks/id.php>; downloaded October 9, 2007.

²² Claire McGuigan, Rebecca Reynolds and Daniel Wiedmer, "Poverty and Climate Change: Assessing Impacts in Developing Countries and the Initiatives of the International Community," London School of Economics consultancy project for the Overseas Development Institute; May 2002; page 6, http://www.odi.org.uk/iedg/participation_in_negotiations/lse_report.pdf; downloaded October 9, 2007.

²³ African Development Bank *et al.*, pp. ix-x.

²⁴ Proceedings of the 2002 Regional Convention of the Bicol Association of Catholic Schools.

²⁵ World Wildlife Fund.

²⁶ G. Fischer, M. Shah and H. van Velthuisen (2002) Climate Change

and Agricultural Vulnerability. International Institute for Applied Systems Analysis. Report prepared under UN Institutional Contract Agreement 1113 for World Summit on Sustainable Development. Laxenburg, Austria cited in Michael Richards; "Poverty Reduction, Equity and Climate Change: Global Governance Synergies or Contradictions?"; Overseas Development Institute; page 5, http://www.odi.org.uk/iedg/publications/climate_change_web.pdf; downloaded October 9, 2007.

²⁷ Maya Segas, "Feeling the Heat: the Impact of Climate Change on Poverty Reduction," Oxfam; February 2007, http://www.birmingham-foe.org.uk/Events/Climate_Change_and_Poverty.htm, downloaded October 9, 2007.

²⁸ Bernard Tunim resident of Carteret Islands near Papua New Guinea, which scientists predict to be totally submerged in 10-15 years, quoted by Paul Dobbyn in "Living on the Edge of Destruction," The Catholic Leader Online (Australia), <http://www.catholicleader.com.au/index.php?pgnum=2.5>; downloaded October 9, 2007.

²⁹ Benn, *op. cit.*

³⁰ Jorge Sarmiento, a professor of atmospheric and ocean sciences at Princeton University in New Jersey quoted in "Source of Half Earth's Oxygen Gets Little Credit" by John Roach, *National Geographic News*, June 7, 2004, http://news.nationalgeographic.com/news/2004/06/0607_040607_phytoplankton.html downloaded May 29, 2007.

³¹ John Roach; "Source of Half Earth's Oxygen Gets Little Credit"; *National Geographic News*; June 7, 2004, http://news.nationalgeographic.com/news/2004/06/0607_040607_phytoplankton.html.

³² *Ibid.*

³³ *Ibid.*

36 *Taqba*

³⁴ Earth Trends the Environmental Information Portal.

³⁵ Benn, *op. cit.*

- 0 -

October 23, 2007
Workshop 7
National Conference on Climate Change Adaptation
Aquinas University of Legazpi

THE COSMIC CHRIST

Delfo Cortina Canceran, O.P.

Introduction

This paper is an exposition and an analysis of the ideas of Matthew Fox on the Cosmic Christ as it is laid down in his book, *The Coming of the Cosmic Christ*.¹ Since his presentation with the Cosmic Christ, in many cases, refers to other sources, we shall look into these sources, especially that of Edward Schillibeeckx's book, *Christ*. Our analysis focuses on the identity and relevance of the Cosmic Christ. At the end, we shall conclude with the relevance and reflection of the Cosmic Christ to ecology.

The Cosmic Christ is not entirely a new discourse; it is rather a revival of a long Christian tradition. There have been some authors who dealt with the Cosmic Christ. Unfortunately, it was not that popular compared to the historical Jesus. The reason, I think, is that chronologically, the historical analysis preceded the ecological concern of the church. The emerging scientific paradigm in modernity is that of the historical research and method. This scientific method has deeply affected theology, particularly, Christology's search for the historical Jesus. The search for the historical Jesus has relegated the significance of the Cosmic Christ. Moreover, the capitalist goal of modernization for profit derived from ecology has overtaken the development agenda of world economy. Thus, the Cosmic Christ is ahead of its time that its prophetic voice has not been widely accepted. With the dominance of Anthropocentrism, the cosmic Christ is, in the word of Fox, "deposed."

The Clamor of the Time

Paradigm Change in Theology, a book edited by Hans Küng and David Tracy,² captures the urgency of today's theology and theologizing. How does paradigm shift happen? In his classic book, *Structure of Scientific Revolution*,³ Thomas Kuhn explains the phenomenon of paradigm shift in the natural sciences. There are at least three stages, namely: 1) normal science (the present paradigm of the scientific community), 2) anomaly/crisis situation, and 3) new paradigm. What is crucial in paradigm shift is the persisting presence of the anomaly (a data that cannot be explained by the present paradigm) leading to a crisis in the paradigm. It is this crisis that will lead to a search for an alternative paradigm that will hopefully accommodate and explain the anomaly.

Echoing Thomas Kuhn's catchword, Matthew Fox began with his appeal to "paradigm shift" of theology. Fox believes that the theology of the past has failed to address our problem. He is definitely referring to the theologies influenced by Augustinianism and Anthropocentrism, which have failed to address the ecological disasters of the world; or worse, these theologies corroborated and legitimized the worsening ecological situation.

In his previous book, *Original Blessing*,⁴ Fox elaborates and eventually condemns Augustine's fall-redemption theology. Augustine started all his theological discourses with a fall, and ended with redemption. According to Fox, this whole theology has brought havoc to humanity. He thus proposes an alternative to it: *Original Blessing* or, in traditional theology, original justice.

Like Kuhn, Fox's call to paradigm shift in theology is not a complete break from tradition; he only reclaims many marginalized or excluded ideas of some mystics of Christian tradition, and puts them at their rightful place. However, Fox rejects some aspects of the past that he deems insignificant or obstructive to a new way of theologizing and to the well being of the society. Thus, we can find in Fox both continuity and discontinuity of tradition. This is his brand of *postmodernity*.

Humanism has pushed for an anthropocentric worldview. This has led to the uncontrollable drive for the search for the historical Jesus. Theologians have set out to “demythologize” Jesus Christ in our Christian tradition throughout history. They want to come out with a “clear and distinct idea” regarding the historical Jesus. Fox insists on his Christological shift to the Cosmic Christ. However, he does not outrightly reject the historical Jesus. His point is that the theology of the cosmic Christ is still grounded in the historical Jesus, in his words, in his liberating deeds, in his life and in his orthopraxis.⁵ His call to Christological shift is therefore an expansion.

According to Matthew Fox, to undergo paradigm shift, we need to let go of many things, to wit:

1. from anthropocentrism to living cosmology
2. from Newton to Einstein
3. from part-mentality to wholeness
4. from rationalism to mysticism
5. from obedience to creativity
6. from personal salvation to communal healing
7. from theism to panentheism
8. from fall-redemption to creation-centered
9. from religion to spirituality
10. from ascetic to aesthetic

We will not deal with these shift in this paper, suffice it to say that they are the requirements for its realization.

The Living Cosmology

Cosmology means the universe, but in our case, we limit ourselves with the earth or, more precisely, ecology. According to Fox, a living cosmology includes science (the knowledge of creation), mysticism (experiential union with creation) and art (expression of owe at creation). Part of this

Christological shift is therefore a reconceptualization of cosmology. This means that we need to integrate religion (theology) and science (natural sciences). Cosmology is therefore a privileged locus of the Cosmic Christology. In modern sciences, more precisely, in Newtonian physics, science considers the cosmos as a machine. This worldview has justified the colonization and conquest of nature and people. Furthermore, the Cartesian ego affirms its mind, but denies its embodiment. This split has legitimized the degradation of the body and the hierarchization of the mind and the body. The imbalance or one-sidedness of these models produces a “pathological” self and society. Furthermore, modernity has set aside mysticism to the private sphere and art to a lower status. What Fox would like to do is to reclaim these three components of a new cosmology and to integrate them into a holistic worldview.

The Cosmic Christ

We shall now proceed to the crux of this paper. We have already explained what cosmology is. As a preliminary, we shall now explain what Christ means. The name “Christ” means “the anointed one.” In the Hebrew tradition, kings are anointed, like that of King David. In the case of Jesus, he was also anointed. He is a king and royal Son of God. This is a long Jewish tradition in the Hebrew scriptures. Furthermore, Christ is also a statement of a faith profession. That title was a post-Easter reflection of the early Christians to Jesus being their messiah or liberator. According to Schillebeeckx, the original experience out of which this creed emerged is that of Jesus of Nazareth. Jesus Christ is the prophet of the eschatological kingdom/queendom, that is, the salvation for humans from God. Jesus Christ is anointed by God’s spirit (*christus*) to save God’s people (Isa. 61:1; 52:7).⁶

In explaining the Cosmic Christ, we shall heavily rely on some biblical narratives in the scriptures, especially of St. Paul’s and St. John’s.

A. Colossians 1:15-19

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominations or rulers or powers – all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things whether on earth or in heaven, by making peace through the blood of his cross.

According to Schilebeeckx,⁷ it has long been an apostolic conviction that Christ is the Lord, Kyrios, of the church. However, Colossians wants to give Jesus a place in the whole of the universe with its heavenly spheres.

In this passage, Christ is the *eikon* (image) of God, that is, Christ is the one in whom God reveals himself/herself to us (1:15) and where God is visible to us (Wis. 7:25). Wisdom is the *eikon* of the goodness of God. In this respect, Christ is completely on God's side over the cosmos. He is the *prototokos*, the firstborn of the whole of creation (Col. 1:15b), and *pro panton*, the pre-existent wisdom (Col. 1:17; Pro. 8:22; Sir. 1:4; 24:9; Wis. 9:9; 9:4). As the Lord, he stands over against the world of creation. Although he is himself created, characteristic of wisdom and apocalyptic, Jesus is the eschatological salvation.

God is the creator but "in Christ" (1:16). God alone is the creator. For this reason, Christ is present as counselor at the proton, before the beginning of creation. This is an expression of the universal and cosmic significance of Jesus (1Cor. 8:6; also Jn. 1:3; Heb. 1:3; 2:10). Everything, even the heavenly beings, is "in him." Christ stands as Lord over all powers. (Col. 2:10, 15; Eph. 1:21; 1Pt. 3:32). The "all things are created for him" means in respect of him. Christ is the meaning of the universe.

He holds the cosmos, which is its cosmic body. In fact, Christ is already exercising his Lordship over the world now (for Paul this was a future eschatological event). Christ is the Lord of all, and also the head of the heavenly powers (Cor. 2:10). Jesus' rule of the world is already in force even now "Christ is all in all (3:15).

The real basis for the cosmic Christ predicates of what is discerned in Col. 1:18b-20. Christ is the *arche*, that is, the *prototokos en ton nekron* (1:18b), the firstborn of the dead. In the Wisdom literature, wisdom is also called *arche* (Prov. 8:23). Christ is *arche* as firstborn of the dead, as the first one to be raised, and therefore the "first fruits" of creation. He is the *aparche* of the coming resurrection (1 Cor. 15:20, 23). Colossians says "that in all things he may be the first order of creation and resurrection or salvation. As Christ, Jesus is the first (*protenon*), who precedes everyone and everything. He possesses priority over all creation. In Colossians, God himself is the fullness (*pleroma*). In this perspective, we have what is already in the Hebrew Scriptures concept: God fills heaven and earth (Jer. 23:23; Isa. 6:3), as the one, all permanently God. The divine fullness is to be found only in Christ.

B. John 1: 1-5, 10-14

In the beginning was the Word and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

He was in the world, and the world came to being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believe in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory as a father's only son, full of grace and truth.

According to *Schillebeeckx*,⁸ the prologue is concerned with the whole event of the incarnation of Jesus Christ on earth. Thus, the Gospel of John speaks of Jesus of Nazareth when he appeared on earth. This Jesus on earth is pre-existent with God as wisdom or logos (1:1f). Jesus is the origin and future of all that is created (1:3f). He came to us as a light over primal chaos, in reference to the light of the first day of creation through which day and night, light and darkness were separated (Gen. 1:3-5). He is the light of the world (Jn. 9:4f). He came into the world (1:11) and appeared in flesh (1:14). In this *sarx*, the logos, Jesus Christ (Jn. 1:1 with 1:1:17) shines as a light in the darkness (1:5), a light to all people (1:4, 9b). Where Jesus appears, the darkness of the primal chaos vanishes. His descent is a coming into the world of creation. The Johanine theology is concerned with the manifestation of the logos in the man Jesus. John 1:14 sees in the appearance of the logos in the flesh the realization of the promise of God's dwelling among his people. In Jesus the heavenly, spiritual reality is present in the *sarx*, a piece of the cosmos.

In these two narratives of Colossians and John, we can single out some significant points in our discussion of the Cosmic Christ, and also of the historical Jesus, namely: 1) wisdom or logos, 2) pre-existence of Christ/Jesus, 3) the incarnation of wisdom or logos/hisotirical Jesus, and 4) eschatology of the Cosmic Christ.

1. Wisdom/Logos

The Jews believed in the pre-existent wisdom, or for the Greek-speaking Jews, logos. We can quote it in the Book of Wisdom to wit:

Wisdom 7:25-30

For she [wisdom] is a breath of the power of God and a pure emana-

tion of the glory of the Almighty; therefore nothing defiled gains entrance into her. For she is reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. Although she is but one, she can do all things; in every generation she passes into holy souls and makes them friends of God and prophets; for God loves nothing so much as the person who lives with wisdom. She is more beautiful than the sun and excels every constellation of the stars. Compared with the light she is found to be superior, for it succeeded by the night, but against wisdom evil does not prevail.

With these passages, we can deduce some characteristics of wisdom as the breath of the power of God; the pure emanation of God; the reflection of the eternal light and the image of goodness.

2. Pre-Existence of Christ/Jesus

This pre-existent wisdom or logos is identified with the pre-existent Christ in Paul's or logos in John's. The wisdom or logos is the word of God, who is Jesus Christ and his redeeming work. This pre-existent Christ or logos is "loved before the foundation of the world" (Jn. 17:24) and "though him, all things are created" (Col. 1:16). The pre-existent Christ or Jesus is therefore the mediator of creation. Wisdom or logos is applied to Jesus Christ in his role or function of creating the total universe.

For the Yahwist tradition, the Adam of the second creation narrative is the royal human or child of human. This human is envisaged in accordance with the model of King David. God appointed King David as his king on earth out of the dust or nothing at all (Gen. 2:7). The Creator put his fullest trust in this human of nothing, taken from the dust. As God's representative, human is entrusted with the garden. Human must work out responsibly and freely by himself/herself, in accordance with his/her honor and his/her conscience albeit within his/her limits which God has laid down - his/her finitude. Human is responsible for what happens on earth. The king faithful to Yahweh is God's creation. Human is responsible in

ordering of chaotic forces, which s/he will now need to recreate in accordance with his/her own wise insights in human history, from chaos to order or shalom.⁹

3. The Historical Jesus

The Jesus of Nazareth, a Jew from Palestine, incarnated the pre-existent Christ/Jesus.¹⁰ He is the wisdom or logos who assumed our humanity. With the incarnation, Jesus experienced our temporality. The cosmic Christ is the divine patterns that connect in the person of Jesus Christ (but by no means limited to that person).¹¹ The divine pattern of connectivity was made flesh and set his tent among us (Jn. 1:14).¹²

This Historical Jesus proclaimed the kingdom/queendom of God. This kingdom/queendom is the central message of the historical Jesus. It is the logical conclusion from the Christian view of the nature of God, confessed as love.¹³ The cosmic Christ grounds this interconnectivity in the cosmic experience of the joy and suffering of the historical Jesus, who had to pay for incarnating the Cosmic Christ.¹⁴ This by means of a long history, the message and person of Jesus is connected with the great expectation of salvation in the form of the approaching kingdom/queendom of God: it is also associated with the royal and messianic expectations of Israel as a model for universal human expectations; finally it is connected with creation as the starting point for this coming event in which God entrusts to humans his struggle against the powers of chaos. In this struggle, human is God's own representative on earth.¹⁵

4. Eschatology

In the beginning, God created all things through Christ. God's likeness and image is in all things. God is therefore in all things. This is what Fox calls panentheism, not *pantheism*. The Cosmic Christ is the image of God present in all things.¹⁶ It is precisely with this

image of God in us that links us to God, our being with God.¹⁷ Divinity is found in all creatures. The divine name from Exodus 3:14, “I am who I am” is appropriated by Jesus who shows us how to embrace our own divinity. The cosmic Christ is the “I am” in every creature.¹⁸ According to Schillebeeckx, Christology – salvation from God in Jesus – can only be understood as a specific way of having faith in creation more precise for it gives creation specific content, in terms of our human history and the historical incarnation of Jesus of Nazareth. In that case, in Christian terms, faith in creation, that is, in God’s nature, is liberating love in Jesus, the Christ.

In the Christian scripture, the word, which had already spoken in the Hebrew scripture, above all, of love, has become flesh in Jesus of Nazareth: incarnate love. Therefore Christology is “concentrated creation.” That creation is the supreme expression of God’s eternally new being is essentially bound up with the faith in the person of Jesus as God’s definitive salvation for humans.¹⁹ Salvation must be universal in the sense of comprehensive, a healing of all the cosmos’ pain and suffering.²⁰ Schillebeeckx concurs that the message of the Christian scriptures is universal, because it is anchored in the universal happening of creation: belief in God, the creator of heaven and earth. Creation and salvation thus shed light on one another. Any other alienating vision of creation, as an act of God’s trust in humans, will therefore distort the Christian view of Jesus.²¹

“Imaging” is a significant word. Just as Jesus images the Father/Mother, Jesus is also the image of what humans ought to be. Jesus is therefore the word of God (*dabar*), not just an interpreter of it, but its embodiment.²² What then do we image? Humans image the creative power of God (Fox calls it the “*dabar*” in creation). We are co-creators of God. Just as Jesus is the image of the invisible God, we too image and share in God’s creative power.²³ Creativity is an integral part of our humanity.

Through sin, our image is distorted. Thus, creation is distorted. God still trusts human beings. Here, we can link creation and sal-

vation. We can see the cosmic dimension of God's creation and redemption. The cosmic Christ redeems us from chaos (in the bible the opposite of chaos is creation and the intrinsic to creation; thus, injustice is always a return to chaos).²⁴ God wanted to preserve this "beautiful" creation. With its distortion, God did not abandon it. God sent his only Son to save it, "to restore all things in Christ." Jesus therefore proclaimed the kingdom/queendom as the restoration of the distorted creation in human beings. This kingdom/queendom is creation itself.²⁵

Humans are prone to forgetfulness of their being God's image, that they are "Christs," anointed kings and royal children of God. We are all anointed, royal, creative, godly, divine persons of beauty and of grace. We are all cosmic Christs, other Christs.²⁶ Fox then appeals for our being mindful, being aware of this God's image in us.²⁷ However, not just in being mindful or aware, but also in "birthing" this God's image in us in the cosmos, or better on earth, but concretely in our ecology or environment. Because we are all cosmic Christs and are called to birth the yet unborn cosmic Christ, we are like Jesus, prophets of order (justice) over chaos (disorder and injustice). The cosmic Christ awakens in us mindfulness, which instructs us to experience the presence of the divinity around us. Even in Jesus the cosmic Christ has yet to come to full birth, for those who say they believe in Jesus have scarcely brought forth the cosmic Christ at all on the mass scale that mother earth requires.²⁸ Jesus Christ symbolizes earth because like every human, he is made of earth and is dependent on earth for his sustenance. Like any earthling, this person who is the perfect image of the creator, thus the perfect cosmic Christ—and is both first born and first fruit—is an inheritor of twenty billion years of struggle and birthing by the universe. Earth has accomplished uniquely a divine act in birthing Jesus Christ, a birth that the Gospel stories tell us took place like the original creation itself: with the Spirit of God hovering over the fetal waters of Mary's womb birthing a new creation.²⁹ We have to save the mother earth from dying.

Summary

We can summarize Fox's project in the following:

1. Starting point: What is our problem? Fox sees our continuing and even worsening ecological destruction.
2. Analysis: What causes this problem? Fox's answer is a critique of our previous and irresponsible paradigm. This central paradigm is the failed modern project of enlightenment – the anthropocentrism in theology.
3. Solution: How can we solve the problem? Fox believes that we have to let go of this anthropocentrism. We need to shift to a new paradigm – cosmocentrism. We need to expand the historical Jesus to the Cosmic Christ.
4. Reason: Why do we need to solve our ecological problem? Fox explains that the ecological problem is global in scale, unparalleled in history. We need to preserve our beautiful planet, where we are part of her history.

Reflections

The primary reason of Fox on why he is insistent on the Cosmic Christ is because of its relevance to “deep ecology” today. I shall point out some of them as my reflections.

1. The Logic of Development and Global Capitalism. The logic of the market is far different from the Cosmic Christ. The market operates on the motive of profit. With this logic, development can be an aggression to ecology, as it has been happening in a global scale. Especially in global economy and consumer society, the ecological system has been devastated.
2. In the words of Leonardo Boof, “the cry of the earth is the cry of the poor.”³⁰ While the earth suffers, the poor suffer more in this logic of

development. There is a relationship between the destruction of ecology and the suffering of the people. The impact of ecological degradation victimizes the poor and oppressed people who are languishing with the onslaught of capitalism. The poor bear the suffering in this kind of distorted development.

3. With the realization of the cosmic Christ in all things, that the sacred and the divine dwell in the cosmos, what we ought to do with creation is not to “conquer” it, but to revere it with awe. This reverence in all things will make us undergo “metanoia,” a radical change in our ecological worldview. We will experience a deep sense of “ecumenism” with our ecology. We are interconnected with the cosmos. We are part of the history of the earth. Thus, the earth should be sustained and remain viable to future generations.

4. Earth is very symbolic. It signifies both our planet and our mother. The earth is like the womb that feeds, shelters and clothes humanity. In its Hebrew origin, the womb means compassion. What the earth needs is our compassion to her suffering. The earth is crucified and we need to redeem her. We must not allow the extinction of any thing on earth that God created. Instead, we must take care of our mother earth. We must be responsible to the earth and stop the “matricide” of the earth.

5. Resurrection is not just the raising of Christ to life, but also the raising of the whole of creation to the fullness of life. This is the broadest concept of the resurrection. With the raising of Jesus, the whole universe becomes new creation, where “Christ is in all.” Salvation means cosmic redemption. All who are in Christ are themselves new creation (2 Cor. 15:17).

Notes

¹ Matthew Fox, *The Coming of the Cosmic Christ* (San Francisco: Harper & Row Publishers, 1988)

² Hans Kung & David Tracy (eds.), *Paradigm Change in Theology* (Edinburgh: T & T Clark, Ltd., 1989)

³ Thomas Kuhn, *The Structure of Scientific Revolutions*, in *The International Encyclopedia of Unified Science* (Chicago: University of Chicago Press, 1970).

⁴ Matthew Fox, *Original Blessing, A Primer in Creation Spirituality* (Santa Fe, New Mexico: Bear & Company, 1983).

⁵ Matthew Fox, *The Coming of the Cosmic Christ*, p. 79.

⁶ Edward Schillebeeckx, *Interim Report in the Books Jesus and Christ* (London: SMC Press, LTD, 1982), p. 125.

⁷ Edward Schillebeeckx, *Christ: The Experience of Jesus as Lord*, trans. John Bowden (New York: Crossroad, 1989), pp. 185-189.

⁸ Edward Schillebeeckx, *Christ*, pp. 363-368.

⁹ Edward Schillebeeckx, *Interim Report*, pp. 108-109.

¹⁰ Matthew Fox, *The Coming of the Cosmic Christ*, p. 127.

¹¹ *Ibid.*, p. 135.

¹² *Ibid.*

¹³ Edward Schillebeeckx, *Interim Report*, p. 131.

¹⁴ Matthew Fox, *The Coming of the Cosmic Christ*, p. 79.

¹⁵ Edward Schilebeeckx, *Interim Report*, p. 110.

¹⁶ Matthew Fox, *The Coming of the Cosmic Christ*, p. 8.

¹⁷ *Ibid.*, p. 64.

¹⁸ *Ibid.*, p. 154.

¹⁹ Edward Schilebeeckx, *Interim Report*, pp. 127-128.

²⁰ Matthew Fox, *The Coming of the Cosmic Christ*, p. 151.

²¹ Edward Schilebeeckx, *Interim Report*, p. 111.

²² *Ibid.*, pp. 131-132.

²³ Matthew Fox, *The Coming of the Cosmic Christ*, p. 140.

²⁴ *Ibid.*, p. 136.

²⁵ *Ibid.*, p. 68.

²⁶ *Ibid.*, p. 137.

²⁷ *Ibid.*, pp. 132.

²⁸ *Ibid.*, p. 136.

²⁹ *Ibid.*

³⁰ Leonardo Boff, *Cry of the Earth, Cry of the Poor* (New York: Orbis Books, 1996).

References

- Fox, Matthew. (1983). *Original Blessing: A Primer in Creation Spirituality*. Santa Fe: New Mexico, Bear & Company.
- Fox, Matthew. (1988). *The Coming of the Cosmic Christ*. San Francisco: Harper & Row, Publishers.
- Gallaway, Allan. (1951). *The Cosmic Christ*. London, Nisbet & Company, Ltd.
- Kuhn, Thomas. (1970). The structure of scientific revolution in *The International Encyclopedia of Unified Science*. Chicago: University of Chicago Press.
- Kung, Hans & Tracy, David (eds.). (1986). *Das Neue Paradigma Von Theologie: Strukturen und Dimensionen*. Zurich: Echter.
- Lyons, J. A. (1982). *The Cosmic Christ in Origen and Teilhard de Chardin*. Oxford: Oxford University Press.
- Maloney, George, SJ. (1968). *The Cosmic Christ: From Paul to Teilhard*. New York: Sheed & Ward.
- Schillebeeckx, Edward. (1989). *Christ: The Experience of Jesus as Lord*, trans. John Bowden. New York: Crossroad.
- Schillebeeckx, Edward. (1982). *Interim Report on the Books Jesus and Christ*. London: SMC Press, LTD.
- Sessions, George (ed.). (1995). *Deep Ecology for the 21st Century*. Boston: Shambhala.

RAWLS' IDEA OF OVERLAPPING CONSENSUS

Alvin Aguilar Sario, MA(Ph)

The Problem

The study argues along with the ideas of Rawls (1971, 1993, 1999, and 2001) that the institutions of a just society need to be neutral in regards to theories of the good that the citizens may pursue. In order to have a stable and just society whose free and equal citizens are deeply divided by conflicting and even incommensurable doctrines, there is a need to posit a political conception of justice which will be a freestanding view and therefore independent but not conflicting with these comprehensive doctrines. This is the liberal political conception of justice as fairness. He asserted that what is needed is to identify and describe political values that could be affirmed by free and equal, reasonable and rational citizens and can be seen in the light of their respective comprehensive doctrines. This political conception of justice tries to seek social unity through political stability. The key concept is social cooperation. It is categorically seen in the Idea of Overlapping Consensus. It is said that Overlapping Consensus will legitimize all his claims in his liberal political conception of Justice as Fairness. To pose then the main problem of the paper: How are we to construct Overlapping Consensus given "The fact of reasonable pluralism," that is, *What could be the procedural mechanisms and substantive principles such Overlapping Consensus must have to articulate and realize Justice as Fairness?*

Justice as Fairness

The parties in the Original Position² under the veil of ignorance³ (Rawls 1971, 22-28) come together on the basis of social cooperation⁴ guided by the general conception of justice,⁵ to define, identify, and distribute primary social goods⁶ given their moral powers.⁷ The Original Position seen as objective becomes a metaethical discourse. Given these arrangements, citizens can advance their conceptions of the good in ways that can best be explained and justified by reasons which everyone can and do accept as free and equal, reasonable and rational persons. In effect, just institutions persist due to well-defined ways of life.

Justice as Fairness (Rawls 1971) seeks to establish social unity and to specify the basic terms of social cooperation. This is possible if the reasonable citizens, after engaging themselves in the agreements of fair terms of cooperation, must aspire for the consensus of reasonable comprehensive doctrines. Overlapping Consensus is the principle that will regulate and guarantee stability after each citizen reads Justice as Fairness in his comprehensive doctrine. The idea of Overlapping Consensus is the assurance that political stability in the midst of reasonable pluralism is achieved.

Idea of Overlapping Consensus

The question of stability is the central problem of political liberalism: “[H]ow is it possible that there can be a stable and just society whose free and equal citizens are deeply divided by conflicting and even incommensurable religious, philosophical, and moral doctrines?” (Rawls 1993, 133) A reasonable comprehensive doctrine cannot secure the basis of social unity and political stability and therefore cannot provide the content of public reason on fundamental political questions.

He (1971, 387-88) introduced the idea of Overlapping Consensus with these words:

There can, in fact, be considerable differences in citizen's conceptions of justice provided that these conceptions lead to similar political judgments. And this is possible, since different premises can yield the same conclusion. In this case there exists what we may refer to as an overlapping rather than strict consensus. In general, the overlapping of professed conceptions of justice suffices for civil disobedience to be a reasonable and prudent form of political dissent. Of course, this overlapping need not be perfect; it is enough that a condition of reciprocity is satisfied. Both sides must believe that however their conceptions of justice differ, their views support the same judgment in the same situation at hand and would do so even should their respective positions be interchanged.

The idea of Overlapping Consensus of reasonable comprehensive doctrines is set up in order to realize a well-ordered society founded on a liberal political conception of Justice as Fairness. Rawls (1993, 15, 133) defines it as such a consensus

consists of all of the reasonable opposing religious, philosophical, and moral doctrines likely to persist over generations and to gain a sizable body of adherents in a more or less just constitutional regime, a regime in which the criterion of justice is the political conception itself.

There are three characteristics essential for it. The public principles of justice in such consensus must be common, political, and are adopted at some point in time. Overlapping Consensus is an agreement that is supported by all of the conflicting and irreconcilable comprehensive doctrines that are likely to survive in a just and modern democratic society. In such a consensus, the reasonable doctrines endorse the political conception. A political conception of justice can generate the conditions needed to produce a just and stable political affairs, and thereby effectively resolve the problem of stability in modern consti-

tutional democracy, by securing an agreement that can accommodate a wide diversity of competing and incommensurable religious, moral, and philosophical views. The purpose is to create a publicly accepted pool of information and standards which can be used to adjudicate competing claims in a publicly accepted way. This publicly accepted pool of information and standards is the Overlapping Consensus itself and the publicly accepted method of using that information is public reason. It has three features. First, "We look for a consensus of reasonable comprehensive doctrines." Second, it is "a freestanding view that expresses a political conception of justice." And third, it is "a module, an essential constituent part, that in different ways fits into and can be supported by various reasonable comprehensive doctrines that endure in the society regulated by it" (Rawls 1993, 12, 144-45).

An Overlapping Consensus is a necessary prerequisite for a well-ordered society. Only by securing an Overlapping Consensus can one hope to obtain the type of political stability required to establish and maintain a well-ordered society. The need for such is precipitated by the 'Fact of Reasonable Pluralism,' the inevitable and ineliminable presence of a plurality of conflicting and irreconcilable reasonable comprehensive doctrines. Overlapping Consensus accommodates such pluralism and in effect secures the basis for a well-ordered society. The necessity of an Overlapping Consensus arises because those with comprehensive moral views must seek some common ground for reaching consensus about principles of justice. The actual circumstances of living in a democratic society provide individuals with the motivation for accepting a political conception that is not in conflict with each other's comprehensive views. It is possible for them to recognize such overlapping consensus intended for stable society because as rational they are able to categorize what is 'just' and 'unjust' which suggests rational and reasonable justification of certain moral actions. It rests on the premise that the citizens in such a well-ordered society acquire a normally sufficient sense of justice. The problem is whether the idea of Overlapping Consensus can be the focus of a political conception of justice. It can be the focus of such political conception

because it is categorically based and rooted on the fundamental ideas within which justice as fairness operates such as political conception of human person and idea of social cooperation, original position and the primary social goods, the two principles of justice, and notions of reasonable and public reason. Such consensus should be able to absorb and understand the sets of values and principles of the liberal political conception of justice as fairness. Such consensus should be seen as practiced and applied in the social, economic, and political institutions of society as a whole.

Rawls argues that if we want to achieve the type of political stability needed to establish and sustain a just and stable democratic regime, then the public conception of justice must secure the right kind of stability, that is, it must promote “stability for the right reasons.” According to Rawls (1993, 142-43), “the problem of stability is not that of bringing others who reject a conception to share it, or to act in accordance with it, by workable sanctions, if necessary, as if the task were to find ways to impose that conception once we are convinced it is sound.” “Stability is secured by sufficient motivation of the appropriate kind.” For Rawls, this means that citizens’ support for the conception of justice must be motivated by the desire to act justly. Acting justly requires that the citizens to accept and be willing to act in accordance with the demands of reasonable pluralism. Rawls claims that the desire and willingness to act in such a manner is engendered “by living under a just structure.” Individuals socialized under such a structure will normally acquire a sense of justice, which recognizes the fact of reasonable pluralism, and subsequently promotes the establishment of Overlapping Consensus. They will realize that the type of stability needed to establish and maintain a well-ordered society can be obtained only by ensuring that the public conception of justice satisfies two criteria: first, it must be willingly and freely supported by at least a substantial majority” (Rawls 1993, 38); and second, citizens’ support for it cannot waiver, regardless of changes in their personal circumstances or in the distribution of political power.

Overlapping Consensus can provide stability because the political values that constitute the public conception of justice are values that all reasonable citizens (given the majority of the citizens of a modern constitutional democracy as reasonable) can reasonably be expected to endorse. These reasonable citizens will voluntarily maintain their support for these values in order for them to pursue freely and realize their visions of the good life.

Constructing Overlapping Consensus

The formulation of the substantive principles and procedural mechanisms are considered in order to construct Overlapping Consensus. The concepts and principles of Justice as Fairness will be meaningless if the substantive principles and procedural mechanisms are not articulated and demonstrated.

Substantive Principles

The substantial principles are the principles seen as necessary requirements for the constitution of Overlapping Consensus. They serve as the baselines from which the existence of Overlapping Consensus can be justified. They are conceived and cited to demonstrate and validate the necessity of such consensus. These are prioritization of basic rights and liberties, encouragement of cooperative political virtues, promotion of social cooperation, enhancement of reflective equilibrium, and the use of public reason.

Prioritizing Basic Rights and Liberties

In order to secure an Overlapping Consensus among reasonable comprehensive doctrines, a political conception of justice must have clear notion of basic liberties. Basic rights and liberties are called as basic because they are the foundation of values citizens must have to exercise their moral powers and as they deliberate and relate among

themselves to arrive at common and public principles of justice. They are considered as the groundwork of human personality because citizens are able to assert themselves in the society through these principles. They are required for social cooperation. Social cooperation starts from a clear perception of how to conceive human persons as rational agents of political conception and as reasonable citizens trying to adjust themselves with others' rights and liberties. Since these basic rights and liberties are so important in the development of human persons and society in the context of the public political conception of justice, they must be given a special priority. They must be given special priority because in a society defined by reasonable pluralism, comprehensive doctrines disagree with one another in their pursuit of their respective conceptions of the good. The divisive conflicts could be resolved if all subscribe to the significance of a set of basic rights and liberties and that all see these rights and liberties as the starting points in the deliberation of pursuing for the good especially in matters of society's concerns. Since we cannot give priority to all conceptions of the good emanating from the reasonable views, a set of basic rights and liberties could set as standard in the decision process. This can be clearly seen in the significant conflict between rights and liberties and conceptions of the good. For example, the conflict between the right to shelter of a disadvantaged group of people occupying a public land and eviction of this people from that land in order for it to be converted into an economic site, which would definitely bring good to the society as a whole shows a conflict between the basic right to shelter and the good of economic development. Another example is the conflict generated from the irreconcilable difference of the right to life as the foundation of society and the policy on capital punishment that promotes the good of social justice. These two examples clearly show that there is a need to set a principle to resolve significant issues concerning rights and liberties and conceptions of the good. Justice as Fairness as a political conception of justice sets the principle that there must be a priority of rights and liberties over the good. This priority must be recognized because this is the only acceptable way of dealing with both the fact of reasonable pluralism and the need for stability

for the right reasons. The right sets constraint in the acceptable conceptions of the good life. Rawls has emphasized that there must be a specification of these basic rights, liberties, and opportunities and putting priority to them especially with the claims of the general good and perfectionist values. He even adds that there must be measures assuring all citizens adequate all-purpose means to make effective use of their basic liberties and opportunities. Possible measures could be securing these rights and liberties to the constitutional essentials and matters of basic justice. These basic rights and liberties must be continuously asserted and reiterated constantly in order for reasonable and rational citizens to become fully aware of their rights and liberties and the society as a whole always respects and considers these rights and liberties in the policy formulations and in the adoption of state laws. Once the recognition and appreciation of these rights and liberties are wide that we could say that social structures are structured in such a way that citizens are able to exercise their moral powers and thus able to participate actively in the state affairs, citizens must be conscious of these rights and liberties and hold them so dearly to attain a well-ordered society based on a fair social cooperation.

A liberal political conception of justice as fairness must consider in broad sense not only in positing and securing rights and measures but also the significance of forming and raising (moral) obligations in the whole sphere of justice. We may be very active promoting our secured rights but forgetting the responsibility and obligation these rights and measures entail on the individual and social spheres of justice. Overlapping Consensus can be formulated and strategized based on the knowledge of citizens of their obligation to do their part in optimizing and maximizing their roles as free and equal, reasonable and rational.

Encouraging Cooperative Political Virtues

In order to acquire social cooperation from reasonable citizens, there must be an encouragement of cooperative political virtues. These cooperative political virtues are unconditional cooperativeness, virtue

of reasonableness, sense of fairness, spirit of compromise, readiness to meet others halfway, political trust, and toleration. These political values are values that constitute the public conception of justice. They are the political values that all reasonable citizens can reasonably be expected to endorse. Reasonable citizens will voluntarily maintain their support for these values because these values are understood to provide the best foundation for a public agreement that can secure the conditions that will enable all reasonable people to pursue freely and realize their visions of the good life.

These political virtues must always be encouraged especially when parties concerned in the deliberation are conflicting with one another with regard to the issues needed to be resolved. The main reason why we enter in the first place into social cooperation is in order to allow ourselves to be part of the social schemes and structures for mutual advantage and human flourishing. We engage in deliberations, public reason, debates, dialogues, and other ways of social discussions with the sole purpose of having agreements, and look and wait for the social arrangements and resolutions that would enhance more social relationships especially in the basic social structures. This entails unconditional cooperativeness. Because of our desire of resolving significant issues in our social life and our willingness to end major conflicts, conceiving unconditional cooperativeness as a political value is a requisite. Regardless of the levels of conflict and how the pace of deliberations become apparent, given the difficulties attached in resolving seeming irreconcilable conflicts, all participants must not give up unconditional cooperativeness because this political value suggests openness of the parties concerned in putting finality to raised issues and points of contention. Virtue of reasonableness is another one. Overlapping Consensus can be secured and maintained as long as citizens affirming reasonable conception of justice are and remain as reasonable. Reasonable citizens can be counted on to maintain their commitment to the political values. Only when citizens become reasonable is there reasonable pluralism in society, and Overlapping Consensus be sought and sustained. Another political value that needs to be respected and

cherished is the sense of fairness. Citizens seen as reasonable are perceived to be fair. To be fair would mean participating in a social discussion observing sincerity and trust as they engage in such public deliberations. All will not do actions that would elicit suspicion on the level of commitment rendered by them. They will not do actions that would affect the process of the deliberation and resolutions. They will not do actions that will not contribute to the decision of issues. Spirit of compromise is a political virtue that guarantees sense of fairness. This is because both parties try to consider and identify the strengths and weaknesses of all their claims and assess them as objectively as possible until they arrive at agreements favoring all parties involved. This would entail certain forms of sacrifice because parties need to give up some of their ideas, preferably those that can be conceded, to resolve issues. This spirit of compromise suggests the value of meeting half-way. This value opens possible negotiations under fair conditions and finds the middle ground. This demands political trust and tolerance. All these political values are geared towards the development of social cooperation. It is only through these political virtues that the value of Overlapping Consensus can be highly appreciated. We can suspect unreasonableness of citizens once an overlapping consensus is created not out of these values. Unreasonableness here would mean tyranny of comprehensive doctrines in asserting their own conceptions of the good and their own sets of social values.

Reasonableness is the only political value that extends individual autonomy to others' autonomy. Overlapping Consensus depends substantially on the reasonableness of citizens which is actually created and formed as the public political culture develops in a susceptible democratic society. The establishment and perpetuation of a viable Overlapping Consensus is dependent upon its acquiring and sustaining the voluntary support of the citizenry, and if only reasonable citizens can be relied upon to maintain their support for the Overlapping Consensus, then the perpetuation of a viable Overlapping Consensus would require that the population be reasonable. It is the reasonableness of citizens that makes them support unfailingly the conception of

justice with an equal or greater conviction than that which they maintain for the most valued aspects of their respective comprehensive doctrines. If certain components of one's comprehensive doctrine are affirmed with a greater strength than the political conception of justice, then it is quite possible that a change in personal circumstances or in the distribution of political power will produce a situation in which the reasonable citizens of reasonable doctrines may come to believe that it is morally right or necessary to withdraw their support for the existing conception of justice and try to enforce society-wide adherence to their own comprehensive views. Hence, political values are significant to the promotion and prioritization to these political virtues.

Promoting Social Cooperation

A political conception of justice such as justice as fairness works within the framework of social unity and social cooperation. The goal of justice as fairness as a political conception is to provide an alternative and the best conception of justice that would guide the basic structure in the distribution of the primary social goods as conceived and constructed in the original position given the fact of reasonable pluralism. Seeing the society defined by different conceptions of the good, by the various philosophical interpretations of the world, and by religious pluralism, Justice as Fairness is set as an independent view presenting itself as a neutral ground where these comprehensive doctrines find ways and means under the condition of fairness to agree on certain significant concerns such as constitutional essentials and matters of basic justice.

The idea of cooperation is significant because it serves as the common rational and reasonable virtue of parties engaged in doing shared policies, mutual agreements, and viable collective scheme of principles and standards. But such value should be incorporated into society's public political culture and therefore part of progressive development of a democratic society in a constitutional framework. In other words, a sustainable population should see the value of cooperation as a prin-

principle of facilitating liberal social democracy. A democratic framework within a culture of cooperation under and supported by public political culture avoids wars and major social conflicts. Ideas of peace and social justice are operational only in the context of cooperation.

Justice as Fairness revolves around the idea of social cooperation and in effect the idea of a well-ordered society. Such idea of cooperation is based on a certain fundamental political conception of the human person. It is how we view persons that reflect how we perceive society and thus the complex interactions of individuals relating and interacting in a society under a specific political framework influenced by social, political, and economic institutions. Seeing human persons as having the capacity for a sense of justice and the capacity to decide upon, to revise, and rationally to pursue a conception of the good, they, as moral persons, are able to formulate rules that are understandable to them, and are also said to have both the capacity and the desire to cooperate on fair terms with others for reciprocal advantage. Human persons are reasonable and rational, and free and equal.

The idea of well-ordered society given such political conception of the human person is stipulated because of the principle and culture of cooperation existing among persons seen as citizens. The political notion of the person should be known to them for them to understand the social role and moral obligation attached to their social and political identities. The constitutional democratic society should at the same time perceive citizens with their moral powers and with their social and political identities. Seeing them now as political in the sense that they try to have cooperation in the midst of conflicting and incommensurable comprehensive doctrines, they exert efforts to arrive at common points of understanding and in that sense a certain level of meeting of minds.

Conceiving persons as free and equal and reasonable and rational, they should value and find the meaning of cooperation in their state of affairs. Social conflicts should immediately be mediated and resolved not through

(drastic) violence or (justified) wars but through compromise and negotiation under the principle of cooperation. Cooperation is the key word for conflict resolutions in a way that is objective and rational.

The key to the achievement of overlapping consensus actually depends on the level of cooperation extended by the free and equal citizens and reasonable groups and associations. Such cooperation must be genuine and must include promise and conviction. A cooperation that is made just for the sake of cooperating and not realizing the categorical influence it makes in shaping the fate of modern democratic society will not lead to a truly political conception of justice. Expressions of cooperation must be true and faithful. People must realize that we enter into cooperation to have a well-ordered society. The strength of cooperation can be measured on the kind and on how serious the level of conflicts between and among comprehensive doctrines. Free public reason is the idea that would strengthen cooperation in a fairly maximal level. Cooperative thinking would be a very big help.

One starting point of cooperation is the idea of tolerance. Toleration can be seen as narrow expression of cooperation since toleration can vary and change and the level of stability can be affected in different degrees. But human history proves that declarations of tolerance avoid major conflicts within a plural society and between and among nations. This means that toleration can be an example that men enter into cooperation to solve and avoid major conflicts. In that sense, toleration can be the starting point of cooperation in a well-ordered society. Social unity begins with tolerance. But it must not stop there rather to be extended into deeper and broader social schemes and political grounds. We should go beyond tolerance.

Enhancing Reflective Equilibrium

Overlapping Consensus as an idea is the basis of political stability. It considers the different moral and non-moral claims on certain justifiable issues, arrives at common points of understanding, resolving

conflicting views, and formulating the best principles of justice which are justified by rules and principles of logical, moral, and political levels of coherence. Reflective Equilibrium is a coherence account of justification. It is in reflective equilibrium that the main points and areas of certainty for Overlapping Consensus are identified. Reflective Equilibrium is the basis of Overlapping Consensus.

Reflective Equilibrium is the end-point of a deliberative process in which we reflect on and revise our beliefs about moral or non-moral claims. It consists in working back and forth among our considered judgments or intuitions. It comprises particular instances or cases and principles or rules that we believe govern these intuitions or judgments. It contains theoretical considerations that we believe bear on accepting these considered judgments, principles, or rules. But it also includes the possibility and capacity of revising any of these elements if necessary to achieve adequate coherence among them. It allows possible revisions to set up Overlapping Consensus.

Rawls imposed basic conditions on the principles of justice. These principles must be chosen over alternatives under conditions fair to all contractors. What contractors choose must match our considered moral judgments and other beliefs in the reflective equilibrium. But the said principles must comprise a feasible or stable conception of justice. The principles identified and chosen in Overlapping Consensus must match our considered judgments about justice in this reflective equilibrium. If they do not match, we are to revise the constraints on choice until we arrive at a situation that yields principles that are in reflective equilibrium with our considered judgments about justice. Reflective Equilibrium is both construction and justification. It is a method of deliberation to construct such principles; it is a construction which at the same time justifies those principles of justice. Justice as Fairness as a freestanding liberal political conception of justice as shown in the articulated features of political reflective equilibrium is a process of working back and forth among the key shared ideas in the public political culture in a democratic framework. Overlapping

Consensus is possible because the contractors modify the content of their comprehensive views over time to cooperate within and under the shared democratic organization. Reflective Equilibrium suggests public reason and willingness to engage in public methods of justification for such principles to exemplify the notion of Overlapping Consensus.

We need to enhance Reflective Equilibrium. Given the fact of reasonable pluralism and the freestanding view of justice as fairness as a political conception of justice, the various conflicting and even incommensurable philosophical, religious, and moral doctrines have major part to play in building, broadening, and strengthening Reflective Equilibrium. It is by considering these various conceptions that best reasons are articulated, best arguments formulated and best ideas conceived. If we are serious in looking, finding, and having best principles of justice, we must consider all points of view in the political to construct a conception of justice that is subject to universalizability and applicability. It is only when great minds and great ideas interact that great thoughts are imagined and expressed.

The idea of Justice as Fairness as a neutral ground is conducive for Overlapping Consensus. It is where the different views try to adjust and find common points among themselves to articulate principles that would define, guide, and justify the basic structure of society. It is here where citizens, regarded as reasonable and rational, reflect, deliberate, uphold, revise, and even transform their views to be adequate in the creation of Overlapping Consensus.

Facilitating Public Reason

A political conception of justice such as Justice as Fairness operates under a constitutional democratic regime. It is constitutional democracy that sets criteria for the mobilization and assimilation of a politically liberal conception of justice. Such political conception depends on the structural setup of such constitutional democratic

framework to achieve and sustain Overlapping Consensus. The content of such democratic framework conditions the flourishing of Justice as Fairness. There is a need to have political, social, or psychological forces to bring about and to render stable an Overlapping Consensus. Rawls speaks of the Constitutional Consensus as the first step towards Overlapping Consensus. The Constitutional Consensus satisfies certain liberal principles of political justice such as liberty, equality, democracy, civic duty, and individual responsibility. These principles are accepted as principles but not grounded on political conceptions of person and society. There is agreement on certain basic political rights and liberties but there is disagreement on the exact content and boundaries of these rights and liberties. A Constitutional Consensus is said to be stable when liberal principles meet the urgent political requirement to fix the content of certain basic political rights and liberties and assigning them special priority, and these principles are said to be applied following usual guidelines of public inquiry and rules for assessing evidence, and such rights and liberties tend to encourage the cooperative virtues of political life such as the virtue of reasonableness, sense of fairness, spirit of compromise, and readiness to meet others halfway. But Constitutional Consensus lacks (moral) basis in a sense that it has no political conception of person and society. There is a need to convert Constitutional Consensus to Overlapping Consensus. But to convert would require a reconstruction; a reconstruction not in the sense of deconstructing principles and standards of constitutional democracy but a reconstruction on the view of development from Constitutional Consensus to Overlapping Consensus. Overlapping Consensus is said to be achieved if some forces, which approximate it, exist, pushing Constitutional Consensus toward Overlapping Consensus itself. Such forces are: political groups entering the public forum of political discussion and making appeal to other groups who do not share the same comprehensive doctrines, the notion of judicial review, constitutional reconstruction, cohesive and unified democratic citizens along constitutional essentials and matters of basic justice, the idea of society as a fair system of cooperation be-

tween free and equal citizens, elaborated political conception, and resolving social and economic interests supporting different liberal conceptions.

Overlapping Consensus as a process mechanism of Justice as Fairness must be seen in its operationalization in actual practice in a constitutional democracy. Political groups having political agenda promoting their common and specific interests must engage themselves in public political fora projecting, presenting, and substantiating their claims and arguments that concern matters of basic justice and constitutional essentials and other policies affecting and influencing political culture to come up with best thinking, best reasons, best process, and best arguments. Relying on the capacity of human persons to posit the idea of objectivity in their political actions and behavior in the sense of the motivation and goal of such actions is common welfare. The idea of objectivity as expressed, recognized, and validated when the best ideas are articulated in public debates and open argumentations in a democratic society is seen as part of the community of inquiry.

The notion of objectivity is where the role of public reason can be seen. The citizens follow the public principles and communal laws because all subscribe and endorse to these laws and principles regardless of their social backgrounds and comprehensive doctrines they dearly hold. No one can be exempted from these laws and principles because these are the things that all citizens render to be objective principles of justice. Everyone knows and feels that everyone must follow, subscribe, and endorse them. Everyone also knows and feels that once he violates any or all of these principles, he must be accountable to the whole community who subscribes to these principles of justice. For example, a priest found guilty of sexual harassment must not only be found liable to the comprehensive doctrine of the Church (i.e., Canon Law) but also must submit himself to the public authority and be accountable to the public law courts where the democratic principles of justice are so well defined and instituted by the whole citizenry. Muslim people must not only honor the jurisdiction of the shariyah courts but also and most importantly the reputable courts

already institutionalized which have the primary task of bringing justice to the whole democratic society in the midst of reasonable pluralism. The comprehensive doctrines will not find the exercise of public objective principles of justice offensive because they know and feel that they are the results of public reason.

The identified and expressed forms of objectivity out of public reason would serve as the groundwork of policymaking and legislative agenda. When such kind of public reason is addressed and shown that critical examination and evaluation of ideas are made and therefore there is affirmation and revision of comprehensive doctrines conforming to the idea of the political posed by Justice as Fairness as a political conception of justice.

Public Reason can be seen not only in the context of political groups and political individuals having political agenda but also in the academic institutions that are the center of formation and education of the citizenry. Public Reason is actually seen in the educational institutions primarily because they are the communities of inquiry. It is where citizens express critically their thoughts, evaluate their observations, and argue for truth. Best reasons and arguments are seen and provided in these communities of inquiry. It is in the academe where the citizens are given the power to inquire, ask, demand, and expose their observations. The level of socio-political consciousness is developed and enhanced in these academic communities. The academe is the haven of public objective minds. All other institutions look up to the academe as the source of information and substantiation. It is the place where people formulate strategies to solve and resolve issues. The people in the academe are the ones who bring to the fore the issues brought about by the reasonable doctrines. Discussing the arguments, evaluating complex ideas, and verifying forms of evidence are roles of the academe in the pursuit of knowledge and wisdom. Reflective Equilibrium becomes wide because of schools. The minds of the citizens are aroused and awakened. As a community of inquiry, the academe is the springboard for discussions on philosophy, religion, and morals. Political conceptions of justice are developed and are

popularized, recommended, and fought for in the academe. Educational institutions as communities of inquiry play a major role in all efforts to define what justice is and what notion of justice we need in a democratic society defined by reasonable pluralism. The academic world has the important task of educating the citizens about the meaning, role, and exercise of their citizenship and membership. Schools have the obligation to contribute in the development of public political culture.

Assessing arguments based on facts and evidence is the expertise and dominion of law courts. The courts, especially the Supreme Court, are the standard of public reason for they based their judgment on objective reason. The final words of the court are the final interpretations of the law. They uphold the principles of constitutional essentials and basic justice. They have wide range of knowledge and understanding of rights, justice, and freedom. The constitution, which serves as the fundamental law of a political community, must consist, interpret, and specify all laws and policies, and be explicit and complete enumeration of political values and rights. Hence, a constitution must be safeguarded and demands reverence from all citizens. Respect can be compelled if such constitution exemplifies principles of justice. It is only when constitutional essentials and matters of basic justice are guaranteed that citizens perceived as free and equal, and reasonable and rational, convince themselves to agree on and enter into social and political arrangements and therefore Overlapping Consensus is reached making democratic citizens unified and cohesive. There is then legitimacy of the state and government. It is only then that such Justice as Fairness is fairly elaborated and situated as a political conception of justice.

Procedural Mechanisms

A reasonable consensus has to strategize procedural mechanisms that would explain, show, and apply the basic principles of Justice as Fairness if it is to survive as a theory of justice and as a best considered judgment of justice. These procedural mechanisms shall serve as guides to the development of liberal political conception of justice as fairness.

These strategies shall set the environment of a constitutional democratic society to absorb justice as fairness as a political conception of justice. Each strategy contains in itself ways and approaches to create favorable and convenient atmosphere for the reception of political Justice as Fairness. These strategies are intended to only condition the development of Justice as Fairness in a liberal democratic society. They are the enrichment of public political culture, rethinking of particularistic cultural traditions, building of political groups for all sectors, empowerment of press and media, and institutionalization of objective political dialogue.

Enriching Public Political Culture

Overlapping Consensus is possible and realizable depending on the level of development of certain political culture. Such political culture must be supported, adopted, and fostered by the public majority of citizens in a well-ordered democratic society. The higher the political efficacy, the higher the political culture; the higher the political awareness of citizens, the higher their involvement in governance. This suggests a deeper meaning of membership, and hence elaborate meaning of human welfare in terms of rights, needs, and goods, and a justified sense of security against alien forces. Such case posits a broad sense of human rights, liberalism, political will, and social justice. With such kind of political culture, citizens look for justifications of definite political actions, demand common claims, and engage in various free and public inquiries and discussions of ideas making society a (political) community of (political) inquiry given reasonable pluralism. Therefore, there is a high regard for civic competence, a strong presence of civic duty, high sense of political efficacy (both of internal and external efficacies). In this sense, there is a strong public political culture. But the lower the level of political culture of democratic society, the lower the possibility of realizing Overlapping Consensus. There is a need therefore to develop public political culture of a democratic society to establish and sustain such kind of consensus.

Political Culture refers to the distinctive and patterned way of (political) thinking, the inherited set of widely held political belief systems (shared ideas about what is true), values (shared ideas about what is good), attitudes, and symbols about how political and economic life ought to be carried out in a society, and hence define the environment of the political action. It embraces the total political activities and programs in a society and understands the prevailing modes of (political) thought and behavior. It includes empirical beliefs of people (how things are), their normative beliefs (how things ought to be), and emotional commitments of the general public (both the positive and negative feelings). Economic systems, historical roots, religious orientations, and legal-sociological factors influence such political culture. It is perceived in terms of the content of people's culture (the organization of production, the structure of the family, the structure of the institutions which express or govern social relationships, and the characteristic forms through which members of the society communicate), the extent or level of people's homogeneity (or heterogeneity), the existence of (multiple) subcultures, and the presence (or absence) of a set of common cultural cognitions, values, and emotions.

Political culture cannot be measured because it is highly subjective but can be understood and considered in terms of the manner of political representation, extent of citizens' participation, structure of the government organization, framework of decision-making process, content of political issues, community demographics, and character of geographical region. There is a need to say that political culture is the most difficult to analyze, explain, and project because the interaction of the citizens and their varying social backgrounds influence it. It affects the body politic both of the national and local governments.

Enriching the public political culture could guarantee the organization of Overlapping Consensus. The main question is how to enrich given the present case of political culture in a given democratic society? There are three levels of political system in a political culture which can be the central focus of enrichment: system, process, and policy. The

system level deals with the views of leaders and citizens on the values and organizations that hold the system together. The most important in the system is the legitimacy of the government. The higher the legitimacy, the more strongly the citizens are bound to obey laws. The basis of legitimacy sets rules for relation between rulers and citizens. The process level concerns itself with the individual inclination and partiality to become involved in the process. The issue of political trust affects the willingness to work together. It is connected to the question of hostility. The key term for the process level is interpersonal relations. The policy level characterizes what policies leaders and citizens expect from the government. There must be understanding of the issues raised and cared about by the people. It must consider the different perceptions about what and how to achieve desired outcomes. Public political culture is said to be enriched when citizens tend to agree on means of making political decisions; they tend to share views on what are the major problems and on how to solve these major problems. To change and sustain (and in that sense to enrich) political culture is through political socialization that which shapes political attitudes. Political socialization can be expressed through explicit communication and molding of and reflection on significant human experiences. The reasonable and rational, free and equal citizens, and the government structures as agents of constructing political culture through political socialization shape attitudes toward authority, increase sense of political competence, provide skills for political interaction, establish different perceptions, affirm values and roles, and direct aspirations. Overlapping Consensus can be secured and maintained if there is a high level of public political culture. The level of public political culture can be enriched through promotion of social cooperation, enhancement of reflective equilibria, and the use of public reason.

Rethinking Particularistic Cultural Traditions

Justice as Fairness is intended as a political conception of justice. It tries to have universal principles to guarantee a fair conception of justice in the basic structure of society. But such principles must consider

the prevailing principles and concepts already operating in a community rooted in customs, norms, practices, and traditions, which are the bases of moral and non-moral rules and standards of such community. Universal (liberal) principles created not based on communal values would not be considered and supported by the members of such community. In order for universal principles to gain allegiance and respect, they must be able first to prove themselves as general principles in conformity with the communal principles. Cultural traditions are thoughts and practices that have endured over generations and have a solid hold on the psyche and behavior of people. Their practical identities are their personal identities. Communal precepts and laws govern them. Adopting a certain set of principles different from theirs is only possible if such principles are seen as alternative principles; if they find such principles as having equal bearing or consisting of higher values that would preserve or enhance their culture and traditions. In either case, there is still a difficulty of converting or shifting from culture-based principles to foreign universal principles especially that culture-specific values and beliefs are hard to discharge and foreign universal principles involve much risk. But cultural traditions are dynamic; they are subject to change and therefore can be remade. Members of such community have the capacity to revise values and beliefs perceived as not good, or upon due reflection need to be discarded. Upon seeing the merits and/or demerits of those beliefs and values, they are to look for, reformulate, or consider new beliefs and values to correct the limitations generated or imposed by communal principles. Such perception of society suggests that members of such community are not really and totally hostile to other principles, and in that sense, to the universal principles of justice. Since they have a sense of justice, the mere fact that they are able to have communal values governing their lives, they can see the value of those foreign universal principles as something that is not really foreign for they see the weight and depth of the value of those principles. They will recognize that the substance of these principles is not really different from their own principles. They will be encouraged to provide synthesis of the two sets of principles, and appealing to their rationalities and common values, they

will be able to have, hopefully, a reformulated set of just principles fair to be a (political) conception of justice. They are to rethink their particularistic cultural traditions, consider other cultural traditions, bearing other (liberal) principles universal in character, and construct alternative particularistic cultural traditions. In case the communal principles are directly opposite to the universal liberal principles, the idea of public reason can be a big help. The two (ideological) camps must agree with each other to enter into cooperation to resolve major issues in the question of basic principles of justice. They are to agree to express their respective arguments and points in a dialogical manner their claims on justice, until they arrive at a minimal consensus of the idea of justice formulated in principles. Such achievement would suggest that both sides are finding metaprinciples to decide on both claims. The notion of Justice as Fairness as a freestanding view could be a big guide in facilitating stipulating forms of agreement. The main point in this discourse is that culture has a special place in the notion of justice and whatever universal liberal principles are thought of, it should always bear the belief systems and value structures of community, which are in themselves strong statements of justice. To fail to consider the cultural traditions is to theorize with no grip and with no support.

A political conception of justice such as Justice as Fairness as expressed in Overlapping Consensus must not demarcate itself from the role of community just to claim universality and validity. It is recognized that the notions of Reasonable, Overlapping Consensus, and Public Reason are firm bases of Justice as Fairness together with other fundamental intuitive ideas. But the viability and strength of influence of communitarian values cannot be underrated since all notions, theories, and principles are tested and validated by the community relative to people's culture and values. Universal claims can be reached even through recognition of communitarian claims. To consider these claims does not mean that we cannot arrive at a political conception since these citizens operating with their different social backgrounds can still be reasonable and rational. There is only a need to settle differences by

entering into continuous dialogues and promoting cooperative life and therefore reasonable and rational compromise on certain issues can be made and best reasons and arrangements can be drawn. When a political conception is created and constructed out of participation of reasonable and rational citizens as free and equal and such conception can be evaluated, recognized, and accepted by the community, then such political conception can gain wide support and substantial allegiance. The primary social goods and the principles of justice, since they are not contrary to the principles advocated by the community, can be received and acknowledged. Public political culture in a constitutional democratic framework therefore makes all these possible. Another point to be considered in specifying the significance of community in having a political conception of justice (as fairness) is that community should not be seen as a social entity that is fixed and nailed on its traditions, customs, and norms; rather, such community has the capacity to provoke, instill, and work out for social change (dynamism of community) even though this would mean challenging, re-thinking, and re-packaging of its communal values and therefore affirming and highlighting one of the very important roles of community, which is formulating and developing new traditions, customs, and norms enhancing the community itself.

Building Political Groups for all Sectors

The Idea of Overlapping Consensus implies the active involvement of all citizens indirectly through representation. Representation must be fair to all concerned in the sense that all levels, sections, and sectors that comprise the community are considered in deliberating principles of justice in the basic structure of society. A liberal political conception of justice as fairness is a major principle of justice if it is able to promote active, rational, powerful, and strategic participation of all people. This would encourage, uphold, and advance human rights and equality. The interests of individuals and groups, both in the systemic and institutional levels, should be solicited, included, and be part of the agenda of the political conception. Such

move can be the baseline and benchmark of overlapping consensus. The best way to maximize involvement of all citizens is to build groups and assemblies and orient them to political action and organize them as political associations thereby systematizing political schemes. All sectors of society should be organized and converted to political associations to give them license in taking governance and be included in the legislative and executive agenda of the government. By assuring them the right to raise public opinion, set group interest agenda, and fight for their respective rights, people are given an active role in governance and law. It is only through fair representation of all political groups in a democratic society that the interests of each sector are considered, discussed, and assessed. Formulating principles of justice, which should be universal and general in application, must at first consider the various individual and group interests. Their own interests motivate political groups. They participate in policymaking and legislative activities to assure them of the value of equality and justice in terms of rights, needs, and goods. They organize themselves in order to elevate their sentiments and thoughts to a higher and complex sphere of weighing up diverse issues and concerns. Through organized political relations, they are able to raise public opinion in a higher level, magnify the issues confronting the government, and compel the basic structure to think about and reflect on their demands, and require short-term and long-term resolutions to the political problems at stake both to them and to the government. A political conception of justice such as Justice as Fairness must guarantee that all levels, sections, and sectors are fully represented. In this way, when the original position is called to deliberate, stipulate, and evaluate doctrines, all ideas are solicited and the formulation of the principles of justice are fair to all and in that sense acquire universality and require obedience. The citizens, as free and equal, and reasonable and rational, give obedience because the formulated general principles reflect the desires, impulses, sentiments, justifications, and reasons of their respective political groups. Building political groups for all sectors is a potent force for the understanding of Overlapping Consensus.

Empowering the Press and the Media

Justice as Fairness as a political conception must have grounds on the constitutional democratic society. This would mean that as a political conception, it must be reflected in the public political culture, emanated in the psyche and behavior of citizens. They must have political knowledge of the various concepts and principles operating in Justice as Fairness. These principles must be rooted in and reflected on the prevailing status quo of such democratic society. They must be seen, heard, and felt by the people in everyday political affairs. They must sense that these principles are touching their lives. The popularity and meaningfulness of a political conception of justice are measured through strategic communications. The Press and the Media are powerful tools for such communications. They create critical views, shape public opinions, deliver unrestricted news and information, raise social and political consciousness, and form popular convictions. They form public political culture. They enhance public reason. They make people inquire, discuss, and judge on certain significant socio-cultural, socio-political, and socio-religious issues. They play a crucial role in the question of political justice. They enable people to keep up with the world events and mobilize them to do political action, to define and deliberate on major political issues, and shape their political preferences and biases. In effect, they influence reasonable and rational choices of people given people's awareness of the problem and abundance of their received information. The Press and the Media become the means to call for political objectives, identify political targets, establish battleground issues, orchestrate key political themes and images, prioritize major concerns, and outlay political frameworks. These happen because of the political role the Press and the Media play in the strategic communications in politics. Empowered Press and Media bring a political conception of justice to a fuller understanding of the political language game. Such empowerment would encourage transparency, communicability, and public reason. But the Press and Media must abide with by ethical standards and bear their social responsibility. Press and Media must be careful with the power in communications

that they have. Such power must be exercised with complete duty and accountability. They should not be politicized but they should play their political role in such a way that they affect political action and behavior of the basic structure and thus promote Justice as Fairness as a political conception. Press and Media can contribute largely in introducing and facilitating the politicization of justice. Civic and political cultures can be enriched and public and objective dialogues can be highly valued due to the tremendous role and responsibility the Press and Media play in the whole sphere of politics. Press and Media are designed to serve the citizens and make them realize the duties their citizenship entails.

Institutionalizing Objective Political Dialogue

Justice as Fairness as a political conception of justice and hence a free-standing view independent of the conflicting and incommensurable comprehensive doctrines must involve itself in institutionalizing objective political dialogue. Dialogue is a conversation between two or more persons with differing views, the primary purpose of each participant is to learn from the other so that he can change and grow. The reason why we ought to listen to the different views and positions of others is the fact that no one has the monopoly of truth. In dialogue, we must maintain open-mindedness or reasonableness. It is a must that we view reality from the other's perspective and believe fully well that they also have their story to share. Dialogue is the avenue whereby we can live with others and live harmoniously well with them. It is not confined to communication or exchange of knowledge. It offers opportunities for interaction and practical engagement in matters of common concern at the grassroots level and in everyday life.

Part of being an independent view is to provide a neutral ground in order to make it conducive for better discourse and deliberations. Such situation would entail the involved parties to enter into dialogue characterized by political values such as looking for possible rational compromise, devising short-term or long-term conflict resolution(s), and

arriving at certain mutual agreements by valuing the idea of fairness. In order to come up with possible outcomes, all parties must involve in the value of an objective political dialogue. To decide conflicts other than the declaration of war, which is violent, costly, and destructive, is to enter into dialogue. It is in dialogue that two opposing parties are trying to resolve fundamental and major issues that motivate them to continue and fight for their cause. It is in political dialogue that they try to listen from each other's claims and sentiments, understanding the nature of conflicts and identifying the possible all-purpose remedies to such claims and other contentions. The objective of political dialogue is to identify and redress existing forms of injustice. Such idea significantly appeals for the concept of objectivity to share experiences and exchange claims, attitudes, and background beliefs, which bend or obscure various forms of injustice. The idea of objectivity should be responsive to the social and ideological pluralism of society. Such kind of objectivity requires parties to frame their demands for justice in terms of a conception of justice acceptable to all participants in the political dialogue. Such political dialogue as fair and genuine is objective in a sense that it is not a bundle of subjective perceptions but a result of objective (intersubjective, transpersonal) minds, regardless if it is affected by self- or group interests. Decisions in such dialogue are made for the good of all. There is a call for sacrifice. Two things need to be given emphasis here: the process of deliberation itself and the substance of the deliberation. First, the process of deliberation must be clear and must be understood to all to avoid doubts, strange inclinations, and possible uncooperative behaviors. Rules need to be set, agreed upon, and convince all parties to recognize, to be subjects of, and to follow religiously the agreed rules that will guide and define the deliberation itself. Those rules must be deliberated, discussed, and finally evaluated by all concerned. Any stipulation and pronouncement of any rule must be agreed upon to avoid any form of bias and other possible problems that may occur during the deliberation of the main issues. In case there are some doubts or the formulation is defective or the wording is not appropriate or subject to further interpretations, they must be immediately raised to have progressive way

of constructing rules. These rules must express the sense of justice all parties provide and have. Second, the substance of deliberation must be both generally and specifically formulated. The objectives and goals of the deliberation must be made well known to all parties concerned and understood in such a way that they know how to present, deliberate, critique, attack, and evaluate the content of the deliberation. Given the rules created and devised, the parties must stick and restrict themselves to the issues at hand. Any agreements made should be stated evidently and unmistakably. If points of disagreement are not resolved, the deliberation must be appreciated by the parties and make another schedule to discuss further these disagreements. Such pause in the meeting may give the parties enough and exact time to clear their minds, become more reasonable, and realize the weight and significance of the arguments of the other parties. But the discussion must be progressive. They must avoid repetitively questioning the same points in the discussion table. They must deliberate issues one at a time and slowly progressing until a certain level of consensus is reached. The parties must be ready and willing to sacrifice some of their claims, and in that sense, know how to engage in compromise, which is not merely a *modus vivendi*, but higher than *modus vivendi*. Given these two things at hand, the process and content of the deliberation, institutionalizing objective political dialogue is possible and realizable. Such institutionalization suggests the idea of Overlapping Consensus.

Conclusion

The liberal political conception of Justice as Fairness is so far the most just articulation of the best-considered judgments of justice both on the intuitive and rational levels. There is no other conception of justice that reads itself from the viewpoint of the worst-off members of society. Rawls' theory considers justice of and for all. Given an effective public political culture, knowing the fact of reasonable pluralism but with the need for social cooperation, the theory advocates two principles of

justice that would articulate a conception of justice. These principles are chosen behind a veil of ignorance that would avoid partisanship and wrongness in defining the basic structure. Justice as Fairness then as a political conception becomes an alternative to the rule of justice. Such political conception brings political stability through social unity given the idea of Overlapping Consensus. The objectivity and final test for the constitution of the principles of Justice as Fairness entirely depend on the possibility and feasibility of the Overlapping Consensus. The ultimate test for the verification of tenability of Justice as Fairness would depend on the stability founded on such consensus. The liberal democracies around the world are continuously trying to establish first and foremost political stability to carry out all reforms and therefore bring to the fore the welfare of all sectors in their societies. The present conflicts in pluralistic democratic societies could be resolved through a political conception of Justice as Fairness via rational and reasonable conflict resolutions. Once the strategies are formulated and articulated in viable forms then the Overlapping Consensus is reached with consideration to the various solicited and unsolicited reflective equilibria.

Notes

¹ Paper read during the PAP National Conference held at Las Brisas Resort, Antipolo City, 7-9 April 2005, with the theme "Socio-Political Perspectives on Nation Building"; also published by the Philosophical Association of the Philippines in the PAP Journal Vol. III released April 2008.

² We imagine hypothetical persons or parties or representatives in an Original Position who are free and rational and are concerned to further their own interests choosing together in one joint act a conception of justice which will assign basic rights and duties and determine the distribution of social benefits. The agreement establishes social jus-

tice, that is, the parties in this original position decide upon the first principles of justice which will condition all other aspects of social life and organization.

³ The veil of ignorance deprives the contracting parties of information regarding the conceptions of the good and their special psychological propensities and therefore nullifies the effects of specific contingencies which put men at odds and tempt them to exploit social and rational circumstances to their own disadvantage.

⁴ The Idea of Social Cooperation as the central organizing idea has at least three distinct features. First, cooperation operates under the guidance of rules and regulations publicly recognized and accepted by all participants involved. Second, it includes fair terms of cooperation specifying an idea of reciprocity. And third, it encompasses the idea of each participant's rational advantage or good.

⁵ The Principles of Justice are two: (1) "each person has an equal right to a fully adequate scheme of equal basic liberties which is compatible with a similar scheme of liberties for all"; and (2) "Social and economic inequalities are to satisfy two conditions: First, they are to be attached to offices and positions open to all under conditions of fair equality of opportunity; and second, they are to be to the greatest benefit of the least advantaged members of society."

These two principles of justice embody the political conception of justice as fairness and serve as the guiding principles for the structure of social institutions. They secure citizens' basic rights and liberties which includes socio-economic interests. Hence, they substantially influence the basic structure of society (social, political, economic arrangements). These principles are stipulated to govern the distribution of primary goods.

⁶ The Primary Social Goods are to be distributed based on and guided by the agreed principles of justice. The main function of Primary Social Goods is to enable persons to pursue their conceptions of

the good and to develop and exercise their moral powers. The idea of primary goods is a metric based on an index of what goods would be necessary for the full exercise of the two moral powers. The primary goods are the basic liberties, freedom of movement and free choice of occupation against a background of diverse opportunities, powers and prerogatives of offices and positions of responsibility, income and wealth, and the social bases of self-respect. The relationship between the idea of primary goods and moral powers lead to an idea of social unity.

⁷The Two Moral Powers are the capacity for a sense of right and justice and the capacity to decide upon, revise, and rationally to pursue a conception of the good.

References

- Rawls, John B. (1971). *A theory of justice*. Cambridge: Harvard University Press.
- _____. (1993). *Political liberalism*. New York: Columbia University Press.
- _____. (1999). *The law of peoples*. Cambridge: Harvard University Press.
- _____. (2001). *Justice as fairness*. Cambridge: Harvard University Press.

MASBATE

IN THE GALLEON TIMES

Raffi Banzuela

Introduction

The Manila Galleon is a large, heavy Spanish ship made of wood, fastened together by nails, metals, and ropes; glued by some kind of paste from saps of trees and other sources (Blair & Robertson Vol. 41, 382). The winds move it through its sails.

Ships of this kind were called Manila Galleon because they, or most of them, were built in the Philippines, using Philippine timber, abaca fibers for their rigging, and sailcloths from the Ilocos. Thousands of Filipinos were forced to work in the astilleros (shipyards) where the galleons were built. The metals used in the ship, however, came from China, Japan, Macao, and India.

The Manila Galleons sailed the China Sea and the Pacific Ocean for over 250 years, from 1565 to 1815. Through all these years, the Manila Galleons passed through the seas of Masbate in its voyages to Acapulco in Mexico and back to Manila, most of them stopping in San Jacinto, Ticao Island.

The first galleon that sailed to Acapulco was from Cebu; it was the San Pablo. It was 1565. It was under the command of Felipe de Salcedo. It carried a cargo of cinnamon bark from Mindanao. San Pablo was not made in the Philippines yet.

For more than two centuries, more galleons sailed the Pacific Ocean using that route discovered by San Pablo. It would develop the

Galleon Trade, which brought large profits for their investors. The Galleon Trade did not begin in Acapulco, Mexico. It originated in Manila.

The Ibalon Region

While the first galleon departed from Cebu, it will be nice to know that the first place, in what would be known today as Luzon, to be reached by the conquistadores was Masbate. In 1569 Captain Luis Enriquez de Guzman with the Augustinian Friar Fray Alonzo de Jimenez chanced upon the island of Masbate. Then they crossed over to the islands of Ticao and Burias. In the accounts of Blair and Robertson, Masbate would be called Masbat, in some other books it would be called Masbad. Ticao was Tiago in the ancient times but Burias was already Burias. From these islands they hopped on to a bigger mass of land landing in a settlement called Gibalon. The settlement exists to the present. It is in the town of Magallanes, Sorsogon. It still carries its old name . . .Gibalon. From there they went farther inland to discover the thriving balangay or rancheria of Camalig (Reyes 1992, 86).

But the Spaniards did not stay for long in Camalig or in what they would call Yvalon (Blair and Robertson) because they heard stories of a kingdom which had more gold farther up north. Yvalon or Ibalon was the ancient name of Albay; it was sometimes applied to the entire island of Luzon (Blair & Robertson Vol. 3, 171). Historically then it can be claimed without doubt that the Spaniards made their land-fall in the Bikol Peninsula, particularly in Masbate. The Bikolanos were the first in Luzon to be Christianized, the first also to bear the heavy cross the conquistadores would sling on the shoulders of the Filipinos.

In 1570, Captain Andres de Ibarra, again with Fray Alonzo de Jimenez, took on from where Captain de Guzman left off in Yvalon. They



"Painting of a Bicol Warrior attired in combat" (Reyes 1992, 92)

reached what are now the towns of Bato and Nabua bordering Lake Bato. That captain, de Ibarra, was very cruel to the natives (Blair & Robertson; Reyes 1992, 87). He robbed the natives, burned their villages, dispersed their population, massacred them.

How could Captain Andres de Ibarra do what he did to the ancient Bikolanos who, according to Spanish Governor Guido de Lavezares in his letter to King Philip II, ". . . are the most valiant yet found in these parts" (Blair & Robertson; Reyes 1992, 89). Augustinian Fray Martin de Rada supported the observation of Lavezares, with a letter to the Viceroy of Nueva España he told him that "the people there are the most valiant and the best

armed men of all these islands . . . Although they never attacked the Spaniards, still they defended themselves in all their villages and would not surrender unless conquered by the force of arms." Andres Cauchela and Salvador Aldave also reported to the King of Spain, that "the men are warlike and well armed for Indians—for they have corselets of buffalo hide, iron greaves, and helmets set with fish bones and stout shells which no weapon except what arquebus can damage" (Reyes 1992, 89). The arquebus must have been the secret of the conquistadores which the machetes of the natives could not beat. In other words, the conquistadores bore arms which could not be matched by naked bravery. The Bikolanos, brave warriors they may be, accepted defeat only after the enemies proved their superiority.

Again Fray Martin de Rada reported that “. . . all the villages were entered in the same way, by first summoning them peacefully and to pay tribute immediately unless they wished war. They replied they would first prove to those to whom they were to pay tribute and consequently, the Spaniards, attacking them, an entrance was made by force of arms and the village was overthrown and whatever was found was pillaged. Then the Spaniards summoned the natives to submit peacefully. When the natives came, they asked them to immediately give tribute in gold and in an excessive amount, for which they promised to give them writs of



“Painting of a Bikol Maiden attired in piña finery” (Reyes 1992, 98)

peace. Therefore, since all the people defended themselves, more have perished in that land than in any other yet conquered” (Reyes 1992, 89).

And so the ancient Bikolanos were conquered. Consequently, the Spaniards were free to do whatever they wanted, until Juan de Salcedo set up the Villa of Santiago de Libon in honor of St. James, The Apostle. Libon became the first Spanish settlement in the Bikol Region, and one of the four special villas the Spaniards would set up during their stay in the Philippines.

A Footnote in History

I would like to mention, at this juncture, that the ancient Bikolanos were not only warriors but they were also gold smiths, farmers,

fishermen, and excellent carpenters and boat builders. For instance, it was reported that in Catanduanes “[t]he men of these islands were excellent carpenters and shipbuilders. ‘They make many very light vessels, which they take through the vicinity for sale in a very curious manner. They build a large vessel, undecked, without iron nail or any fastening. Then, according to the measure of its hull, they make another vessel that fits into it. Within that they put a second and third. Thus a large biroco contains ten to twelve vessels, called biroco, virey, barangay, and binitan.’ These natives were ‘tattooed, and were excellent rowers and sailors; and although they are upset often, they never drown’” (Blair & Robertson).

It is no wonder for Governor Juan de Silva to decide on Bikol as the center of the galleon shipyard of the conquistadores when the Spanish power was challenged by the Dutch fleet based in Malacca. Bikol has safe ports, abundant supply of good timber, and plentiful supply of native labor. These are the three big requirements for an efficient and productive shipyard during those times. It is not fanciful to think that galleons and the men-o-war lost in shipwrecks or in battles, the Bikol astilleros replaced.

Talking of shipwrecks, in the Catanduanes area alone I listed five galleons which were grounded or wrecked. The San Geronimo, one of the first galleons, was wrecked in Catanduanes in 1601. In 1576, Espiritu Santo was wrecked in Catanduanes due to pilot error. This was followed by San Felipe in 1577, also in Catanduanes. In April 1601, the Santo Tomas was also lost in Catanduanes. Between 1604 and 1605, another galleon was dashed to pieces in Catanduanes.

In 1726, Santo Cristo de Burgos, on its way to Nueva España, anchored in San Jacinto to wait for good weather as there was a brewing storm. It got wrecked there. Among the survivors in that wreck was Don Julian de Velasco, a minister assigned to the audiencia in Mexico. Among the things he saved was a beautifully hand-carved ivory crucifix which can still be found above the altar of the church of San Jacinto.

Many ships of various nationalities have been wrecked in the sea of Ticao and survivors settled in this island. It is said that there were Italian, Portuguese, English, and Spanish seafarers who settled there; that is why the people of Ticao are noted for their fair complexion and well-formed noses (James O'Brien, *The Historical and Cultural Heritage of the Bicol People*, Reported by Victor Magdaraog, 174-175).

Our search for information about galleons even led us to a diver/treasure hunter. He claims that in the vicinity of the lighthouse in Bagamanok, Catanduanes lies a galleon wreck. He also said that he knows of a wreckage site in the San Bernardino Strait. Well, in 1608, San Francisco was wrecked near the island of Capul. Of interest also was the plight of San Martin in 1581, who had Bishop Domingo Salazar, O.P. as passenger. San Martin went into bad weather and sought shelter in a harbor just inside the embocadero, in the province of Ibalon (now Sorsogon). After waiting for 18 days for the wind to change quarter, Bishop Salazar decided to complete the journey overland . . . two months later, on September 17, 1581, they made their entry into Manila (http://blog.360.yahoo.com/blog-yenYfS08eqgwDsnprU80ffaUdTg_?p=179-8-08).

In 1967, a galleon wreck was discovered in the waters of barangay Buhatan in Sto. Domingo, Albay. It was believed to be that of Nuestra Señora de Guia which reportedly sunk in 1744 due to a heavy storm.

Incidentally, can a woman command a galleon? There is this interesting account on the "Voyages of Pedro Fernandez de Quiroz." It goes like this, "As regards Alvaro de Mendaña's second voyage, undertaken with the object of again searching for the Solomon Islands . . . he left Callao with four ships on 9 April 1595; that while sailing westwards in about 100 S. lat., he discovered the Marquesas and the Santa Cruz Islands, and, after he died there on 18 October, the command of the expedition was taken over by his widow, Doña Isabel Barreto, who was compelled to abandon the colony on Santa Cruz and go to Manila in order to try to save the remnants of the

expedition, which was threatened with destruction by sickness and internal quarrels. The pilot Pedro Fenandez de Quiros was in charge of the ship "San Jeronimo" and, after calling at the Ladrones, took it to Manila, where they arrived on 11 February 1596 with people and ship in the most wretched condition. During the stay in Manila Mendaña's widow married Don Fernando de Castro, a cousin of the Governor Dasmariñas. After the ship had been repaired and again placed under the command of Quiros, the newly-married embarked for their return voyage to Peru . . . the departure from Manila took place on 10 August 1596 . . . they reached Acapulco on 11 December." That was some woman . . . Isabel Barreto. (Bruce Cruikshank [September 2006] Manila Galleon Voyages: Listing of Voyages of the Manila Galleons between 1656 and through 1815, Manila to/from Acapulco, http://blog.360.yahoo.com/blog-yenYfS08eqgwDsnprU80ffaUdTg_?p=132,9-8-08)

During the tenure of Don Juan de Silva, four astilleros were set up in the Bikol Peninsula. Captain Sebastian de Pineda reported that "[t]he shipyards of the galleons built during Don Juan de Silva's term were thirty, forty, fifty, sixty, seventy, and eighty leguas from the City of Manila, in different places . . . fifty leguas from Manila, in Dalupaes (Dalupaon), Camarines were built 'Nuestra Señora de Guadalupe,' and 'Angel de la Guardia,' (Dalupaon is in the town of Ragay), eighty leguas from Manila in the province of Ybalon at Bagatan (Bagatao) were built 'San Felipe' and 'Santiago' . . . seventy leguas from Manila in Masbate was built the royal flagship 'Salvador.'" (Blair & Robertson Vol. 18, 173-174).

There was another astillero located in Pantao, Libon, Albay. And another one is in Donsol, Sorsogon. Not much has been written about the astillero in Donsol (http://www.sorsogontourism.com/places_of_interest.htm#astillero).

Other accounts on shipbuilding in the Bikol Peninsula mention that the galleon Nuestra Sra. del Rosario was crafted in Bagatao. But the grandest of the galleons built in Bagatao was the Santissima Trinidad

y Sra. del Buen Fin." Governor Francisco de Ovando decreed it to be built in 1750. It was completed in 1751. It was considered to be the largest and costliest ship in the 18th century. It plied the open seas for eleven years.

The astillero in Pantao built another very big ship, the biggest during her time. This was the Nuestra Sra. del Buen Socorro with Diego de Arevalo as its commander and Juan Rodriguez as its pilot. It sailed in August 28, 1667. It was said to be "the best that was ever built thus far in these islands; and its size, beauty and swiftness were amazing."

Again, it was Governor Juan de Silva who ordered the galleon building frenzy as an answer to the threat of the Dutch. In 1616, de Silva decided to launch an expedition against the Dutch in Malacca. His fleet consisted of ten galleons, four galleys, one patache, and other shallow crafts. It was said to be the "largest fleet ever seen in these islands or perchance in the Indies." It was considered a miraculous circumstance that such a large number of ships could be gathered together in land recently conquered and the most remote and distant in all the Spanish monarchy. But de Silva who commanded the fleet got sick along the way, they returned to Manila without reaching their objective.

Unfortunately, little was written about the fact that the flagship of that fleet was Salvador (made in Masbate) and that half of the fleet was made in Bikol . . . in Bagatao, in Dalupaon, in Pantao, in Masbate.

The historian Jose Calleja Reyes asks in his *Bikol Maharlika*, "What would have been the fate of the Philippines had the Spaniards not been able to contain the Dutch? Without the galleons built in Bikol astilleros with so much sacrifice, would Spain have been able to maintain its western empire in the Pacific for the next three centuries?"

I would also ask, the Bicolanos were in the forefront of that Manila Galleon enterprise, how is it that we appear to be mere footnotes of

history? Or, how about this question: Would Spain be able to instill fear in its rivals without its impoverished colony, the Filipinas Islands?

Masbate in the Galleon Times

In one of our meetings in Aquinas University of Legazpi with Bishop Baylon, Father Mon, and Dr. Gerona, Dr. Gerona noted that we hardly have a fuller account of Bikol history. Bishop Baylon said that what we have are nuggets of history (March 7, 2008). This is true. My study of the Manila Galleon, particularly the role of Masbate in the Galleon trade took me all over the pages of Blair and Robertson's *The Philippine Islands*, over so many books about Bikol . . . anything about Bikol, so many authors, and so many websites. Scanty accounts seem to jump from one page to another, from one book to the next, from one website to another.

I came across the account of Fr. James J. O'Brien, S.J. on Masbate in the July 12, 1970 issue of the *Bicol Mail*, page 11. He wrote that Masbate is a province unusual for its many islands, and also many languages. Forty-eight percent of Masbateños speak their mother tongue, Masbateño; 32 percent speak Visayan; 18 percent speak Bikol (Naga); 8 percent speak Panay-Hiligaynon. Masbateño is spoken in the municipalities in northern Masbate near the capital. Visayan is used in the southeast. Bikol (Naga) in northern Burias. Panay-Hiligaynon around Milagros.

The town of Cataingan saw the first of the pulahanes movement during the revolution. On August 19, 1898, the Spaniards feared the pulahanes, they became apprehensive of the revolution they all left Masbate by boat to Iloilo.

In the 70s, the town of Palanas became very popular nationwide because of boxer Pedro Adigue. Adigue became a world welterweight champion by defeating Adolph Pruitt.

In Burias, San Pascual appears to be an ignored historical place. There are a lot a archeological finds in that place. Twenty-one ancient burial jars were found in barangay Mabuhay, 36 more were found in barangay Aguada. In barangay Oma, a box of rare Chinese jewelry was found including a little solid gold "book" with Arabic-like inscriptions. In Mabiton, large numbers of dao tree trunk coffins were found in a cave. Occasionally, after a heavy rain, old coins and ancient pottery turn up around the town. Where could these artifacts be now?

In Volume 5, page 53 of Blair and Robertson's *The Philippine Islands*, we can find an account of Masbate. It says, "[f]arther to the north-northeast of this island of Leyte lies the island of Masbate, which is about thirty leagues in circumference, and six leagues wide. It has about five hundred Indians, who belong to one encomendero. It has also gold mines from which much gold was dug, for the natives of Camarines went thither to work them; but they have left the place on account of the Spaniards, and therefore the mines are not worked."

In Volume 16, page 74 of the same source, we find an account of how our Bikolano ancestors looked like. It describes them as, "[t]hey are of medium height, with a complexion like stewed quinces; and both men and women are well-featured. They have very black hair, and thin beards; and are very clever at anything that they undertake, keen and passionate, and of great resolution. All live from their labor and gains in the field, their fishing, and trade, going from island to island by sea, and from province to province by land." Meaning, our ancestors lived their own lives and enjoyed it before the Spaniards conquered them.

In Chapter V, Volume 41, pages 241 -242, we have the following account, "[t]he Recollects [*Augustinians*] assumed charge, in addition to the fields already mentioned of the island of Masbate with the neighboring islands of Ticao and Burias. Those islands belong to the bishopric of Nueva Caceres in ecclesiastical matters, and to the alcaldeship of Albay in political affairs. Masbate is sixty leguas from Manila, in a latitude lying between twelve and thirteen degrees. It

is about fifty leguas in circumference, nineteen leguas long and five or six broad. It was formerly famous for its rich gold mines, which when they tried to work them, it was found did not produce expense [*sic*]. The island also has fine copper mines, samples from which in very recent times were excellent. Information was given of them by Don Francisco Salgado; and when everything necessary and expert Chinese for working them had been prepared, he abandoned them, for he saw that they had much less metal than he thought.

“The island of Ticao is about twenty-three leguas in circumference to twenty-six leguas, twelve in length, and four in width. These calculations must be understood only approximately for they had not been exactly determined. All three possess excellent timber, from which pitch is distilled in plenty, and makes excellent pitch for vessels. One of those trees produces the fragrant camanguian (incense or storax) . . . They have many civet-cats; civet is a drug which was obtained there long before this time, and had a good sale in Acapulco, although that product is not in so great demand now.”

On the role of the friars (Blair & Robertson Vol. 41, 243), “Protected by arms, Fray Alonso Ximenez, an Observant Augustinian, introduced the evangelical law. In that he did excellent work and obtained much fruit in Masbate. Other religious, imbued with the same spirit and of the same institute, followed, and spread the work into Ticao and Burias. By that means a suitable mission field was established, and the Augustinians conserved the administration thereof until the year six hundred and nine. At that time they resigned that district into the hands of the bishop of Camarines, who employed seculars instead of those regulars. There were various seculars in charge of the administration there, until the year one thousand six hundred and eighty-eight (1688). The district handed over by the Augustinian fathers had 250 regular families; but that number was diminished by the terrible invasions of the Moros, so that the corresponding stipend was not sufficient for the maintenance of one cura, and no one could be found who was willing to take care of that district.

On that account, his Excellency, Master Don Fray Andres Gonzalez of the Order of Preachers, their bishop, asked the King of Spain to apportion the curacies in a manner that could bring about just spiritual administration in his bishopric. Part of this arrangement was the assignment of the Franciscans in the Bikol Region. But as it would happen, Masbate was not covered by the Franciscans for it remained in the hands of the Augustinian Recollects. Masbate, therefore, is different from other Bikol provinces, in this account. While the other Bikol provinces had the Franciscans, Masbate remained in the hands of the Augustinians.

The Augustinian Recollects founded their headquarters in Mobo, a famous village of Masbate in the northeastern part of Masbate, located on a river a short distance from the capital village called Masbate. They built a church there, under the advocacy of Our Lady of Remedies. It was a costly edifice adorned with good reredoses, and had a sacristy well supplied with vestments, besides a capacious house with its suitable quarters and dormitories for the resident and the transient religious.

It was the Augustinian Father Fray Ildefonso de la Concepcion who opened a road through the interior of the province from Mobo over rough mountains, to the opposite coast to get away from the dangers of sea travel. But he had to contend with threats from the cimarones.

It was reported that the ministers who were assigned in Masbate said that, although they have been many years in other doctrinas and missions, they had not so much to suffer and endure in any of them as in that of Masbate. Masbate then was a difficult assignment even for the Augustinians.

But Masbate had all it takes to be an astillero—good supply of timber, safe ports, and native labor. And Mobo, aside from being the seat of the church, also became the province's shipyard.

Building the Galleon

This was how a galleon was built. It starts with a royal commission from the King exercised by the governor-general. A Spaniard was designated and commissioned to initiate the works in any of the royal astilleros. In the early part of building galleons, the person commissioned to build a galleon was compensated by giving him ten or more tons of cargo space once the galleon sailed for Acapulco. Some were given as much as 40 tons of cargo space, especially the favorites of the governor-general.

That system of compensation was stopped because it occasioned "great thefts" and what we now call smuggling. It spawned a number of graft and corrupt practices. It injured the royal treasury and the natives. One chronicler noted that "this system unduly enriched the builder who would fill his assigned tonnage with gold forcibly purchased from the natives at 40 reals per tae in order to afterwards sell it at 96 reals per tae in the flourishing markets of the New World."

Is it possible that the concept of what we now have as Export Processing Zone came from the system of building galleons in the royal astilleros? Afterall, an export processing zone is a specialized industrial estate located physically or administratively outside customs territory, predominantly oriented to export production. Enterprises located in export processing zones are allowed to import capital equipment and raw materials free from duties, taxes, and import restrictions. The astilleros could have been like that.

By another decree of the King, malpractices were attempted to be eradicated. The decree provided, among others that those who build galleons will now be paid from the royal treasury in the same manner as the other crown officials in the Royal service, by fixed stipends or salaries. There were occasions when in "consideration for supervising the building of a galleon, the master-builder designated was promised its command" as in the case of the Bikol made Nuestra

Señora de Buen Socorro where Governor-General Diego de Salcedo gave its command to Diego de Arevalo, its assigned builder (Reyes 1992, 139).

The astilleros had two principal work activities: cutting and hauling of timber from the mountains and the actual building of the galleon. At this point, I am reminded of Mandaon. Can we imagine the hardship of hauling molave timber from Mandaon to Mobo, when at that time there were no roads yet, perhaps no carabaos even to help in the hauling.

An astillero required no less than 8,000 cutters and haulers of timber, mostly natives who were under corvee or forced labor or the so-called repartimiento system (Reyes 1992, 139). It was reported that they worked under conditions which were most oppressive.

When the timber was brought down to the shipyards, Chinese carpenters and Filipino pandais would work on them. But still, the rough works in the shipyards fell in the hands of the natives. They sawed the lumber into flitches and flanks. And to think too, that not only a galleon would be completed but also a patache which also acts as a consort to the galleon. There were no less than 4,000 carpenters in the shipyard. This means that in one galleon building project, no less that two vessels had to be constructed.

The woodcutters, or hewers or planers of wood were each paid seven or eight reals a month and were given daily rations of one-half celoemin of rice. The pandais generally earn ten to twelve reals a month. "Those who are masters – the ones who lay out, prepare, round and make the masts, yards and topmasts are each paid three to four pesos or eight reals a month and double rations" (Reyes 1992, 139).

The galleons were stoutly built that it was said that each was a "strong castle in the sea" (Reyes 1992, 137). But the French called them "bailles" (tubs), and the Spanish sailors dubbed them as "pajaros puercos" (flying pigs).

The records on the construction of galleons can give us an interesting look at the wealth of Philippine natural resources. Our hard woods, according to Casimiro Diaz (Reyes 1992, 137) were “the best that can be found in the universe . . . if it were not for the great strength of the galleons and the quality of their timbers such dangerous voyage could not be performed.”

William Lytle Schurz wrote, “. . . the framework was often made of teak, while other native woods were used in the remainder of the ship. For ribs and knees, the keel and rudder and inside work the hard Philippine molave was generally employed. The sheathing outside the ribs was usually of lanang, a wood of great toughness, but of such peculiar nature that small cannon balls remained embedded in it while larger shot rebounded from a hull made of this timber.”

With all those timber being used in building galleons, Gat Jose Rizal noted in a footnote in Blair and Robertson that “It seems that some species of trees disappeared or became very scarce because of the excessive ship-building that took place later. One of them is the betis.”

The lumber or wood commonly used in building a galleon, according to Captain Sebastian de Pineda were dangalan (dancalan), palomaria (*Calophyllum inophyllum*), arguijo or guijo (*Dipterocarpus guiso*) (local: guiso or guisoc), lauaan (*Dipterocarpus thurifera*), banaba (*Lagstroemia sp[eciosa]*), dongon (*Sterculia cimbriformis*).

For riggings for the foremast, main mast, and mizzen mast two kinds of fibers were used: one made from the fiber called gamu (arenga *Saccharifera*) also known as cabo negro or black cordage; the other is made from abaca (*musa textilis*). It must be noted that rope making was assigned to villagers in the vicinity of the astilleros. Everyone in the neighborhood of an astillero appear to being tasked with something for the galleon.

The sails of the galleons were cloths called liencos or mantas woven in the Ilocos Region.

So thus the Salvador was built in Mobo, Masbate.

Aside from building the flagship Salvador, Mobo served as a dockyard for galleons needing repairs. The Sagawsawan River in barangay Fabrica offered a safe place for these galleons because of its depth. Polayabat Street in Mobo was named after a Spanish frigate which sank and later towed to Mobo River (Malanyaon 1991, 371).

We have no account as to what other kinds of vessels were built in Mobo. But because a patache always accompanies a galleon we can safely assume that one was also built together with Salvador. Were there men-o-war built in Mobo? We have yet to find out.

It is also claimed (Malanyaon 1991, 349) that Spanish authorities frequented the towns of Guiom, Palanas, Mobo, Masbate, Baleno, and Aroroy. Galleons enroute to the northern provinces of Cebu and Panay dropped anchor in Baleno and Aroroy. Thus, the name Baleno which evolved from the Spanish "va lleno" meaning, "we are fully loaded," often shouted by the boat's captain to discourage residents who wanted to board the galleon for Aroroy.

With so many galleons made in Bikol, how many ancient Bikolanos could have gone overseas at that time either as conscripted deck hands or mariners? How many were stowaways? With many galleons anchoring in the coasts of Masbate how many adventurous natives could have cast their fate to the waves and the winds?

We can imagine the number of Indians who were in the galleons as they sailed to the other end of the world based on an account by Schurz with Santissima Trinidad as reference. Schurz wrote, "The proportion of Spaniards to Malays in the crews varied from one to two, to one to five, but was generally nearer the latter ratio. . . . In 1724 hardly one third were said to be of Spanish birth (Schurz 1939, 210). In other words, if it were one to five, the bigger the galleon the more would be the need for Indians.

The natives were not only exploited in the astilleros but they too were harnessed to man the galleons for the voyage from Manila to Acapulco. As a result many died from the rigors of the voyage. Hernando Rios de Coronel pleaded to the King in 1619; he asked him, "that it is ordered that the common seamen who serve in the said ships, who are always Indian natives, be all men of the coast, who are instructed how to navigate; and that they be made to wear clothes, with which to shelter themselves from the cold; for because they do not, most of them die in high altitudes of which (de Coronel) is a witness. Inasmuch as the factor enrolls other Indians who live in the interior and who do not know the act of sailing, they are made to embark without clothes to protect them against the cold, so that when each new dawn comes there are three or four dead men; besides they are treated inhumanly, are not given the necessities of life, are killed with hunger and thirst."

Those who survived the ordeals of crossing the Pacific Ocean, would desert the ship once it docks. They would prefer the challenges in dry earth over death in anonymity in the deep blue Pacific. The native deserters were enterprising. They started to distill palm wine along the Mexican sea coasts. The wine they produced was so good; the Mexicans preferred it over the wine from Spain. It will be informative to mention at this juncture that the word "Mexico" was first used in a letter printed in 1566. "Mexico" was used to refer to the non-Indian inhabitants of New Spain (http://epress.anu.edu.au/spanish_lake/mobile_device/ch04s07.html 9-17-08). The Spanish wine merchants in Nueva España as well as the wine makers in Spain were so threatened that they petitioned the King to ship back "all Indian natives of said Filipinas Islands . . . all the palm grooves and the vessels with which that wine is built be burned . . . the palm trees be felled and severe penalties imposed on whomsoever remains or returns to make that wine."

But the King appeared to have failed to act on the petition. And Filipino wine making in Mexico flourished so that "all the Indians who

have charge of making that wine go to the port of Acapulco when the ships reach there from Manila and lead away with them all the Indians who come as common seamen. For that reason scarcely any one of them returns to said Filipinas Islands” (Reyes 1992, 141).

How many of those Indians were from Masbate, were Bikolanos? There was no accounting. There go our first OFWs.

Conclusion

One way ticket

The role of Masbate in the Galleon Trade cannot be gainsaid. While only Salvador was reportedly built in the royal astillero of Mobo, we have no account of how many galleons were repaired in its dockyard. We have no account of the smaller vessels built there. We have no idea as to how many vessels used for warfare were built there. We have no idea how many natives died building those vessels.

Aside from the construction of vessels, Masbate provided anchorage for galleons as they begin to embark on the perilous voyage across the Pacific Ocean which would last for five to even seven months. San Jacinto was a stop over to wait for better weather in the embocadero. It was also there where supplies were replenished.

For all the hope that went with every galleon made in the Bikol astilleros, with the anticipation among the Spaniards for every successful trip to Acapulco and back to Manila, the Indios were left with nothing more than their sore palms, wrecked dignity, and anxiety for an afterlife in paradise.

Galleon building became the biggest set back in the development of the native population. In his letter to King Philip III in 1618, Alfonso Fajardo de Tenza noted, “The shipbuilding carried on in these islands on your majesty’s account is the total ruin and death of those

natives, as all tell me. For, in addition to the danger carried by it in withdrawing them from the cultivation of their lands and fields—whereby the abundance of foods and fruits of the country is destroyed, many of them die from severe labor and harsh treatment. Joined to this is another evil, namely, that every Indian who takes part in the shipbuilding is aided by all the neighborhood where he lives with a certain number of pesos on account of the small pay that is given them in behalf of your Majesty. Hence, many are being harassed and worn out by these methods” (Reyes 1992, 139).

In “Remonstrance addressed to the governor and captain-general of Filipinas Islands, on October 1701, by the provincial of the religious orders, in regard to the wrong and abuses that are committed in the said islands,” it was noted that “. . . although the building of [*of the galleon*] costs his Majesty the amount of 40,000 pesos for the wages of the Indians, besides the poor of these provinces, [*they*] carry among themselves a burden more than 100,000 pesos—or even more—because those who are designated for the repartimiento of the woodcutting search for others who can take the place of each one; and the cost of these substitutes usually reaches five or six pesos, and sometimes ten. For the payment of this, the former pledge or sell, or enslave themselves; and from this cause result very serious evils—thefts, withdrawing to the mountains to roam as vagrants, and other crimes (Blair & Robertson Vol. 44, pp. 120-141).

“Other burdens which the natives miserably suffer, and which ordinarily fall on the poorest and most wretched, arise from the fact that the alcalde mayor who makes his apportionment of men and adds to it a greater number as is necessary, and those who are thus added redeem themselves from this oppression by money, and then the [*list of*] repartimiento goes to the gobernadorcillo, in order that the heads [*of barangay*] may summon for the woodcutting six or eight men even though only four may be necessary (Blair & Robertson Vol. 44, pp. 120-144).

“The gobernadorcillo collects in money that amount in excess, as a redemption from an imaginary woodcutting, a proceeding which does not impair the number of those assigned. Still more, after all the men go to woodcutting, if any are lacking the [native] overseer pays the superintendent of the work at the rate of two reals a day for the failure of each man. To this is added that the superintendent himself is wont to grant exemptions of his own accord, with unjust [sic] benefit to some, to the great injury of the main work, [the burden] of which falls on those who remain; moreover, he usually establishes shops, and this the fund which his Majesty provides to aid these poor peoples by the purchase of some of their commodities remains therein (Blair & Robertson Vol. 44, pp. 120-144).

“His Majesty orders that the men be called out and paid for one month; but many poor creatures do not get away from the woodcutting in a month and a half, during which time they are so overtaxed and harassed that they hardly have time to eat, and of sleep they will have some three hours, as a result of their labors on the account of his Majesty and outside of his account. Such is the sorrowful course of experiences and the unjust acts which they encounter in the woodcutting, . . .” (Blair & Robertson Vol. 44, pp. 120-141).

Now, we can talk about labor laws, usury laws, and even include value added tax. This is what we can idiomatically imply as “ginisa sa sadiring taba.”

Now, is it possible that no one proudly talks about the Bikol Peninsula as the zone for and at the forefront of galleon building, because it did not only ruin the Bikolanos but that in a space of ten years it caused ruin to the entire country in great measure? If it caused ruin to the entire country, what then happened to the Bikol Region which had four very big royal astilleros?

Today, the Bikol Region is only a little better off than ARMM in terms of economic development. The Bikolanos are wanting while living in

a land of plenty. This is a paradox. We are wanting in a land of plenty. Does the Manila Galleon still have something to do with it? Is the trauma of corvee labor in the astilleros still haunting us? Has it created a psychological block even among us the 21st Century Bikolanos so that we tend to treat life with indifference. After all, 1815, when the Galleon Trade was stopped, is only 193 years away.

When a galleon was lost, the Indians became more distraught than the Spaniards. The Spaniards may only be thinking of lost investments or lost cargoes. The Indians thought of the hardships of building a replacement galleon.

Aside from the harshness of the conquistadores running the astilleros, the Indians were often under threat of abduction and even death from the Moro pirates. The astilleros were like magnets for the Moro pirates. In 1617, the royal astillero of Pantao, for one, was raided by the Moro pirates burning one galleon and two pataches—these were already half-completed, capturing more than 400 workmen, killing more than 200 others (Blair & Robertson Vol. 18, 186).

In 1616, Moro pirates burned three ships in the dockyards of Masbate (Blair & Robertson Vol. 18, 105).

From 1565 until 1815, the Galleon Trade spawned all sorts of rackets and corrupt practices. There were contraband, smuggling, misdeclaration of goods, over shipment, and under payment of ship dues.

There was this account of the galleon *Nuestra Señora del Pilar*, which, of course, stopped at San Jacinto, Ticao. While the galleon was anchored, there arrived four champans (Chinese vessels) loaded with merchandise. The ship captain loaded the unregistered merchandise over the opposition of the shippers on board even to the extent of locking up one of them. Due to the overloaded condition of the galleon it had difficulty navigating and was exposed to great danger of sinking (Reyes 1992, 142).

Of course, forest denudation is not new to us. It was already there since 1565. Also, if only the Internet and computers were not invented, we can endlessly talk about globalization in our own language and in our own terms as early as the arrival of Magellan with his slave Enrique who was killed in Cebu because of the cruelty of John Serrano who took over the post of Magellan.

There was one thing which is being sorely missed in all the studies of the Manila Galleon: the records on weather and climate as the galleons travelled. These could be very helpful in understanding wind, ocean currents, weather, El Niño, and even the now phenomenal climate change. Records in the galleons could assist in better understanding the present climate through historical records.

On April 23, 1815, the Governor and Captain-General of the Philippines received the following order: It being the King's purpose to provide means for prosperity and development of commerce in those Islands and considering the representations made by your deputy, Don Ventura de los Reyes, His Majesty has graciously approved the parts of the decree of the so-called extraordinary Cortez of September 14, 1813 in which they determined the suspension of the Acapulco ship, leaving the people free to engage in commerce in private ships."

The Magallanes, the last of the Manila Galleons then raised its rusting anchors, unfurled its yellowed sails to the wind and slowly sailed out of Acapulco Bay toward the setting sun, never to return.

References

- Blair, E.H. and J.A. Robertson. (1903). *The Philippine Islands, 1483-1805*. Cleveland: n.p.
- Bunge, Frederica M. (Ed). (1983). *Philippines' a country study*, Washington DC: Dept. of the Army, US Government Printing Office.
- Burt, Wayne. (1990, November). The search for the Manila galleon log books, College of Oceanography, Oregon State University, Corvallis, OR 97331, Vol. 71 No. 11.
- Dery, Luis Camara. (2001). *A history of the inarticulate*. New Day Publishers, Quezon City
- Filway's Philippine Almanac, (1991). Quezon City: Filway's Marketing, Inc.
- Lyon, Eugene. (1990, September). Track of the Manila galleons, *National Geographic Magazine*.
- Malanyaon, Jaime T. (1991). *Philippines: A history of the Bikol region*, Naga City: AMS Press.
- Mallari, Francisco, S.J. (1999). *Vignettes of Bikol history*. Quezon City: New Day Publishers
- Marx, Robert. (1971). *Shipwrecks in Mexican waters*. Deportes Actuarios de Mexico, Juarez, Mexico.
- Marx, Robert. (1992, March). The 10 richest undiscovered wrecks. *Skin Diver Magazine*.
- Marx, Robert. (1993, March). Ten richest wrecks in Latin America, *Skin Diver Magazine*.

Mathers, William M. (1990, September). Nuestra Señora de la Concepcion. *National Geographic Magazine*.

National Geographic Magazine Vol. 178 No. 3, (1990, September).

O'Brien, James J., S.J. (1970, July 12). Masbate, province of many islands and languages. *Bicol Mail*.

Potter, John S. (1988). The treasure diver's guide. Port Salerno: Florida Classics Library.

Republic Act No. 7916, (n.d.). An act providing for the legal framework and mechanisms for the creation, operation, administration . . . of Philippine Economic Zone Authority, and for other purposes.

Reyes, Jose Calleja. (1992). *Bikol Maharlika*. Philippines: JMC Press.

Romero, J., interview. Tabaco City, September 4, 2008, 1:01 p.m. onwards.

Schurz, William Lythe. (1939). *The Manila galleon*, New York: Dutton & Co.

Schurz, William Lytle. (n.d.). The Manila galleon and California. *Southwestern Historical Quarterly*. Vol. 21, No.2, 107-126.

Williams, Glyn. (1999). The prize of the all the oceans. Viking, New York, ISBN 0-670-89197-5, 4.

Internet

Cruikshank, Bruce. (2006, September). Manila Galleon Voyages: Listing of Voyages of the Manila Galleons between 1656 and through 1815, Manila to/from Acapulco, http://blog.360.yahoo.com/blog-yenYfS08eqgwDsnprU80ffaUdTg_?p=132, 9-8-08)

Diaz, Henry. (n.d.). "Manila Galleon Voyages," <http://www.cdc.noaa.gov/spotlight>

Peterson, Tom. (2008). "Secrets of the Manila Galleon," <http://www.proaxis.com/~tpeterson/>

http://epress.anu.edu.au/spanish_lake/mobile_devices/ch04s07.html

<http://www.elaput.org/dutch.htm>

<http://www.greatgridlock.net/sqrigg/galleon.html>

http://www.mandaon.com/pb/wp_96723595/wp_96723595.html

<http://www.militaryhistoryonline.com/renaissance/revenge/revenge.aspx>

<http://www.nautarch.tamu.edu/shiplab/treatisefiles/ttfragments.ht>

<http://www.ncdc.noaa.gov/paleo/pubs/garcia2001/garcia2001.html>

<http://www.scienceandsociety.co.uk/results.asp?image=10266059>

http://www.sorsogontourism.com/places_of_interest.htm#astillero

<http://www.world66.com/asia/southeastasia/philippines/masbate/history>

THE COMMUNITY-BASED PROBLEM APPROACH IN TEACHING PHYSICS

Shiela Isorena-Arroco, Ph.D.

Introduction

Educating students to be scientifically and technologically conscious, tempered with reasoned and justified beliefs and actions, is one of the prime goals in science education today. One way to attain this goal is to connect the study of science with the activities in the real world - the community, because "connected science" enables the students to see how science in schools has value in or relates to their lived experiences both in school and their homes (Bouillion *et al.* 2001). Besides, the community is the setting where large amounts of students' learning take place even before they go to school. Experiences herein can challenge students to identify and consider why parts of their neighborhoods are in such condition, and look on their role in continuing such situation to exist or desist.

It has always been an aim of science educators to capture the excitement and wonders in the study of science. That is why, it has been stressed that, classrooms should offer students experiential opportunities to learn basic scientific concepts and to carry out systematic processes for solving scientific problems. Talisayon (1999) cited that students should be exposed to varied learning experiences because the greater the student involvement, the greater the learning acquired, thereby ensuring quality education.

It could be true that the Filipino science teachers, particularly physics teachers, are finding ways to relate, to the real world, the concepts

that are being covered in their subject to the real world. But due to the structure of the textbook, etc., it could be difficult. By not relating physics to the real world, students might believe that the subject is not important to them. This would bring to believe that physics is only for those special few. The issue for concerned physics teachers becomes then a matter of determining how physics can be perceived and experienced by all students as something useful. It should not be alien to the real world, its problems, its actions, and its people.

Speaking of addressing the mentioned statement, there is an approach in teaching that can meet the challenge on attaining students' functional understanding of science. The community-based approach applies scientific knowledge to some useful ends by making use of community resources. It gives attention to the specific needs of the community (Sharma and Tan, 1990).

Statement of the Problem

The main purpose of this study was to make some theoretical contribution to science teaching by assessing the students' science process and higher order thinking skills through the use of community-based problem approach in teaching physics. Specifically, it attempted to answer the following questions:

1. What are the features of the community-based approach in teaching physics?
2. What investigatory projects can the students make using the community-based approach?
3. How can the students' process of conducting the investigatory project be assessed in terms of:
 - a. science process skills ?
 - b. higher order thinking skills ?

4. How can the students' projects be assessed in terms of :
 - a. creativity ?
 - b. utility ?
 - c. market potential ?
 - d. presentation ?

Research Method

This study employed both quantitative and qualitative methods. As Fraenkel *et al.* (1994) stated, quantitative methodology assesses validity through variety of procedures with reliance on statistical indices. This method has preference for statistical summary of results. It involved the use of descriptive statistics in the analysis of data obtained from the panel of evaluators who assessed the students' investigatory projects.

The qualitative method was employed because this included studying real-world situations through observation and interviewing, which are the techniques used by qualitative researchers. The students, in the process, asked key community officials some questions regarding community problems, needs and resources. Aside from that, they also conducted an observation trip around their chosen community. Fraenkel *et al.* (1994) stated that certain kinds of research questions can best be answered by observing how people act or how things look. Likewise, interviewing is an important way for the researcher to check the accuracy of (verify or refute) the impressions he or she has gained through observations. The purpose of interviewing people is to find out what is on their mind – what they think or how they feel about something. This study shows preference for narrative descriptions.

Sources of Data

The sources of data in this study included the following:

College Students. One intact class of second year Bachelor of Science in Architecture students, of Aquinas University of Legazpi in Rawis,

Legazpi City enrolled during the first semester of school year 2004-2005 was utilized as the subject of the study. They were enrolled in Physics 102 subject (Electricity, Magnetism Light and Optics) and had already taken Physics 101 (Mechanics) as a prerequisite subject.

Key Community Leaders. They were the community officials who were interviewed by the students regarding the needs and resources in the community. They supplied information needed by the students to come up with a product relevant to the community's needs.

Instruments

There were six instruments used in gathering the data. These included: Science Process Skills Indicators, Problem Solving Skills Indicators, Decision Making Skills Indicators, Students' Journal, Researcher's Journal, and the Assessment Tool for the Investigatory Projects.

Data Gathering Procedure

The following were the procedures followed in the conduct of this study.

First stage. Pre-Instructional Tasks. In this stage the teacher introduced the various topics in the study of physics. She directed the students to relevant resources, after which the students were grouped with five members each group.

The groupings were composed of male and female students. Each member in the group performed the following roles as patterned from the group's role in a cooperative group problem solving activity. The Groups are presented in the Table 3.

The instructions about the group's tasks in working on the community-based problem were given. These included the goal of the task; what the students were expected to do while working in groups, time-lines for completion and presentation of their project; evaluation procedures; and format for presentation of reports. Each group performed their tasks.

Table 3. **Group Roles***

Roles	Actions
Manager	<ul style="list-style-type: none"> • Direct the sequence of steps. • Keep your group "on-track." • Make sure everyone in your group participates. • Watch the time spent on each step.
Recorder/checker	<ul style="list-style-type: none"> • Act as a scribe for your group. • Check for the understanding of all members. • Make sure all members of your group agree on plans and actions. • Make sure names are on group products.
Skeptic	<ul style="list-style-type: none"> • Help your group avoid coming to agreement too quickly. • Make sure all possibilities are explored. • Suggest alternative ideas.
Energizer	<ul style="list-style-type: none"> • Energize your group when motivation is low by: <ul style="list-style-type: none"> - Suggesting a new idea; - Through humor; or - Being enthusiastic
Summarizer	<ul style="list-style-type: none"> • Summarize (restate) your group's discussions and conclusions.

*(<http://groups.physics.umn.edu/physed/research/CGPS/FAQcps.html>)

Second stage. Post-Instructional Tasks. These included the evaluation of the group's output based from the evaluation procedures given. The projects would be assessed according to creativity, utility, market potential, and presentation.

In the conduct of community-based problem, the following procedures were followed (Talisayon, as cited by Nuñez 2000): (1) Select in consultation with the students, the community, which physics would be related (you can bring a map). Preferably choose a

community where school is located or the locality accessible to most students or nearest their homes. Select too, a locality large enough to have sufficient material and human resources but small enough to be investigated with minimum expense for the students. (2) Assessment of needs and resources. This can be done by interviewing key community leaders, studying the community development plan if available, and taking an observation trip around the community. (3) Identifying community needs and resources that are physics-related. This can be done by reflecting on physics concepts or principles for each need or resource that may be involved, conferring with physics teachers, asking the assistance of an engineer, and discarding from the list those that are not needed. (4) Determining the entry point of the topic in the physics syllabus. Use as guide the major physics concept illustrated by the need or resource. (5) Designing and constructing physics-related investigatory projects. The students were given the procedures in order to start the investigatory project. They were instructed to identify first the subject area for investigation. This could be done through survey of community problems, library research, or use of available studies. After which, they have to select their topic. In selecting a topic, they were told to keep in mind the following elements, namely; (a) choose a topic by considering your own interests and abilities, the availability of materials and the particular needs and problems of the community; (b) the topic should be relevant to the socio-economic growth or developmental needs of the country as a whole; (c) the topic may be familiar or may be one which the students know little of but are interested to learn about it, (d) the topic should be within the scope or level of their knowledge or experience, (e) the time required to complete the project must be reasonable enough to allow them to accomplish the project objective; (f) necessary safety measures should be followed in undertaking the investigations; and, (g) the expenses involved in conducting the study should be commensurate to the benefits of the expected results. The chosen topic to be investigated needs to be more precisely and clearly defined. The study must focus on a particular aspect of the topic in order to make a definite conclusion possible.

The hypothesis/es must also be expressed for it determines the particular line along which the research or experiment is to develop. The experiments, then, can be conducted. To avoid errors, repetitions or replications of experimental procedures should be done. It is followed by collecting and recording data, which is essential part of the research process. It should consist of an accepted number, a quantity, observed facts, or a relationship. These are used for drawing conclusions or making inferences. The data collected must be analyzed and interpreted. The students should see whether they support or reject the hypothesis/ses. They can now, then, formulate generalizations which must apply only to the particular experimental units used. It should be valid in the sense that it will produce the same results should the experiment be repeated. The student, then, should prepare suggestions for other possible investigations that may be conducted, using the same experimental unit but a different experimental design (Undertaking the Investigatory Projects).

The investigatory project write-up had its format based on “How to Write an Investigatory Project” presented in Bato Balani for Science and Technology. These were (a) Title, (b) Abstract, (c) Introduction, (d) Review of Related Literature, (e) Methodology, (f) Results and Discussions, (g) Summary and Conclusions, (h) Recommendations, and (i) Bibliography.

Findings

On the basis of the analysis of data gathered in the study, the following findings are summarized:

1. Based on this study, the features of the community-based problem approach are the following: a) enhancement of cooperative learning among students, b) community and social awareness among students, and c) enhancement of the science process, decision making and problem solving skills, and making of an investigatory project.

2. The five investigatory projects made by the students, as output of the community-based problem approach in teaching physics include the following: (a) streetlights, (b) improvised generator, (c) aerobike generator, (d) medical motorized boat, and (e) artificial coral reefs.

Investigatory Project	Community Problem Addressed	How it was done
Streetlights (Bigaa, Legazpi City)	1. Residents' complain on the difficulty in passing the streets especially during dark nights because of the absence of streetlights. 2. Crime and accident-related incidents	A vicinity map of the community was secured by the students for them to be guided in making their design. A prototype of the electrical connections was constructed applying the principles of electrical circuits.
Improvised Generator (Caguiba, Camalig, Albay)	Lack of supply of electricity	An improvised generator made out of scrap materials was designed and constructed. It applied the principles of electromagnetism. An experiment on producing electricity by making the magnet to rotate, instead of the coil of wire, was done.
Aerobike Generator (Kilicao, Daraga, Albay)	Lack of supply of electricity	This project was powered either by wind or by pedaling a bicycle.
Medical Motorized Boat (Malobago, Rapu-Rapu, Albay)	Absence of a medical service in transporting patient/s to the mainland, especially on emergency cases.	The design of a motorized boat was applied except that the interior was designed to accommodate patients. Electrical connections were applied.
Artificial Coral Reefs (Victory Village, Legazpi City)	Difficulty in acquiring good fish catches which resulted to illegal fishing.	Dark scrap tires were collected and assembled in a pyramidal form to serve as habitat for fishes. It was designed such that the fishes could easily pass through each module.

3. (a) Assessment of students' science process skills

In terms of observing as a process, the students observed events in a variety of ways using one or more senses. It was found out that they mainly used the sense of sight. They also used some instruments like telescopes, which indicates the employment of indirect method of observation. Finally, the students' observations were also done by stating noticeable similarities and differences in events.

In terms of classifying, the students employed similarities and differences such as in classifying the problems in the communities that could be physics or not physics related. They also used a classification system which were based on their interviews and observations. In the construction of their investigatory projects, they employed the identification of properties of materials useful for the construction of their projects.

In terms of inferring, the students suggested explanations of their chosen projects based on their observations when they visited their chosen community. In terms of predicting, the students forecasted a future event based on their prior experience.

In terms of measuring, the students used proper measuring device in the design and construction of their projects. The process was employed in scaling, reducing, weighing, and computing the materials they would be needing in their projects. They were able to compare objects according to size and used arbitrary unit to find quantity. There was also the use of estimating techniques.

In terms of communicating, the students used written reports in the presentation of their projects. They also used drawings and diagrams as they presented their procedures or methodology in constructing their prototypes. Tables were also used to present costs of the materials used as well as the results of their investigations. Models or prototypes were constructed to represent their ideas.

(b) Assessing the Students' Problem Solving Skills

In terms of defining operationally, the students described their projects based on what they had done and observed. They likewise, stated definitions of their projects based on its observable characteristics.

In formulating hypothesis, the students forecast the usability of their projects to the community. In experimenting, the students utilized procedures while conducting investigations. They were able to conduct simple experiments, some used trial and error method. They were also able to recognize the limitations of the methods and tools used in their experiments.

In recognizing variables, each group was aware of the manipulated and the responding variable. In interpreting data, the students stated in their own words the information derived from their investigation. In formulating models, the students used models or prototypes to represent their ideas.

(c) The students' decision making as a process was employed in two situations such as, in choosing by the students of the community to be the place of the study, and in deciding on what investigatory project to make. The students were able to (i) identify problems, (ii) present criteria for their choice, (iii) compare alternatives, and (iv) choose the best alternative.

4. Majority of the students' investigatory projects were:

(a) rated "good" by the panel of evaluators along creativity, utility, and presentation, and

(b) rated "satisfactory" by the panel of evaluators along market potential.

Conclusions

The following conclusions were formulated based on the findings.

1. The community based-problem approach in teaching physics can enhance cooperative learning, community and social awareness, as well as science process, decision making and problem solving skills among students. It can also help the students in making an investigatory project.
2. The five investigatory projects presented by the students were based from the problems and needs of the communities that they visited and observed.
3. The students were able to employ science process skills, problem-solving skills, and decision making skills in the conduct of this study.
4. The students' investigatory projects were made and rated based from the TAPI (2004) criteria for student's creative research.

Recommendations

In view of the findings of this research, the following recommendations are forwarded:

1. The community-based problem approach may be adopted by physics teachers in teaching the subject.
2. The use of investigatory method as employed in the community-based approach in teaching may also be adopted by science teachers, in teaching chemistry, biology, etc.
3. A study on the effects of community-based problem approach on students achievement in science process, problem solving, and decision making skills test can be conducted to college students.

4. Students' science process, problem-solving, and decision making skills be given emphasis by science teachers in teaching their subjects. This can be achieved through attendance in seminars and workshops conducted by science organizations, as well as through continuous education.

5. Seminars and workshops on technology, for students, can be organized; these may encourage them to develop new products, submit their products for patenting, and become young inventors in the community.

References

Books

Collette, Alfred T. *et al.* (1994). *Science instruction in the middle and secondary schools*. Canada: Macmillan Publishing Company.

Corpuz, Brenda B. *et al.* (2003). *Principles and strategies of teaching*. Metro Manila: Lorimar Publishing Co. Inc.

Fraenkel, Jack R. *et al.* (1993). *How to design and evaluate research in education. Second Edition*. New York: McGraw-Hill Inc.

Salandanan, Gloria G. (2000). *Teaching approaches and strategies*. Quezon City: Katha Publishing Co. Inc.

Salandanan, Gloria G. (1985). *The teaching of science*. Quezon City: Phoenix Publishing House Inc.

Sharma, R.C. *et al.* (1990). *Sourcebook in environmental education for secondary school teachers*. Bangkok: UNESCO Principal Regional Office for Asia and the Pacific.

Journals and Magazines

Barak, Moshe and Raz, Eli. (2000). Hot-Air Balloons: Project-centered study as a bridge between science and technology education. *Science Education*. Vol. 84. No. 1.

Bato Balani for Science and Technology. (1998). Vol 18. No. 1.

Bouillion, Lisa M. *et al.* (2001). Connecting school and community with science learning: Real world problems and school-community partnerships as contextual scaffolds. *Journal of Research in Science Teaching*. 38 (8). 878-898.

Department of Education. (2002). The 2002 Basic Education Curriculum. 6th Draft 2002. Pasig City: Department of Education.

Kortland, Koos. (1996). An STS case study about students' decision making on the waste issue. *Science Education Journal*. 80 (6). 673-689.

Leibach Judy and Vydra Joan. (1988). *Primarily creativity*. California: Dandy Lion Publications.

National Science Education Standards. (1996). Washington D.C.: National Academy Press.

Nuñez, Epifania B. (2000). Community-based approach in science teaching. Bicol University.

Pabellon, Josefina L. (1999). Curriculum emphases on the instructional materials in Physics developed by the UP-ISMED Development. A paper presented during the PAPI National Convention. Bicol University, Legazpi City.

Pederson, John E. (1993). STS Issues: A perspective. *STS Movement*. Vol. 7. NSTA. Washinston DC.

Pedregosa, Elma F. *et al.* (1995). Modules on CEAP upgrading seminar for secondary school teachers in Science.

Scientific processes. (1994). *Science and Technology Hand-Out*. n.p.: Abiva Publishing House Inc.

Smit, Margot. (1998). A community-based approach to solving watershed problems: The abandoned mine waste issue. University of Idaho Library.

Soprovich, William. (1993). STS-Environment Problem-Solving. *Physics Education*. 4 (1): 27-29.

Talisayon, Vivien. (1999). Reforms in Science teacher education. Challenges and reforms in the Philippine education for the 21st century. UPISMED. Diliman, Quezon City.

TAPI criteria for student's creative research. (2004).

Unpublished Materials

Cerbo, Carlito S. (1999). Decision-making models in teaching secondary Social Studies. Master's thesis. UP College of Education. Diliman, Quezon City.

Dayag, Flora T. (1995). Problem solving skills of General Chemistry students: Implications for teacher training and curriculum development. Diss. UP College of Education. Diliman, Quezon City.

Dela Rosa, Marisol M. (2000). The effect of role assignment as a cooperative learning strategy on the students' achievement, attitude towards Physics, and level of cooperation. Master's thesis. Bicol University, Legazpi City.

Dimabuyu, Ma. Portaia Y. (2001). Effects of cooperative learning on Mathematics problem solving ability and attitudes on high school freshmen. Master's thesis. UP College of Education. Diliman, Quezon City.

Garcia, Lea C. (2002). Utilizing environment issues in developing critical thinking in high school students. Master's thesis. UP College of Education. Diliman, Quezon City.

Panlilio, Ma. Gracia. (2000). Cooperative learning: Its effects on academic achievement and attitude toward learning Chemistry. Unpublished Master's Thesis. UP College of Education. Diliman, Quezon City.

Pasilocan, Maria B. (1988). The use of community resources in teaching Chemistry. Master's thesis. UP College of Education. UP Diliman. Quezon City.

Silao, Cecelia V. (2000). Community and school-based knowledge of environment in a fishing-agricultural barangay. Diss. UP College of Education. UP Diliman. Quezon City.

Vicencio, Evelina M. (1991). Creative teaching in Science and Health: Effect on pupil creativity and achievement. Diss. UP College of Education. Diliman, Quezon City.

Yangco, Rosanelia Viola T. (2000). The STS approach in developing decision-making skills of high school Biology students. Diss. College of Education. UP Diliman. Quezon City.

Internet

Aikenhead, Glen S. (2002). Renegotiating the culture of school Science: Scientific literacy for an informed public. <http://www.usask.ca/education/people/aikenhead>.

The American Association for the Advancement of Science. (2003).
http://education.shu.edu/pt3grant/zinicola/skills_source.html.

Mc George, Denny. (n.d.). Community-based problem solving. <http://groups.physics.umn.edu/phyped/research/CGPS/FAQcps.html>.

Science process skills. (1996). <http://scied.gsu.edu/Hanna/TAD/processskills.htm>.

THE ROKYAW STREET THEATRE TRADITION: PERFORMING IDENTITY AND DRAMA EDUCATION

Jazmin B. Llana

Abstract

Cultural identity is such a difficult concept because it is never fixed. It is always in flux because it is always performed and therefore constantly being reconfigured, constantly created and forever disappearing. Yet it is so important to the forging of communities and critical in the formation of an individual's self-concept that it becomes a key element in education. For a poor region like Bikol in the Philippines, the struggle for a better life has a huge cultural dimension. But how does one teach cultural identity or even culture itself so people get a sense of who they are, what they believe in, how they engage the world? The Rokyaw tradition in Legazpi City is fulfilling this task by engaging the community in the creative process of researching stories, writing short dramatic scripts, and staging these materials on the streets of Legazpi every year in February. The process is itself an act of performance, constantly essaying the elusive Bikol identity and making sense of both past and present. The paper is divided into two parts: the first part is a presentation of the street theatre practice and its creative process; the second part is a critical reflection on the aims, processes, and theoretical concepts of Rokyaw, particularly on the question of identity and its construction and performance.

The Rokyaw Street Theatre Tradition: Performing Identity and Drama Education

Rokyaw is a term in the Bikol language¹ that means celebration or “to celebrate.” Since 2000, Rokyaw has been an annual show in February that Aquinas University of Legazpi offers to the public for free as part of its University Foundation Days² and as its way of celebrating National Arts Month.³ These yearly events draw crowds of people from the very young elementary pupils to the older audiences. The “show” is street theatre – dramatized stories performed on the streets of Legazpi City in the Philippines by various contingents from the university composed of students mostly, but involving everyone from the janitors and security guards to the priests and lay administrators. On the day of Rokyaw, there are no classes, work in the university is suspended, and everyone goes out to the streets for the event, for Rokyaw is the University’s offering and tribute to the Bikolano, as well as its advocacy for Bikol development through culture and the arts.

Story, Drama and Performance on the Street

Originally conceived as *Manga Istoryang Bikolnon* (Stories of Bikol), Rokyaw is a street pageant on moving floats of selected stories from the region. The concept of Rokyaw was modeled after the medieval processional theater tradition, with the players performing on carts or ‘pageant wagons,’ “each with its own scenery, moving through the town to appear before a succession of audiences...an ingenious way of bringing drama to more spectators than can be gathered in one place” (History of Theatre, n.d., p. 3; see also Bevington, 1975, and Zarrilli, McConachie, Williams, & Sorgenfrei, 2006, pp. 74-77). This basic design is however modified from year to year for variety, greater interest, and also because of budget constraints. The processional mode is constant, but we have moved from floats or “pageant wagons” to street dancing and a mixture of both. And for Rokyaw, the full dramatic performances of the story are always made at the designated end point of the “procession.”

W 2002

PAGROKYAW
ARQUINAS!

ROKYAW
2005

Bikolnon BIKOLNON!

PAGROKYAW

BIKOLNON!

FEBRUARY 2000

**RRRAGURN
ROKYAW**

ROKYAW4

Rings!
Pamiana
Kali
Daya

BIKOLNON!

**O
Y
G
!**

of Bikolnon



The same idea of bringing the performances “to more spectators than can be gathered in one place” was and continues to be the driving idea of Rokyaw, because it is a gift and an expression of gratitude to the Bikolanos by the university. The underlying spirit of Rokyaw is that of *anduyog*, a Bikol term that means being in total unity with the other, now a catchword in Aquinas University’s articulation of its mission of fostering regional development. The Rokyaw performances are held in the public spaces, where the people are, where the Other is, the better to effect communion and solidarity with the Other.

Each Rokyaw has two major parts: street dancing or a parade of floats and the short plays. The objective of the street dancing or parade is really to show off the contingents, raise the level of awareness and excitement and invite audiences to the dramatic performances. The short plays run for 12 to 15 minutes each. The groups work at a strong visual impact with blocking and choreography, costuming and make-up, sets and properties, and the bold use or integration of color with these elements. Most of the plays are in the local language, Bikol, rarely in Filipino, and never in English or another foreign language except when called for by the dramatic action.

The Rokyaw performances are originally crafted; the script, the staging and choreography, and most of the music used are originally composed. The participants are given the artistic freedom to explore and craft their material using the style they think would suit them best. The sound, music and dialogue are pre-dubbed, because the outdoor character of the event prevents a fully live performance.

The dramatized stories are taken from Bikol myths and legends, from local history, and from contemporary experiences. The first two years of the festival used stories from myths and legends: origin stories like that of Mayon Volcano that rose from the grave of Daragang Magayon (Beautiful Maiden) and her lover Ulap (Cloud), or the story of the quarrel between the highest god Gugurang and the evil rival Aswang over a symbol of power, fire. Notable pieces included in past Rokyaw

are enactments of the Juan Osong stories that depict what local historian Danilo Gerona (1997) has called the Bikolano's "everyday forms of resistance" to colonization; Juan Osong does not have the might to defeat the Spanish colonial master, but he is able to get the better of him with his cleverness. In 2004, the stories were culled from Bikol history – the Spanish *reduccion* or forcible clustering of the native population into *visitas* and *pueblos* for easier colonial administration, the Battle of Legazpi that showed the valor of the Bikolanos in resisting American occupation, the rise and fall of the abaca industry, and one from contemporary history: the resistance to open pit mining operations in the island of Rapu-Rapu.⁴ In 2005, the stories shifted fully to depict present conditions of various sectoral groups like women, overseas Filipino workers, urban poor communities, farmers, fisher folk and workers, and the indigenous community of the Kabihug or Aetas of Camarines Norte. In 2006, Rokyaw tackled the challenge of reflecting on and being reconciled to and about the Bikols' experience of Spanish colonization and the great contribution of such experience to the shaping of their collective heritage. "Pamanang Kastila" (Spanish Heritage) the Rokyaw event of 2006 thus featured stories from the Bikols' Catholic faith and practices, showing communal performances that are rooted in the Spanish colonial experience but have long since been appropriated by the locals and bearing distinct marks of what can be called a Bikolano identity.⁵

For 2007, Rokyaw would have featured stories on Bicol's major agricultural products like the abaca, pili, *sili* (chili), coconut and rice. These are central to the region's economic life and the culture is rife with elements from the use of or interaction with these products of the Bikol soil. But a series of typhoons devastated the region, especially Albay, in the last quarter of 2006 and so Aquinas University decided not to have Rokyaw in February 2007 – just as in 2001, in the midst of the political turmoil centered on then President Estrada, Rokyaw gave way to *Cuidao*, a series of artists' interactions marked by political protest, the university taking a firm "resign" stand and actively joining the street performances in another way.

The creative process of Rokyaw is made up of research, writing of the playscripts, designing, rehearsals and mounting, and the performances. Integrated in this process is a series of skills training to attain a degree of competence and artistic quality of the performances, considering that the performers are ordinary students, many of them performing for the first time. An artistic team conducts training on playwriting, acting and body movement, and production design.

In 2005, Rokyaw started to become more than just an event by the university for the community, more than just a presentation or touristic performance, but an active engagement with the community – or it aspired and attempted to develop into a community program. The objectives of Rokyaw 2005 were phrased as follows:

1. To present short plays depicting contemporary stories of Bicol, with emphasis on the capacity of the Bikolano to tackle hardship, calamities or disaster, challenges and difficulties and to remain hopeful and happy and creative in the process.
2. To educate audiences in Legazpi and Albay about our culture and the varied creative expressions of the Bikolanos, whether traditional or contemporary, and in so doing foster and develop their sense of identity and rootedness and integrity as a people.
3. To link university constituents to the outside community and pursue creative projects with the identified sectors – in the process, the students and employees do research on local culture and social realities, interact with varied sectors, and create dramatized stories out of the experience. (Terminal Report, 2005).

The intention was for the project to reach out not only to a larger audience of the performances, but to external partner organizations in the identified sectors willing to share their stories through Rokyaw and go through the creative process of theater – from the writing and designing to actual execution. To realize this, the college units

conducted meetings with the university's extension services office to set up interviews with key informants and organize possible immersion in sectoral groups. The time was not yet right, apparently, or there was a lack of attention to the details required to fulfill the intended outcome, for we fell short of actually having the sectoral organizations involved in the creative process and of undertaking a more in-depth immersion work. To date, that remains an unaccomplished goal. Certainly, the ground has already been cleared for it to be actively pursued, for Aquinas University has a dynamic community extension program and is involved in many development efforts in the region, partnering with many community organizations in livelihood projects such as abaca rehabilitation, integrated coconut processing, coastal resource management, and in the provision of basic services like potable water, primary health care, and even basic education in some underserved villages. Rokyaw as a community arts program can interface with these projects especially in giving voice to the stories people have to tell. There can also be an audience development component, whereby schools and communities are visited and discussions are conducted with audiences prior to the event. Rokyaw can then become a full-fledged engagement with community groups outside the university – "the Other" with whom we wish to be in total unity.

Problematizing Rokyaw

"Ethics are not a problem of knowledge but a call of relationship" (Spivak, Landry & Maclean, 1996, p. 190). Coming across the ideas of Gayatri Chakravorty Spivak, I find the concept of "ethical singularity" in which "the object of ethical action is not an object of benevolence, for here responses flow from both sides" – "this is responsibility and accountability" (p. 270). Kilburn (1996) explains this as signifying "not only the act of response which completes the transaction of speaker and listener, but also the ethical stance of making discursive room for the Other to exist." Landry and Maclean in the introduction of *The Spivak Reader* calls this "an embrace, an act of love...[that] is not at all the

same thing as wanting to speak *for* an oppressed constituency” (p. 5). Spivak’s ethical responsibility may very well be what Aquinas University’s *anduyog* aspires to fulfill through its various programs like the Rokyaw.

Having said that, I now attempt to problematize Rokyaw, critically engage in self-reflection, as it were, for I did begin this practice, now a seven-year tradition, and formulated the concepts, objectives, and procedures followed or revised over the years of its yet short history.

Firstly, cutting through the rhetoric, the university claims a clear stake in the development of the Bicol region and its people and *anduyog* is therefore not a principle of action for purely benevolent reasons. It is the Bikolano community in Albay, specifically, that has nurtured and sustained the university for the past sixty years, since it was set up as the Legazpi Junior Colleges. The university shares in whatever fortunes and mishaps of the place and its people. In the last typhoon that buried entire villages and caused severe damage to life and property in Albay, the university suffered as much from the flood and strong winds, most of its buildings left roofless, its soccer field literally becoming a graveyard for those swept away by the waters, soil and boulders from the slopes of Mayon Volcano. Now, seven months later, we are still rebuilding, just as the province is trying to recover from the disaster. We could not raise tuition fees that would surely provide us with some funds to rebuild, because our students too were victims of the calamity; six of them even perished.

If there is a point to *anduyog* through Rokyaw, then, it is that we are not two but one; whatever boundaries there are between “us” and “them” are faint and blurred by our common plight. And so if Rokyaw is representation, it is self-representation. This is not to say that self-representation is entirely unproblematic, but for now my point is that the story of Albay and the Bikolanos is also our story, our story theirs too, and it is but fitting that we share in its telling.

Secondly, Aquinas University does not have a definitive economic, political or even cultural agenda. Perhaps it should have. At the moment, however, it merely strives to serve and help as part of its evangelizing mission as a Catholic university. The university espouses development goals and has articulated advocacies from which the concept of development through culture and the arts also emanates. However, these goals and advocacies are at best defined by the aspiration to promote positive change and to achieve significant gains in people's daily earnings for food, health and education and in their sense of confidence, capacity and power to act on their conditions. They are moreover circumscribed by the university's limited resources and the nature and outcomes of its transactions with development partners. But precisely this is the key point here. It works with, not for and not by itself.

Thirdly, Rokyaw survives and has developed into a tradition, because of strong institutional support,⁶ including the support of the local government and department of tourism – that is to say that it has had – in a sense a Foucauldian, powerful, disciplining influence over the people who have had the task of keeping it running year after year. The university constituents in fact have always had a hard time organizing the performances – doing research and writing the scripts, getting the actors, rehearsing the plays, fabricating scenery and all that, with limited funds and with schedules squeezed into the tight academic calendar. We started out with prizes at stake for the best plays and performers as incentives. Despite the “disciplinary” element, however, or perhaps because of it (still in the Foucauldian sense), Aquinians began to enjoy the Rokyaw creative process early on and they now put in their full support for it. Although we do hire directors, choreographers, designers and musicians from the community, most of the work invested into each Rokyaw event is uncompensated, voluntary work.

Fourthly, we can pose very sharp questions about its aims and processes. For instance, if its aim is to educate about the Bikol culture, how does it see and thereby present or represent the culture? Is

there a naïve assumption here of the culture as product or artifact? as fixed? as a certain sustaining essence? Certainly this is the danger—to work from what some academics would call a “vulgar essentialism” about the Bikol identity.

Many of my colleagues in Aquinas University would doubtless wonder what is so wrong about having an image of the Bikolano and the Bikol culture and identifying with that image. To a certain extent I share this wonder, for indeed what is so wrong about having a sense of who I am or what I should strive to become? In Aquinas, we profess to stand for truth, for life, love and gratitude—big words, universals that appeal both to the religious and the activist, but terms that really scare both in their fullness and in their emptiness. As a Catholic I can rest comforted by the fact that my faith guides me to the meanings of these terms, but as a very secular intellectual I grope in the dark, for the truth is not always self-evident and the world is noisy and chaotic with all manner of depictions and portrayals of the truth.

Cultural identity is such a difficult concept because it is never fixed. It is always in flux because it is always performed and therefore constantly being reconfigured, constantly created and forever disappearing. In saying this I obviously privilege the view of culture and identity as constructed, as a result of the transactions and negotiations between individuals and groups, as relational, and as a product of history. I also subscribe to the idea that it is an ongoing performance, repeated but always new, escaping fixity or the fossilizing effects of materialization. These are of course core ideas in Performance Studies and not my own. In Aquinas, we have simply not had the chance to discuss these ideas in relation to Rokyaw. I have to confess, moreover, that I am haunted by the widely discussed debate on identity.

Tracing Althusserian and Gramscian influences on Hall’s ideas, Paul Hammond (1999) explores the way Stuart Hall rejects essen-

tialism but seems to be always pulled back to confront or dodge it in his writings on identity. Though taking an anti-essentialist view, Hall is quoted to say:

We should not, for a moment, underestimate or neglect the importance of the act of imaginative rediscovery which this conception of a rediscovered, essential identity entails. "Hidden histories" have played a critical role in the emergence of many of the most important social movements of our time – feminist, anti-colonial and anti-racist (Hall, cited in Hammond, 1999, p. 4).

As Hammond asserts, Hall's contribution to the debate on identity is his view of identity "not as a hidden essence to be uncovered, but as an active process of representation or discursive construction" (Ibid.).

Cultural identity... is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation (Hall, cited in Hammond, 1999, p. 15).

In the introduction of the book *Questions of Cultural Identity*, Hall explains that identity is one example of a concept that is "under erasure" – it has to be thought about in its "detotalized" or "deconstructed" form; there is a lack of a term that can replace it so that we are left with no choice but to continue to use it, but it has to be decentred, subjected to what Derrida has described as "thinking in the limit...thinking in the interval, a sort of double writing.... Identity is such a concept – operating 'under erasure' in the interval between reversal and emergence; an idea which cannot be thought in the old way, but without which certain key questions cannot be thought at all (Hall & Du Gay 1996, pp. 1-2). More pertinently (in relation to Rokyaw), Hall avers that –

Identities are about questions of using the resources of history, language and culture in the process of becoming, rather

than being: not 'who we are' or 'where we came from', so much as what we might become, how we have been represented and how that bears on how we might represent ourselves (*Ibid.*).

For the Bikolano and the Filipinos in general, cultural identity is a greatly vexed issue. In one article, E. San Juan, Jr. has this to say:

By grace of over 400 years of colonial and neocolonial domination, the inhabitants of the islands called the "Philippines" have acquired an identity, a society and a culture, not totally of their own making. We share this fate with millions of other "third world" peoples. We Filipino(a)s have been constructed by Others (Spaniards, Japanese, the Amerikanos); recognition of "our" utterances and deeds remains scant. We are still misrecognized. What is ours and what has been imposed is still a burning issue, reflecting divisions across class, gender, ethnicity, religion, and so on (San Juan, 1998, p. 2).

To add to the complication pointed out by San Juan, there is the nagging concern about the present effects of globalization and the view widely held by many that it destroys identities. As John Tomlinson puts it, "Globalization, so the story goes, has swept like a flood tide through the world's diverse cultures, destroying stable localities, displacing peoples, bringing a market-driven, 'branded' homogenization of cultural experience, thus obliterating the differences between locality-defined cultures which had constituted our identities" (2003, p. 269). Citing Manuel Castells (1997), however, Tomlinson points out that identity is not "the fragile flower" trampled upon by globalization; it is instead the "upsurging power of local culture that offers *resistance*... to the centrifugal force of capitalist globalization" though this resistance is "multi-form, disorganized and sometimes politically reactionary" (p. 270).

In the face of both past and present powerful forces that impinge on the culture, the shaping of a local cultural identity becomes imperative

in the forging of communities and critical in the formation of an individual's self-concept. It becomes therefore a key element in education, and my justification for the Rokyaw street theatre and education program. For a poor region like Bikol in the Philippines, the struggle for a better life has a huge cultural dimension. First of all, the Bikolanos must believe in their capacity for active, positive change, as individuals and with the rest of the community with whom they share a home, a space, a place, surely a very concrete point of origin and the locus of their very being (see the discussion of spatiality as suggested by Grossberg [1996] below). To be able to do this, they have to overcome or seek to erase or resist the burden of centuries of sub-alterity (going back once again to Spivak), and develop a strong sense of their own agency. They must and can construct their own creative selves. Only in doing so can they begin to also take in hand their own development and not become passive beneficiaries of trickle-down development programs engineered by foreign "Others" – global capitalist interests in collusion with domestic bureaucrat capitalists.

Rokyaw is a small and modest attempt at actively taking in hand the challenge of self-construction and self-development. First of all it is a dynamic form of self-reflection, a way to ask about and get a sense of who they are, what they believe in, how they engage the world. And action, according to Paulo Freire (1996, see Chap. 3), moves necessarily from reflection and begets reflection. Self-reflection is indeed a form of action in itself. Secondly, in the creative process of researching and writing scripts and doing theatre, the university and community bond together and experience *communitas* or the strong fellow-feeling brought about by festival or similar kinds of communal action as explained by Victor Turner (1995). This is not to say that the process is altogether smooth and worry-free, for Rokyaw as an open field and avenue for telling stories and dramatizing them is also a space for negotiation, for debate and the push and pull of power and conflicting interests. Aquinas University's experience with the anti-mining advocacy is a case in point; the Rapu-Rapu community directly affected by the mining was and continues to be deeply divided on the issue and

taking the anti-mining stand has been a necessary but very painful course of action. Also, let us not forget that Bikol is violently contested ground. There is a raging armed revolution and political killings of suspected radicals and militants. One of our students, Rei Mon Guran, is believed to have been killed because of this.⁷

Arguing against Foucauldian genealogical identity, Scott Roulrier writes,

No one would deny that racial and ethnic genealogy have been used for the basest and most nefarious of political purposes. This “abuse” of history, however, should not be allowed to obscure the emancipatory content of traditional genealogical reflection—its strategic role in combating the “forgetfulness” enjoined by oppressors (Roulrier, 2000).

If Rokyaw is some kind of “traditional genealogical reflection” with emancipatory content, as I am inclined to believe it is, then by all means it has to thrive and flourish into what it is intended to be—a community arts program that is multivocal, celebrates difference and plurality, and engenders *remembering* so that no oppressor, foreign or domestic, may again succeed in taking away the riches of the land and of the community, stories and all—bodies, voices, souls.

Rokyaw and the discourse of community identity need to be thought out some more, however, especially when viewed against what Lawrence Grossberg (in Hall & du Gay, 1996) calls “models of oppression” referring to both “the ‘colonial model’ of oppressor and oppressed and the ‘transgression model’ of oppression and resistance” (p. 88). Grossberg calls for “rearticulating the question of identity into a question about the possibility of constructing historical agency, and giving up notions of resistance that assume a subject standing entirely outside of and against a well established structure of power” (*Ibid.*). He explains in a footnote that his intention is not to decry or reject “a concept which has proved to be empowering for various subaltern populations...but

to find more powerful theoretical tools which may open up more effective forms and sites of struggle" (Note #1, p. 105). He proposes to think of otherness instead of difference for difference is itself a product of the workings of power while otherness recognizes the existence of the other independent of any relations; the other is positive, just as the one is also positive. He asks where and how agency is located and suggests a logic of productivity whereby agents are engaged in relations of participation and access and can move to claim sites of activity and power. This is an alternative to the logic of individuality that stops at the individual and does not see her/him as taking part in social power that either inhibits or enhances the capacity to exercise such individual power. He advocates for a 'spatial logic' of identity as opposed to temporality, saying that place and the relations of spaces and places and the power of mobility enables agency — "subjectivity as spatial...people experience the world from a particular position...in space rather than (or at least as much as) in time" (p. 100).

Seen against these logics of otherness, productivity, and spatiality, Rokyaw is well on track, away from the essentialist discourse, at least as far as institutional articulations and performance practices are concerned. In the spirit of *anduyog*, Rokyaw sees the Other as positive, emphasizes the movement into capacity areas by communities rather than by individuals, and argues for and about shared space and location that must amount to something, though members congregate from or move in and out of various other areas. Other than these, one final point needs to be looked at.

As often cited in the event programs, Rokyaw is a prayer and a song of connectedness, rootedness, and identity, implying a context that is woven from a colonial past and a globalized, neo-colonial present. The term "rootedness" that has been a staple term in the stated objectives of the program needs to be interrogated in that it implies, again, a single unified origin in this case of the Bikol people, whereas the intention is to go beyond a discourse on "roots" and heritage and give voice to as many stories as can be told using contempo-

rary perspectives from as many community participants, however discrepant. It is not a “return to roots but a coming-to-terms with our ‘routes’” (Gilroy, 1994 cited in Hall & Du Gay, 1996, p. 4). As Hall says, identities “relate to the invention of tradition as much as to tradition itself” (1996, p. 4)—what Aquinas rector Fr. Mendez, OP calls “traditioning.” The Rokyaw process of opening up spaces for the telling of different stories is an opening out to routes never before taken or even imagined, traditions giving way to traditioning, old versions being supplanted by new ones, or hidden ways of telling coming to the surface, freed from the shackles of conservatism or moralistic straitjackets. This is not a painless process and it would take sometime before participants and organizers alike could even get used to the idea. More to the point, it opens up disturbing questions about what can be told and how should it be told in such a public venue that would *rightly* constitute or serve as *education*, formation, especially of young persons (grade school children who form a huge part of the audience and many of the performers themselves who are mostly below 18). How the organizers should deal with or negotiate difference (especially internal ones related to age, sexuality, religion, political belief or even specific place of origin in Bikol) and expressions of artistic freedom (also encouraged as far as styles of staging and enactment are concerned)? How to work from and with an agenda of openness and freedom and yet keep things harmonious and progressive and within the framework of the university’s institutional identity, vision and mission, as well as its commitment to regional development? How to be creative and yet not antagonistically transgressive (if this is at all possible) of widely held traditions even in the telling of myths and legends? How to tackle sensitive subjects such as sexuality and politics that inform or are in play in many of the stories? How to keep alive—not die (like Rei Mon) for having told a story, or for having spoken, sang, danced, performed?

There are no set answers to these questions, nor will there ever be. Rokyaw will always be a work-in-progress—always on the edge, in

the in-between places, like the *identities* that it seeks to unravel or construct through dramatization of community narratives. In Stuart Hall's words, it will always be incomplete, representation constructed "across a 'lack,' across a division, from the place of the Other..." (Hall, 1996, p. 6). It is not a comfortable place to be, but it is where life is most active and free, though fraught with risk and pain. Living as the Albay people do in the shadow of an active and dangerous volcano and on the path of killer typhoons but not wanting to give up that life for reasons as mysterious to those who live there as to those who wonder why they do—for one thing, the volcano lurks in the memory as a beautiful maiden and rivets the eyes as a majestic landscape sloping up in a perfect line from the sea—they are no strangers to this kind of life on the edge. But there are reasons to celebrate, for after all only the living tell stories, and being alive is surely the most exquisite reason for celebration.

Notes

¹ The Bikol language is spoken in six provinces (Albay, Camarines Norte, Camarines Sur, Catanduanes, Masbate, and Sorsogon) and the major cities comprising what is known as Region V, one of the 13 geographic and political regions in the Philippines. There are many other languages and dialects in the region, but there is an accepted lingua franca spoken in the two major cities on the mainland: Naga and Legazpi. The region lies at the southeastern tip of Luzon Island, with two island provinces.

² Aquinas University of Legazpi is a Catholic university run by the Dominican Province of the Philippines, established in 1948 by the Spanish philanthropist and businessman Buenaventura de Erquiaga. It is located in Legazpi City, Albay, Philippines at the foot of Mt. Mayon, famous for its near-perfect cone shape.

³February is celebrated as National Arts Month in the Philippines with varied events coordinated nation-wide by the government's National Commission for Culture and the Arts.

⁴Rapu-Rapu is a small island off the southeastern coast of Legazpi City. For details on the mining issue, see [rapu_rapusituationer.pdf](http://www.agham.org/index.php?option=com_docman&task=cat_view&gid=40&Itemid=33) and other related files at http://www.agham.org/index.php?option=com_docman&task=cat_view&gid=40&Itemid=33.

⁵For further reading on the cultural performances as appropriation of the colonial forms, see Wendt, R. (1998) "Philippine Fiesta and Colonial Culture" in *Philippine Studies* 46/1: 3-23 and Llana, J. B. (1999) "Ritual, Drama and Theater in the Sta. Cruz Dotoc" (unpublished master's thesis), University of the Philippines Diliman.

⁶The current rector and president of Aquinas University Fr. Ramonclaro G. Mendez, OP (1999-present) is the strongest supporter and adherent of Rokyaw. Rokyaw (with all the other programs on culture and arts in the university) has flourished because of his prodding, inspiration and support as well the dedicated efforts of the members of the Rokyaw Executive Committee chaired by Walter Randolph Jalgalado, M.D. Funding is provided mainly by the university but financial assistance from external sources are mobilized in the form of donations or grants such as those given by the National Commission for Culture and the Arts (2004) and the Spanish Program for Cultural Cooperation (2006).

⁷Rei Mon Guran was a student leader affiliated with the radical, left-identified League of Filipino Students (LFS). He was shot on the morning of July 31, 2006 inside a bus, on his way to school, allegedly by members of the military. The military has denied the allegation amidst heightened public awareness and horror at the increasing number of so-called extra-judicial killings under the watch of President Gloria Macapagal Arroyo.

References

- Bevington, D. (1975). *Medieval drama*. Boston: Houghton Mifflin Company.
- Freire, P. (1996). *Pedagogy of the oppressed*. New rev. ed. London: Penguin.
- Gerona, D. (1997, October 26). Text and politics: Transactions of power in the early provincial Philippines. Paper presented in the conference *Filipinas y el 98*. Manila: Spanish Embassy and the National Commission for Culture and the Arts.
- Grossberg, L. (1996). Identity and cultural studies. In Hall, S. & Du Gay, P. *Questions of cultural identity*. London: Sage.
- Hall, Stuart. (1996). Introduction: Who needs identity? In Hall, S. & Du Gay, P. *Questions of cultural identity*. London: Sage.
- Hammond, P. (1999). Cultural identity and ideology. Retrieved July 5, 2007 from: <http://myweb.lsbu.ac.uk/philip-hammond/1999b.html>.
- History of theatre. (n.d.) Retrieved July 5, 2007, from <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=1606&HistoryID=ab35>.
- Kilburn, M. (1996). Glossary of key terms in the work of Gayatri Chakravorty Spivak. Retrieved on July 5, 2007 from: <http://www.english.emory.edu/Bahri/Glossary.html>.
- Roulier, S. (1997; updated 8 April 2000). Excavating Foucauldian identity. In *Humanitas* 6/1: np. Retrieved July 5, 2007 from: <http://www.nhinet.org/roulier.htm>.
- San Juan, E. (1998). Transforming identity in postcolonial narrative:

An approach to the novels of Jessica Hagedorn. In *Post Identity* 1.2: 5-28. Retrieved July 4, 2007 from: <http://hdl.handle.net/2027/spo.pid9999.0001.201>.

Spivak, G. C., Landry, D., & MacLean, G. M. (1996). *The Spivak reader: selected works of Gayatri Chakravorty Spivak*. London; New York: Routledge.

Terminal report: Manga istoryang Bikolnon, Rokyaw 2005. (2005). [Document on file]. Legazpi City: Aquinas University of Legazpi Center for Culture and the Arts.

Tomlinson, J. (2003). Globalization and cultural identity. Retrieved July 5, 2007 from: www.polity.co.uk/global/pdf/GTReader2e-Tomlinson.pdf.

Turner, V. (1979). Frame, flow and reflection: Ritual and drama as Public Liminality. In *Japanese Journal of Religious Studies* 6/4: 465-499. Retrieved December 11, 2006 from: <http://www.ic.nanzan.ac.jp/SHUBUNKEN/publications/jjrs/pdf/107.pdf>.

Turner, V. (1995). *The ritual process, structure and anti-structure*. New York: Aldine de Gruyter.

Zarrilli, P.B., McConachie, B., Williams, G.J., & Sorgenfrei, C.F. (2006). *Theatre histories*. New York and London: Routledge.

