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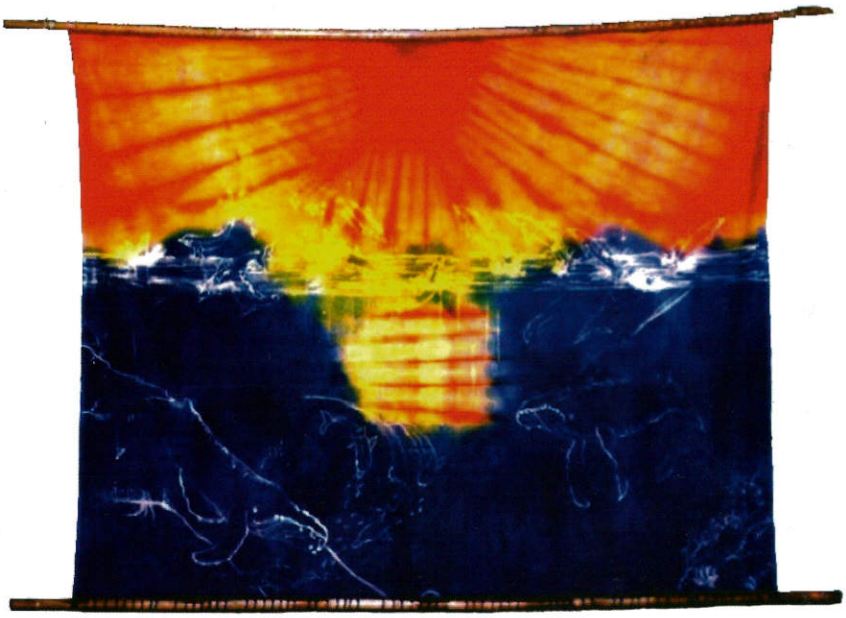

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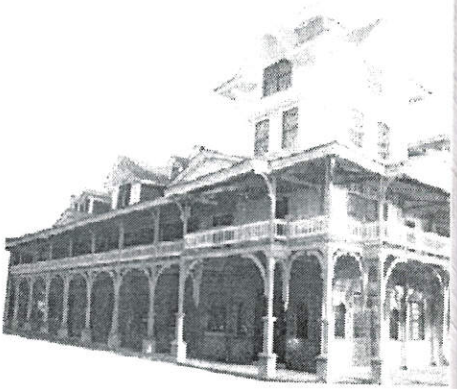

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SILLIMAN JOURNAL likewise welcomes submissions of "Notes," which generally are briefer and more tentative than full-length articles. Reports on work-in-progress, queries, updates, reports of impressions rather than research, responses to the works of others, and even reminiscences are appropriate here.

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SILLIMAN JOURNAL

"What is the central passion of a life?
...To fill the world with more books
that have no readers or books that have too many
and kill too many trees?

What is the passion that drives us
as the wind drives a winged seed?
To reproduce ourselves, then die?
To meet God once if only in a dream?

... Or perhaps just to question as I am doing now,
and to teach by questioning . . .

Yes—this is both passion & power enough."

Erica Jong
The Central Passion

EDITORIAL NOTES

Welcome to this issue of ***Silliman Journal***. We have a multidisciplinary assortment of articles again, unintentionally blended somehow into two dominant themes: ethics and conservation.

New Zealand philosophy professor John Clark (1997) states that when faced with making an ethical decision about what ought to be done, all educational researchers ask important teleological questions like: What are the possible harms and benefits that may result from my actions? Which of my responses will produce the greatest good or cause the greatest harm? How is the harm/benefit of one action to be weighed against that of another? Whose good is to be considered in determining what ought to be done? This issue's contributors tackle such questions from a variety of perspectives, all with serious local, regional, and global implications.

Thus, *SJ* opens with "What is Called Doing Philosophy in the Philippines?" where Prof. Reynaldo Rivera begins his thesis with the question: *If philosophy is fundamentally thinking and speaking, is it also a "doing" discipline?* He then discusses at length the difference between thinking and doing, the nature of Western philosophy (specifically, logical-positivism), and doing philosophy in the Philippines, again based on logical positivism. In his examination of the Filipino psychologist Prof. Jaime Bulatao's empirical investigation of **Filipino value**, Rivera rejects the "subjective estimation" and "force-fitting" of Filipino reality, based as it were on Western methodology.

Undoubtedly, Fr. Bulatao, S.J. has, since then (1979), most certainly evolved in his research, theory, and practice, contributing significantly to the development of indigenous behavioral literature, but it is true that in the conduct of social science work, we must be continuously mindful that, as Rivera states, "in order to solve problems in our human experience," we need to use the "verifiability criterion" in the "operationalization" of theories. Verification is essential to test if statements have empirical validity. Otherwise, we would have to be forced to dismiss them as analytic and therefore insignificant for empirical validation or observation.

One will find notes of caution as well in Prof. Betsy Joy Tan's "The Significance of Service: The Values of a University," with much emphasis on what has happened and what is happening in values education in Philippine schools. Tan states that values are the bases of judging attitudes and behavior that are correct and desirable and those that are not. **Values education** is about learning what our values are and living by them and it is the means of helping learners build virtues, strong character, and life's meaning. Thus, says Tan, "to be *trustworthy, loyal, respectful, courteous, accountable, fair, compassionate and imbued with a deep sense of volunteerism* are some of the virtues universal to the values that should inform education."

Somewhat similar to Rivera's emphasis on situating the doing of philosophy in the Philippines, Tan also insists that values education, while placed in a global context, should be rooted in national and local cultural needs. Educators will find Tan's proposal for an integrated curriculum valuable and useful.

In the third article, Fulbright visiting professor at the Silliman University College of Law, Dr. David Padilla, discusses the possibilities for Asia where, he points out in the article "A Human Rights Mechanism for ASEAN?" there is no overarching regional international organization. Padilla hastens to say that the need for an international **human rights mechanism in South East Asia** is not a new idea, but the process does need to be pushed along.

Padilla sets his proposal against a background of experiences of the United Nations and regional international organizations in their efforts to

promote and protect human rights. He also then looks at political, economic, and historical events of ASEAN member states such as Indonesia, Philippines, Thailand, and so on, and reminds us why it is so important to put in place a human rights mechanism and what obstacles may be overcome. His analysis is thorough and concise; his proposal, concrete and practical.

Following these three articles, *SJ* moves to a different arena, one just as pertinent and as crucial to our, and our planet's, survival. Our nation's natural scientists are tireless in their commitment to research generation for the protection of fauna and flora. In the first science paper, "Collaboration among an Academic Institution, Local Communities, and Local Government Units in Protecting Wildlife and Forest Habitats in Southwestern Negros Island, Philippines," Ely Alcala and his colleagues report on a vital community-based **forest protection program** that was spearheaded by academe. Based in large part on coastal resource management, this framework depends on partnership for its success. Illegal activities (e.g., timber poaching) are reduced, and information, education, and communication (IEC) lead to improved knowledge and appreciation of biodiversity. Still, the authors recommend that a long-term and detailed assessment needs to be done to determine such projects' sustainability.

The fifth article, entitled "Conserving Threatened and Endemic Fruit Bats in Isolated Forest Patches in Cebu," is by researchers Lisa Marie Paguntalan and Philip Godfrey Jakosalem of the Cebu Biodiversity Conservation Foundation, Cebu Island, Philippines. The authors warn that their monitoring of **roosting colonies** has indicated marked reduction and that hunting, tree-cutting, and habitat loss continue to be threats to fruit bats, not a good sign especially because bats are pollinators and agents of forest regeneration. Fortunately, their study has led to local conservation moves and programs, the success of which would have to involve—as pointed out in the previous article—the cooperation and collaboration of academe, local government, and the community concerned.

In the last full article of this issue, Marilyn Alcala makes "Observations on the Growth and Survival of Nipa (*Nypa Fruticans* Wurmb) Seedlings under Different Salinity Concentrations." Nipa palms are very useful plants, the author points out, and this is why they are planted and protected. Much remains to be done to determine **the most favorable total microenvironment** for them, but they do *need nutrients coming from terrestrial and marine sources in order to maintain luxuriant growth*. Marilyn recommends that farming of nipa should be done in mangrove forests and swamps under conditions of lower salinities. Readers interested in work in this area will find these research results worth noting.

Last year, *SJ* editor Ceres Pioquinto began a special section called the **Silliman Journal Forum**, with the goal of extending the journal's reputation as "a rigorous forum for new and challenging debates in all aspects of contemporary social, cultural, and political life." Chosen for this particular section in the current volume is Ben S. Malayang's *When Our Tree Becomes Only Your Tree: What Happens to It, What Happens to Us?* Clearly, the title of the article itself is an invitation for discussion and dialogue. This, indeed, had really been the author's original intention.

Malayang hypothesizes that power over and management of natural resources by individuals, groups, institutions, and State have implications on environmental and food security, and urges the reader to validate this. Monopolization (i.e., the combination of privatization and singularization of power) is the culprit. Social unrest and losses may be offset by what Malayang calls "non-equal conditions"—e.g., when monopolization raises the extent to which society at large is able to acquire a wider stream of benefits from a particular bundle of utility of the resource.

Included in this section as a platform for scholarly debate is the **Forum Page**, made up of solicited reactions and responses from readers and reviewers of the featured article. I am grateful to the eight participants in this **Forum** for their willingness and interest to engage Malayang through his thesis.

Filling the **Notes** section of this issue are two wonderful pieces of writing. The first of these is by writer-poet Rowena Tiempo-Torrevillas, a two-part piece entitled "Peering at the Ineffable." In *Breathing in Stars*, Rowena's descriptions are precious: the pain in one's collarbone "bright," the clouds, "islands and atolls in the sea." *In a Box* is just as compelling; I want to pound the walls in frustration over my inability to use language in the same way to convey the realities of claustrophobia and death with such recognizable and familiar language. Ineffable, she says, yet clearly she finds the words. Truly, Rowena is gifted; her students at the University Iowa State should be so fortunate.

The next short piece is also thought-provoking, written by biologist Aileen Maypa whose art appears on the cover of this issue. In "Effects of Coral Reef Degradation on Reef Fish Communities: Can Marine Protected Areas Contribute to Resiliency?" Aileen reminds us that coral reefs have enormous economic, social, cultural and aesthetic value, but degradation continues worldwide. Warning bells resound in the words "global warming," "the scale of human disturbance," and "coral reef physical structure deterioration," all

signaling urgency. "Successful management of coral reef systems may require *courage, creativity, and willingness* to move beyond traditional metrics, models, and perceptions." In voicing her concerns, Aileen reiterates what has been repeated from one article to the next in this issue: a valuing of our world necessitates a high sense of ethics.

Finally, this issue concludes with a book review by theologian Dennis T. Solon of **Richard Bauckham's** *Bible and Mission: Christian Witness in a Postmodern World* (2003). Bauckham's book (described elsewhere as "an engaging study") provides a new way of looking at Scripture, one that takes seriously the biblical idea of mission, sensitive to postmodern concerns about globalization while at the same time emphasizing the uniqueness of the Christian faith. Dennis situates Bauckham's treatise in the Philippine context, considering the argument that "while mission means communicating God's message to other communities, it as well includes going to *communities where God is already actively at work.*"

ACKNOWLEDGMENTS

I would like to thank all contributors to this issue. Ethical practice and environmental conservation are important matters that cannot be left to educators alone, but to advocates and activists (the latter considered a bad name in the past that is now infused nonetheless with new and hopeful meaning). Indeed, despite the grim updates, our contributors enlighten us on what is needed and what can be done in the name of social transformation.

Our reviewers have also been very generous of their time, patience, and expertise. Their insights and comments contributed much to the finalizing of the articles on these pages and to all of them the individual authors and the *SJ* staff are grateful.

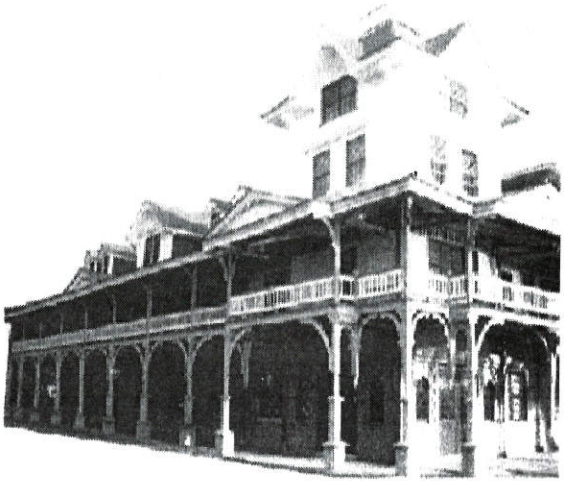
I especially acknowledge the members of our overseas editorial board who, along with the university committee—the *SJ* EdBoard—have helped Gina and myself invite contributions to the *SJ* (and contributed manuscripts themselves), reviewed articles or referred us to readers, and, for the most part, supported our many efforts to produce this publication with more clarity and depth.

Special thanks go to Aileen Maypa, whose artwork never fails to capture the beauty and desires of the earth's landscape, especially our ocean's wealth. She makes use of textile dye and bleach to paint on "katcha" cloth using bamboo sticks and tooth picks in portraying *Atong Mga Hiyas* or "Our Treasures." Framing material is bamboo. I hope that Aileen considers another launching of her creativity soon hand in hand with that PhD diploma.

I dedicate this issue to all those of my colleagues who are at the crossroads of research and publication. Meditate on the lines in *Poetry* by Nina Cassian (with a translation by William Jay Smith):

> From this pencil departs a path of black lead
> and along it a letter like a dog makes its way —
> and here is a word, an inhabited homestead,
> which I may reach tomorrow or the following day.

Margaret Helen Udarbe
Editor



Reynaldo Y. Rivera
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What is Called Doing Philosophy in the Philippines?[1]

This essay claims that social science, and even natural scientific investigation in the Philippines, is a philosophical conduct that is fashioned in the spirit of logical positivism. As a philosophical conduct, social science writing is a "craft of the hand" that is rooted in thinking only if it "lets being be." Therefore, in the sense of Martin Heidegger's "letting be", empirical social science investigation is the individual's simplest thinking, but the hardest handwriting when achieved at its proper time. However, like pragmatism—which evaluates and resolves our intellectual activity in human experiences in the context of the Cartesian "I think"—logical positivism, which also views philosophy as a practical activity rather than as theory building in the Cartesian "I think," is concerned with the clarification of the meaning of statements for scientific investigation of the world. Hence, both schools proclaim that for a statement to be scientific and, thus, capable of being observed in order to solve problems in our human experience, it must pass the test of the verifiability through the process of what is known in social research as the operationalization of theories. The use of theories therefore in scientific research does not only permit us to abandon meditative thinking but also classifies social science research as a philosophical conduct in the fashion of inductive and deductive reasoning that are fashioned in both pragmatic and logical positivistic science. This is the essence of "doing philosophy" in the Philippines.

To concretize or situate the thinking and the doing of philosophy in the Philippines, Fr. Jaime Bulatao's "The Manileño's Mainsprings" is analyzed. In the fashion of logical positivism, Fr. Bulatao established his verifiability criterion of meanings for "accurate" observation of the phenomenon being studied by translating the concept of "Filipino value" in practical terms, coming up with six observable criteria to establish the logical positivistic verifiability criterion of meanings. Using a modified Thematic Apperception Test (TAT), he collected about 900 stories from his 90 respondents. In order to prove his "self-evident first truth" about the Filipino value, in effect, Fr. Bulatao's findings of the so-called Filipino value is, in reality, his subjective estimation—a product of "force-fitting" of the reality of the Filipino value to his own criteria. This identified value is thus not a Filipino value, but his estimation of what constitutes the Filipino value, because he did not let the **valueness** of the Filipino value reveal itself from itself. Thus, doing philosophy in the Philippines is logical positivist it looks at philosophy as an activity in the context of human estimation through the operationally defined theories.

Only a being who can speak, that is, think,
can have hands and can be handy
in achieving works of handicraft.
Martin Heidegger
What is Called Thinking? (2004)

INTRODUCTION

Eminent thinkers of the past—such as Socrates—used the spoken word rather than the written one to convey or to put across ideas or thoughts. Even the greatest thinker—Jesus Christ—never wrote one literature in the entire period of His ministry. Up to this time, no single philosophical handicraft is directly attributed to these thinkers. The absence of any written handicraft produced by these philosophers demonstrate that foremost in their minds is the spoken word. Thus, for Martin Heidegger, "The spoken word is superior to the written ones." It is the spoken word that makes these thinkers "great teachers" and "the purest thinkers" (Trans. Gray, 2004, p. vi).

Heidegger asserts one thing: that speaking and thinking are the embodied whole. They cannot be treated as two distinct and separate entities, for speaking is thinking. Heidegger posits that "only a being who can speak... think[s]..." (in Gray, 2004, p. 16). Karl Marx suggests the same when he argued that the word is "the immediate actuality of thought" (quoted in Louis Dupre, 1983, p. 227). To them, word is both a thought that is spoken and a sign being spoken in silence (Heidegger, Trans. Gray, 2004, p. 16).

If thinking and speaking are one and the same as the embodied whole, can we not affirm the belief, as Ceniza and Abulad (2000, p. 1) write, that philosophy is fundamentally thinking, seeking "the ultimate reasons of all things... in the light of human reason alone?" Moreover, if philosophy is fundamentally thinking and speaking, is it also a "doing" discipline? Or is the gerund form of the verb "do" equivalent to, and the same as, the "ing-form" of the verb "think" so that it will not matter to us whether we use the "ing-form" of the verb "do" for the gerund form of the verb "think"? These questions compel us to study the gerund form of the verbs "do" and "think" as tactical and synesthetic functions of the embodied living organ. This clarification is necessary before we can inquire about the nature of "doing philosophy" in the Philippines.

Thinking and Doing

What is called "doing philosophy" in the Philippines? Is "doing philosophy" the same as "thinking of philosophy" in the Philippines? Both questions are specific and definite. They are definite because the questions direct us to the act of doing and thinking. But "doing"—according to Martin Heidegger—corresponds to performance. To perform is definitely to

accomplish. Doing, then, is an act of achieving. In this handicraft, action is understood neither as a means to an end nor a causal relationship of cause and effect. An action is often directed at an accomplishment for doing a thing. It is understood as an accomplishment. When we do a thing, the expectation is to accomplish a thing. When it is done, it is accomplished or it is an accomplishment. Doing philosophy, then, is to accomplish a handicraft in the form of a discourse, an exposition or a philosophical research.

In his book *What Is Called Thinking?*, Heidegger explains that thinking is just like building a cabinet, which is a handicraft. In simple terms, a craft is the "strength and skill of the hands" (Trans. J. Glenn Gray, reprinted 2004). Doing philosophy, then, is a function of the hands. Thinking, on the other hand, is a function of the mind. But it is also an action if and only when thinking really thinks. Heidegger states: "Thinking does not become an action only because some effect ensues from it or because it is applied. Thinking acts insofar as it thinks" (Letter on Humanism, in Horkheimer, 1993, p. 217). Therefore, thinking and doing are actions if both really think. In an unusual mode of thinking, Heidegger brilliantly explains the coordinated embodiment of doing and thinking that are behaving as two seemingly contrasting thoughts but are acting as one concerted whole:

> The hand is a peculiar thing. ... The hand is definitely different from all grasping organs—paws, claws, or fangs—different by an abyss of essence. *Only being who can speak, that is, think, can have hands and can be handy in achieving works of handicraft.*
>
> But the craft of the hand is richer than we commonly imagine. ... The hand designs and signs, presumably because man is a sign. Two hands fold into one, a gesture, is meant to carry man into the great oneness. The hand is all this, and this is true handicraft. Everything is rooted here and that is commonly known as handicraft, and commonly we go no further. But the hand's gestures run everywhere through language, in their most perfect purity precisely when man speaks by being silent. *And only man speaks, does he think—not the other way around, as metaphysics still believes.* Every motion of the hand in every one of the works carries itself in that element. *All the work of the hand is rooted in thinking.* Therefore, thinking itself is man's simplest, and for that reason hardest, handwriting if it would be accomplished at its proper time. (pp. 16-17; italics supplied)

The hand then is not only an extended body part but an embodied conduct that is anchored on thinking. It is the same hand that signs and designs and therefore speaks in silence. In Heidegger, the coordinated totality of thinking, speaking, and hand form into what Hwa Yol Jung (1982) calls "a filial orbit" (p. 157). Jung sees the extraordinary thinking attitude of Heidegger

when he said that the latter unifies the seemingly contradictory sayings of Anaxagoras and Democritus. Jung (1982) explains:

> Anaxagoras said man is intelligent because he has a mouth rather than hands and Democritus said that human progress depends on the working of the hand rather than the mind. Heidegger's thought is indeed the diatactics of Anaxagoras and Democritus. As the hand is tactical, so are thinking and speaking. If thought is a handicraft, thoughtlessness as its opposite that is so pervasive in modern world evidenced and exemplified in the language and behavior of Adolf Eichman is an infliction of *cutaneous alagia* – the condition of feeling no pain in the skin. (pp. 157-158)

The illustration tells us that "thinking as a 'handy work' confers upon us the work of the hand as embodied conduct" (Jung, 1982, p.158). It is a lived body and the organ sensorium that is associated with tactility. Jung further explains that the 11th century idea of 'Guidonian hand' refers to the hand used to aid memorization of the musical scale. In playing the keyboard music, the senses of touch and hearing go hand in hand" (Jung, 1982, p. 158). Being an embodied conduct that embodies the sociability of the senses, the hand activates the workings of the other senses: hearing, seeing, saying, and singing. In explaining the sociability of the five senses, Jung quotes Helen Keller: "...it is difficult for us to keep the 'tuned-in' functions of the five senses distinct, since they assist and reinforce one another: 'we hear views, see tones, [and] taste music.'"

Similarly, Chuang Tzu describes the sociability of the senses as the nurturing of the "all embracing intelligence" (Hughes, 1950, p. 176). Therefore, since doing is rooted in thinking and both senses are tactile and synesthetic, then thinking and doing are functionally coordinated as one embodiment of the lived body. As an embodiment of the whole, reinforcing and assisting each other, doing as an act is at the same time an act of thinking that thinks. Thus, adopting either the phrase "doing philosophy" or "philosophical thinking" in the Philippines, as an intellectual activity will mean the same thing — the process of thinking. What then is the nature of philosophical thinking?

The Nature of Philosophical Thinking

This paper does not bring your attention to the meaning of philosophy in the sense of the Greek words *Philos* for love and *Sophia* for wisdom, because these words, being not ordinary, require serious thought and a separate forum. I agree with Heidegger's assertion that philosophy is definitely Greek. It is broad. I therefore have to be explicit in this inquiry by thinking of philosophy in terms of something valid. We think of something valid by prefiguring one question within the Greek word *logos*. By focusing our "thought-path" in the

word *logos*, as the language that speaks, then it makes sense to affirm that what it speaks directly presents something to us. Clearly, it is the presence of this "something" that gives us direction to thought. In this prefiguration, thought is never understood as the mental pre-calculation of reality; it is never thought as a product of a hierarchical representation of concepts and forms that we do in the empirical sciences. Thought is something revealed by the world to our cognition so that that which is revealed presents to us in the form of thought. This is exactly what Martin Heidegger claims in his essay, "The Thinker as Poet": "We never come to thoughts. Thoughts come to us." To truly think is to enter into the realm of the clarity of thought that is opened up by the thought itself. In the lucidity of thought that has come to light in its openness, Friedrich Nietzsche had earlier claimed in his *Thus Spoke Zarathustra: A Book for Everyone and No One*: "[t]he thought came to me then."

But whatever comes to us in the form of thought, from something that is thought, is something that our thinking is passionately attuned to and locked into, waiting for a disclosure from that something to appear before us. That which appears from something that is thought is presented immediately before us. This "thought-path" is well-articulated in Heidegger's (in Ceniza & Abulad, 2001) essay, *What is Philosophy?*:

> The Greek language, and it alone, is *logos*. ...let it be sufficient to suggest that in the Greek language what is said in it is at the same time in an excellent way what it is called. If we hear a Greek word with a Greek ear we follow its *legein* [speaking], its direct presentation. What it presents is what lies immediately before us. Through the audible Greek word we are directly in the presence of the thing itself, not in the presence of a mere word sign.

The quotation reveals that thinking is owned by the thing in regard to its Being. In this prefiguration, Being claims thinking, making Being the element of thinking (Heidegger, Letter on Humanism, in *Basic Writings*, 1993, p. 219). Since Being is the element of thinking, then the latter (thinking) is not possible outside of Being—the Being which endures in a thing and is capable of appearing and "pre-sensing" in the form of thought. This thought is expressed in speech-word or language. Therefore, the relationship between Being and language is forged by thinking itself (Heidegger, 1993, p. 217). Now, if *logos* is the power of speech or language, and if language is the house of Being in which people dwell and becomes the guardian of Being (Heidegger, 1993, p. 217), then to think of Being is to "accomplish" the manifestation of Being. Such Being is then preserved in language through speech. Heidegger (1993) writes:

> Language is the house of Being. In its home man dwells. Those who think and those who create with words are the guardians of this home. Their guardianship accomplishes the manifestation of

> Being insofar as they bring the manifestation to language and maintain it in language through speech. (p. 217)

Being manifests itself in language; it is above all "is" — what appears in its "pre-sensing" (Heidegger, 1993, p. 217). But that which presents is what is said and what is said is what is called. Therefore what is called lies immediately before us—as something present; the "what is" is "is" in its concreteness of the thing. Philosophy then deals with the concrete thing in regard to its Being. We pointed out already that *logos* is the Greek language that speaks of what is called. And what is called is being that really claims one's thinking (Heidegger, 1993, p. 218). Again, if the Greek language *logos* is the word that speaks and gathers together, and gathered thinking is Being, then the correspondence between speech and *logos* as the disclosed Being of the thing is in harmony with another Greek language called *sophon.*

Furthermore, the Greek word *logos* dates back to the word *philosophos* that Heraclitus is known to have coined. The word *philosophos,* however, has its own meaning found outside of what we may call philosophical thinking, for *philosophos* is not philosophical thinking. According to Heidegger (in Ceniza & Abulad, 2001, p. 8), "an *aner philosophos* is *philei* to *sophon,* he who loves the sophon." The Heideggerian conjugation claims that "*philein,* to love, signifies here, in the Heraclitean sense, *homo-legein,* to speak in the way which the *logos* speaks, in correspondence with the *logos*" (Heidegger, in Ceniza & Abulad, 2001, pp. 8-9). This correspondence is in accord or in harmony with the *sophon.* To love the *sophon* correspondingly means to love *logos.* To love is to think. If thinking of a matter is to let a matter speak as in the unconcealment of Being, then unconceal is "the letting of what is thought rather than imposing upon it our categories of understanding and assimilating it to our habitual ways of grasping things" (Gray, 1977, p. 64). Thinking lets Being be and the gathering of thought that comes to us. Our response to the incoming thought is "a genuine act of gathered thinking" (Gray, 1977, p. 64).

Heraclitus interprets the *sophon* as "*Hen panta,* 'One is all'" or "all being is united in Being," the "all being is in Being" (Heidegger, in Ceniza & Abulad, 2001, p. 8). The interpretation suggests that being is the "gathering together" and this collective gathering of "thoughts that come to us" is called logos (Heidegger, 2001, p. 8). Since both the *sophon* and the *logos* correspond to the whole in the totality of being, then to speak in the way the logos speaks means to think of "all things that exist (as) the whole totality of being" (Heidegger, 2001, p. 8). The totality of Being is *sophon.* Speaking in the way of the *logos* and the *sophon* unfolds the nature of philosophical thinking. In the sense of both the *logos* and the *sophon,* philosophical thinking means thinking of Being as the "letting be of what is to be thought" (Gray, 1977, p. 64). That way to philosophical thinking is embraced in Heidegger's thought-path—*apophainesthai ta phainomena*—"to let what it shows itself be seen from itself, just as it shows itself from itself" (Heidegger, *Being and Time,* trans. Joan L. Stambaugh, 1996, p. 19). This letting be, as the essence of philosophical thinking,

thinks of the unthought beyond the particular things into the nothing. Thinking of the unthought is to seek the nothing behind the phenomena in the sense of the Goethe maxim. To illustrate this, Heidegger quoted Goethe: "Look for nothing behind phenomena: they themselves are what is to be learned" ("The end of philosophy and the task of thinking", in *Basic Writings*, 1993, p. 442). Because philosophical thinking is the letting be of what is to be thought, the question is, is thinking of Being—astonishing to the pre-Platonic thinkers—found at the heart of the beginning of Western philosophy?

The Nature of Western Philosophy

Thinking of the nature of Western philosophy in regard to its beginning and origin is uncommon perhaps because of its remoteness or because the distinction between the origin and the beginning of Western philosophy does not make sense to contemporary students of the tradition. There is no doubt, as already noted above, that Western philosophy is Greek. When we think of this tradition, we are bound to think of its origin or beginning to the Platonic and Aristotelian philosophy. We tend to think of Western philosophy only as regards to its origin and beginning. Moreover, we do not distinguish the origin and the beginning as two different strands of thinking. Indeed, Western philosophy is a thought-path of two different philosophical time frames. They are not the same. Each time frame upholds a different orientation to philosophical thinking. The beginning has concealed the origin into the realm of contemporary nothingness. Pure thinking is veiled by the ascendancy of representational thinking through forms. Thus, the origin longs for our visitation—a thought-path that, in general, does not interest us. Many of us, for whatever pragmatic reason, dismiss it as impractical. The difference between the origin and the beginning of Western philosophy is well said in Heidegger's *What is Called Thinking?* (2004):

> The beginning of Western thought is not the same as its origin. The beginning is, rather, the veil that conceals the origin—indeed an unavoidable veil. If that is the situation, then oblivion shows itself in a different light. The origin keeps itself concealed in the beginning. (p. 152)

What is striking in Heidegger's assertion is the claim concerning the continued concealment of the origin in the beginning. This is striking because the closure of the origin in the beginning never actually ends. The origin continues to keep itself concealed in the beginning because we avoid what gives us food for thought (Heidegger, 2004, p.35).

Today, we are preoccupied with logical positivism which was sanctioned in the beginning by the Sophists and Plato and has abandoned Being as the element of thinking by the technical interpretation of thinking (Heidegger, Trans. Krell, 1993, p. 19). The conceptual framework of the sciences has become

the criterion of relevance. It is also the trend of thinking, where concepts and forms do the thinking for us. This thinking by conceptual framework is captured in the old Chinese proverb that says "'Sitting at the bottom of a deep well one yet expects to see the entire sky'" (Paul Shih-yi Hsiao in Graham Parkes, 1987, p.99). In this context, thinking outside of conceptual framework or theory is thus perceived in logical positivism as irrelevant and therefore such thinking does not make sense, or what is called "the nothing." In other words, the technical interpretation of thinking in conceptual form is the veil in the beginning of Western thought that conceals its origin.

What makes the origin different from the beginning of Western philosophy is the manner in which thinking is related to Being. Thinkers of the origin maintain the belief that without Being, there will be no thinking at all. To them Being possesses thinking and thinking obeys the demand or the call of Being. Their emphasis on the *logos*, *aletheia*, the "coming-to-be as well as the passing away," of all things, do not need conceptual intervention in understanding and grasping of reality. These pathways to thinking make the thinking of these philosophers really difficult (Krell, 1984, p. 6) and Plato admits "*that the matter of their thinking is difficult*" (Krell, 1984, p. 6). Anaximander is known for his "Being as presencing," Parmenides for his *Moira* which is "bound to be the whole and immovable," and Heraclitus for his "*aletheia*" and "*logos*". They comprise the thinkers of Being in the origin who saw Being as astonishing to them; they spoke the unthought of what was thought as something worthy of thought. As thinkers outside of the conceptual forms, they were, according to David Krell (1984, p. 6), "already 'renowned and venerable' by Plato's time."

In contrast, when we talk of Western philosophy, we immediately refer this to Metaphysics that is understood in Nietzsche as Platonism [(Heidegger, The Word of Nietzsche: God is Dead, *The Question Concerning Technology and Other Essays*, translated and with Introduction by William Lovitt (1977, p. 61)]. The marker of Western philosophy then is likely lodged in Plato and Aristotle, whose way of thinking is ahistorical, resorting to the use of categories and forms of understanding the world. The use of categories and forms to apprehend reality means that thinking has yielded to the forms, and we assimilate these forms to our habitual ways of apprehending things. In this regard, forms and categories of understanding have replaced thinking as our way of grasping things. The displacement of thinking in favor of categories and forms is similar to Nietzsche's thought about the absence of the "suprasensory ground" that ended the beginning of Western thought (Heidegger, Trans. Lovitt, 1977, p. 61). In place of this suprasensory ground are the categories of understanding. These categories are accepted, even among today's logical-positivists, as the movement of the human being's rational superiority.

The Platonic-Aristotelian thinking centers on the rational superiority of humans as the point of understanding human nature and the world. This emphasis rejects sense information as inadequate because this information is

seen as the world of ordinary experience that are oftentimes illusory and unimportant sequences of events taking place in the world. Viewed in this perspective, sense information, according to Plato's conception, become an opinion about the permanent part of the world of forms or Ideas. It is never real.

For the pre-Platonic thinking there is no thinking outside of Being. Being is central to their way of thinking. These thinkers look at Being as the source of thought and thought as being is conveyed by the openness of the thing to human cognition in regard to its being, hence from the standpoint of the rational superiority of humans, the ahistorical thinkers view the pre-Platonic knowledge as sense information, and therefore, inadequate to reflect the world picture of permanence and stability. In our logical-positivism dominated world, the ahistorical view of the world has won ascendancy over the view of the thinking of Being in the context of language and culture. This ascendancy has consigned the pre-Platonic thinking into the background towards oblivion. Thus, the beginning became the veil that conceals the origin of Western thought. And in this concealment, Heidegger maintains that "the origin keeps itself concealed in the beginning." But if the origin is continuously concealed in the beginning, it can unconceal itself because what is kept concealed can disclose from being hidden. The origin is unconcealed through the Greek words *logos* and *sophon* that treat all existing things as the totality—the whole—of being. In other words, the logical positivism of our time that is concept-dependent in apprehending the world and with origins going back to Plato and Aristotle's mental form provides the basis for the unconcealment of the concealed origin through language and cultures, for language is the home of Being for which humans are the guardian. And it is the nature of Being to unconceal from the womb of concealment in everything that is said. And for as long as humans think of being and thinking obeys the call of Being, the openness of the thingness of things to human cognition guarantees the unconcealment of the origin in the thinking of Being. Heidegger clarifies: "Thought (unconcealed Being) can be given where there is thinking" (Heidegger, *What is Called Thinking*, 2004, p. 53). Hence, thinking must facilitate the coming into presence of what is unconcealed from its concealedness.

DOING PHILOSOPHY IN THE PHILIPPINES

In this section, I will examine how we do philosophy in the Philippines. I would like to emphasize that the practice of science in the Philippines is predominantly based on the tenets of logical positivism. With this in mind, this paper takes the practice of social science, and even the natural sciences, as the practice of doing philosophy in the Philippines primarily takes this perspective. This part then examines the logical positivist foundation of doing philosophy that dates back to Plato and Aristotle and down to Descartes. This is followed by an inquiry into the meditative thinking foundation in the context of language and culture. To contextualize doing philosophy in the

Philippines, Fr. Jaime Bulatao's "value estimation" is analyzed within the horizons of logical positivism and meditative reflection. This paper claims that Bulatao's value estimation is a defined situation rather than the uncovering of the truth of a Filipino value; it is a subjectivizing positivistic work that force-fits a Filipino value to Bulatao's predefined categorization of value. I then conclude that the practice of doing philosophy in the Philippines is logical positivism that conceals meditative thinking in categorization or in idea formation.

Logical Positivism Foundation

Doing philosophy in the Philippines is pre-occupied with the passion for empirical validity of theoretical claims. This philosophical foundation stems from the concerns engaged in by logical positivists where philosophy is not a theory but an activity that is devoted to the sort of what positivist David Rynin calls "validity criterion." The validity criterion holds that the discovery of the question is identical with how we would go about answering the problem statement, i.e., the research question. The main consideration is which question is worthy of investigation and which one is unworthy. By question here is meant the statement of the problem.

In regard to a statement, logical positivist thinking demands distinction between analytic and synthetic statements. By analytic statement is meant a statement that is true by virtue of the meaning of the word or words contained in the sentence. It is synthetic if the truth value of a given statement is known by empirical observation or by an experiment. A statement saying, "A right angle equals 90°," is by definition true because 90° is the meaning of a right angle. We cannot imagine a right angle to be acute nor equivalent to 100°, for if it is an acute angle it would be less than 90°, and if it is beyond 90°, it would be an obtuse angle. The statement "A right angle is equal to 90°" is an analytic statement because no empirical testing or experiment is needed to determine its own truth value. However, the assertion that "A flagpole that stands perpendicular to the ground forms two right angles" requires empirical testing or observation to establish that, indeed, the flagpole that is standing perpendicular to the ground really forms two right angles. For, indeed, it is possible that the flagpole that is perpendicular to the ground, after its testing, may form an acute angle and the other an obtuse angle. In other words, a statement where the meaning is true by virtue of its component words, is an analytic statement; its structure is definitely true such that it belongs to deductive logic or formal logic. A synthetic statement belongs to science because before its truth value is determined, empirical observation is required. However, these presented assertions are general claims about both statements.

In scientific work, formal logic can provide a structure or a model for any theory about the world. It is possible that the logical form of a theory may not have direct empirical referents but it can offer a structure of thought for establishing internal validity of a theory; it can also offer possible categories

for empirical testing. Thus, Florence Nightingale, the mother of the nursing profession, has this structure of thought: The environment (E) influences the nurse (N). The nurse (N) influences the patient (P). Hence, the environment (E) influences the patient (P). The logical form follows the Hypothetical Syllogism of the Rules of Inference. Thus,

$$\begin{array}{l} E \supset N \\ \underline{N \supset P} \\ E \supset P \end{array}$$

is a logical form, and this form can provide a model for the empirical, real world. Science really needs it. In fact, a theologian Eric Mascall (1956) said: "The method of empirical verification is always dependent on the mental construction of a model to correspond to the physical world which owes its influences from the great-model builders Clerk Maxwell and Kevin" (p. 50). This means that a logical form can be transformed into a series of logically connected synthetic statements to form an argument or a theory about the physical world. Of importance to positivism is the principle of verification of a theory.

Principle of Verifiability. Verifiability refers to the meaning of synthetic statements. Out of this principle logical positivists develop what they call "verifiability criterion of meaning" (VCM). The VCM is significant in logical positivism, for this principle is used to test if statements have empirical validity. If this criterion is not met, the statements are dismissed as analytic and therefore insignificant for empirical validation or observation. In his *Language, Truth and Logic,* published in 1936, A. J. Ayer argues that factual statements are significant insofar as the investigator will know how to verify the statement according to what it purports to express in the real world and to make the statement potentially observable. The verifiability of the statement, i.e., its capacity to express the statement in observable categories, will allow the investigator to reject or accept its truth-value. In recent empirical science, verification is called the process of operationalization of its theory or concept.

In the book, *Empirical Political Analysis: Research Methods in Political Science* (1981), Manheim and Rich define operationalization as "the conversion or redefinition of our relatively abstract theoretical notions into concrete terms that will allow us to actually measure whatever it is we are after" (p. 7). This is then the process of indicator-making in a hierarchically ordered process of language taxonomy. In his *Methodological Foundations for Political Analysis,* George Graham (1971) explains the procedure of verifiability as the operationalization of terms that transforms such terms from the conceptual to the operational level (p. 45) and expresses it in practical terms (Manheim & Rich, 1981, p. 7). Moreover, in Braithwaite's (1953) *Scientific Explanation* is described the "verifiability criterion of meaning" as a method of translating a theory into a set of observations that, in turn, are used to validate the propositions that

verify the theory (p.110). The danger of modeling reality can happen if, according to Braithwaite, "the logical necessity of some of the features of the chosen model [are transferred] on to the theory and thus of supposing wrongly, that the theory, or parts of the theory, have a logical necessity which is, in fact, fictitious." He adds, however, that for "a model with logical necessary propositions" to work, "a model (must) correspond to the theory with empirically testable consequences..." (p. 109).

This philosophical thinking does not depart from John Dewey's notion of "instrumentalism." Dewey demands a more scientific method of learning that is connected to the actual practice of useful occupation in preparation for future life. The same philosophical thinking dates back to the beginning of Western philosophy, particularly in Plato, Aristotle, and Descartes.

The Platonic-Aristotelian-Cartesian method of dealing with the world is based on the certainty of knowledge, the "self-evident first truths," as the foundation for all subsequent knowledge claims (Wachterhause, 1986, p. 13). This certainty of knowledge is the foundation from which subsequent knowledge is deduced through "strict logical" derivations. In *The Republic*, Plato developed a philosophy of knowledge that captures the essence of the world. This deduced knowledge constitutes the certainty of the constituted elements of knowledge because this is never affected by changes taking place in the physical world. This constituted element is called the "Ideal Form" or "Idea". This "Form" is recognized in Platonic thinking as the foundation of all subsequent knowledge. In *Metaphysics*, Aristotle appeals to the "pure form" or the "pure thought" as the foundation of all subsequent knowledge. In *Discourse on Method* (1637), Descartes developed his method of systematic doubt—a sort of thinking to test sense information that led to his fundamental proposition, "I think, therefore I am." This idea appears parallel to Nietzsche's contention in *Beyond Good and Evil: Prelude to a Philosophy of the Future* (Hortsman & Norman, Eds., Trans. Judith Norman, 2002, p. 49) that the subject "I" is the condition for the predicate term "think." For Descartes, his method was intended to help come up with forms of knowledge that are "independent of the conditions in which they are achieved" and he then arrived at what he meant by "clarity and distinctness" of knowledge (Descartes, 1956, p. 63).

Whatever is the case, truth in the traditional sense, according to Heidegger (1993, pp. 117-118) is seen as "correspondence... of matter to knowledge" (*"veritas est adequatio rei et intellectus"*), a force-fitting of reality to a given form or theory. In "Existentialism in Search for Truth," Fr. Heinz Kulüke describes this truth as "what is true" because truth in this sense is not the whole. For Fr. Heinz (2000), "truth is the whole" (p. 30). The Frankfurt School's Horkheimer describes this verification process as force-fitting-habit. For Horkheimer, this method of indicator-construction has become a habit of "using dogmatic criteria" that "confuses procedures for truths" (Horkheimer, 1973, p. 73). In "What is Metaphysics?" Heidegger explains the method of science that clearly includes the logical positivism that predominantly marks how philosophy is done in the Philippines as a: "Science [that] wants to know

nothing about the nothing" (Heidegger, *Pathmarks*, McNeill, W., Ed., 1979, p.84) because science or logical positivism considers as nothing anything that comes from outside of their theoretical criterion of relevance. However, whatever is considered irrelevant to logical positivism is the nothing that thinking of Being inquires into as worthy of thought. Thinking of Being is also a complimentary foundation to doing philosophy in the Philippines.

The Meditative Thinking Foundation

As an approach, meditative thinking is not a thinking that computes or plans for what is economical. It does not calculate. It is a type of thinking that comes to us when we are "in flight-from-thinking." It is a kind of thinking that "dwells upon which concerns us... on this path of our home ground" (Heidegger, Memorial Address, 1966, pp. 46-47). Wachterhauser (1986) calls this approach the contextualist because language and culture are used as the home ground of reflection into the unthought of what is thought and to "let what it shows itself be seen from itself, just as it shows itself from itself" (Heidegger, *Being and Time,* 1986, p. 19). It is the "let it be" approach to the thinking of a thing in regard to its Being. Heidegger looks at being as something near, yet the farthest. Thus, he states: "...if man is to find his way once again into the nearness of Being he must first learn to exist in the nameless" (1993, p. 223). Forms and categories then conceal Being as the origin of Western thought and take humans farthest from being and therefore can fail to think.

In modern thinking, logical positivism "still guides our interpretation" (Heidegger, *Early Greek Thinking,* 1984, p. 14). Therefore, the language construction of logical positivism can become the vehicle of meditative thinking to seek the unthought in what is thought and to facilitate the coming into presence of what is unconcealed in its concealedness in the language construction of positivism. It is asserted that meditative thinking is only possible in the thinking of Being. Heidegger points out that "thinking comes to an end when it slips out of its element. The element is what enables thinking to be a thinking" (Heidegger, 1993, p. 220) and Being is the element of thinking (p. 219). Because of our relationship to Being through thinking and since this relation is handed over to it from Being, then it is through this offering from Being that in thinking, "Being comes to language" (p. 27).

Karl Marx explains that "language is the immediate actuality of one's thought" (cited in Dupre, 1983, p. 227). To ignore language and culture as the contexts of understanding human nature and that of his/her world, which logical positivism does, would be to understand humans as being detached from practical activity of life and therefore without a history and culture of his/her own. Such ahistorical treatment of understanding reality—as it is in the case of the Platonic-Aristotelian-Cartesian certainty analysis—distorts philosophical thinking. Dupre's (1983) biting analysis of this kind of thinking claims: "To detach thought from language, or either of them from the practical activity of life, distorts the entire perspective of thinking" (p. 227). To think

therefore does not mean to create the thought in concepts and forms because thought is never a subjective mental creation. Thought is rather what the world opens up and shows itself from itself to human cognition; "they come to us" (Heidegger, *Poetry, Language and Thought,* translated and with Introduction by Albert Hofstadter, 2001, p. 6). Language then is the culture in itself; it is the home of Being where humans become the guardian of Being. Thinking of Being is to accomplish the guardianship: to let Being manifest in language in the form of words and preserve it in speech. In this regard , could we contextualize doing philosophy in the Philippines by analyzing the logical positivistic thinking of Jaime Bulatao's "The Manileño's Mainsprings" (1979)? Although this is a social science discipline, it is philosophical because the scientific basis of the study is logical positivism, one that is dependent on Forms and Categories. Fr. Bulatao's form is Filipino value.

Defining Filipino Value: The Bulatao Study

In "The Thinker as Poet," Heidegger asserts: "What is spoken is never, and in no language, what is said" (2001. p. 11). In "Man and Language," Hans George Gadamer (1977) also said: "Nothing that is said has its truth simply in itself, but refers instead backward and forward to what is unsaid" (p. 65). Also, every thought of a given word has its own content (Dupre, 1983). If Chuang Tzu is correct in saying that every word has a negation and without a negation a word does not exist, then to get to the truth of what is said is to think of the unsaid. Furthermore, if, as Karl Marx asserts, a word is the actuality of our thought, then what is unsaid in what is said would constitute the unthought. From traditional Western thinking up to the contemporary positivist approach to understanding reality, the seeking of truth has been dependent on Form. What we call Form in the beginning of Western thinking is now called a synthetic statement, a theory or a model. For positivism, to verify a theory is to discover the truth. The method of verification is possible only in what is known in modern science as "operationalization" of a theory or a form. Thus, the procedure of testing the validity of a theory is mistaken for truth (Horkheimer, 1977). This is what happens in Jaime Bulatao's study of Filipino value by taxonomic solution to his problem. His "operational description" of value in "practical terms" is mistaken for Filipino values. It is mistaken for Truth as the whole thought.

Jaime Bulatao's main thesis revolves around "...a study of the Filipino [or, more properly, of the Manileño's] values" (Bulatao, 1979, p.94). Related concerns include "those things towards which the subject entertains strong positive attitudes, what (the subject) considers 'good', (and the identification of) the mainsprings of his life and actions" (Bulatao, 1979, p. 94). For Bulatao's study, the standard certainty in synthetic or operationalized Form is Filipino value. The logical positivist synthetic Form is found in Bulatao's own terms:

For practical purposes, one can best take an operational description: a

> value is the object of a positive attitude. It is that good to which a man tends. It is the goal, the vision of which motivates him to action. It is the thing that people want.

Based on this operational or synthetic translation of "value," Bulatao came up with four main "categorization of behavior under different values" for what he calls "the accurate observation of behavior," in addition to two categories: "the deviant values" and "no values" [underscoring supplied] (Bulatao, 1979, 94). The four main categories of "positive values" are: 1) emotional closeness and security in a family; 2) authority value; 3) economic and social betterment; and 4) patience, suffering, and endurance (Bulatao, 1979). How are these categories verified?

Method of Verification. Bulatao's method for "accurate" observation of behavior is based on the Thematic Apperception Test (TAT), a personality diagnosis designed by Alexander Murray and Christiana Morgan in 1938. Using a modified version, Bulatao used a set of 62 pictures that were picked from local fiction magazines. A blank card was added making it 63 cards. The subjects were left "telling the story as much of the structuring of the situation as possible (and) the choice of value," he said, "was left to the subject." The other pictures were chosen by the researcher "to allow as large a variety of theme stories as possible to be told to each one; each subject (told) at least 11 stories. Nine hundred such stories formed the basis of this study" (Bulatao, 1979, pp. 94-95). A total of 90 subjects were chosen: 50 men and 40 women, ranging in age from 18 to 35, mostly workers in four Manila factories or job applicants.

Analysis. The classification of Filipino values was done based on Bulatao's predefined categorization of values. Therefore, what is not said is that the so-called values, although told by the subjects, are the subjective "estimation" of the researcher. The unthought here unfolds in the form of "inaccurate observation" rather than accurate as Bulatao wants us to believe of human behavior. An estimation is never accurate nor precise. Even the acknowledged exact sciences—mathematics and physics—talk of indeterminacy of the value of Õ as never really equal to 3.1416. In fact, quantum physicist Werner Heisenberg has, out of necessity, formulated his "uncertainty principle". This principle "asserts a linkage between kinematic and the dynamical characteristics of a material system, in such a way that *it is impossible to determine with complete precision* both the position and the momentum of a particle, *since the determination of either quantity changes the other by unspecifiable amount* (Mascall, 1965, p. 169, italics mine). In other words, it is impossible to obtain an exact correspondence between Bulatao's categories of value and the respondents so-called value found in their stories about the picture-stimuli.

Moreover, Bulatao assumed too much to describe these predefined categories of values as Filipino values. The 90 subjects who participated in the study cannot statistically represent the cross-section of diverse Filipino culture. The respondents' so called values that are force-fit into the Bulatao

categories of value cannot be appropriately called the Filipino value. Another unthought revealing in the Bulatao study is what we call the "Hawthorne Effect." Although Bulatao claimed that "the choice of value was left to the subjects," his presence in the conduct of TAT had certainly influenced them to yield to Bulatao's category of "good" or "positive" value. Our observation is correct if we agree with his own findings that a person with strong "authority value" will behave according to "approval by the authority figure" so that the subjects participating in the study would be "concerned for what the important person" (such as this priest and professor of Ateneo de Manila University) would be thinking about themselves. Therefore, since the findings of the study reveal a strong authority value in the respondents, Bulatao's presence in the conduct of the study "tended to shape (their) behavior accordingly." If this is the case then Bulatao's so-called positive value is what social psychologist W. I. Thomas (in Larson, 1977, pp. 105-111) calls a "defined situation." These categories of value are not and can never be Filipino value. Hence, all the categories of value, as the "defined situation," are the unsaid in this study. It may be said therefore, based on Heidegger's contention (1993, p. 2) that Bulatao "did not 'let beings be' because what is valued (by the interpreter) is admitted only as an object of man's estimation." Bulatao's valuing therefore is subjectivizing. It is never the truth of Filipino value because the subjective estimation of a Filipino value is not the whole. As Heinz Kulüke asserts, "the truth is the whole." The whole is possible only in thinking of Being.

CONCLUSION

Earlier, it was noted that foremost in the minds of great teachers and purist thinkers of ancient times is the spoken word. Further, a word is an immediate actuality of thought so that a spoken word and a sign spoken in silence are thought-manifestations that are preserved in language. In this sense, a word that is conveyed to anyone by someone is the actual measure of thought. However, any unspoken word is equally the unthought of what is thought. And what is never thought is worthy of thought because the unthought is what comparativist Paul Deussen calls the *"eternal problems in philosophy* that is worthy of thought" (Mehta, 1987, p.15). Thus, the Goethe maxim saying "look for nothing behind the phenomena: they themselves are what is to be learned" (cited in Heidegger, The End of Philosophy and The Task of Thinking, 1993, p. 44) is instructive to all who love the sophon and to all those who speak in the way of the logos.

This "nothing" that is worthy of thought is understood in J.L. Mehta's "Heidegger and Vedanta" as "...the same voice of the Eternal Truth that is heard by thinking spirits everywhere" (see G. Parkers, 1987, p. 15). In other words, the "nothing" is the unthinkable that gives us a glimpse of what thinking is all about (Mehta, 1987, p.15). It has already been pointed out that Being is the element of thinking and thinking comes to an end when it slips

out of its elements (Heidegger, 1993). Philosophical thinking then is the thinking of Being. To think of Being is to inquire or investigate a thing, or phenomenon, or an event in regard to its Being. Hence, thinking of Being is seeking into the nothing behind a thing, a phenomenon or an event.

The context of thinking is language. Language is the home of Being and for which humans—as linguistic beings—are the guardians of Being. Thinking firms up the relation between Being and language; thinking also facilitates the manifestation of Being in language and preserves it in speech word or in a sign that is spoken in silence.

Seeking of the nothing implies what Hans George Gadamer calls a "play" in his *Truth and Method*. It is the experiencing of seeking and hiding, of showing up and covering and of unconcealing and concealing. Thinking of *Being* means to let being be, to unconceal from its concealedness in the phenomenon. It is never a technical interpretation of thinking through a hierarchical representation of language that we commonly do today in the empirical and in the physical sciences. And thinking of *Being* is the thinking attitude in the origin of Western thought and embraced by the pre-platonic philosophers who saw the astonishment and the fascination in Being. The origin is veiled in the beginning of Western thought and remains concealed in today's logical positivist's representational thinking in the sciences—a type of thinking parented by the Sophists, Plato, and Aristotle down to Rene Descartes and the Vienna Circle think-tank, a group known for its logical positivism outlook in dealing with reality.

In this age of modernity, this school of thought has become the philosophical foundation of modern science. Central to this philosophical activity is the principle of verifiability or the falsification of the statement of the problem. For Rynin (1950), verifiability of concept is a way of finding out how a problem is to be answered. In this case, this verifiability criterion determines whether the analyst has discovered the kind of answers that are relevant. Because a model or a theory—seen in logical positivism as the "self-evident first truth"—provides the criterion of relevance for answers, the theory must be accepted as capable of being falsified through a hierarchy of conceptual indicators for factual observation. This propositional indicator-making is done through a process of strict logical derivation. In his *Logical Syntax of Knowledge* (1937), Rudolf Carnap looks at the verifiability criterion as the process of showing how a statement of the problem or a theory acquires a string of hierarchical observable categories for scientific confirmation or rejection. Hence, Carnap rejects a philosophical thinking that seeks into the nothing as nonsensical because such an activity of doing philosophy does not have a capability of being rejected or confirmed.

In his "What is Metaphysics?" Heidegger realizes this attitude and emphasizes that "the nothing is rejected precisely by science, given up as nullity" because the nothing is not real (Heidegger in *Pathmarks*, 1999, p. 84). As the nothing is never taken to be real in logical positivism, it can never be

stated in practical terms for scientific verification.

In today's age of science and technology, logical positivism has become the philosophical backbone of the modern human and physical sciences. Because of this philosophical underpinning, our way of doing philosophy in the Philippines depends so much on the activity of constructing verifiability of a given scientific model in principle and of building the practical verifiability of a theory through what is known today in empirical analysis as the "operationalization" of a concept or a theory. Operationalization then is a fulfillment of the requirement mandated by logical positivism to describe the conditions under which a theory in scientific analysis is capable of being known to be either true or false. This is how we generally do philosophy in the Philippines—a doing of philosophy that is firmly rooted in the subjective representational thinking through the form of certainty, and this habit has continuously concealed the origin in the beginning of Western thought.

The revelation here is that there is a synesthetic and organic oneness, i.e., the embodied whole, of the senses of doing and thinking so that the sociability of those two senses cannot be treated as distinct and different from each other. Both are the coordinated whole that bestows upon mankind what Chuang Tzu calls "the totality of all embracing intelligence." To situate the thinking and doing of philosophy in the Philippines, Jaime Bulatao's logical-positivist thinking of Filipino value is analyzed.

Bulatao's operationalization of Filipino value has translated value in practical terms through a modified personality test where 62 local pictures are used as stimuli for 90 purposively chosen respondents. All make up the "verifiability criterion" in Bulatao's study. This criterion is perceived in the study as the basis for "accurate" observation. His practical definition of value comprises emotional closeness and security in a family, authority value, economic and social betterment, and patience, suffering, and endurance. The categories "Deviant Behavior" and "No value" were added as conditions for verifiability.

In violation of the logical positivist notion of predictive explanatory research design, Bulatao proceeded to use his predefined categories of Filipino value as the language for classifying the so-called Filipino values that are contained in the more than 900 collected stories. The same categories were used erroneously to generalize the findings as Filipino values. The inescapable thought is that these predefined categories being attributed to the Filipino value are "estimations" of what the Filipino value is. Secondly, Bulatao "forces" the Filipino reality to his own subjective constructs and therefore "force-fitting" reality to the predetermined forms. Any act of force-fitting entails a distortion of reality. A distortion arises when Bulatao did not let being be as the thought that comes to us from the openness of its concealedness. Such an act of subjective estimation of reality is caught in the Chinese proverb, "a frog in the bottom of the well wants to see the sky." Finally, Bulatao used his subjective categories of Filipino value as his "self-evident first truth" that guides him to look for evidence to confirm his idea. Like some practices in

courts of law, Bulatao's subjective representational thinking in categories has already pre-judged the accused of being guilty before investigation and then to look for evidence to prove his judgment. This is a clear instance of thinking where a thorough investigation of the facts of the case is never conducted in order to let the truth come out and to render judgment based on truth. Such subjective valuation has been the practice of doing philosophy in the Philippines, a habit of technical interpretation of thinking that does not let beings be, to show itself from itself. Hence, doing philosophy in the Philippines is locked up in logical positivism that does not view philosophy as a theory generation but as an activity for accomplishing practical results.

[1] 30th PHAVISMINDA National Conference Paper, 28-30 May 2007, Multi-Media Center, Silliman University, Dumaguete City. The best erudition happens when a student stands on the broad shoulders of great teachers. In my case, the ardous task of learning the difficult crafts of Martin Heidegger is accomplished under the best and meticulous care of Fr. Dr. Heinz Kulueke, SVD, - my mentor and dissertation adviser. I owe him a debt of gratitude and appreciation for which I can never repay. I also acknowledge other mentors of the University of San Carlos for their dedicated mentoring: Prof. Antonio Diluvio; Dr. Amosa Velez; Dr. Rosario Espina; Fr. Dr. Florencio Lagura, SVD; Fr. Dr. Ramon Echica, Bro. Dr. Romualdo Abulad, SVD; and the late Dr. Virginia Jayme. For all shortcomings that remain in this paper, I take full responsibility. I also acknowledge the young: professors and friends of the USC Philosophy Department for their thoughts about my studies at USC.

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The Significance of Service: The Values of a University

Teaching is service. Nowhere is this service made more profoundly professional than when Values Education was institutionalized in the Philippine educational system. At Silliman University, Values Education is values integration, a curricular design that extends from the classroom to the community. Through a core curriculum that provides a cluster of courses within the general education program anchored on the university's mission, Silliman University has responded to that call. However, how a student evolves into a social being who is self-actualized with a deep sense of love of country and the world, is the ultimate affirmation of what a university can do to contribute to shaping human excellence—the education of the mind for academic excellence, the education of emotions for human values, and the education of the conscience for life's principles of harmonious living.

A PEDAGOGICAL REFLECTION

More than twenty years ago when the Philippine EDSA Revolution sparked a world-wide interest in the country, the Department of Education, Culture and Sports (DECS) made values education a primary thrust in the Philippine educational system.

With the goal of providing and promoting values education in all three levels of the educational system, DECS aimed at the development of the human person who is committed to the building of "a just and humane society." DECS also envisioned an independent and democratic nation whose proper implementation would nurture and develop Filipinos who

- are self-actualized, integrally developed human beings imbued with a sense of human dignity;
- are social beings with a sense of responsibility for their community and environment;

- are productive contributors to the economic security and development of the Filipino family and the nation;
- are citizens with a deep sense of nationalism who are committed to the progress of the nation as well as of the entire world community through global solidarity; and
- manifest in actual life an abiding faith in God as a reflection of their spiritual being.

Thus in the tertiary level, the Living Values Education Program was introduced in the Philippines in 1999 and was first implemented by the Philippine Montessori Center. De La Salle University also developed a graduate program—Master of Education major in Religion and Values Education.

The DECS thrust is further emphasized by Thomas L. Wells, Minister of Education of Ontario, Canada who wrote in *Reflections on Values Education* (Meyer, 1976) that:

> It seems to be an indispensable fact of life that ***values*** direct and govern the actions of people, institutions and society. The school, a major extension of the home in our contemporary culture cannot avoid its share of the responsibility, or its significant opportunities in developing positive attitudes and thinking in the moral and values dimensions.

VALUES AND VALUES EDUCATION: A REVIEW

A value is a belief, principle, standard, or trait regarded as meaningful, worthwhile, and desirable to a person, a family, a school, a state, or a society. As a social function, commonly held values unite families, tribes, societies, and nations. They are essential to the democratic way of life that puts a high premium on freedom and the rule of law.

The *universal and basic human values* are Truth, Love, Peace, Right Conduct and Non-violence.

In addressing a national values education forum in Melbourne, Australia, Hill (2004) presented the challenge of values as having a direct and immediate relevance to the personal life of the learner where individuals and society attach priorities to certain beliefs and objects in deciding how they will live and what they will treasure. A thing therefore has value when it is perceived as good and desirable—such as food, money, and housing. Because these are perceived as good, the desire to acquire them influence attitudes and behavior.

Values are the bases of judging attitudes and behavior that are correct and desirable and those that are not. As attitudes and behavior are the domains of the affective structure of knowledge, ***Values Education*** is about learning what our values are and living by them. It is also the means of helping learners build virtues, strong character, and life's meaning.

The Living Values School Survey Kit (2000) points out that in our schools, it is ***Values Education*** that enables our children to understand their own values and the values of others. Moreover, ***Values Education*** helps us make our unconscious values, conscious. It encourages us to state our values clearly and to develop integrity and confidence in life by getting to know and state the values that dictate our actions. It helps us close the gap between what we say and what we do. The Scottish Consultative Council on the Curriculum (SCCC) developed from 1991 to 1995 a position on values education by identifying the following core values: *appreciation of learning, respect and caring for self, respect and caring for others, a sense of belonging,* and *social responsibility.* To relate all these to a positive whole school climate and ethos, SCCC also developed pertinent teaching and learning strategies.

Thus, in this context, it can be said that to be ***trustworthy, loyal, respectful, courteous, accountable, fair, compassionate and imbued with a deep sense of volunteerism*** are some of the virtues universal to the values that should inform education.

The teacher's role in ***Values Education*** cannot then be over emphasized—for the teacher must appeal not only to the minds of learners but their hearts as well. Targeted at shaping the total human person of her students, the teacher's personal values play an important role in values learning. Sir Paul Reeves in Lawley (2003) commented at the 1998 UNESCO Values Education Summit in Wellington that, "Adults must not ask young people to do what they are not prepared to do themselves. Nor can you ask a school to stand for values the wider society ignores...history is built around the gap between what we claim and how we act."

From a global perspective, therefore, the development of approaches to ***Values Education*** needs to be placed in the global context but should be rooted in national and local cultural needs.

The Legal Basis

The 1986 Constitution of the Philippines requires all educational institutions to inculcate the values of patriotism, nationalism, love of humanity, respect for human rights, the strengthening of ethical and spiritual values, the development of moral character and personal discipline, and critical and creative thinking.

During the First Biennial National Congress on Education in 2007, the Main Education Highway was created in response to prevailing issues and concerns that hinder stakeholders from providing the future generation with the appropriate education needed in order that they may identify their purpose and consequently maximize their potential. The Education Highway looked forward to the molding of individuals who are well rounded enough to acquire the skills and ethics to work, the personal capabilities to manage their emotions, the social skills to adapt to culture and nurture relationships—

preserving in them strong, good Filipino values—and, the critical thinking abilities to solve problems and successfully cope with environmental, industrial, or social changes.

THE INTEGRATED CURRICULUM FOR LIFELONG LEARNING

Integration is a mental activity that relates new knowledge to prior knowledge and specific facts to deeper, transferable understandings. These connections are made by processing information through the organizing conceptual schema in the brain. This integration of thinking should occur in discipline-based and interdisciplinary contexts to support the deeper understanding and transfer of knowledge–because teachers as service professionals do not really integrate curriculum. Instead, teachers help learners integrate their thinking. The Association for Supervision and Curriculum *Handbook* (2003) proposed that instead of asking how to integrate the curriculum, curriculum designers should be asking how to design disciplinary and interdisciplinary curricula to support the effective integration of thinking. This is so as popular notions of integrated curriculum conjure up a variety of mental models, definitions, and pedagogical questions like

- What is curriculum integration?
- Should we integrate? How? When? Why?
- What is the difference between "integrated curriculum" and "interdisciplinary curriculum"? And what about "multidisciplinary curriculum"?
- How can we maintain the integrity of disciplines in interdisciplinary work?

How can we address disciplinary standards through interdisciplinary units of instruction?

Drake and Drake (1990, p. 3) recount that the "integrated curriculum can mean many things to different people" where K-12 educators think of curriculum integration as "making meaningful connections between topics or skills that are usually addressed in different subject areas." Other practitioners and theorists offer various definitions for the term "integrated curriculum". Roberts and Kellough (2000) define the term as a way of teaching, planning and organizing so the discrete disciplines of subject matter are interrelated. Integrated curriculum match the developmental needs of the learners, and help to meaningfully connect the students' learning to their current and past experiences. To Brazee and Capelluti (1995), an integrated curriculum is based on a holistic view of learning that recognizes the necessity for learners to see the big picture. It ignores traditional subject lines while exploring questions that are most

relevant to students. As a result, it is both responsive to students' needs and an intellectual activity—because it focuses on helping learners use their minds as well.

The integrated curriculum is, therefore, a great gift to experienced teachers. However, while not necessarily a new way of looking at teaching, curriculum integration has received a great deal of attention in educational settings based both in research and teachers' own anecdotal records of success. Markus (1991) relates that educational journals are now reporting many examples of teachers who link subject areas and provide meaningful experiences that develop skills and knowledge, while leading to an understanding of conceptual relationships. As an educational approach therefore, an integrated curriculum prepares learners for lifelong learning.

Fogarthy (1991) identifies ten models of integration that fall into three categories: (1) integration within single disciplines, (2) integration across several disciplines, and (3) integration within and across learners. She also defines the goal of integration as follows: "to help young minds discover roots running underground whereby contrary and remote things cohere and flower out from one stem." The chart summarizes some of her work—work that has been supported by Jacobs (1989) and Shoemaker (1989), both of whom have been involved with the implementation of curriculum. These differentiations may also move from two teachers teaching the same topic but in their own separate classes, to team design of thematic units, to interdisciplinary courses or thematic units, to a fully integrated curriculum that is also referred to as synergistic teaching.

Bonds, Cox and Gantt-Bonds (1993), point out that synergistic teaching is something that goes beyond the blurring of subject area lines to "a process of teaching whereby all the school subjects are related and taught in such a manner that they are almost inseparable. What is learned and applied in one area of the curriculum is related and used to reinforce, provide repetition, and expand the knowledge and skills learned in other curriculum areas." This process of synergistic teaching allows the student to quickly perceive the relationships between learning in all curriculum areas and its application throughout each of the school subjects although synergistic teaching does more than integrate; it presents content and skills in such a manner that nearly all learning takes on new dimensions, meaning, and relevance because a connection is discussed between skills and content that transcends curriculum lines.

Schools therefore move away from teaching isolated facts toward more constructivist view of learning that values in-depth knowledge of subjects. This is supported by a body of brain research that supports the notion that learning is best accomplished when information is presented in meaningful, connected patterns.

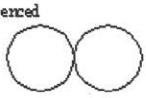
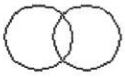
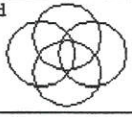
Name	Description	Advantages	Disadvantages
Fragmented 	Separate and distinct disciplines	Clear and discrete view of a discipline	Connections are not made clear for students; less transfer of learning
Connected 	Topics within a discipline are connected	Key concepts are connected, leading to review, reconceptualization and assimilation of ideas within a discipline	Disciplines are not related; content focus remains within the discipline
Nested 	Social, thinking, and content skills are targeted within a subject area	Gives attention to several areas at once, leading to enriched and enhanced learning	Students may be confused and lose sight of the main concepts of the activity or lesson
Sequenced 	Similar ideas are taught in concert, although subjects are separate	Facilitates transfer of learning across content areas	Requires ongoing collaboration and flexibility, as teachers have less autonomy in sequencing curricula
Shared 	Team planning and/or teaching that involves two disciplines focuses on shared concepts, skills or attitudes	Shared instructional experiences; with two teachers on a team it is less difficult to collaborate	Requires time, flexibility, commitment and compromise
Webbed 	Thematic teaching, using a theme as a base for instruction in many disciplines	Motivating for students, helps students see connections between ideas	Theme must be carefully and thoughtfully selected to be meaningful, with relevant and rigorous content
Threaded 	Thinking skills, social skills, multiple intelligences, and study skills are "threaded" throughout the disciplines	Students learn how they are learning, facilitating future transfer of learning	Disciplines remain separate
Integrated 	Priorities that overlap multiple disciplines are examined for common skills, concepts, and attitudes.	Encourages students to see interconnectedness and interrelationships among disciplines, students are motivated as they see these connections	Requires interdepartmental teams with common planning and teaching time
Immersed 	Learner integrates by viewing all learning through the perspective of one area of interest	Integration takes place within the learner	May narrow the focus of the learner
Networked 	Learner directs the integration process through selection of a network of experts and resources	Pro-active, with learner stimulated by new information, skills or concepts	Learner can be spread too thin, efforts become ineffective

Figure 1. Models of Curriculum Integration (Fogarthy, 1991).

VALUES INTEGRATION IN THE CURRICULUM

How can we integrate values in the curriculum? How do we respond to the need for values development?

Shoemaker (1989) emphasizes that in response to the need for values development, we need to organize it in such a way that it cuts across subject-matter lines, bringing together various aspects of the curriculum into meaningful associations to form upon broad areas of study. We need to view learning and teaching in a holistic way.

Within this frame of reference in the practice of teaching, Palmer (1991) considers the following varied levels of integration:

- develop cross-curriculum sub-objectives within a given curriculum guide
- develop model lessons that include cross-curricular activities and assessments
- develop enrichment or enhancement values activities with cross-curricula focus including suggestions for cross-curricular "contacts" following each objective
- develop assessment activities that are cross-curricular in nature
- Include sample planning wheels in all curriculum guides.

We may go beyond the linking of subject areas to the creation of new models for understanding the world. Dressel (1958) aptly says that in integrating values in the curriculum, the planned learning experiences provide learners with a unified view of commonly held knowledge (by learning the models, systems, and structures of the culture) and also motivates and develops learner's power to perceive new relationships and thus create new models, systems, and structures.

Integrating values in the curriculum is then an educational approach that prepares learners for lifelong learning where schools must look at education as a process of developing abilities required by life in the 21st century rather than as discrete, decentralized subject matter. In integrating values in the curriculum, we need to go beyond a single definition of curriculum integration to a continuum of integration, as shown in the chart of Fogarty (1991) which described the two levels of curriculum integration.

VALUES INTEGRATION: THE SILLIMAN UNIVERSITY EXPERIENCE

Silliman University education is nurtured not just WITHIN the four walls of the classroom; it is one polished BEYOND these four walls and one humanized by the 5 Cs—the the foundation of Silliman Education. Classroom is the first. The other four are Church, Court, Culture, and Community.

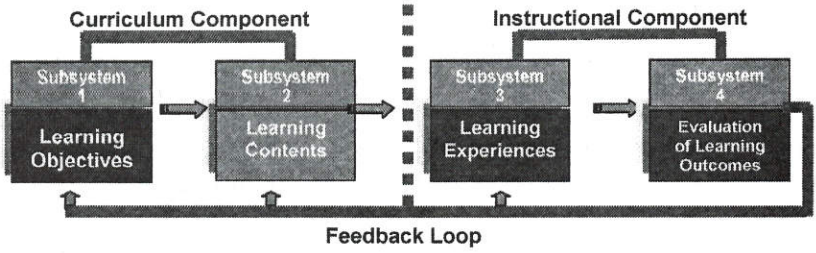
Education at Silliman is holistic. We do not educate only the mind, but we educate the total person. This means addressing both of the requirements for totality, the intellect and the emotions. Thus, campus life of students is one that serves not only to impact their brains or physical being, but one that seeks to touch their heart and spirit. It is an education that embraces the

concept of fulfillment so that a person views himself or herself in relation to the larger community.

Silliman University has developed a core curriculum designed to provide a cluster of courses within the general curriculum that focuses on values that are central to the mission of the university. As a result, learners are expected to develop and enhance core values as integrated in the Social Sciences, Humanities, Philosophy and Religion, Natural Sciences, Mathematics, Research, Computer Literacy, Physical Education, and the National Service Training Program or NSTP.

The cognitive, affective, and psychomotor competencies developed in the core curriculum are also strengthened in the students' major fields of study. However, apart from these factors, vital components in the attainment of curricular aims are lodged in teachers because of their crucial role in the development of values.

In-service training programs in basic education, tertiary, and graduate levels have also been conducted, aimed at equipping the teacher with skills and strategies for developing values in their students. Strategies used in the elementary schools ranged from simple story telling, modeling, and persuading to the more complex approach of identifying values, exploring feelings, and values clarification. In the secondary schools, the most widely used methods are inculcating moral development, values analysis, value clarification, and action learning. The tertiary level, expressed through vertical articulation (tertiary to graduate programs), integrates values in various disciplines through methods ranging from games and quiz shows to problem solving, case analysis, and role-playing.



Subsystem 1: ✍ indicates the direction and intention of the educational effort
- VISION ⇨ Mission statement
- Level Goals
- Learning objectives (unit instruction individual lessons)
- ✍ End-means integration
- ✍ curriculum and instruction are contiguous parts of a continuum or system

Subsystem 2: ✍ the learning content:
- knowledge and understanding
- skills and competencies
- attitudes and values

Subsystem 3: ✍ the learning experiences, activities and resources
- ✍ relevant strategies and resources

Subsystem 4. ✍ measurement and evaluation of learning outcomes

Figure 2: A Linear Model Curriculum (Taba, 1962).

Silliman University follows a model of curriculum development adopted from Taba's Expanded Linear Model (Figure 2). Specifically, the seven major steps in curriculum development are:

1. Diagnosis of learners needs, expectations and goals of the larger society
2. Formulation of learning objectives
3. Selection of learning content
4. Organization of learning content
5. Selection of learning experiences
6. Organization of learning experiences
7. Deteminatiuon of what to evaluate and the means of doing it.

The Vice President for Academic Affairs in coordination with the Office of Instruction spearheads the review of the different curricula in the University. This is aimed at ascertaining that curricular offerings are not only attuned to the mission statement of the University but also provide answers to the needs of society. It also conducts needs-based seminar-workshops to enhance the basic teaching skills of the faculty and envisioned to help students attain not only the cognitive learning objectives but also the affective and psychomotor ones as well.

CURRENT PRACTICES

The core values of Silliman University such as her Christ-centeredness, societal impact, academic excellence, holistic development of the person (caring community, work ethic, team spirit) are also emphasized in speeches delivered by administrators and orientation programs for new faculty. Other institutional reinforcements are found in the following:

- The general education programs of the College of Arts and Sciences are required to do at least ten (10) classical readings in each subject to enhance the published curriculum.
- Service-Learning is now institutionalized as a pedagogy in the University in an interdisciplinary manner.
- Core concepts in environmental education are integrated in the curriculum from basic education to most general education subjects. Environmental education modules written by a pool of module writers are also used.
- Tertiary teachers continue to produce modules in Math, Science and English with core values integrated across disciplines and in a "ladderized" manner from Carly childhood, elementary and High School.

MOVING FORWARD

For Silliman University to move forward, these instructional structures are necessary designs to emphasize the significance of values in the service of education:

- There is a need to design a workshop for teachers to help them clarify their own values and introduce them to various strategies they can use to incorporate values education. This workshop design begins with Values Clarification and is made complete with Emotional Literacy.
- A qualitative analysis of departments' reports on the nature of teaching strategies used by teachers in and outside the classroom is a felt need.
- There is also a need for a phenomenological impact study on service-learning as a pedagogy.

The need to affirm the role of values education in the curriculum across disciplines from basic education to higher education is important. Educators are therefore tasked to examine the what and the how of their hidden curricula as well as those subjects where values education are directly taught (Chaves, 1999).

As Quisumbing (1997) aptly puts it in her speech during her visit to the University: "The heart of education is values education... It is the quality of our person that is really the test of real and true education... It is the teacher who is the most important force."

Indeed, if integration of values in the curriculum is thoroughly and continuously done and implemented by a professionally trained and personally qualified faculty, there is no doubt that the progress of our nation can be as swift as the progress in our reforms in education!

RECOMMENDATIONS

As basic conditions in coping with contemporary realities, values teaching demands that each student be **CRITICAL**:

1. **C** --critical thinker in developing and defending positions on specific topics;
2. **R** --reflective in probing challenges that lie behind human choices and, by extrapolation, including one's own;
3. **I** --high IQ, EQ, and AQ when given the opportunity to confront standards and points of view contrary to one's personal perspective;
4. **T** --transformative, when encouraged and enabled to assume the role

of a person with a contrary view;

5. **I** --interactive when confronted and given the chance to wrestle with the complexity of life's problems;

6. **C** --communicatively competent when challenged to change positions that run counter to the beliefs and ideals of another.

7. **A** --having an analytical mind at every turn in life; and

8. **L**, the lifelong learner that Silliman University expects him or her to be.

CONCLUSION

Education should now strongly recognize the changing context in which values education has to take shape for the new millennium. Moreover, global recognition should acknowledge as well the deep human crisis at the end of the twentieth century that education must address. This enormous task is a delicate balancing responsibility that can only be achieved by reorienting the education of future citizens: educating the mind to academic excellence, educating the heart for human values, and educating the conscience for life's principles of harmonious living. By addressing the educational needs of both mind and emotions, Silliman University can now move firmly forward with her mission—from the classroom to the community, from the nation to the world!

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A Human Rights Mechanism for ASEAN?

Regional intergovernmental human rights mechanisms have been established by regional international organizations in most of the world. The Council of Europe, by treaty, created the European Court of Human Rights. The Organization of American States established, by treaty, the Inter-American Commission on Human Rights and the Inter-American Court of Human Rights. The African Union has also established an African Commission on Human and Peoples' Rights as well as the African Court of Human and Peoples' Rights. Asia has no overarching regional international organization. However, ASEAN recently adopted a Charter that is now being ratified by the ten founding member states. The Charter contemplates the creation of an eventual regional human rights mechanism for human rights. This prospect is the culmination of the efforts of ASEAN's working group on human rights, composed of government representatives, non-governmental human rights organizations and academicians.

It may seem quixotic but I believe that South East Asia needs an international human rights mechanism, particularly in light of its past and especially if it hopes to prosper in the future.

Of course, this is hardly a new idea. As long ago as 1993 the foreign ministers of the Association of South East Asian Nations (ASEAN) issued a declaration that "ASEAN should also consider the establishment of an appropriate regional mechanism on human rights".[1] And since that time a joint governmental/civil society working group has kept the idea alive, even preparing a draft treaty for that purpose. With the promulgation of the ASEAN Charter at the organizations' XIII Summit in Singapore on November 20, 2007 it appears the establishment of some sort of intergovernmental human rights body is in the offing.

In this paper, I will examine the experiences of the United Nations and a number of regional international organizations and their efforts to promote and protect human rights by advancing relevant international law and the

practice of their respective human rights bodies. Next I will revisit ASEAN and look more carefully at the countries' political, economic and historical experiences and see what, if any, lessons might be derived from the UN and the regional inter-governmental human rights mechanisms from around the world. Finally, I will formulate some concrete proposals with accompanying justifications for setting in motion a process aimed at pushing along a movement whose time has come, will not disappear, and will only increase in importance in the future where news is practically instantaneous and old notions of state sovereignty are on the wane.

UNITED NATIONS

With the adoption of the Universal Declaration of Human Rights,[2] the UN has been the arena, during and since the cold war, of a fitful development of treaties and organs for the purpose of educating people regarding their rights and corralling state power to reduce the incidence of human rights violations. In practice and law, the UN human rights umbrella covers two parallel systems, one based on the UN Charter [3] and the other on a series of human rights treaties.

The so called Charter based mechanism included the UN Human Rights Commission, now restructured and renamed the UN Human Rights Council, served by the High Commissioner for Human Rights.[4] At present, that post is held by Louise Arbour, though she has just announced her forthcoming retirement upon completion of her four year term. She and her staff are located in Geneva, Switzerland. Under this same system, historically quite politicized, the UN, nevertheless, has addressed a number of particularly egregious situations of massive, gross and systematic violations. Furthermore, the Council, *nee* Commission, with its 53 members, is elected by the General Assembly. Over the years it has established a number of sub-mechanisms which enjoy widespread respect and credibility.[5] They include the UN Sub-Commission on Prevention of Discrimination and Protection of Minorities, a body of independent experts, whose studies and findings, members and aides have contributed significantly to the advancement of the international law of human rights.

Again on the Charter based side of the ledger, the UN has instituted the practice of designating thematic and country rapporteurs and experts whose mandates include numerous areas of human rights and whose influence in many situations has been considerable.

The UNHR Council has the ECOSOC authorization to receive and process communications and although the procedures are confidential until the very end and only concern instances of reliably attested allegations of massive, gross and systematic violations, it still has served to focus UN attention on numerous large scale and flagrant human rights violations.[6]

The other pillar of UN human rights work is a collection of general and specific human rights treaties. The former, include the International

Convention on Civil and Political Rights (ICCPR)[7] and the International Covenant on Economic, Social and Cultural Rights (ICESCR),[8] which together with the Universal Declaration are referred to as the International Bill of Rights. It is notable that 148 UN member states have ratified the ICCPR and 145 of the ICESCR out of a total number of 191 member countries.

What's more, under the ICCPR, 99 states parties have ratified that treaty's first protocol, thereby expressly accepting the competence of a special treaty body, the UN Human Rights Committee, for purposes of receiving and examining individual complaints alleging human rights violations committed by state agents.[9] While not a court, the Committee's "views"—in reality, findings—constitute a respected and growing body of jurisprudence often cited by governments as well as international and domestic human rights commissions and courts around the world.

In addition, under United Nations' aegis, a number of specialized treaties have been drafted and are in force in many countries. These include the Convention on the Prevention and Punishment of the Crime of Genocide, the Convention on the Elimination of Racial Discrimination (CERD),[10] the Convention on the Elimination of Discrimination Against Women (CEDAW),[11] the Convention on the Rights of the Child (CRC),[12] the Convention Against Torture and of the Cruel, Inhuman or Degrading Treatment (CAT),[13] not to mention numerous treaties of the International Labour Organization (ILO)[14] aimed at defining and protecting workers' rights as well as indigenous peoples. On this score the UN Council has given access to representatives of indigenous groups who have participated for years in a special forum in Geneva, the Council's seat. This process culminated last year with the adoption of the United Nations Declaration of the Rights of Indigenous Peoples by the UN General Assembly.

The UN's thematic treaties call for the establishment of committees of experts who play a supervisory role in overseeing state compliance. In addition, these committees receive and assess state reports submitted periodically as part of the treaties' enforcement mechanisms.

Besides these bodies, one can view the UN family of agencies such as the Food and Agricultural Organization (FAO)[15] in Rome, the UN Education, Science and Cultural Organization (UNESCO),[16] headquartered in Paris, the World Health Organization (WHO)[17] at Geneva, and the UN Development Programme (UNDP)[18] in New York, as focusing on the cluster of ECOSOC rights. Even intellectual property, another protected right, is fostered by the World Intellectual Property Organization (WIPO).[19]

In sum, the United Nations in the last half century has established a plethora of bodies mandated to promote and protect human rights throughout the world. Following the creation of four ad hoc international criminal tribunals for former Yugoslavia,[20] Rwanda,[21] Sierra Leone,[22] and Cambodia,[23] the United Nations adopted the Statute of Rome[24] establishing the International Criminal Court which has recently issued its first indictments and is in the process of trying its first case. All of these courts have been contrived to judge

individuals, governmental and non-governmental persons accused of the most serious international offenses. These include genocide, war crimes and crimes against humanity.

The sprawling, expensive, complex and varied character of the UN's mechanisms, to be properly understood, must be seen in the context of international power politics, economics and ideology. They reflect the art of the possible at given moments in conflictive environments through consensus where possible. With all their flaws, and at times, overlapping competencies, all in greater or lesser measure have played useful roles in discouraging or in ameliorating human rights violations.

EUROPE

In human rights circles, the European Court of Human Rights[25] in Strasbourg, France, is viewed with respect and envy. A creature of the Council of Europe[26] composed today of 46 member states and the European Convention for the Protection of Human Rights and Fundamental Freedoms, a basic treaty, modified and strengthened by thirteen protocols, the Court with 46 judges and professional staff of 600 lawyers, annually issues thousands of judgments, frequently finding state responsibility for the violation of rights set forth in the Convention. Since its adoption in 1950, originally with a European Commission on Human Rights which, *inter alia*, served to screen cases going to the Court, the Council of Europe, through its political organ, the Committee of Ministers,[27] oversees compliance by member states with judgments handed down by the Court. An important novelty of the European Court is that victims may present petitions to it directly, once they have exhausted domestic remedies.

In addition, the Brussels based European Union (EU),[28] promulgated the Charter of Fundamental Rights in the year 2000.[29] In effect, it constitutes a proto European bill of rights and could form part of an eventual constitution for all of Europe. Apart from the European Court system, the Council of Europe has established two additional human rights mechanisms. The first, a committee of experts under the European Convention for the Prevention of Torture and Inhuman or Degrading Punishment by which states parties agree to allow virtually unlimited access to all places of detention and private access to all prisoners.[30] The second institution, established in 1997, provides for the election of a European Commissioner for human rights. His mandate is non-judicial and essentially educational and promotional. The current commissioner is Thomas Hammarberg.[31]

When examining the European human rights mechanisms treaty based on the ratification or adhesion of all member.states, it is easy to overlook the slow evolution that marked the development of the European human rights system. For example, the European Court of Human Rights during its first decade was not called on to decide a single case. Moreover, only by incrementally enlarging notions of what constitute human rights through a

process of additional protocols, has Europe been able to forge and define, and amplify and alter new rights.

Again there is a tendency to look at the high standard of living achieved in Europe and the pace of economic integration, especially from the vantage point of the developing world and forget the centuries of religious wars, witch burnings, inquisitions, and pogroms culminating in the Nazi holocaust, that made the establishment of institutions of justice on the national and international levels an imperative for all European states.

Even today, Europe is not out of the woods. With the collapse of socialism, the eruption of old ethnic hatreds, particularly in the Balkans, and simmering impatience of its immigrant populations coupled with the challenges of international and domestic terror, Europe, like every other region of the world, faces ongoing challenges. Phenomena like xenophobia, skin head violence and the like promise to continue to test the strength of Europe's institutions.

At the same time Europe has stood firm in insisting that eastern European countries seeking admission to the Council of Europe and the EU meet the treaty obligations established in the European Convention and Charter. These requirements, including the harmonization of domestic legislation, are prerequisites for European countries seeking admission to the rich united states of Europe.

So while Europe today unquestionably has evolved the most sophisticated and comprehensive regional human rights mechanisms, like all ongoing social endeavors, it has its work cut out, not the least of which, by the way, is a backlog of thousands of cases before the European Court.

AFRICA

Fifty-three out of fifty-four African countries belong to the African Union (AU),[32] which was previously known as the Organization of African Unity (OAU). In 1979 under the chairmanship of the Senegalese jurist, Professor K. M'Baye, African human rights experts drafted the Continent's basic human rights treaty—the African Charter on Human and People's Rights.[33] The instrument refers to the Universal Declaration in its preamble and proceeds to enumerate the standard canon of civil and political rights, albeit with some disturbing clawback clauses. The multilateral treaty also contains a number of economic, social, and cultural rights. Much emphasis is placed on the rights of self-determination and development. But perhaps the Charters' most significant contribution (or departure from orthodoxy, depending on one's point of view) to the international law of human rights is in the elaboration of so called peoples' rights, including those of nations, tribes, clans, and families. These are of collective rights intended to be enjoyed by communities. The African Charter, uniquely, sets forth a number of duties incumbent on citizens such as responsibility for children, parents and the like. The Charter also has a protocol on the rights of women adopted in 2001.

In addition, the African human rights system has produced the African Charter on the Rights and Welfare of the Child which came into force in 1999.[34] In order to monitor state compliance with its treaty obligations the Charter provides for a Commission, an individual case procedure, and a reporting procedure whereby states agree to submit periodic accounts of their actions in the field of human rights.[35]

The AU, with its headquarters in Addis Ababa, Ethiopia is particularly underfunded. This has been an important limitation on the operations of the African Commission on Human and People's Rights. The Commission is composed of 11 persons, nationals of AU countries who are nominated by governments for five-year terms. They are elected by secret ballot during the AU's annual Assembly of Heads of State and Government. Once elected, commissioners serve in their individual capacity, that is, not as representatives of their governments but in the best interests of all Africans. Their job is to monitor and report upon state conduct with respect to the provisions of the Charter.[36]

The Charter entered into force in 1986 and the first African Commission commenced its work the following year at its seat in Banjul, the Gambia. With the assistance of a number of European countries, non-governmental organizations like the International Commission of Jurists, the Raoul Wallenburg Institute, and the African Institute on Human Rights and Development, not to mention many volunteers, members of the bar and student interns, the African Commission has begun to issue some interesting case decisions. It has also conducted a fair number of on-site human rights visits to various countries and has published several country reports, particularly on penal conditions in different countries.

With respect to State reporting procedures, the African compliance record has been dismal and there is an ongoing debate on whether this chronic problem is mostly a function of bureaucratic inertia, lack of skilled human resources, bad faith, or elements of all three.[37] Whatever the reasons, it seems that a genuine effort is called for to change or simplify or perhaps eliminate a procedure that is, by and large, only honored in the breach, thereby bringing the Charter, the Commission, and the AU as a whole into disrepute.

Paradoxically, notwithstanding extraordinary dramas like those that have taken place in Rwanda, Burundi and Sierra Leone and are now occurring in Darfur, Sudan, Kenya, Chad, eastern Democratic Republic of the Congo and Zimbabwe, the AU has adopted an ambitious plan for the future. In economics the New Plan for African Development (NEPAD)[38] calls for multi-party, representative democracy, good governance, and steps towards economic integration. All of these goals are subject to a peer review procedure. At the same time, the new AU constitutive statute contemplates an African parliament, monetary fund, development bank, and African court of justice modeled on the EU's Court of Justice in Brussels.

While it remains to be seen whether and how these aims are achieved, African leaders have also set their sights on the establishment of a court of

human rights similar to the Council of Europe's Court of Human Rights in Strasbourg. The Protocol to the African Charter on Human and Peoples' Rights for the Establishment of the African Court of Human and Peoples' Rights[39] has now been ratified by 22 African states, seven more than the number required for the treaty to enter into force. And early in 2007 the first 11 judges were elected to the Court. The Court's seat has been fixed in Arusha, Tanzania, currently the site of the ICTR. In the near future, the AU intends to create a Court of Justice to adjudicate economic and AU community and labor cases. For reasons of economy, the Court of Justice and the Human Rights Court are to be merged into a single entity.

So while Africa continues to be beset by horrific situations like those in Sudan and Chad, and seemingly intractable ones as in Ethiopia and Ivory Coast, or the even tighter institutionalized oppression of Eritrea and Zimbabwe, another strong current is at work. Countries like South Africa, Botswana, Tanzania, Kenya, Benin, Ghana, Rwanda, Senegal, the Gambia, Liberia, Togo, Mauritania, and Mali are pushing for a more developed and robust international human rights mechanism. Curiously, one who most helped to finance the transition from OAU to AU was the Libyan leader, Mohamar Khaddafi. Whether his largesse continues to underwrite the establishment of the African Court of Human and Peoples' Rights remains to be seen.

THE AMERICAS

The so called Inter-American System, today composed of several international organizations, principally the Organization of American States (OAS), traces its roots to 1889 when the United States Secretary of State James G. Blaine, invited his fellow foreign ministers—17 at the time—to Washington, D. C. to discuss trade and commercial relations in the hemisphere. The first meeting took place in Washington, D.C. the following year and led to a series of periodic International Conferences of American Republics held every few years in different American capitals to consider matters of mutual concern. Another result of that first encounter was the creation of a small, permanent international staff called the Commercial Bureau of American Republics located in Washington, D.C. which eventually evolved into the General Secretariat of the OAS.[40] The overall organization was known as the International Union of American Republics. Like ASEAN until recently, it had no formal constitution.

Some of the early work of the International Union dealt with recognizably human rights matters such as women's suffrage and child labor. The institution was later renamed the Pan American Union. Its conclaves of foreign ministers focused generally on more traditional issues of international law and relations with an emphasis on forging treaties and model national laws on subjects like asylum and the elaboration of the Bustamante Code, an effort to codify private international law by treaty.[41]

Following World War II and in light of Article 52 of the UN Charter which expressly contemplated the establishment of regional intergovernmental organizations, the American foreign ministers met at Bogota, Colombia in 1948 to draft a charter under the renamed Organization of American States.[42] The OAS Charter, similar in many respects to the UN Charter but lacking a security council, established *inter alia*, a mutual defense alliance meant to assure that the advance of international communism would not spread to the new world. The Charter thus complemented the Inter-American Treaty of Reciprocal Assistance, the Rio Treaty, adopted a year earlier, emphasizing peace keeping and mutual defense.[43] At the same time, the American foreign ministers reflected their concern for development given the extreme poverty of most of the hemisphere's nations. So, as in the UN, the OAS would promote and guarantee peace, security and development through various mechanisms including a General Assembly, held annually, a meeting of consultation of foreign ministers in cases of emergency, and a permanent council of ambassadors of all member states posted to Washington and accredited to the OAS. The Organization also included two technical councils—one dealing with economic and social matters and the other with education, science, and culture. These have recently been merged into a single council for integral development.[44] Moreover, a permanent cadre of international civil servants headed by a secretary general (known before the war as the director general) was recruited and stationed in the US with branch offices throughout the Americas.

At the same time, the foreign ministers adopted the American Declaration of the Rights and Duties of Man, a good six months before the publication of the Universal Declaration of Human Rights by the UN that same year.[45] The American Declaration was a first attempt to codify basic human rights on the continent. Composed of rights and duties, it is a mélange of traditional civil and political rights (e.g., life, physical integrity, due process, free speech, and so on) and the then novel idea of social and economic rights (family, work, leisure, etc.). Further, until the adoption of the African Charter of Human and Peoples Rights many years later, it was the only multilateral human rights instrument that also set out duties for citizens including those of voters, tax payers, parents, and children. Today many of the norms in the Declaration constitute customary international law.

But if the work of the founding fathers (there were no mothers) was interesting and innovative in terms of articulating human rights, it was silent on the question of a human rights treaty and the creation of a human rights mechanism aimed at monitoring state compliance with the principles contained in the Declaration.

It was not until 1959 that the foreign ministers, by way of a resolution, established the Inter-American Commission on Human Rights.[46] The first Commission commenced its work in 1960 with precious few powers. Notably, it lacked the authority to receive individual petitions alleging human rights violations by state agents with the concomitant duty of OAS member states

to address such complaints. This weakness was remedied, however, in 1965 when the General Assembly modified the Commission's statute authorizing it to process individual communications.[47]

In the meantime, the Commission had established its usefulness in the region with its work with Cuban refugees fleeing the Island's revolution and in the wake of the US invasion of the Dominican Republic in 1965.[48]

Despite the right wing military dictatorships that ruled throughout most of Latin America and the tensions of the cold war, there was a continuing concern about creating a hemispheric human rights mechanism with enhanced powers on a more solid legal footing. So in 1969 a meeting of experts was convoked in San Jose, Costa Rica to prepare the American Convention on Human Rights that was opened to ratification the next year.[49] The American Convention, also known as the Pact of San Jose, which required 11 ratifications to enter into force, might well still be collecting dust but for the impetus given to the instrument by the US administration of President Jimmy Carter.[50]

Today 24 of the OAS's 35 member states have ratified or adhered to the American Convention on Human Rights. Notably and ironically, the United States is not one of them. Nor are Canada and a number of Caribbean island states. All South and Central American countries as well as Haiti, Barbados, Jamaica, Trinidad and Tobago, and Dominica are parties to the Convention.[51]

The American Convention deals almost exclusively with political and civil rights. They are classical ones. One of the innovative provisions, article 27, seeks to limit abuses of states of exception, historically a chronic pretext for military intervention in governance. The Convention sets up a seven-person Commission and an Inter-American Court of Human Rights composed of seven judges. The latter's seat is in San Jose while the Commission usually meets at OAS headquarters in Washington, D.C.[52] Commissioners and judges are nominated by member states and elected by secret ballot by the General Assembly of foreign ministers. They serve in their individual capacity. Commissioners serve for four years and judges for six. Each may be reelected once.[53]

Over the course of more than forty years the Commission has processed more than 15,000 cases, many involving multiple victims. It has conducted scores of on-site human rights investigations, always at the invitation or by consent of the state. These have taken place in virtually every country including the US and Canada and today are done routinely. The Commission and its staff attorneys have visited prisons, refugee camps, asylums, hospitals, prisoner of war camps, churches, union halls, media centers, and non-governmental human rights organizations, and conducted countless interviews. Its members routinely meet with heads of government and state, ministers, parliamentarians, judges, military leaders, ombudsmen, and police. It has penetrated remote areas in the Amazon and the Andes mountains, and held press conferences, seminars, and training programs throughout the region.[54]

Based on these efforts the Commission has published many country and thematic reports besides its annual report to the General Assembly. These, not surprisingly, have garnered much press attention and are highly regarded in human rights circles for their objectivity and even-handedness.[55]

In doing its work the Commission has proven its usefulness to the inter-American community, oftentimes offering good offices for humanitarian solutions to knotty problems and sometimes fostering dialogue in the midst of tense circumstances. Perhaps most importantly the Commission often can do and say things in a multilateral manner that states for political reasons are hesitant to do bilaterally.

With creation of the Court in 1980, the Commission took on a new function—that of vetting cases to be taken before the Court. However, this process got off to an excruciatingly slow start. It was not until the 1990s that a regular flow of cases to the Court became the norm. During the previous decade the Court only handed down judicial decisions in three cases.[56] For its first ten years the Court's work was limited primarily to the issuance of a number of advisory opinions in which it was asked to interpret various provisions of the Convention.[57]

Under the American Convention, a state party must by separate declaration accept the jurisdiction of the Court in order to subject itself to the Court's jurisdiction. In theory any OAS member state, however, may accept the Court's jurisdiction for a particular case, but in practice this has not happened.

The Convention also permits inter-state complaints if the states have expressly accepted the Courts' competence for this purpose. To date, however, unlike in Europe, there have been no inter-state complaints.[58]

When the Commission has determined that a human right contained in the American Declaration of the Rights and Duties of Man or the American Convention has been violated by a state agent of an OAS country and once domestic remedies have been exhausted or deemed ineffective, it may adopt a report that relates the allegations, examine proofs, hear witnesses and arrive at reasoned findings on both admissibility as well as the merits of individual cases.[59]

For non-states parties to the Convention, the Commission issues its individual case report and does follow up with the state to try to achieve compliance with its recommendations on reparations. It may not present the matter to the Court though, without the consent of the state concerned.[60]

For states parties, however, the Commission increasingly has presented its reports, in effect indictments, to the Court seeking a judgment and order of appropriate remedies. In the past 15 years the Court has decided well over one hundred cases, some of a collective or class action character and the level of compliance by states deemed to have violated the treaty has been impressive. The Commission and Court's track record in cases decided has been so effective in recent years that many states have preferred to negotiate friendly settlements with the victims at an earlier stage of the proceedings. It

is important to note that unlike in Europe, only the Commission may take cases to the Court.

The Court may also issue provisional measures in serious and urgent cases and where there is imminent danger of irreparable harm. Like injunctions, provisional measures have proved a useful tool for the Court.[61]

The American Convention on Human Rights has two additional protocols, one on economic, social and cultural rights and another on the elimination of capital punishment in signatory states.[62] Further, the Inter-American human rights system promulgated four additional human rights treaties. The first prohibits torture; the second makes forced disappearance universally punishable and subject to extradition for those responsible. A third treaty deals with the eradication of violence against women, and the final instrument seeks to eliminate discrimination against persons with disabilities.[63] It should be noted that the Commission under its standard setting mandate played an active role in the drafting and crafting of all of these agreements.

The Inter-American Commission, with all its limitations of staff, budget and, not infrequently, resistance from some member states, has proven a creative and constructive agent for the promotion and protection of human rights.[64] For example, as in the UN, the Commission has appointed both thematic and country rapporteurs to monitor human rights and interact with national, international and thematic NGOs. It has also managed to tiptoe through numerous political minefields by providing a forum for civil society, particularly non-governmental organizations and activists, church people, indigenous peoples, minority groups, and the like. By maintaining an open door policy and transparency, the Commission has garnered a reputation for integrity and impartiality and, by acting collegially, it has counter balanced any tendency to favor or prejudice particular interests.

The Court, likewise, has earned a solid reputation for the quality of its jurisprudence and for the creative evolution of appropriate reparations, sometimes of a communal or symbolic character.

With the end of the cold war and the resurgence of representative democracy in the Americas, and the admission of Canada and the West Indian states with their parliamentary tradition of rule of law, the OAS human rights organs have indeed made a significant contribution in boosting human rights mechanisms in the region. And while a glance at any newspaper will reveal that the region is hardly free from its legacy of political instability and economic injustice, things in the main are better now than they have been throughout most of its history.

WEST INDIES

CARICOM, the Caribbean Economic Community composed of 15 member states, was created in 1973 to foster economic integration in the English speaking subregion. Recently the Community established a Caribbean

Court of Justice with a view to leaving the British Commonwealth system's resort to the UK's Privy Council as a court of last instance. Presently, CARICOM leaders are debating the adoption of a draft treaty on human rights and the possibility of enlarging the Caribbean Court of Justice's mandate to include litigation of human rights cases under the new treaty. No definitive steps have been taken yet to launch this potentially new human rights mechanism but it is indicative of a trend toward greater concern for human rights on the regional level and bears watching.[65]

REFLECTIONS

Having reviewed the United Nations varied undertakings in the field of human rights and, similarly, the principal characteristics of the three existing regional human rights mechanisms, what lessons might be derived?

The first commonality, it seems to me, is that all of these projects are works in progress. Indeed, the United Nations, now over sixty years old, recently changed the name and mode of selecting its principal Charter-based organ; the "Commission" is now a "Council" and membership on the Council is to be based in the future, at least in part, on the respect for human rights of Council members' states.

Another common denominator one gleans from studying these various mechanisms is that they have all been established to assist member states and not primarily as adversaries or critics. Likewise, each of the systems was built on a consensus of member states attainable at a given historical moment.

Moreover, each universe of states collectively embraces enormous diversity. None of the groups of member states are particularly homogenous. Each is blessed with peoples of differing races and faiths, languages, and cultures. Each includes persons of wide and varying levels of economic well-being. Further, all of the groupings include indigenous peoples. Perhaps, most importantly, all of the groupings have experienced first hand the wages of war, the boot of repression and exploitation, and the consequences of a lack of rule of law on their societies and economies.

From Europe, ASEAN can learn the lessons of creativity and the benefits of holding member states accountable to high standards of respect for human rights. The European experience also teaches the value of incrementalism, the gradual and patient but inexorable expansion of notions of human rights and the concomitant strengthening and streamlining of the region's human rights mechanisms, principally the European Court. Finally, Europe demonstrates like no other part of the globe the inextricable relationship between free peoples and socially and economically prosperous peoples.

The Inter-American human rights mechanism teaches the value of creative work under the bland rubric of "promotion and protection." The Inter-American Commission and Court continue to dialogue with member states of the OAS. A glance at the various reforms of their respective rules of procedure reflect this willingness to codify and clarify their rules of conduct.[66]

The Commission—called a "pequeno demonio," a "little devil" by one of its former distinguished presidents, Cesar Sepulveda of Mexico—pioneered the practice of on-site investigations and in recent years has shown great initiative through the work of its thematic rapporteurs.

The Inter-American human rights mechanism, precisely because it is incomplete, bifurcated, and unconsolidated, demonstrates the need to take the long view in matters of public international law in general and human rights law in particular. Multilateral action requires consensus or at least acquiescence on the part of doubters. Consensus comes with confidence building and small but sure steps. Perhaps this explains why the United Kingdom was hesitant for a long time before accepting the jurisdiction of the Court in Strasbourg, and perhaps, it is the reason why the UK is still debating acceptance of the euro in lieu of the pound sterling. In the OAS, the reluctance of the US to ratify the American Convention on Human Rights and accept the jurisdiction of the Inter-American Court may reflect a similar sense of caution, not to mention hubris. Lessons to be derived? Rome wasn't built in a day. We are talking about laying foundations for a new world order, a post cold war world.

Finally, it is important to keep in mind that the OAS launched its efforts on behalf of human rights during the height of the cold war and in a period in which most members were governed by right wing military dictatorships. The fact that several ASEAN states are presently governed by authoritarian regimes should not give way to cynicism or discouragement.

Africa with its enormity, a huge number of nation states, or perhaps, we should say multiple nations within states, plus its hundreds of languages, grinding poverty, chaotic governance, corruption and history of colonialism, slavery, and exploitation also offers lessons. There a majority of governments are forging ahead with the establishment of a court of human rights while the African Commission on Human and Peoples Rights continues to refine and enlarge its work. Meanwhile, AU peacekeepers carry out the thankless task of trying to save lives and restore order in places like the Sudan, Ivory Coast, and eastern Congo.

Indeed, if Africa can achieve consensus on the creation of regional mechanisms, how can other regions and subregions of the world argue that similar undertakings are not feasible in their parts of the planet?

and ASEAN?

When I prepared the original draft of this study, ASEAN was characterized by its loose affiliation and lack of a constitutive treaty. That has changed, or at least is in the process of changing. The member states of ASEAN adopted a Charter in November of last year that has thus far been ratified by Singapore and Malaysia. The others will presumably follow suit soon.

The document creates a legal entity endowed with juridical personality, a permanent secretariat and a headquarters in Jakarta, Indonesia. It also calls

for twice annual meetings of high level representatives of member governments.

While fairly bristling with assertions regarding national sovereignty, non-intervention in internal affairs of neighboring states and the principle of non-interference in the domestic affairs of foreign states, the Charter states: "ASEAN shall establish a human rights body" to operate, eventually, in accordance with the "terms of reference" to be set by ASEAN foreign ministers.

Press accounts on the Charter's adoption note that the creation of a human rights mechanism was the most contentious issue in the process of negotiation and that Burma, *aka* Myanmar, in particular, was resistant to the establishment of a human rights mechanism.

Human Rights Watch congratulated ASEAN for embracing the rule of law and respect for human rights in its new Charter, but warned against delay and politicization of the adoption of terms of reference for the regional mechanism. In addition, it expressed concern about treaty compliance and enforcement measures for states that fail to remedy human rights violations.

In light of these advances, and bearing in mind the hurdles yet to be cleared, I believe, ASEAN offers fertile ground for the establishment of a regional human rights mechanism. As I write, Asia in general is experiencing tremendous economic growth. ASEAN exists mainly to catalyze and foment such growth. However, sustained growth requires a stable environment and free thought and expression to allow for the creative possibilities of its thinkers and workers to maintain and accelerate that growth.

ASEAN countries already enjoy a certain consensus regarding some areas of human rights. All of its members have ratified the UN Convention on the Rights of the Child and most are parties to the UN Convention on the Elimination of Racial Discrimination. All have accepted the terms of the Universal Declaration of Human Rights and a number have accepted the UN Convention on the Elimination of Discrimination Against Women. Others have also adhered to the UN Covenants on Civil and Political Rights as well as Economic, Social and Cultural Rights.[67] All subscribe to the Geneva Conventions.[68]

ASEAN leaders also know that to continue to grow and generate jobs and wealth, their economies need foreign investment. And foreign investors want to make safe investments, preferably without corruption that exposes ASEAN leaders to international criticism and, possibly, criminal prosecution.

ASEAN has shown a tentative, perhaps timid interest in the creation of a subregional human rights mechanism, and the multi-sectoral Working Group set up for this purpose has done good ground work. But one gets the impression that concerns of the moment—e.g., pro-democracy demonstrations on behalf of Aung San Suu Kyi, the resignation of a prime minister in Thailand, or the fear of a coup in the Philippines, the exigencies of reconstruction of war-torn Timor and attempt on the life of its President, or the threat of terrorism and civil strife in Indonesia—have diverted the attention of statespersons of

the region who instead of taking the long view have concentrated their focus on day to day challenges.

But there are counter-trends. On the national level several ASEAN states have established offices of ombudsmen and national or parliamentary human rights commissions.[69] Most importantly, all of ASEAN's states have active, concerned civil societies who understand the indivisible relationship between economic development and respect for civil and political rights, including those of due process and private property.

In 1999, the Working Group for an ASEAN Human Rights Mechanism published a book entitled *Towards an ASEAN Human Rights Mechanism: Proposals, Declarations and Related Documents.*[70] The main article contained in that work, a brilliant summary, review, and analysis, written by Thai Professor Vitit Muntarbhorn, cites the United Nations principles for national institutions for the promotion and protection of human rights. These are equally applicable to intergovernmental human rights mechanisms. They include legal and operational independence, impartiality, pluralistic composition, accessibility to all, accountability, sustainability, and efficacy.[71]

Professor Muntarbhorn then goes on to list a number of stipulations regarding an eventual human rights mechanism. These include the right of individuals and groups to petition the yet to be created commission, the independence of commissioners and the like. Two of these stipulations, are however, in my view, problematic. The first is that the new South East Asian Commission should apply the Universal Declaration of Human Rights as well as all the other UN human rights conventions, and that participating states would be required to ratify all of these before they could participate in the mechanism.

As much as this approach might be devoutly wished for, I fear that it would in practice result in the stillbirth of the regional mechanism. As of this writing only three ASEAN states—the Philippines, Vietnam, and East Timor—have acceded to all six treaties and the likelihood of the other eight countries adhering to all of them is remote for the time being. Moreover, it is precisely in the states that have ratified the fewest human rights instruments where the need for a subregional mechanism is greatest.

Finally, Professor Muntarbhorn lists seven options for the ASEAN's member states ranging from a maximalist possibility—an ASEAN court and committee of ministers charged with enforcement of judgments a la Europe, to a minimalist approach whereby ASEAN states would engage in promotional activities, for example, training police forces, with a view towards confidence building and strengthening national mechanisms while not discarding the eventual creation of a regional mechanism.

For what its worth, I would like to gratuitously, share my preferences and explain why I believe that such an approach is more likely to receive the backing of hopefully a majority of ASEAN states.

I think that it would be best to press for the creation of an ASEAN human rights commission initially on the basis of the principles set forth above. A

court with or without a commission, is likely to be seen as ambitious, expensive, complicated and most importantly, politically unpalatable by most ASEAN governments at this juncture.

A commission on the other hand, charged with promotional as well as protective duties, mandated to receive communications and issue public reports with findings and recommendations, might find greater acceptance.

In terms of applicable law, because there is consensus on the terms of the Universal Declaration, the CRC, and almost universal acceptance of the CERD, I would start with these.

At the outset, bearing in mind the birth of the Inter-American Commission, an ASEAN resolution establishing the mechanism and that would provide at least minimal means for operations (including the possibility of seeking external funding) should be sufficient to launch the body.

Such a resolution ideally would contain language referring to the future development of the mechanism with a view to giving it a permanent character by way of a multilateral agreement that could be supplemented over time through additional protocols following the European, Inter-American, and African models.

Finally, the resolution creating the Commission should emphasize the commission's advisory role in providing technical services to member states, their organs, and civil societies. The matters of greater detail such as composition and functioning of the mechanism and headquarters could be set forth in a statute for the commission's governance, again by ASEAN resolution, ideally with the active participation of NGO's, church groups, the media, academics, professional associations and the like. The statute, for example, could call for the presentation of an annual report to the ministers of ASEAN for "appropriate action." It could provide for on site visits with prior government consent. It could adopt also basic rules on admissibility of communications.

My counsel would be to take a modest, almost minimalist approach, at the outset. The Spanish sometimes say that "the perfect is the enemy of the good." The human rights movement is here to stay. A foot in the door would constitute, if not a quantum improvement, at least the opening of a portal to the systematic development of the international law of human rights on a continent where no such mechanism currently exists. It would be in the best interests of states and people and would provide a supplemental tool for the achievement of greater respect for human rights in their various generations. And if developed intelligently and with patience and maybe a little luck, it could contribute greatly to the fuller development of the region.

ENDNOTES

[1] ASEAN was established by the Bangkok Declaration in 1967. Association members are: Brunei, Cambodia, East Timor, Indonesia, Laos, Malaysia,

Myanmar, Philippines, Singapore, Thailand, and Vietnam. See: *Towards an ASEAN Human Rights Mechanism*, Working Group for an ASEAN Human Rights Mechanism, School of Law, Ateneo de Manila University, 1999.

[2] G.A. Res. 217 A, 3 GAOR, Resolutions (A/810) at 71.

[3] See: *International Organizations in Their Legal Setting*, Frederic L. Kirges, West, 1993, p. 11.

[4] See: UN Secretary General Kofi Annan's statement: Pretoria News, March 22, 2006.

[5] U.N. Doc. E/C No. 4/1070 at 50, August 14, 1971.

[6] ECOSOC Res. 1235, 42 Economic and Social Council Official Records, Supp. 1 (E/4393 at 17, June 6, 1967. ECOSOC Res. 1503, 48 Economic and Social Council Official Records, Supp. 1A (E/4832/Add. 1) at 8, May 27, 1970.

[7] 999 U.NT.S. 171, December 19, 1966.

[8] 993 U.N.T.S. 3, December 16, 1966.

[9] 999 U.N.T.S. 302, December 19, 1966.

[10] 78 U.N.T.S. 277, December 9, 1948.
660 U.N.T.S. 195, December 21, 1965

[11] 1249 U.N.T.S. 13, December 18, 1979.

[12] 1577 U.N.T.S. 3, November 20, 1989.

[13] 1465 U.N.T.S. 85, December 10, 1984.

[14] See: Human Rights, Louis Henkin et al., Foundation Press, N.Y. 1999. p. 277.

[15] 12 U.S.T. 980, T.I.A.S. 4803, October 16, 1945

[16] 61 Stat. 2495, T.I.A.S. 1580, 4 U.N.T.S. 275 November 16, 1945.

[17] World Health Organization Treaty, ATS 7, April 7, 1948.

[18] The U.N. General Assembly merged a number of programs in 1965 to create the UNDP which today has offices in 133 countries and development activities in 174 countries

[19] PO is a special UN agency since 1974 although its roots go back to 1883. Convention Establishing the World Intellectual Property Organizations, July 14, 1967.

[20] N.S.C. Res. 827, May 25, 1993.

[21] N.S.C. Res. 955, November 8, 1994.

[22] U.N.S.C. Res. 1315, August 14, 2000.

[23] See: National, South Africa, March 18, 2006.

[24] U.N. Doc. A/CONF. 183/9. The Rome Statute entered into force July 1, 2002.

[25] European Convention for the Protection of Human Rights and Fundamental Freedoms 312 U.N.T.S. 221, November 4, 1950. See Art. 19 et seq.

[26] Robertson, Council of Europe, Encyclopedia of Public International Law, Installment No. 6 at 86 (R. Bernhardt ed.,) 1983.

[27] See: Note 25 European Convention, Article 46.

[28] Consolidated Version of the Treaty on European Union, Official Journal C325, December 24, 2002.

[29] Official Journal C364/01, December 12, 2000

[30] E.T.S. No. 126, C PT/NFC (2002) 1(EN) Strasbourg, November 26, 1987.

[31] Council of Europe Resolution (99) 50, 104th Session, May 7, 1999.

Myanmar, Philippines, Singapore, Thailand, and Vietnam. See: *Towards an ASEAN Human Rights Mechanism*, Working Group for an ASEAN Human Rights Mechanism, School of Law, Ateneo de Manila University, 1999.

[2] G.A. Res. 217 A, 3 GAOR, Resolutions (A/810) at 71.

[3] See: *International Organizations in Their Legal Setting*, Frederic L. Kirges, West, 1993, p. 11.

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[6] ECOSOC Res. 1235, 42 Economic and Social Council Official Records, Supp. 1 (E/4393 at 17, June 6, 1967. ECOSOC Res. 1503, 48 Economic and Social Council Official Records, Supp. 1A (E/4832/Add. 1) at 8, May 27, 1970.

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[11] 1249 U.N.T.S. 13, December 18, 1979.

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[13] 1465 U.N.T.S. 85, December 10, 1984.

[14] See: Human Rights, Louis Henkin et al., Foundation Press, N.Y. 1999. p. 277.

[15] 12 U.S.T. 980, T.I.A.S. 4803, October 16, 1945

[16] 61 Stat. 2495, T.I.A.S. 1580, 4 U.N.T.S. 275 November 16, 1945.

[17] World Health Organization Treaty, ATS 7, April 7, 1948.

[18] The U.N. General Assembly merged a number of programs in 1965 to create the UNDP which today has offices in 133 countries and development activities in 174 countries

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[20] .N.S.C. Res. 827, May 25, 1993.

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[22] U.N.S.C. Res. 1315, August 14, 2000.

[23] See: National, South Africa, March 18, 2006.

[24] U.N. Doc. A/CONF. 183/9. The Rome Statute entered into force July 1, 2002.

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[26] Robertson, Council of Europe, Encyclopedia of Public International Law, Installment No. 6 at 86 (R. Bernhardt ed.,) 1983.

[27] See: Note 25 European Convention, Article 46.

[28] Consolidated Version of the Treaty on European Union, Official Journal C325, December 24, 2002.

[29] Official Journal C364/01, December 12, 2000

[30] E.T.S. No. 126, C PT/NFC (2002) 1(EN) Strasbourg, November 26, 1987.

[31] Council of Europe Resolution (99) 50, 104th Session, May 7, 1999.

[32]Constitutive Act of the African Union, OAU Doc. CAB/LEG/215, May 26, 2001.

[33]African (Banjul) Charter on Human and Peoples' Rights, OAU Doc. CAB/LEG.67/3 rev 5, 20 ILM 58, June 27, 1981.

[34]African Charter on the Rights and Welfare of the Child, OAU, Doc. CAB/LEG/249/49, entered into force November 29, 1999.

[35]See Note 33. African Charter. Under Article 62 parties must submit biennial reports "on the legislative or other measures taken with a view to giving effect to the rights and freedoms guaranteed" by the Charter.

[36]Ibid. Articles 45-49.

[37]As of 1998 there were more than 200 overdue reports. *International Guide to Human Rights*, Hurst Hannum, editor, Transnational Publishers & the Procedural Aspects of International Law Institute, 1999.

[38]New Partnership for Africa's Development, Abuja, Nigeria, 2001, see University of Minnesota treaty series.

[39]Protocol to the African Charter on Human and Peoples' Rights on the Establishment of an African Court on Human and Peoples' Rights. OAU Doc. OAU/LEG/EXP/AFCHPR/PROT (111), June 9, 1998.

[40]Columbia Encyclopedia, Sixth Edition, 2001-2005, Pan American Union.

[41]C.L. Chandler, "The Beginnings of Pan-Americanism, "Bulletin of the Pan-American Union, September, 1911.

[42]2 U.S.T. 2394, T.I.A.S. 2361, 119 U.N.T.S. 3 April 30, 1948.

[43]Inter-American Treaty of Reciprocal Assistance (Rio Treaty), September 2, 1947.

[44]See Note 42. OAS Charter, Articles 93-98.

[45]The Universal Declaration was issued December 10, 1948, now celebrated annually as international human rights day. The American Declaration was issued May 2, 1948.

[46]Declaration of the Fifth Meeting of Consultation of Ministers of Foreign Affairs, Santiago, Chile, August 12-18, 1959, Final Act. Document OEA/Sec. C/11. 5, pp. 4-6.

[47]Final Text of the Second Special Inter-American Conference, OAS Official Records, OEA/Sec. C/1. 13, 1965, pp. 32-34.

[48]Padilla, David, "The Inter-American Commission on Human Rights of the Organization of American States: A Case Study, " *American University Journal of International Law and Policy*, Volume 9, No. 1, Fall, 1993.

[49]American Convention on Human Rights, OAS Treaty Series No. 36, 1144, U.N.T.S. 123, July 18, 1978.

[50]Patricia Derian, special envoy of the US State Department during the Carter Administration, was particularly influential in urging OAS member states to ratify the American Convention on Human Rights.

[51]OEA, Ser. L/V/1.4 rev 10, May 31, 2004, original: Spanish, p. 56.

[52]The Inter-American Commission meets at OAS headquarters, Washington, D.C. where its secretariat is located. Article 58 of the American Convention provides that the General Assembly shall designate the seat of the Court.

Since its establishment, the Court has been located in San Jose, Costa Rica & signed a headquarters agreement to that effect with the government. See Note 51 supra.

[53]Ibid. American Convention, Articles 37 and 54, pp. 41 and 48.

[54]Ibid. pp 268-271.

[55]See the Commission and Court's websites at www.iachr.org

[56]Velasquez Rodriguez v. Honduras, 4 Inter-American Court of Human Rights.

[57]See Note 49. American Convention, Article 64.

[58]Ibid. American Convention, Article 45.

[59]Rules of Procedure of the Inter-American Commission on Human Rights, Basic Documents Pertaining to Human Rights in the Inter-American System, Articles 30-43, pp 153-158.

[60]See Note 49. American Convention, Articles 50 and 62.

[61]Ibid. Article 63.2.

[62]See Note 49 supra. Pp 73-89.

[63]Ibid. p. 111.

[64]Padilla, et al., "A Schematic Comparison of Regional Human Rights Systems," *African Human Rights Journal*, University of Pretoria, Vol. 3, No. 1, 2003.

[65]Stabrock News, "CARICOM Human Rights Treaty Being Drafted," March 27, 2006

[66]See Note 49, pp. 11, 141 et seq., 181 et seq.

[67]See Note 1, p. 14.

[68]See ICRC, IHL Database, icrc.org

[69]See Note 1, pp 14-15.

[70]Ibid. The information provided in this 1999 study has been updated and can be found on the Working Group's website: www.hrwgmechanism.com

[71] Ibid. p.6.

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Collaboration among an Academic Institution, Local Communities, and Local Government Units in Protecting Wildlife and Forest Habitats in Southwestern Negros Island, Philippines

A community-based forest resource protection program was established in Cauayan and its adjacent areas in southwestern Negros from 2001-2007. The program was preceded by research done by an academic institution, the results of which were used as a basis for establishing the Cauayan watershed reserve, a 6,000ha area that includes the forests of two *barangays* (villages), Pinamayan and Inayawan. This paper presents the processes employed in establishing a community-based forest protection program and some strategies used to mitigate illegal activities, to improve biodiversity awareness among the stakeholders, and to promote community and local government participation.

INTRODUCTION

One of the major responsibilities of academic institutions is research. In fact, universities or institutions of higher learning started as institutions concerned with generation of new knowledge and critical review of existing knowledge. Outstanding universities of the world place premium on research activities and publication of research results in forms suitable for wide dissemination. The 2006 listing of the top 500 universities of the world, for example, illustrates the primary role of research in the academia; all those listed have significant research programs supported generously by funding agencies mostly outside the universities. In the Philippines, by educational policy, research together with teaching and extension define the functions of higher education institutions (Commission on Higher Education, 1998).

The results of research serve to stimulate more investigations that throw light or offer solutions to specific issues and problems or find applications in various aspects of human affairs and human development. Research data have served as basis for technology, including educational technology that benefits society in a number of ways. For example, research findings may be fed back to teaching, making it relevant to particular local, regional, national and global situations.

The Commission on Higher Education (CHED), the Philippine government office responsible for charting the directions of higher education, is mandated by law (R.A. 7722) to promote excellence in teaching, research and extension. Thus far, the Commission has established various zonal centers of excellence in research and teaching and actively promotes research and scholarly activities through a system of incentives such as grants and awards for excellence in research and travel support for scholars presenting papers in professional meetings. Universities all over the country, irrespective of the nature of their governance structure as private or public institutions, can avail themselves of these incentives (CHED, n.d.).

The research agenda of Silliman University is effectively demonstrated in a project undertaken by one of its research centers, the Silliman University-Angelo King Center for Research and Environmental Management (SUAKCREM), from 2001-2007. The project, known as the Pinamayan conservation project, deals with local partnerships between the University and local stakeholders in protecting the rainforest and promoting biodiversity conservation in southwestern Negros Island. This paper presents the approach used to effect this partnership and highlights the positive contributions of the project during the six years of its implementation.

Silliman University research agenda

As an institution of higher learning, Silliman University has engaged in the natural and social science research particularly on various aspects of biodiversity since its status as Institute was changed to University in 1935. From studies on ant behavior and taxonomy by James W. Chapman, its research program has moved on to vertebrate studies, first on birds and mammals beginning in late 1940s by D. S. Rabor, to amphibians and reptiles beginning in the mid-1950s by A. C. Alcala, to the pioneering studies on the Philippine Eagle by Professor Rodolfo Gonzales during the 1960s, and to marine biology beginning in the mid-1970s by A.C. Alcala and others (A. C. Alcala, personal communication). Except for the study on ants, all of these research programs are still ongoing and are currently carried out by several young investigators at the Biology Department, the Institute of Environmental and Marine Sciences, the Silliman University-Angelo King Center for Research and Environmental Management, and the Center for Tropical Conservation Studies, in collaboration with colleagues from the USA and Australia.

Many of these research studies have found applications in successful

coastal and marine resource management, conservation and protection of endangered terrestrial species and their habitats, and in tourism activities that have increased incomes of local coastal communities. Other benefits of the Silliman research programs are the feedback to teaching with the use of research data as teaching material and the publication of numerous peer reviewed articles authored by Silliman professors of the natural and the social sciences.

The track record of Silliman University in biodiversity research has been widely acknowledged and has earned some national awards such as the recognition as academic center for excellence in biodiversity research and conservation from HARIBON Foundation and the Best Research Program in Higher Education Institutions Award for 2006 from the Commission on Higher Education.

Description of the Pinamayan project and project site

Pinamayan is a rugged forest village situated in Barangay Camalandaan, town of Cauayan in Negros Occidental province in southwestern Negros Island. It contains the last remaining lowland limestone forest in that part of Negros. The forest is composed of several fragments that were spared from past logging operations but are still continuously threatened by timber poaching. The forest fragments are dominated by the "molave" (*Vitex parviflora*) trees and are interspersed with trees in the Family Dipterocarpaceae forming partially closed canopies ranging from 30-47 % (Paalan, Alcala & Averia, 2003; Alcala, Alcala & Dolino, 2004; and Alcala, Paalan, Averia & Alcala, 2004). The forest patches form part of the Greater Calatong Watershed, which supplies water to some 4,000 farmers in the areas of Cauayan municipality and Sipalay City.

In 2003, the Barangay Council of Pinamayan passed a Barangay Resolution protecting the seven forest fragments in their area. The resolution was based on earlier research findings by a team of Silliman University biologists that identified several unique and threatened species of plants and animals in the forest. These included the dipterocarps, Philippine tube-nosed fruit bat, Negros tarictic hornbill, and Negros cave frog. This resolution was later adopted by the Cauayan Municipal Council, which expanded the protected area to include the catchment basins of Pinamayan and Inayawan forests in an ordinance known as the Southern Cauayan Municipal Forest and Watershed Reserve (refer to map). The 6,000 hectare reserve is the first of its kind to be initiated in southwestern Negros by a local government unit (LGU) using the Local Government Code as the enabling legal framework and mechanism to establish a large watershed reserve (Alcala, 2006).

Two community-based forest protection projects initiated and coordinated by the Silliman University Angelo King Center for Research and Environmental Management (SUAKCREM) has operated in the area from 2001-2007. The first project, which started in 2001, was initially funded by the

ASEAN Regional Centre for Biodiversity Conservation (ARCBC). It incorporated community work with research and resulted in the establishment of the Cauayan Municipal Forest and Watershed Reserve in 2003. This was followed by a second project funded by the HARIBON Foundation in 2004-2007. Like the first project, it integrated research with community work in promoting forest protection.

General Method and Approach

The Pinamayan project employed the strategy of research and community work to address specific problems and issues related to biodiversity conservation and management. It adopted the resource management framework that identified the academe as initiator and motivator for local communities to manage and protect their resources (Figure 1). Although this framework was originally designed for use in coastal resource management (Alcala, Russ & Nillos, 2006; White, Christie, D'Agnes, Lowrie, & Milne, 2005), the basic elements of sustainable use and protection were also applied to upland communities. In this approach, results of research were used as basis for coming up with an informed decision for the community to adopt forest protection and to pursue the declaration of the forest and watershed reserve of southwestern Negros, particularly Cauayan town. The project provided the hard science for rationalizing forest protection. It underscored the effects of forest fragmentation on wildlife and elucidated the importance of maintaining watersheds that sustain the water needs of farmers and the ecotourism potential of the forest and caves in Pinamayan. This apparently challenged the local government unit to declare its remaining forest, including the surrounding watershed catchment basins, as protected area.

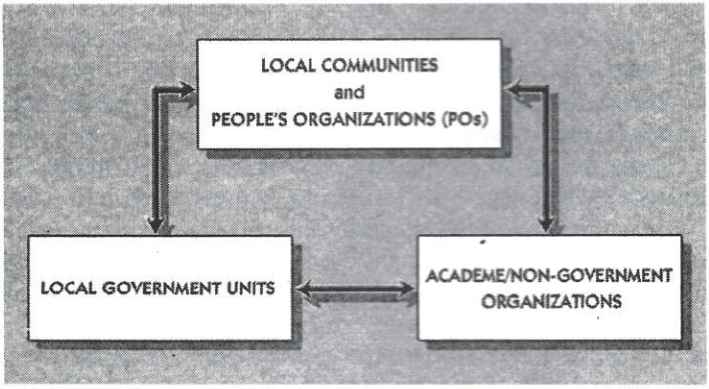

Figure 1. Model of community-based resource conservation: Partnership of local community, local government unit, and non-government organization or academe as initiator (Adapted from Alcala, Russ, & Nillos, 2006).

RESULTS AND DISCUSSION

Forest protection. Protection of the Pinamayan forest was initially carried out by a group of local farmers who felt the necessity to protect the forest that provided them water for irrigation and domestic use and income from sale of forest resources. From a small group of less than ten members, it later grew into an organized body of some 40 members presently known as the Bantay Lasang (BL) or forest guards. Forest protection has been operating with some success over the past ten years even prior to the entry of the present project but has expanded during the past six to seven years.

A characteristic of the Bantay Lasang organization that made it effective is its strong leadership and well-motivated membership that has earned the respect and confidence of the local residents, the local government, and the local Department of Environment and Natural Resources (DENR) office. The leaders bear strong influential traits that command obedience and respect from their community as evidenced by the recent result of the barangay election that propelled several key members to barangay positions, including the "punong barangay" or barangay captain. This strength was a critical factor that the project identified and later cultivated to pursue forest protection. By tapping committed individuals, the project was able to quickly advance forest protection and smoothly implement forest protection programs in the area.

The Cauayan Bantay Lasang set-up is unique in that the organization is directly under the Mayor's Office. Members are deputized by the Mayor and the Provincial Governor, thus making them less subject to bureaucratic problems such as suspension of deputation orders that could interrupt on-going forest protection activities. Moreover, the deputation spared the members from the financial cost of applying at the DENR regional office in Iloilo City, located on another island. This arrangement not only eliminated the DENR bureaucratic procedures but also expedited deputation of forest enforcement officers. In summary, the arrangements were favorable to the project because they allowed rapid recruitment and deployment of volunteer forest enforcement officers (Bantay Lasang).

Forest protection in Pinamayan was readily adopted probably because of the existing community-based forest management (CBFM) program of the government established prior to the present project. Residents in the area are mostly stewardship contract (CSC) holders and had succeeded in forming a closely-knit community organization that overcame political instability, in contrast to another neighboring community that succumbed to destabilizing elements. They were aware of their responsibilities as farming residents living close to the forest. The project used the then existing CBFM program as an opportunity to invite all CSC holders and re-enlist them under the protected forest management system of the Southern Cauayan Municipal Forest and Watershed Reserve. These individuals were also the focus of the Bantay Lasang house-to-

house IEC visits that promoted forest and wildlife protection within the forest reserve.

Although timber poaching sometimes occurred in the protected area, other illegal activities were effectively minimized. The Bantay Lasang had significantly reduced timber poaching by at least 80%, as estimated and validated during a forum. This is indicated by evidence of plant regeneration and reduction of gaps between forest fragments from satellite imagery and ground observations. Abandoned clearings had begun to regenerate into secondary forest.

Community work. Typical of barangays located in far-flung places, Pinamayan is wanting of biodiversity information. This was an apparent gap identified in the Pinamayan project that needed to be addressed prior to the implementation of the forest protection program. This gap is the primary reason for the lack of initiative for local government units to undertake forest protection. A series of information campaign and consultations was conducted to address this gap. A full-time, live-in community organizer with background in biodiversity conservation was employed by the project to promote biodiversity conservation and project acceptance by the local community.

Employing the participatory approach to community work, the project identified all stakeholders in the area and involved several members of the local community in forest protection. Taking this further, the project carefully selected individuals to lead the forest protection program. The selection process was also carefully done with the help of the community organizer and the endorsement of the mayor. Although forest protection existed prior to the present project, full protection of the watershed reserve did not materialize until the project established the implementing rules and regulations for the protected watershed area.

The benefits of community work—including information, education and communication (IEC)—resulted in improved knowledge and appreciation of biodiversity. This became a rallying point for pushing for a municipal ordinance creating the Pinamayan watershed and forest protected area in Cauayan. Concomitantly, there was also a decline in the incidence of timber poaching and wildlife collection in the area.

Information, education, and communication. To enhance forest protection activities, the Bantay Lasang (BL) were trained on wildlife monitoring (bio-monitoring) and paralegal techniques on apprehension and procedural processes leading to litigation. This included actual training and exposure to wildlife surveys dealing with the identification of dipterocarp trees, avifauna, herpetofauna, and mammal species. In addition, BL members were also taught to assess cave habitats in support of the cave laws and ecotourism program of the local government. The project also helped build up the BL capacity to do documentation and prepare technical reports. Several members of the BL were trained to do "secretary work" including encoding of field observations and simple data processing, using a computer provided by the project.

Considering that the terrain was difficult to navigate, the project identified choke points along the forest corridors that were frequently used by timber poachers for their escape route. These entry and exit points were assigned to BL members living close to the area for monitoring. Aluminum signboards were set up along these routes as a reminder that wildlife collection is prohibited in the area. The BL also marked mature trees using paint to deter timber poachers. These marked trees have recorded GPS readings and are checked during their regular bio-monitoring activities.

Providing the BL with communication equipment was also an essential step in improving their capacity to protect the forest patches. They were provided with radio transceivers for effective communication in the area. Because radio transmissions are limited by range and are reduced by mountain barriers, a network of relay communication system was established to allow sufficient coverage of signals in the area. This involved passing communication from one hand-set (radio transceiver) holder to another. The communication system was so effective that even the local government unit (LGU) or the municipality made use of it to communicate to far-flung areas in Cauayan and to adjacent municipalities. Because radio frequency is shared in the transmission, the BL adopted codes to safeguard their official BL messages. The project also invested on aerial antennae to bolster signals and set up a solar panel to charge radio transceivers.

The project involved local schools in the dissemination and promotion of wildlife protection materials. It adopted two primary and secondary schools in its wildlife information program. One primary school was provided with a computer that contained locally-produced software programs on the themes of environment in general and wildlife information. These schools were periodically provided with reading materials, including publications from HARIBON Foundation. As a result of the support from the project, one of the primary schools won an award as one of the best environment-friendly schools in its division.

Incentives for forest protection. Incentives were provided to reinforce current policies and were designed not to deviate from the focal objective of forest protection. One incentive impressed on the Bantay Lasang was for them to protect the "mother" trees that produced the seedlings for their reforestation projects and endemic seedling market. In return, they were allowed to collect a certain portion of the naturally generated seedlings for their nursery.

The project helped the community set up two endemic tree nurseries for their "rainforestation" farming, an activity that involved planting of native species. A large nursery was set up near the seed source and served to provide materials for local tree-planting activities. A second smaller nursery was set up at the barangay proper that was more accessible by land vehicles. This nursery served as a distribution center for endemic plant materials sold to customers.

CONCLUSION

As in coastal and marine research and development studies (see Alcala, 1998), the present case study shows that an integrated set of activities (research, IEC, livelihood support, community organizing, technology intervention), with the full participation of the members of the community, can be effective in achieving the project goal, which is—in this particular example—protection of terrestrial biodiversity resources. Research involving the community is important in that the survey results on the biological and community resources were utilized to support informed decisions of the LGU and as primary inputs to forest management planning. The key roles of the academe, which is perceived to be development and conservation oriented as well as fair and neutral with regard to political issues, include initiating activities, providing technical and technological interventions, and helping access funding. However, after all has been said and done, it is the local communities and the local government units that provide sustained support for all conservation and development projects in a setting such as Pinamayan. Although the Pinamayan project has shown evidence of success in forest protection, a long-term and detailed assessment needs to be done to determine its sustainability.

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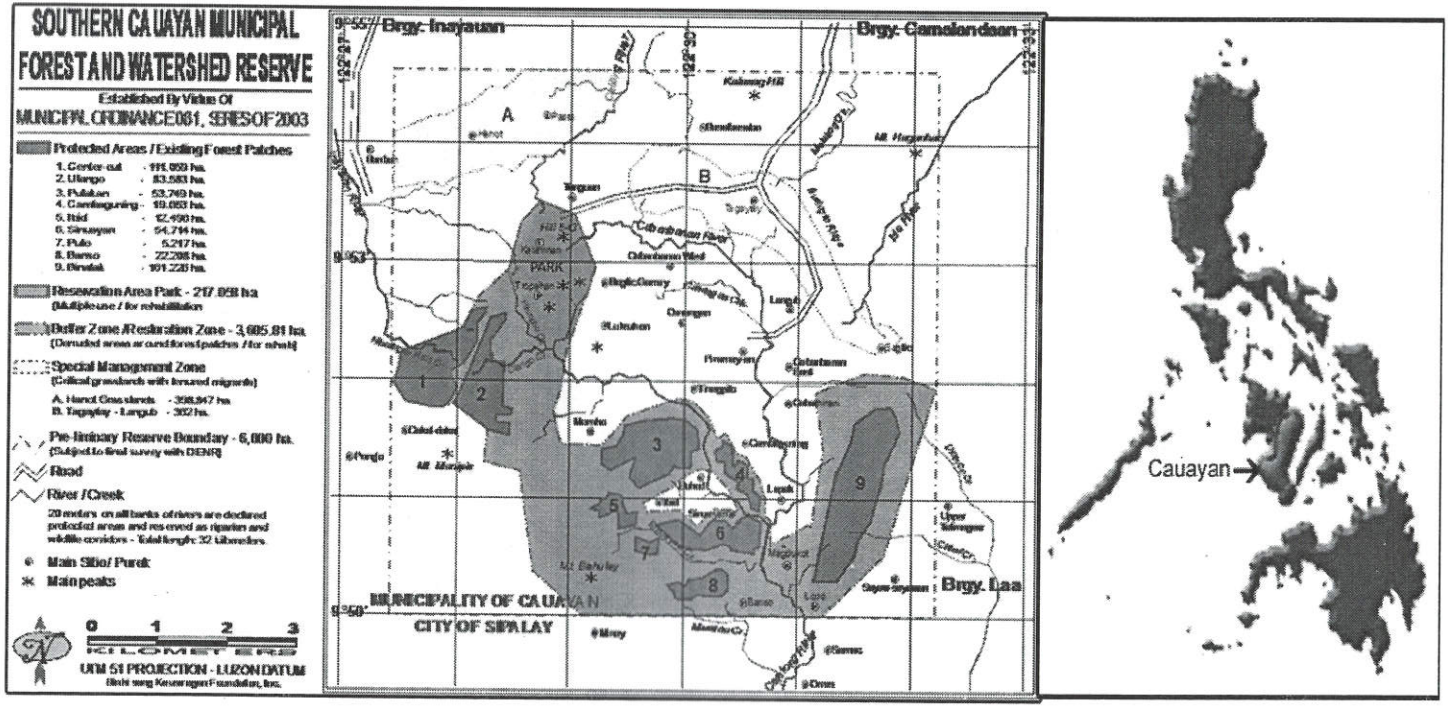

Figure 2. Research Site

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Conserving Threatened and Endemic Fruit Bats in Isolated Forest Patches in Cebu *with notes on new records and rediscoveries*

A survey of fruit bats in five isolated forest patches (Alcoy forest, Dalaguete forest, Tabunan forest, Mt. Lantoy in Argao, and Carmen forest) in Cebu island, Philippines was conducted from February 2001 to January 2004 using mist nets for small to medium sized fruit bats and direct roost observations for flying foxes. A total of twelve species of fruit bats composed of six threatened species, six endemic species and four new island records (Golden-crowned flying fox *Acerodon jubatus,* Harpy Fruit Bat *Harpyionycteris whiteheadi,* Philippine Pygmy fruit bat *Haplonycteris fischeri,* and Large flying fox *Pteropus vampyrus*) were documented bringing the total record of Cebu to 13 species of fruit bats. Roosting colonies of flying foxes monitored over two years have shown marked reduction in roost counts indicating increased disturbance. Despite the relative difference in forest sizes, the smaller forest patch of Dalaguete recorded the highest number of fruit bats as compared to the larger forest in Alcoy. However, bat species (Harpy fruit bat and Philippine Pygmy fruit bat) more intolerant to habitat disturbances were captured only in Alcoy. Hunting, cutting of trees for charcoal, and habitat loss were among the major threats observed.

INTRODUCTION

The island of Cebu is the 9th largest in the country, located in central Philippines, and part of the Negros-Panay faunal region—a region composed of the islands of Negros, Panay, Masbate, Guimaras and Ticao. The islands of Cebu, Masbate, Ticao, and Guimaras have lost almost all of their original vegetation with only second growth and patches of secondary forests remaining in inaccessible areas (Sttatersfield, Crosby, Long, & Wege, 1998; Heaney & Regalado, 1996; Heaney, Walker, Tabaranza, & Ingle, 2000; Heaney & Mallari, 2000; Rabor, 1959; and Utzurrum, 1992). Within the faunal

region, a total of 14 species of fruit bats were recorded of which one (Philippine Bare-backed fruit bat *Dobsonia chapmani*) is endemic to the region and six are threatened species (IUCN 2004).

Very few studies on land mammals have been conducted in Cebu (Paguntalan, Pedregosa, & Catacutan, 2004; Heaney & Heideman, 1987; Rabor, 1977; Sanborn, 1952; Taylor, 1934). A total of ten species of fruit bats including the rediscovered supposed extinct Philippine Bare-backed fruit bat are known to occur in the island (Heaney *et al.*, 1998; Heaney *et al.*, 2000; Paguntalan *et al.*, 2004). Information was based on museum collections and studies conducted in Cebu. Based on these reports and collections, studies and surveys were limited to Naga, Central Cebu, Carmen and Buhisan. Most of these areas are now cultivated and badly degraded habitats of less than 100 hectares (Paguntalan *et al.*, 2004; Mallari, Tabaranza, & Crosby, 2001; Collar *et al.*, 1999). In 1999, an island-wide survey reported several patches of forests patchily distributed across Cebu (Gonzalez, Dans, Pedregosa, & Chiu, unpub.). These forest patches included Tabunan; Nug-as in Alcoy; Mt. Lantoy in Argao; Mt. Kambulagsing in Alegria; Mt. Capayas in Carmen – Catmon; Dalaguete forest patches; and Tuburan forests. Among these forest patches, three (Tabunan; Nug-as – Mt. Lantoy range and Mt. Kambulagsing in Alegria – Malabuyoc) were included as Key Conservation Sites (Mallari *et al.*, 2001).

A total of 25 species of fruit bats are recorded in the country (Ingle & Heaney, 1991; Heaney *et al.*, 1998) and the highest record for a single, small island is ten (Heaney *et al.*, 2000). The number of fruit bats recorded in Cebu was much lower than expected and reflects the inadequacy of data (Heaney *et al.*, 2000). However, most of the forests in Cebu were cleared in the early 19th century and by the 1970s, only 16% of the island was forested (Bullecer, 2006). It was suspected then that the loss of habitat was also coupled with the loss of its biodiversity (Heaney & Regalado, 1996; Heaney *et al.*, 2000).

The current survey visited a total of five forest patches distributed across the island. The forest patches varied in size and quality and very few studies have been conducted in these sites and only one has been published. We suspect that the larger forest patches and those with good habitat quality would hold more species of fruit bats than those smaller patches and badly degraded habitats. Caves were also visited to determine presence of cave-roosting fruit bats. No population estimates were conducted. Hence this study aims to generate baseline data for effective management tools in conservation of fruit bats in the island.

STUDY AREAS

Tabunan Forest

The forest of Tabunan (TF) (Figure 1) forms a thin, segmented strip of forest on steep limestone hillside, with closed-canopy areas of only less than 10 ha (Orlanes, 2002). It is part of the Central Cebu Protected Landscape and

managed by the Protected Area Management Board (PAMB). The elevation of the area ranges from 400 to 880 m above sea level. Common species of trees include *Ficus* species, *Homolanthus* sp., *Synzygium, Macaranga, Leeia* sp., *Sterculia philippinensis, Dillenia* sp., *Leucosyke* sp., *Diospyrus philippensis,* and *Mangifera* sp. Cultivated farms form the forest perimeter mostly planted with high-value crops, vegetables, ornamentals and cut flowers. A well-developed road from the Cebu Trans-central highway leads to a high concentration of village houses about 100 meters from the forest edge.

Alcoy Forest

The Alcoy Forest (AF) (Figure 1) is lowland secondary limestone forest (300-900 m elevation) totaling more than 1000 ha including plantations and scrubland (Mallari *et al.*, 2001). The largest intact forest totals 780 ha covering four barangays, namely Nug-as, San Agustin, Atabay, and Poblacion, and managed by four local organizations through a Community Based Forest Management Agreement (CBFMA) with the Department of Environment and Natural Resources (DENR). Several plantations composed of Mahogany (*Sweitenia macrophylla*), Gmelina (*Gmelina arborea*), Eucalyptus and mountain agoho (*Casuarina rumphiana*) with Rattan (*Calamus* sp) surround the forest. Prominent species include *Artocarpus* sp., *Syzygium* sp., *Ficus* spp., *Casuarina rumphiana, Melia dubia, Macaranga* sp., *Cinnamomum cebuense,* and *Melastoma* sp. Vegetable farms were observed in between plantations, on forest edges and, in some cases, in gullies inside the forest.

Dalaguete Forest

Dalaguete Forest (DF) is made up of three separate forest fragments namely: Babayongan-Bulak-Malones forest (500-800 m), Obo-Sacsac-Mantalongon (300-500 m) forest and the Obong-Caliongan forest patch (60-200 m) (Paguntalan *et al*, 2004). The natural limestone forest of DF is highly dominated by *Vitex parviflora, Buchanania, Ficus* and *Syzygium* spp. This forest type is confined to very steep areas where farming is very difficult. It is characterized by a relatively open canopy and small trees with height reaching up to 4 m to 5 meters. The other dominant plant species in the area are *Nauclea, Pittosporum pentandrum, Ficus pseudopalma, Dracaena, Sterculia philippensis, Leea manillensis, Leucosyke capitellata,* and *Breynia.* Large *Ficus* species are commonly located in riverbanks. Vines are abundant, creating an illusion of thick vegetation.

Mt. Lantoy Forest

The Mt. Lantoy Forest (MLF) is located within the municipality of Argao. It is naturally bounded by the Argao River and was declared as watershed area under the initial component of NIPAS through Presidential Proclamation

414 known us the Argao River watershed forest reserve. The reserve covers some of the adjacent forest patches within the municipality, river banks, and several forest patches of Dalaguete.

Mt. Lantoy is a lowland secondary forest with typical karts limestone formation and elevation of up to 500 m ASL. There are some old grown trees along the river banks and along the hills. Plantations of exotic trees like Gmelina *Gmelina arborea*, Mahogany *Sweetenia macrophylla*, Teak *Tectona grandis*, and Acacia *Samanea saman* surround the native vegetation. Fruit bearing trees like lanzones (*Lansium domesticum*) and Jackfruit (*Artocarpus*) were also planted along river banks and slopes. Farmlands and grazing areas dominate the landscape.

Carmen Forests (CF)

The patches of secondary forest in Caurasan are limited to steep slopes and highly inaccessible areas. The forest approximately totals 60 ha dominated by typical secondary forest tree species including *Alstonia macrophylla, Macaranga* sp., *Ficus septic*, and *Mallotus* sp., all with average canopy height of four meters. Clearings inside the forests were planted with abacca *Musa textiles* and taro *Colocasia esculenta* while coconuts were planted between cleared portions of the forest. The majority of the surrounding local community are occupied in subsistence farming or making charcoal (mostly from forest trees).

METHODS

Mist Netting

In order to catch and identify the fruit bats, mist-nets measuring 6 m long by 4 m wide with a 36 mm mesh size were used. Nets were set across and along trails, forest edge, forest gaps, forest interior, and river banks. Nets were set at least a meter to five meters above ground with some nets set along ridges (Ingle, 1993). A total of 15-18 mist nets were operated from 18:00hr till 06:00hr and were checked every hour to retrieve bats. Nets were closed during heavy rain. Captured bats were measured and weighed; sex and aged were determined and the bats were photographed and released. No voucher specimens were taken during the survey. Species identification was based on *A Key to the Bats of the Philippine Islands* (Ingle & Heaney, 1992) and in addition, photographs and biometrical measurements were verified by Dr. Larry Heaney of the Chicago Natural History Museum. Mist netting were conducted between August 21-30, 2003; November 20-23, 2003 in Dalaguete; February 27-March 3, 2001 and November 4-7, 2002 in Tabunan. A survey was also conducted in Alcoy from March 21-25, 2004; November 11-14, 2002, and January 26-30, 2003; while Mt. Lantoy in Argao was visited on October 14-19, 2003. Carmen was surveyed in March 29-31, 2004.

Direct Roost Observation

Roosting colonies of flying foxes in Malones-Lanao gulley in Dalaguete and in Tabunan were visited on five separate occasions. Bats were observed using 15–60X60 Bushnell Discovery spotting scope and 10 x 42 Audobon binoculars from 20-40 m distance from the roosting tree. At least three observers in three separate vantage points observed, identified, and counted roosting flying foxes. Each observer counted the bats at least two times and all three records were revalidated and averaged. Counting and identifying bats were conducted at 09:00hr up to 10:00hr. Species identification was based on known prominent physical characteristics and roosting patterns following identification techniques used by Mildestein, Stier, Nuevo-Diago, & Mills (2005) and external characteristics based on Ingle and Heaney's *A Key to the Bats of the Philippine Islands* (1992) and verified on site by Apolinario Cariño. We estimate that we counted at least 80% of all individuals in the roost as roosting colonies were small and located in open habitats. In some instances when identification was difficult, individuals were not included in the analysis but were counted as part of the roosting colony. The average number of roosting bats per tree, the total number of roost trees in a roost site, and the species ratio in a roost site were determined. Locations of roosts were recorded using Garmin 12XL Global Positioning System. Threats to the roost sites were identified with the help of interviews with the locals and observations in the field. Tabunan roost was visited in May 2002, August 2002 and March 2003 while Dalaguete roost was visited on October 19, 2003 and January 31, 2004.

RESULTS

The study recorded a total of 12 species of fruit bats including the endangered Golden-mantled flying fox *Acerodon jubatus,* Philippine Tube-nosed fruit bat *Nyctimene rabori,* and vulnerable Large flying fox *Pteropus vampyrus.* Four species were recorded for the first time in Cebu namely, Harpy fruit bat *Harpionycteris whiteheadi,* Philippine Pygmy fruit bat *Haplonycteris fischeri,* Golden-crowned flying fox *Acerodon jubatus,* and Large Flying fox *Pteropus vampyrus.* Three new localities for Philippine Tube-nosed fruit bat *Nyctimene rabori* were added.

The most common species netted in all sites was the Common Short-nosed Fruit Bat *Cynopterus brachyotis* followed by Common Rousette *Rousettus amplexicaudatus,* then by Dagger-toothed Flower Bat *Macroglossus minimus* (Table 1). Of the five sites, Dalaguete recorded the highest number (10 species) of fruit bats followed by Tabunan (9 species) and Alcoy (8 species) (Table 1). Mt. Lantoy in Argao recorded the lowest number of fruit bats.

Table 1.

Total number of bats mist netted in Cebu.

Species	Common Name	T	D	A	ML	C
Cynopterus brachyotis	Common Short-nosed Fruit Bat	63	225	67	5	16
Rousettus amplexicaudatus	Common Rousette	23	21	9	6	40
Ptenochirus jagori	**Musky Fruit Bat**	28	8	8	2	2
Macroglossus minimus	Dagger-Toothed Flower Bat	9	16	23	2	2
Eonycteris spelaea	Common Nectar Bat	16	5	1	---	2
Haplonycteris fischeri*	**Philippine Pygmy Fruit Bat**	20	---	71	---	---
Harpyionycteris whiteheadi*	**Harpy Fruit Bat**	---	---	3	---	---
Nyctimene rabori	**Philippine Tube-nose Fruit Bat**	2	---	---	---	---
Pteropus hypomelanus	Common Island Flying Fox	---	5	---	---	---
Pteropus pumilus	**Little Golden-mantled Flying Fox**	6	1	---	---	---
*Pteropus vampyrus**	Large Flying Fox	---	---	---	---	---
Acerodon jubatus*	**Golden-Crowned Flying Fox**	---	---	---	---	---
Dobsonia chapmani	**Philippine Bare-backed fruit bat**	---	---	---	---	---
Total number of species		**9**	**10**	**8**	**4**	**5**
Total Net nights		**108**	**88**	**52**	**50**	**9**

* new records for the island.

T – Tabunan

D – Dalaguete

A – Alcoy

ML - Mt. Lantoy

C - Carmen

Among the five sites visited, only Dalaguete and Tabunan have roosting colonies of flying foxes. The colony in Dalaguete recorded four species of flying foxes namely the endangered Golden-Crowned Flying Fox *Acerodon jubatus*, Island Flying Fox *Pteropus hypomelanus*, Little Golden-mantle Flying Fox *Pteropus pumilus*, and the Large Flying Fox *Pteropus vampyrus* roosting in *Ficus* spp. The roost in Tabunan yielded only *P. hypomelanus* species although *P. vampyrus* was reported in the same roosting trees (*Ficus* and *Mangifera altissma*) in 1998 (Gonzalez *et al.*, unpub.). The presence of all four species in Dalaguete forests came as a surprise as *P. vampyrus* and *A. jubatus* are known to prefer tall dipterocarp forest although they use, to some extent, disturbed habitats (Mildestein *et al.*, 2005; Utzurrum, 1992; Heaney & Heideman, 1987). The roosting tree was only eight and six meters tall, located on a steep ravine and beside a stream. This is the first time that *A. jubatus* was observed in Cebu and

the first time all four species of flying fox were observed roosting together in at least three roosting trees.

The species composition of the roosting flying foxes in Dalaguete varies over three years of monitoring (Table 2). During the first visit in 2003, all four species of flying foxes (*P. vampyrus, P. hypomelanus, P. pumilus* and *A. jubatus*) were observed roosting together in two roosting trees. When the roost was visited a month later, only two species (*P. hypomelanus* and *P. vampyrus*) were recorded in two roosting trees. In both occasions the bats were undisturbed by our presence and remained in their roosts throughout observation time. When the roost site was visited again in January 2004, all four species were recorded roosting together but had moved to a different roosting tree about 300 meters from the first roosting trees.

Table 2.

Species composition and population estimates of roosting colonies of flying foxes in two sites in Cebu Island (2002 to 2004).

	A. jubatus	P. vampyrus	P. hypomelanus	P. pumilus
DALAGUETE				
4 Sept. 2003	7	139	2024	19
19 Oct. 2003	---	343	573	---
31 Jan. 2004	5	353	407	8
TABUNAN				
May 2002	---	---	84	---
August 2002	---	---	74	---
March 2003	---	---	78	---

NEW ISLAND RECORDS AND OTHER OBSERVATIONS

Flying foxes

Several individuals of Golden-crowned flying fox were observed roosting in the same tree with three other species (Large Flying fox, Island Flying fox, and Little Golden-mantled flying fox) of flying foxes. The A. *jubatus* was observed occupying the upper branches of a large-leaf *Ficus* tree with limited leaves on it. The roosting individuals appear to be evenly distributed in the branches. Individuals were of the same size as *P. vampyrus* but larger than *P. hypomelanus* and *P. pumilus*. Only those individuals positively identified based on the prominent light yellow or golden color on top of the head that extends down the back of the neck and shoulders were recorded as Acerodon. It is likely that some individuals were missed during the survey.

A total of 19 individuals of Little Golden-mantled flying fox were observed at one time roosting with other four flying foxes in Dalaguete forests. The species was identified based on its smaller size and body coloration. Six

individuals were netted in a clearing beside secondary forests in one of the forest patches near Tabunan. One individual was caught on a ridge near the roosting site in Dalaguete. It was observed that four *P. pumilus* skins were used as "scarecrows" in ricefields in Argao in March 2004. Three sub-adult female were netted and one juvenile male was caught in the month of March.

An average number of 278 individuals were recorded in Dalaguete. The bat was first reported in Tabunan but was not encountered during the roost counts in 2002 and 2003. Individuals were identified based on their relatively larger body size than *P. pumilus* and *P. hypomelanus* with generally dark brown or black coloration with a wide rusty orange color on the head extending towards the shoulders and forming an abrupt horizontal line (Mildestein *et al.*, 2005). Two *P. vampyrus* skins were observed used as "scarecrows" in ricefields in Argao in March 2004.

Haplonycteris fischeri

A total of 71 individuals of *H. fischeri* were netted in forest interior and forest edges only in Alcoy and Tabunan forests. The average adult morphological measurements of the species (n=57) are the following: forearm: 51.43 mm (range: 45 -55.8mm); hind foot: 11.422 mm (range: 6.4 -19.7 mm); no tail; ear: 12.41 (range: 6-19.7 mm); total length: 68.49 mm (range: 63.5 - 88.1 mm); weight: 21.9 grams (range 4 – 45 g). Juveniles and sub-adults were recorded in the months of November, February, and March while lactating and pregnant females were netted in the months of November. Individual Pygmy fruit bats were observed roosting in understory trees or vines in forest interiors appearing like dead leaf.

Nyctimene rabori

The species was caught in Tabunan in February 2001. The species is quite rare in Cebu but was caught in several degraded habitats and clearings beside second growth areas. Two individuals were reportedly caught in Cambantug, Argao in April 2005 and one was netted in Kawasan Falls, Badian (H. Alburo, pers. comm.). The bat was also netted in 1999 in Tabunan forest (Gonzalez *et al.*, unpub.) and in Alcoy in April 2001 (Pedregosa, unpub.). Two sub-adults (one male and one female) were netted in the month of March 2001.

Harpionycteris whiteheadi

A total of three individuals were netted in Alcoy including two lactating females with young attached to its body in November 2002. A roosting colony of Harpy fruit bats were also observed in the understory tree in the forest interior in Alcoy. This is the first time the species was encountered and recorded in Cebu and this bat was encountered only in Alcoy forest.

THREATS

Of the five sites visited, Mt. Lantoy in Argao records the highest threats in terms of hunting and habitat destruction. Hunters from adjacent municipalities and the local residents of the uplands of Argao hunt bats in known fruiting trees and clearings between forest patches mainly for food. The effect of extensive hunting activities were demonstrated when a total of 18 mist nets set along ridge tops, fruiting trees, clearings and forest edges did not yield a single individual for three nights sampling. Only a total of 15 individuals composed of four common species were caught in 50 net-nights. Local lanzones (*Lanzium*) growers set nylon lines with hooks around the branches of fruiting trees to capture bats and prevent damage of the fruit or shooting them with gun or airgun to disperse them from feeding on the lanzones fruit. Flying foxes (*P. vampyrus, P. pumilus* and *P. hypomelanus*) were also observed used as "scarecrows" in rice paddies. These incidents have been reported to the PAMB and CENRO-Argao in 2003 but two *P. hypomelanus* and two *P. pumilus* skins were seen hanging from a bamboo pole in the rice fields along the national road in January 2007.

A visit to Casiyay Cave in Argao also showed traces of hunting activities where torches, left-over fire inside the cave, plastics, cans, bottles, vandals and guano extraction were observed. Indigenous traps made up of thorny vine or rattan shaped like a big fly swat tied to a bamboo pole and thorny vines or rattan tied to form a large thorny broomstick were kept in houses and used for hunting and collecting bats either in cave openings or near fruiting trees and ridges. Locals have reported that in the late 1990s they would catch about half a sack or a sack full of bats in just two hours of hunting near cave openings or in fruiting trees. In 2004, they would hunt for five to six hours just to get about 200 individuals of bats. After asking questions and asking locals to describe and identify the bats that were usually hunted in caves and fruiting trees, *Rousettus, Cynopterus, Ptenochirus, Eonycteris,* and even insect bats were taken as food.

DISCUSSION

The known records of fruit bats in Cebu are only nine species including the rediscovery of the supposed extinct Philippine Bare-back fruit bat *Dobsonia chapmani* in 2001 (Paguntalan *et al.,* 2004; Heaney *et al.,* 2000; Heaney *et al.,* 1998). The additional records of this study bring the total number from nine to 13 species of fruit bats including four new island records (A. *jubatus, P. vampyrus H. whiteheadi* and *H. fischeri*).

The presence of four species of flying foxes roosting together in badly degraded habitat was surprising. Large flying fox were reported in many instances to roost together with Golden-crowned flying fox and in some instances with Island flying fox in other parts of the Philippines (Mildestein, 2005; van Weerd, Guererro, Tarun, & Rodriguez, 2003; Mickleburgh, Hutson,

& Racey, 1992), but not to share the same roost with three other species of flying foxes. This is the first time all four species were recorded roosting together in the Philippines. The distribution of the species within the tree also showed variation. The Golden-crowned flying foxes were roosting in one section of the tree equally spaced from each other while the Large flying foxes were roosting in small groups of three to five individuals occupying same branches with Island Flying Fox located in the topmost and outermost branches of the tree. The Little Golden-mantled flying foxes were occupying the lower branches roosting in small groups. We suspect that *A. jubatus* is a temporary member of the colony, roosting temporarily as it moves between islands. Flying foxes are capable of making long distance foraging flights (Shilton, Altringham, Compton, & Whittaker, 1999) and several roosting colonies have been identified in Negros and Bohol islands, both a distance of less than 50 km from Cebu island.

The composition of the roosting flying foxes also varied. As expected, more Island Flying foxes were observed as compared to the other four species with Golden-crowned flying fox being the smallest colony. We counted more Large Flying fox than expected (with numbers more than half of the Island flying foxes) considering that the area is badly degraded. Previous studies showed that Large Flying fox and Golden-crowned flying fox use both disturbed and undisturbed tall, dipterocarp forests (Mildestein *et al.*, 2005; Heideman & Heaney, 1992b; Rickhart, 1993, and Utzurrum, 1992). The presence of both species roosting in badly degraded second growth habitats tells something about the ability of the species to persist in disturbed areas when there are few options left. While Alcoy forest is less than 10 km away from Dalaguete forest, the ravine in Dalaguete offers better protection to the species compared to the hilly landscape in Nug-as. Flying foxes were also known to use riparian areas or close to body of water (Mildestein *et al.*, 2005) such as in Dalaguete. This could partly explain why there are no flying foxes in the larger and better forest habitat in Alcoy as there are no rivers or streams in the area.

None of the small and medium-size strict forest resident species (e.g. Harpy fruit bat and Philippine Pygmy fruit bat) were recorded in Dalaguete. Alcoy forests which have a better secondary forest cover recorded both *H. fischeri* and *H. whiteheadi*. Despite the relatively good quality forest left in Tabunan, only *H. fischeri* was recorded and no *H. whiteheadi* were caught in mist-nets.

Haplonycteris fischeri was common in Alcoy and uncommon in Tabunan forest patches and was not encountered in the other three forest patches. Among the three forest patches, Alcoy and Tabunan forests have taller and bigger trees, defined stratification and are less disturbed compared to Carmen and Mt. Lantoy in Argao. Among the forest patches, Alcoy forest is the largest, followed by Tabunan, Carmen then Mt. Lantoy Argao. The difference in quality, extent of disturbances and size of the forest may explain the absence of the Pygmy fruit bat in Mt. Lantoy in Argao and Carmen and its numerous

captures in Alcoy compared to Tabunan forests. The bat is known to strongly prefer good quality forest habitats over degraded ones (Utzurrum, 1992). Within the island of Cebu, the only remaining forest that closely resembles good forest is Alcoy and Tabunan forests.

The Pygmy fruit bat and the Harpy fruit bat were not recorded in the earlier collections. Cebu was reportedly badly degraded and lost most of its forest cover in the late 1950s (Rabor, 1959). Remnant populations of these species may have survived within the second growth forests in the late 1950s up to the present. The forest of Alcoy and Tabunan are separated by at least a 100 km distance and in between remnant second growth areas (e.g. Mt. Lantoy) exist and yet the Harpy and Pygmy fruit bat were not found there.

CONSERVATION INITIATIVES AND MANAGEMENT IMPLICATIONS

The information generated from the study has been used as basis to campaign for the conservation of bats in Cebu emphasizing the role of bats as pollinators and agents of forest regeneration. Based on our studies, the municipal government of Dalaguete implemented the Dalaguete Biodiversity Conservation Management Programme (DBCMP) using flying foxes as flagship species and created the office of the Municipal Agriculture and Natural Resources Office (MANRO) to develop and implement the five-year development plan for the programme. Local forest guards (Dalaguete Bantay Lasang Task Force) were appointed by the municipality to protect the forest and wildlife within the wildlife sanctuary. In Alcoy, local forest wardens take part in regularly monitoring caves with roosting colonies of bats. In Carmen, local environmental guards were appointed by the municipality mainly to protect cave roosting bats with particular emphasis on the Philippine Bare-back fruit bat.

While it is important to continue conservation initiatives in Dalaguete, Carmen and Alcoy, it is also imperative to engage the cooperation of neighboring municipalities, e.g., Argao, for the conservation and protection of bats. Interventions should incorporate conservation education both at the local and provincial level. More attention should be given to areas where bats are popularly hunted by the locals, e.g., Argao.

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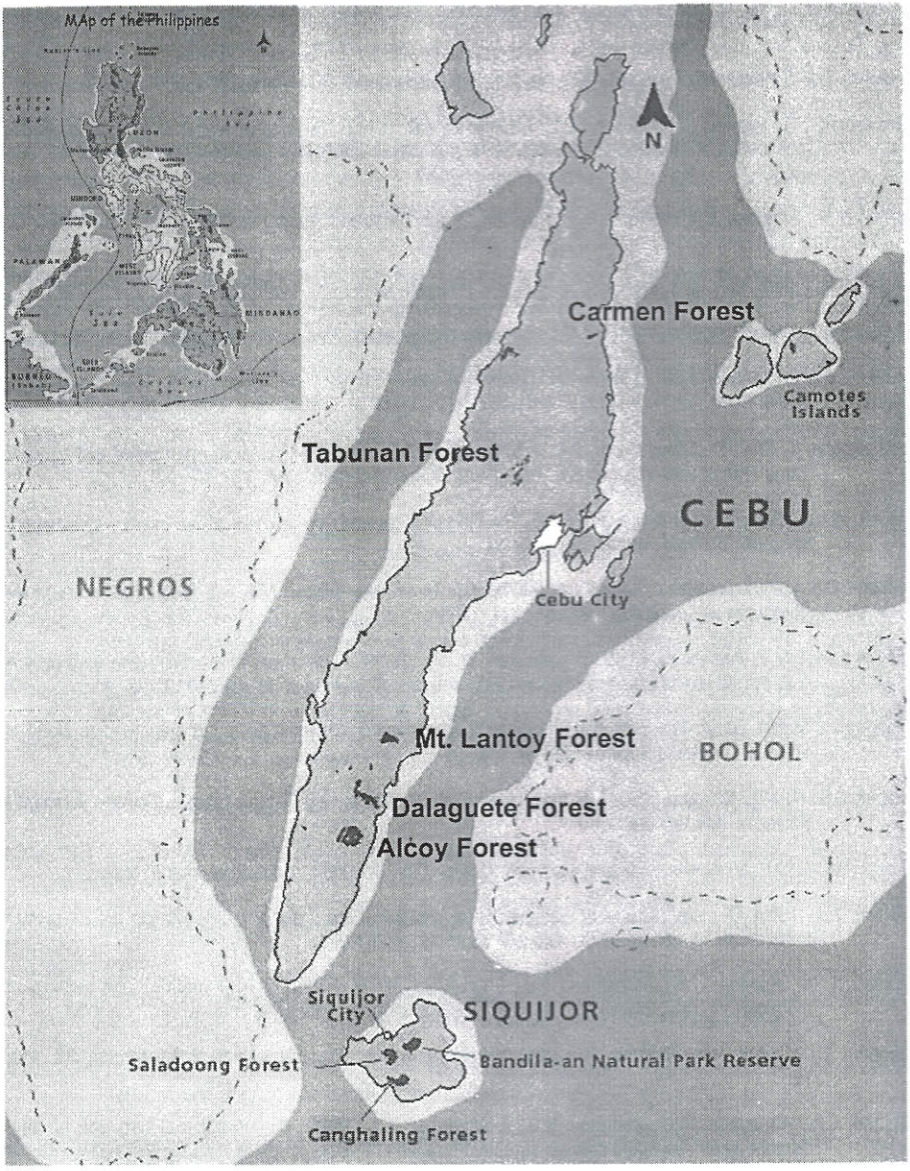

Figure 1. Map of Cebu showing the five study sites.

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Observations on the Growth and Survival of Nipa (Nypa fruticans Wurmb) Seedlings under Different Salinity Concentrations

The primary objective of this study was to determine the effects of salinity on the growth and morphology of the nipa palm (*Nypa fruticans*). The field study was done in Binicuil, Kabankalan, Negros Occidental, in the months of January to October, 2007. Six plots each measuring 10m x 10m and separated from each other for 100m were observed during this period of time. The physico-chemical parameters measured were soil and water salinity, soil and water pH, and soil texture. Laboratory experiment on nipa seedlings was also conducted for 34 weeks to observe the effects of salinity on the growth of nipa seedlings. In the field, the mature nipa palms in the six plots showed variations in morphological characteristics, but these variations were not significant. The results of the field survey showed that most seedlings were found in plots with 0-15 ppt, but no seedlings were found in the sampling plots with 30-42 ppt salinity. The results in the field are confirmed by the experimental results showing that the growth was fastest at 0 ppt salinity in terms of the increase in the number and length of petioles, leaves, and roots. The growth of young seedlings of Nipa palms appears to be most rapid at salinities much lower than 30 ppt., especially from 0-15 ppt. It is recommended that nipa farmers plant nipa at lower salinities in silty to sandy loam soils.

INTRODUCTION

Nipa or nypa palms, in association with few mangrove tree and animal species, are considered an important feature of the mangrove forest (Macnae, 1968). Thus, any attempt to study the mangrove forest must consider a review of the present status of both the nipa palm and mangrove. The earliest publications on mangroves appear to be that by Brown and Fisher (1918). Primavera (2000) estimated the area of this ecosystem at 120,000 hectares in 1994. In 1986, the area had been reduced to about 88,000 ha (Fortes, 1988), but Calumpong (1994) further estimated the area dominated by

Rhizophora spp. to be 70,000 ha, which would probably be realistic at that time. The reason for this large decline is conversion of mangroves into fishponds and other uses requiring the cutting of mangrove trees. There is evidence that, despite the prohibitions against mangrove cutting and conversion, loss of mangrove forest is still going on, and therefore the area of mangrove forest must have declined further (Alcala, 2001).

In the papers cited above, the focus was on mangrove trees variously estimated at 20-25 to about 50 species (Arroyo, 1979; Fernando & Pancho, 1980; and Calumpong, 1994) but not on nipa palms (*Nypa fruticans*). This species as part of the mangrove ecosystem appears to have received little attention from scientific workers. Macnae (1969) adopted the term "Nypa Association" proposed by Schimper in 1981. This association, which occurs toward the landward edge of mangrove forests, is composed of the nipa palm, a few species of mangrove trees with mounds of Thalassina anomala. In the Philippines and elsewhere in the Indo-West Pacific Region, nipa palms often grow luxuriantly along banks of rivers reached by tidal flows. The habitat may be characterized by a lower salinity.

Nipa palms have been observed to be very useful plants in the Philippines. They have a variety of human uses and are therefore protected and even planted. The mature leaves are used as thatch, especially for roofing, and other household items. From its flowers come a syrup convertible to sugar or a drink often after fermentation. Associated with nipa palms are some species of bivalves, fish, and crabs all of which are regularly harvested by local communities. Being an ecotone between the beach or terrestrial communities and the seaward portions of mangrove forests, the nipa palms host other vertebrate species including frogs, reptiles, birds, and small mammals (Alcala, 2001) in addition to marine species. However, nipa palms, under conditions of human exploitation, appear to thrive luxuriantly only when associated with mangrove tree species and if periodically flooded by both fresh and sea water (Alcala, A., personal communication). Why this is so is a good area for investigation.

Only few uncontrolled, inconclusive observations on the effect of salinity and certain physico-chemical conditions on nipa seed germination have been reported in the Internet (Bamroongrusa, 1991 and Kaewsinuan, 1996). Hence, there is a need for more studies. The current study—with field and laboratory components—was conducted to determine the effects of different levels of salinity on the growth and survival of nipa seedlings.

DESCRIPTION OF THE STUDY AREA

The study was conducted in Kabankalan City, province of Negros Occidental on Negros Island, Philippines (Figure 1.1), for 34 weeks, from January 22 to September 23, 2007. Fieldwork was done in a 10-ha mangrove located in the barangay of Binicuil, 5 km north of Kabankalan. The area was previously dominated by mangrove vegetation but these were later cut and

replaced with nipa. The area is dominated with nipa along with few other species of mangrove such as *Rhizophora* sp. and *Excoecaria* interspersed within the nipa grove along the river, the leaves of which are regularly harvested for thatch. Most of the nipa plantations are privately owned. For purposes of this research, the nipa owners were paid the value of their harvest for a period of nine months, January 2007 to September 2007. During this time the area was not disturbed except for research purposes. The laboratory experiments on nipa seedlings were conducted at the Fellowship Baptist College in Kabankalan City.

METHODS AND MATERIALS

Field study. Six plots (10m x 10m) were established in the field on January 22, 2007 along the banks of Paniqui River in Barangay Binicuil (Figure 1.2), with Plot 1 located in the upstream, followed by five plots in the seaward direction (Figure 2). The salinity concentrations in these plots were determined by Atago S/MILL- E, No. 2442, a portable refractometer, resulting in the salinity readings of the water squeezed from the moist soil during the three sampling periods (Table 1). The pH of the water was determined by portable pH meter (Lutron, pH 201). The water was squeezed from the soil using cheesecloth.

Table 1.

Water salinity profile of sampled plots in Brgy. Binicuil, Kabankalan City.

Plot	22-Jan-07		21-May-07		23-Sep-07	
	Low (in ppt)	High (in ppt)	Low (in ppt)	High (in ppt)	Low (in ppt)	High (in ppt)
1	0.00	36.25	3.00	36.25	0.00	25.00
2	0.00	39.00	3.00	39.50	0.00	28.00
3	15.00	39.40	15.00	39.40	5.00	32.00
4	15.00	39.20	18.00	39.20	8.00	36.00
5	30.00	42.00	30.00	42.00	10.00	38.00
6	30.00	40.00	32.00	40.00	15.00	38.00

The soil texture was determined by the Ribbon Testing Method. The soil sample was obtained to form a half-inch ball. The sample was worked between the fingers until uniformly moist and any grittiness that indicated sand was noted. The following guide serves to narrow down the choice of texture (Plaster, 1997): no ribboning - loamy sand; ribbon shorter than 1 inch - sandy loam, silt, silt loam, sandy loam; ribbon 1 to 2 inches long - sandy clay loam, silty loam and clay; and ribbons 2 to 3 inches long - sandy clay, silty clay and clay.

Stem density in plots was determined by counting the number of plants per plot. Ten plants per plot were selected at random and the morphological characteristics of each plant were determined.

Laboratory study. The fresh fruits of nipa collected from the field site were brought to the laboratory and placed in 100-150 mm plastic containers filled with water (Figure 3) with salinities of 0 ppt, 15 ppt, and 30 ppt. Distilled water was considered freshwater as having 0 ppt salinity and seawater as having 30 ppt salinity. Seawater was diluted with freshwater to make the 15 ppt salinity. Each salinity treatment had 30 replicates.

Seedlings were laid out in a shaded area to simulate field conditions and arranged according to the completely randomized design. The CRD design was used to make sure that each treatment will be exposed to the same other environmental parameters like sunlight and temperature. Because nipa is viviparous, the seedlings used were the fresh fruits with pre-emerging plumules with length averaging 0.62 cm. collected from the field site. These seedlings were placed in containers filled with 50 ml water.

The salinities of the water were maintained by dilution with distilled water once a week. Seedling growth was monitored twice a month for nine months. The circumference and weight of seedlings; width and number of leaves, petioles and roots; and length of roots, petiole and leaves were taken and recorded. Weights of seedlings were obtained by using the Lutron GM-501 Electronic Scale (Table 10.A and 10.B).

RESULTS

Field study. Salinities varied from 0 ppt to 42 ppt. and plots 1 and 2 tended to have the lowest levels of salinity (0-39 ppt) compared to the other four plots (5-42 ppt). Plots 5 and 6 particularly stood out as having the highest range of salinity (10-42 ppt), being nearest the seawater source. The result of the SNK Test revealed significant differences in salinities in the different plots: Plot 5 > Plot 6 > Plot 4 > Plot 3 > 2 > Plot 1.

Table 2.

No. of nipa seedlings/plot observed during the three sampling periods in Barangay Binicuil, Kabankalan City.

Plot	22-Jan-07	21-May-07	23-Sep-07
1	1	1	6
2	1	1	5
3	2	2	3
4	1	1	4
5	0	0	0
6	0	0	0
Average	0.83	0.83	3.00
S.D.	0.75	0.75	2.53

Seedlings were observed in the field in Plots 1, 2, 3 and 4 and none in Plots 5 and 6 (Table 2). The absence of seedlings in the two plots during the

period of observation (9 months) seems to correlate with the higher salinities in these plots (Table 8.A). The Chi-Square Goodness of Fit test was used to check if the survival distribution in the different salinities differed. The results of the Chi-Square analysis did not show any significant difference. The number of surviving seedlings in the different salinity set-up (0, 15 and 30 ppt) did not significantly differ (X^2= 0.09001, P 0.95563). So the field results as far as the presence or absence of seedlings in the field study cannot explain the laboratory experiment. Plot 5 had the highest modal salinity at 42 while Plot 6 was second highest at 40 ppt during high tide. The salinity of plots 5 & 6 were both at 30 ppt during low tide. Plots 1 & 2 had the lowest water salinity during low tide of 0 ppt.

Table 3.

No. of petioles/plant observed from the sampled plots 1-6 during the three sampling periods in Barangay Binicuil, Kabankalan City.

Plot	22-Jan-07		21-May-07		23-Sep-07	
	Mean	S.D.	Mean	S.D.	Mean	S.D.
1	6.90	2.02	7.00	2.11	7.70	1.83
2	6.90	2.38	7.10	2.28	7.70	2.06
3	7.80	2.94	8.10	3.63	8.30	3.50
4	7.10	3.03	7.90	2.85	8.80	2.57
5	9.10	2.08	10.00	2.91	10.10	2.85
6	11.00	2.00	10.10	3.48	10.20	3.29

Results showed the numbers of cut and uncut leaves in the six plots (Tables 3 and 4), petiole lengths (Table 5), number of leaflets per leaf (Table 6), and lengths of leaflets/leaf (Table 7). The differences of these variables (taken as indicators of growth) among nipa plants in the six plots were tested and found not significant, using the Kruskal-Wallis and ANOVA tests of significance. No correlation with levels of salinity was found.

Table 4.

No. of uncut petioles/plant observed from the sampled plots 1-6 during the three sampling periods in Barangay Binicuil, Kabankalan City.

Plot	22-Jan-07		21-May-07		23-Sep-07	
	Mean	S.D.	Mean	S.D.	Mean	S.D.
1	2.50	0.71	2.80	0.79	2.90	0.74
2	3.00	0.67	3.30	0.67	4.10	1.10
3	2.50	0.85	3.10	0.99	3.70	0.67
4	2.00	0.47	2.20	0.42	2.60	0.52
5	2.30	0.48	2.20	0.42	2.70	0.67
6	1.60	0.70	2.20	0.63	2.70	0.67

* Mean of ten plants.

Table 5.

Length of pertioles/plant (in cm.) observed from each plant in the sampling plots 1-6 in Barangay Binicuil, Kabankalan City.

Plot	22-Jan-07		21-May-07		23-Sep-07	
	Mean	S.D.	Mean	S.D.	Mean	S.D.
1	102.10	27.57	103.85	28.94	116.74	24.43
2	79.50	11.11	84.77	9.26	95.76	13.21
3	76.89	19.48	89.49	17.46	110.63	35.96
4	70.20	14.64	76.80	11.03	89.72	14.09
5	53.10	8.10	59.30	9.59	72.37	12.95
6	84.90	27.57	82.63	23.15	103.77	20.77

*Mean of ten plants

Table 6.

No. of leaflets/leaf/plant observed from each sampling plot in Barangay Binicuil, Kabankalan City.

Plot	22-Jan-07		21-May-07		23-Sep-07	
	Mean	S.D.	Mean	S.D.	Mean	S.D.
1	92.70	9.42	88.00	10.41	94.40	15.17
2	86.70	7.13	88.60	7.01	91.50	5.84
3	74.40	16.70	88.20	22.54	91.40	19.98
4	91.80	6.43	99.10	11.67	104.20	11.98
5	86.00	15.02	94.80	12.02	96.20	11.94
6	85.10	10.61	88.00	15.90	91.20	16.77

*Mean of ten plants

Table 7.

Length of the leaflets/leaf (in cm) in data collected from 10 plants in plots 1-6 in Barangay Binicuil, Kabankalan City.

Plot	22-Jan-07		21-May-07		23-Sep-07	
	Mean	S.D.	Mean	S.D.	Mean	S.D.
1	100.34	19.10	102.58	20.26	99.35	16.63
2	81.10	9.34	83.42	9.87	84.19	10.24
3	78.77	15.23	84.78	17.39	86.87	17.03
4	85.58	9.80	93.24	11.20	94.40	11.39
5	87.78	13.25	99.81	16.65	100.50	16.54
6	84.19	13.44	87.09	18.43	89.74	18.81

*Mean of ten plants

Laboratory study. The number of surviving seedlings in the different salinity set-up (0, 15 and 30 ppt) did not significantly differ (X^2= 0.09001, p=0.95563) (Table 8.A & B). The Chi-Square Goodness of Fit test was used to check if the survival distribution in the different salinity differed. The results of the Chi-Square analysis did not show any significant difference. The field results as far as the presence or absence of seedlings in the field study cannot explain the laboratory experiment. The initial and final circumference of seedlings (Tables 9.A & 9.B) did not significantly differ. Neither did the seedlings show significant differences in weight.

Table 8.A.

Nipa seedlings survival rates after a 34-week period of observation.

Salinity	Weeks								
	0	2	4	6	8	10	12	14	16
0 ppt	100	100	100	100	100	96	96	96	90
15 ppt	100	100	100	93	93	90	90	90	90
30 ppt	100	100	100	100	100	96	93	90	83

Table 8.B.

Nipa seedlings survival rates after a 34-week period of observation.

Salinity	Weeks								
	18	20	22	24	26	28	30	32	34
0 ppt	90	86	87	77	77	77	77	77	73
15 ppt	83	80	80	77	77	77	77	77	77
30 ppt	83	83	83	77	77	70	70	70	70

Table 9.A.

Circumference of nipa seedlings (in cm) monitored twice a month for 9 months.

	Weeks								
Salinity	0	2	4	6	8	10	12	14	16
0 ppt									
Average	20.04	19.80	19.72	19.92	20.03	20.00	19.85	19.84	19.85
S.D.	2.44	2.42	2.50	2.57	2.67	2.63	2.63	2.63	2.71
15 ppt									
Average	20.77	20.56	20.54	20.64	20.84	20.06	20.47	20.58	20.67
S.D.	2.53	2.55	2.45	2.10	2.13	4.10	2.00	2.12	2.17
30 ppt									
Average	21.82	21.80	21.81	21.92	21.95	22.00	21.75	21.79	22.20
S.D.	1.43	1.42	1.33	1.41	1.49	1.58	1.48	1.53	1.40

Table 9.B.

Circumference of nipa seedlings (in cm) monitored twice a month for 9 months

	Weeks								
Salinity	18	20	22	24	26	28	30	32	34
0 ppt									
Average	19.85	19.81	19.80	19.90	19.77	19.77	19.76	19.76	19.64
S.D.	2.71	2.76	2.81	2.79	2.84	2.84	2.82	2.82	2.83
15 ppt									
Average	20.58	20.58	20.59	20.52	20.52	20.52	20.52	20.52	20.51
S.D.	2.20	2.23	2.24	2.21	2.21	2.21	2.21	2.21	2.21
30 ppt									
Average	22.21	22.22	22.22	22.27	22.28	22.26	22.26	22.26	22.26
S.D.	1.42	1.42	1.42	1.43	1.43	1.50	1.50	1.50	1.50

When the petiole length growth performance of seedlings among the different salinity levels are compared, results showed that increase in length of petioles at 0 and 15 ppt salinities was faster than that at 30 ppt (Tables 11A & B). Results of the ANOVA showed no significant differences in the length of petioles.

The only significant finding was the fastest increase in the number of petioles in 0 ppt salinity followed by those at 15 ppt salinity and those at 30 ppt salinities. Statistical analysis (Kruskal-Wallis Test) comparing the initial and final number of petioles in the seedlings revealed a significant increase in the 0 and 15 ppt only. It seems that freshwater and brackish water favor the growth of petioles of seedlings. This finding is consistent with the observation that seedlings in the wild were found only in areas with salinities lower than 30 ppt.

Table 10.A.

Weight of Nipa Seedlings (in grams)

	Weeks								
Salinity	0	2	4	6	8	10	12	14	16
0 ppt									
Average	111.52	107.91	109.43	111.02	112.60	121.08	123.20	125.42	124.97
S.D.	36.88	35.11	36.01	36.01	36.94	39.48	41.69	41.06	41.17
15 ppt									
Average	116.31	112.18	112.61	116.07	116.28	125.74	128.53	126.72	132.15
S.D.	32.39	28.31	27.14	29.69	30.32	33.71	34.75	41.61	36.36
30 ppt									
Average	147.31	139.74	140.46	141.84	140.19	150.62	154.78	157.91	159.22
S.D.	26.01	26.05	27.33	27.33	27.98	33.29	34.25	33.92	34.86

Table 10.B.

Weight of Seedlings (in grams)

	Weeks								
Salinity	18	20	22	24	26	28	30	32	34
0 ppt									
Average	126.47	128.17	129.10	132.01	131.66	131.75	132.97	134.87	135.18
S.D.	42.64	42.90	44.05	46.33	46.25	46.31	47.01	48.36	49.32
15 ppt									
Average	131.66	133.23	134.06	133.60	134.25	135.18	135.59	137.00	136.94
S.D.	36.77	37.71	37.75	37.31	37.26	37.06	37.23	37.27	37.11
30 ppt									
Average	160.76	162.48	162.28	162.17	162.06	161.95	161.82	162.46	162.46
S.D.	34.59	34.94	35.10	34.26	34.33	34.85	34.98	35.45	35.72

Table 11.A.

Length of petioles (in cm) collected from the experimental seedlings for 9 months

Salinity	Week								
	0	2	4	6	8	10	12	14	16
0 ppt									
Average	0.70	0.97	1.19	2.20	2.63	3.36	3.62	4.43	6.50
S.D.	0.63	0.81	0.98	1.10	1.18	1.42	1.55	1.46	1.72
15 ppt									
Average	0.55	0.88	1.07	1.63	2.07	2.57	2.93	3.55	5.04
S.D.	0.36	0.52	0.67	0.64	0.73	0.93	1.03	1.16	2.07
30 ppt									
Average	0.48	0.63	0.89	1.54	1.80	2.14	2.56	3.17	4.55
S.D.	0.39	0.55	0.73	0.79	0.79	0.83	1.35	0.99	1.73

Table 11.B.

Length of petioles (in cm) collected from the experimental seedlings for 9 months

Salinity	Week								
	18	20	22	24	26	28	30	32	34
0 ppt									
Average	7.44	8.52	9.71	10.70	10.74	12.29	12.37	12.80	14.68
S.D.	1.92	2.01	1.37	1.54	1.62	1.73	1.71	1.97	2.47
15 ppt									
Average	6.12	7.48	7.59	7.78	7.95	10.69	11.51	11.55	14.49
S.D.	2.09	2.28	2.26	2.49	2.44	1.57	1.81	1.81	3.21
30 ppt									
Average	5.47	6.71	7.32	8.53	8.62	9.48	10.04	7.91	8.30
S.D.	2.09	2.50	2.55	2.34	2.27	2.24	2.48	2.00	2.05

DISCUSSION

The field and laboratory findings indicate that seeds of the nipa palm germinate and that seedlings appear to grow better under conditions of lower salinities. As previously discussed, the reports of Bamroongrugsa (1991) and Kaewsinuan (1996) seem to indicate that higher salinity did not favor growth of nipa. Macnae (1968) had implied in his review of mangrove forest that the microhabitats of this palm are areas where both fresh and seawater meet. However, the physico-chemical requirements other than salinity as well as the types of soil and nutrients required by nipa are unknown. Much remains to be done to determine the most favorable total microenvironment for nipa palms. We can only point out the general observation that these palm species apparently need nutrients coming from terrestrial and marine sources to maintain luxuriant growth.

One question remains unanswered: If seedlings are highly dependent on low salinities, how were the mature nipa palms able to establish themselves in Plots 5 and 6, where salinities were generally high and more variable? The present study unfortunately is unable to provide a satisfactory answer.

Nipa appears to require salinities much lower than 30-36 ppt in order to survive and grow normally. However, more experiments to define exactly the physiological and ecological roles of salinity need to be conducted.

Based on data from this study, it is recommended that farming of nipa should be done in mangrove forests and swamps with silty to sandy loam soils at salinities ranging from 0 ppt to much lower than 30 ppt.

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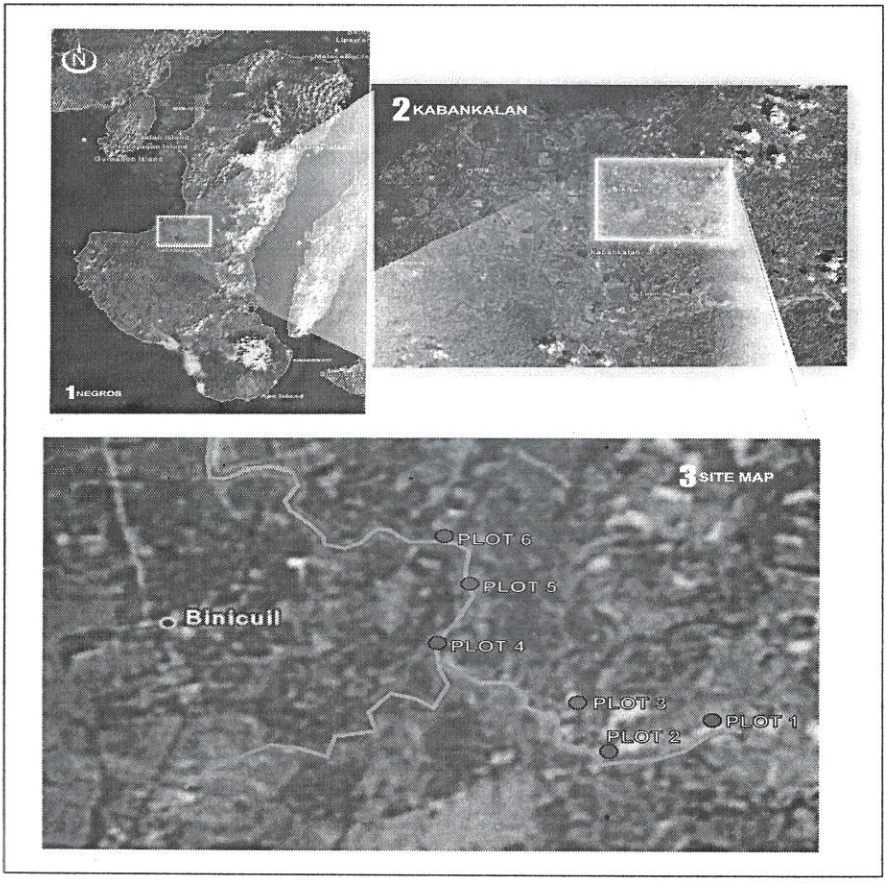


Figure 1. Map Showing the study site in Binicuil, Kabankalan City.

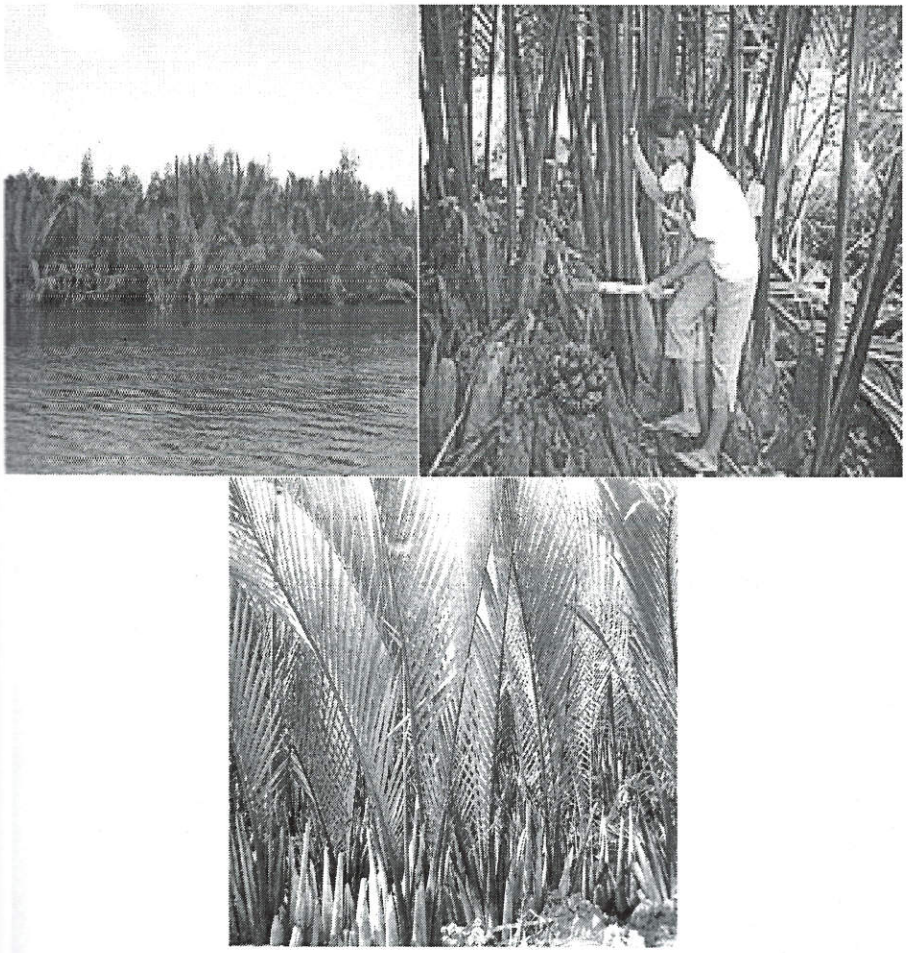
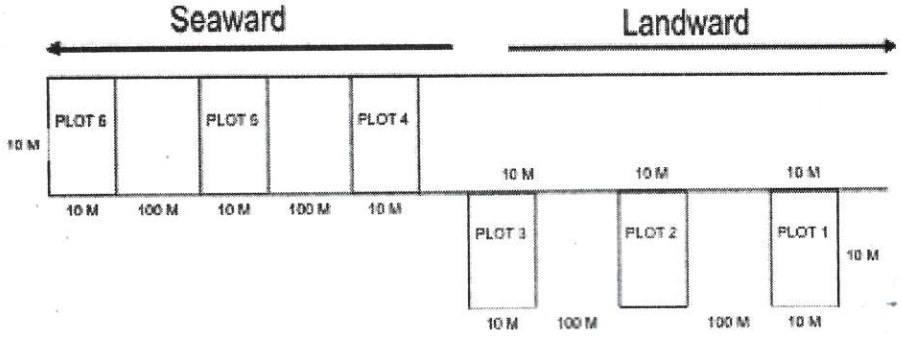


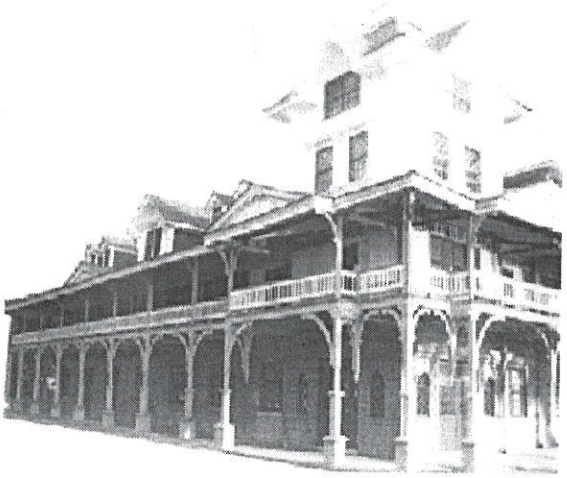
Figure 2. The Nipa groves in the study site. Nipa palms are distinguished by their large, compound, evergreen leaves arranged at the top of an unbranched stem. These palms inhabit coastal and estuarine areas.



The six plots have the following coordinates.
Plot 1 - 10 ° 01.957' N and 122° 49.944' E
Plot 2 - 10° 01.075' N and 122° 49.942' E
Plot 3 - 10° 01.100' N and 122° 49.968' E
Plot 4 - 10° 01.070' N and 122° 49.987 'E
Plot 5 - 10° 01.486' N and 122° 49962' E
Plot 6 - 10° 01.499' N and 122° 49.878 E

Figure 3. The design for the field survey on morphology of *Nypa fruticans*. Plots 1-6 are along the river bank.

Figure 4. The *Nypa fruticans* seedlings used in the experimental study arranged in a Completely Randomized Design (CRD).



THE SILLIMAN
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When Our Tree Becomes Only Your Tree: What Happens To It, What Happens To Us?

General concepts and themes on private and common properties are attempted to be summarized by way of a simplified and highly abbreviated model of single and collective control of natural resources. Implications are drawn from the model, for possible formulation of hypotheses on efficiency.

In the case of natural resources (trees, land, water, minerals), tenure underpins management. When tenure shifts, the management of a resource—and so also its use and fate—will change.[1]

A. Assumptions

Assume that:

1. A resource at a time t has an ecological value V_t.
2. V_t is a composite of values arising from its different utility, i.e., $V_t = \text{"}(v_u)$, where v_u is a value of the resource arising from its utility u; a resource has more than one utility.
3. V_t is created from how the resource provides a basket of ecosystem services, i.e., provisioning, regulating, supporting and cultural (Millenium Ecosystem Assessment, 2003).
4. The value of a resource (or its composite utility) is wholly available to the holders of all *accessible rights* to the resource at the time t (R_t).

Presumably, when the number of holders exceed 1 ($n_t > 1$), V_t gets divided into n_t where the proportion of V_t (or the set of v_u going to any one n [i.e., to n_{v_i}]) is commensurate to the proportion $\tilde{n}$ of R_t that $_i$ has successfully sequestered from other claimants $_j$.

Thus:

$$V_t/n_t = \tilde{n}(R_{t'i}) + \tilde{n}(R_{t'j}) \text{ when } n_t>1$$

Or, where $\tilde{n}(i)$ is the proportion of R_t going to i and $\tilde{n}(_j)$ is the proportion of R_t going to j, then:

$$V_t/n_t = \tilde{n}(i) + \tilde{n}(j) + \text{å}$$

where å is the residual V_t that neither i nor j is unable to sequester (the non-sequestrable services of natural resources such as services that cannot be exclusively appropriated by an individual like, for example, the ability of a tree to absorb atmospheric carbon).

If $n_t > 1$ and $\tilde{n}(i) = \tilde{n}(j)$ (as in the case of common property), V_t is assumed to be equal across all $n_{t'ij}$. When $\tilde{n}$(i)/$\tilde{n}$(j) approaches infinity (as when common rights are acquired, or transferred to, or are sequestered or reserved by only one claimant i [in which instance common property transforms to sole ownership]) then all sequestrable V_t goes to only $n_{t'i}$. When this occurs,

$$V_t/n_{t'i} = V_t + \text{å}$$

B. Analysis

There can be at least two consequences to when a resource transforms from being a shared (or common) property (i.e., when $\tilde{n}$(i)/$\tilde{n}$(j) approaches unity), to being unshared (or when the resource becomes a property of a reduced or singular number of holders such as when $\tilde{n}$(i)/$\tilde{n}$(j)) approaches infinity). These two consequences are:

1. The "creative tension" that otherwise occurs among multiple holders of rights to the resource (or rights over which of its possible uses will give it the widest array of utility to as many beneficiaries) will weaken; as the number of users ($n_{t'ii}$) approaches 1, fewer users decide on which combination of uses to limit the use of the resource. When this happens, either of two events could follow: (1) all utility of the resource gets concentrated to serve only fewer beneficiaries (i.e., there will be a monopolization of the value of the resource by and among only $n_{t'i}$), or (2) some utility of the resource will be devalued (or assigned a value approaching zero) when its fewer rights holders ($n_{t'}i$) find no need for such utility (or no need for the resource to be devoted for certain uses); there will be a singularization of the utility of the resource. In the first case (1), most V_t gets privatized (by $n_{t'i}$) so that access to V_t by all other possible users (i.e., j) will become more difficult or costlier; they (all j's) could get excluded from benefiting from V_t and

the *efficiency of the distribution* of the benefits from the resource (to as many users) will worsen. In case (2), the *efficiency of the use* of the resource worsens in that there is a proportion of V_t that gets devalued (as a result of the singularization of its utility by $n_{i'i}$); V_t eventually declines. In both instances (1) and (2), economic and ecological inefficiency intensifies.

2. To the extent that monopolization leads to the exclusion of other users from benefiting from a resource (such as when the cost to *j* to avail of the utility of the resource goes up), pressure on alternative resources (by *j*) will increase; this higher pressure may manifest in (or lead to) poaching of open access resources (by *j*) or to increased tensions in a society that now begins to experience more intense competition for resources (say, among and between all *i*'s and all *j*'s). In both events, monopolization leads to social unrest, *ceteres paribus*.

3. Monopolization may also lead to increasing enclosure of information about the resource. Monopolists would tend to keep to themselves key information about the state of the resource for as long as their interests (and sense of wealth) are pegged on the resource. Competing users may invest assets to acquire the resource but may end up losing that investment when (or if) the resource has since lost certain qualities not previously disclosed by its monopolist-holder. In this case, society is worse off because of the eventual loss of the investment.

C. Conclusions

All else equal, monopolization (or the combination of the privatization of power holding and of the singularization of power holders over a resource) eventually leads to social losses (i.e., to inefficiency and unrest). To the extent these occur, society would be worse off. But if the extent they occur is offset by "non-equal conditions" (such as when monopolization raises the extent to which society at large is able to acquire a wider stream of benefits from a particular bundle of utility of the resource), the degree that society is made worse off might be lessened. This can be granted, but only if it can be assumed that society has a sufficient resource base so that the untapped utility of monopolized resources can be acquired from other resources. If not, it can be expected that, over-all, monopolization (and hence privatization and singularization of power over resources) worsens society.

I submit this proposition as a hypothesis for further validation in the range of conditions on power holding over natural resources by individuals, communities, groups, firms and the State, in different resource regimes and landscapes in the Philippines. I propose to have it validated with respect to its implications to environmental and food security in the country.

[1]This brief note is based on notions and the literature on common property and property rights over natural resources; also on the Millennium Ecosystem Assessment framework (see References).

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INTRODUCTION

"The image of Gaia has helped to repopularize the notion of Mother Nature, until recently regarded as somewhat quaint."

Val Plumwood

"Where the nurturing image had once been a cultural restraint, the new image of mastery allowed the clearing of forests and the damming and poisoning of rivers. And human culture that, in organic terms, should reflect the wide diversity of nature, was reduced to monoculture, a simplification solely for the benefit of marketing."

Judith Plant

"Women often play a primary role in community action because it is about things they know best."

Cynthia Hamilton

"A sour grape is a prism."

Ellen O'Loughlin

Nature is a feminist issue. For over a hundred years, political life has been marked by conflict between those who seek to improve the status of women and those who assert that it needs no such improvement. As Alison M. Jaggar has stated in *Living with Contradictions* (1994), today, while feminists challenge both the blatant and subtle forms of violence and injustice that we see inherent in many contemporary practices, others criticize what they take to be feminist proposals on the grounds that they are unnecessary, unrealistic, subversive, and/or immoral. The same can be said of environmental issues and climate change.

In *When Our Tree Becomes Only Your Tree: What Happens to It, What Happens to Us?* Dr. Ben S. Malayang III rightly calls our attention to an imbalance and an uneven distribution of resource. His use of trees as a metaphor reminds me of Karen J. Warren's philosophical analysis of what she called "empirical women-

nature connections" (1993). She says that trees and forests are inextricably connected to the rural and household economies governed by women, especially in Third World countries, so tree shortages are *also* about women.

For one thing, women are more dependent than men on tree and forest products—for food, fuel, fodder, products for the home (including building materials, household utensils, and medicines), and income. Second, women are the primary victims of environmental degradation and forest resource depletion: because they must walk farther for fuelwood and fodder and must carry it all back themselves. Third, there are customs, taboos, legal and time constraints that women face that men do not face. For example, in some tribes, men inherit timber trees and women control the use of food trees, but cannot inherit economic trees. Finally, some key assumptions of orthodox forestry are male biased—e.g., that "the outsider knows best."

The *outsider* is frequently the one with the requisite technical expertise, brought in to solve the problem of the lack of trees. But it is *the insider* who has "indigenous technical knowledge" (ITK). Because women are the primary users of forest commodities, their day-to-day hands-on involvement with forestry goes far beyond that of professionally trained foresters. I wonder if policy makers think to ask women about trees and forests. Warren refers to the inability to see women's contributions as a "patriarchal conceptual trap" of orthodox forestry; she also extends familiar feminist critiques of social "isms" (e.g., sexism, racism, classism, heterosexism, and ageism) to nature (i.e., naturism).

The environmental crisis will escalate in this century. Malayang's own assessment seems to be a response to Cynthia Hamilton's (1990) expression of the human consciousness: the concern for Earth as a home, the recognition that all parts of a system have equal value, the acknowledgment of process, and, finally, that capitalist growth has social costs. If we go from "our tree" in the direction of "your tree," we are going in the opposition direction from what is truly needed and more effective, i.e., collectivism, the group process. According to Hamilton, if women are able to sustain for longer periods some of the qualities and behavioral forms they have displayed in crisis situations (such as direct participatory democracy), they may be able to reintroduce equality and democracy into progressive action.

Malayang writes about trees and the public good, Ellen O'Louglin (1993) about sour grapes (an adjective used to describe feminists, "leaving a bad taste in someone's mouth"). Marti Kheel (1990) writes about healing and deadly herbs, Ronnie Hawkins (1992) about reproductive choices ("too little attention has been given to the moral implications, from an environmentalist perspective, of deciding whether or not to add a new life to the planet"). It is all ecofeminist philosophy.

Of course, Malayang's article is not just about trees. The Committee on Women, Population, and the Environment (1994) agree—it's not just about trees—in their belief in what they see to be the major causes of global environment degradation:

- Economic systems that exploit and misuse nature and people in the drive for short-term and short-sighted gains and profits.
- War making and arms production which divest resources from human needs, poison the natural environment and perpetuate the militarization of culture, encouraging violence against women.
- The disproportionate consumption patterns of the affluent the world over.
- The displacement of small farmers and indigenous peoples by agribusiness, timber, mining, and energy corporations, often with encouragement and assistance from international financial institutions, and the complicity of national governments.
- The rapid urbanization and poverty resulting from migration from rural areas and from inadequate planning and resource allocations in towns and cities.
- Technologies designed to exploit but not to restore natural resources.

The causes are complex and interrelated. We can no longer divide social issues into those that are feminist and those that are not. Environmentalism is an issue that is not generally recognized as gendered, but I find that it is. Al Gore was right in saying that the truth is just so inconvenient.

In the following pages, you will find a variety of perspectives in response to Malayang's brief environmental model, the critics providing their own metaphors from their work and experience. Thus, there are references to the ocean and usage of marine resources, the pre-colonial Philippine society, and even—incredibly—fictional characters Momo and the Joker.

I thank all who responded to our call for critiques of Malayang's paper, a few perhaps more irreverent than others, but serious nonetheless in their effort to address the very grave issue of environmental rights and responsibilities. I let them all speak for themselves.

Margaret Helen Udarbe

THE FORUM PAGE

"Beliefs per se cannot exert force on the world.
But the people who carry such beliefs can."

Evelyn Fox Keller

"Ecological crisis displaces modernist political analyses—
liberalism, socialism, feminism. It provokes us to reframe our
history, to inscribe a new understanding of ourselves
in relation to Nature, so-called, and to ask
how can we get to live this new sensibility in practical ways."

Ariel Salleh

"What kind of society could live in harmony with its environment?"

Judith Plant

"Once *ako* starts thinking of [him]self as separate from *kapwa*,
the Filipino 'self' gets to be individuated in the Western sense
and, in effect, denies the status of *kapwa* to the other.
By the same token, the status of *kapwa* is also denied to the self."

Virgilio G. Enriquez

My Tree, Your Tree: A False Dichotomy?

By Efren N. Padilla

In this hypothetico-deductive reasoning, I gathered several intersecting dichotomies explicitly or implicitly assumed. These are: common holder vs. singular holder; efficiency vs. inefficiency; sustainability vs. non-sustainability; utilization and non-utilization; and social benefits vs. social losses.

There are other related issues that need to be addressed (i.e., management and population issues) but I will make my critique based on the above-mentioned dichotomies.

1. Common Holder vs. Singular Holder. "...at least two consequences to when a resource transforms from being a shared (or common) property (i.e., when ñ(i)/ñ(j) approaches unity), to being unshared (or when the resource becomes a property of a reduced or singular number of holders such as when ñ(i)/ñ(j)) approaches infinity)."

   The "creative tension" that otherwise occurs among multiple holders of rights to the resource (or rights over which of its possible uses will give it the widest array of utility to as many beneficiaries) will weaken; as the number of users (nt,ii) approaches 1, fewer users decide on which combination of uses to limit the use of the resource. When this happens, either of two events could follow: (1) all utility of the resource gets concentrated to serve only fewer beneficiaries (i.e., there will be a monopolization of the value of the resource by and among only nt,i), or (2) some utility of the resource will be devalued (or assigned a value approaching zero) when its fewer rights holders (nt,i) find no need for such utility (or no need for the resource to be devoted for certain uses); there will be a singularization of the utility of the resource.

For me, this dichotomy is a false dichotomy because I think that the demand (singular-based or common-based) for some resources will increase to the point that they will be exhausted anyway. So the question then becomes that of the rate of exhaustion.

The rate at which exhaustion of the resources is realized depends on the number of users wanting to consume, the consumptiveness of their uses, and the relative robustness of the resources.

Is shared ownership more effective than singular ownership? The answer to this is contingent on the type of resource.

Let's take the ocean for example. Since its privatization is problematic, can we protect it from overfishing by declaring it as a "common" for everyone to exploit? Or is it better protected by having a strong singular territorial/jurisdictional ownership backed by diplomacy or by force, if necessary?

Another example is the use of an aquifer. Should it be declared as a "common" for anyone to pump upwards for potable and non-potable uses? Or can it be singularly and centrally corporatized (private or quasi-private) to best manage and protect it?

Needless to say, I have known several cases of how private lands were parceled out for the "cooperatives" but ended up being failures because of mismanagement and bank foreclosures.

As Garrett Hardin intimated, the pasture shared by herders will eventually lead to overgrazing. Hence, the "tragedy of the commons."

These are difficult questions that lead me to the issue of efficiency.

2. Efficiency vs. Inefficiency.

> In the first case (1), most Vt gets privatized (by nt,i) so that access to Vt by all other possible users (i.e., j) will become more difficult or costlier; they (all j's) could get excluded from benefiting from Vt and the efficiency of the distribution of the benefits from the resource (to as many users) will worsen. In case (2), the efficiency of the use of the resource worsens in that there is a proportion of Vt that gets devalued (as a result of the singularization of its utility by nt,i); Vt eventually declines. In both instances (1) and (2), economic and ecological inefficiency intensifies.

If one is to measure efficiency via Pareto's Optimal, the "common's" approach, *ceteris paribus* (all things being equal) ends up as Pareto's Suboptimal.

First, Pareto's efficiency does not consider the equity of resource allocation since in a zero-sum game world, it would be impossible to make anyone else better off without taking away something from another.

Second, it is an economic reality that others receive more and others receive less. Unless there is a utopia somewhere else that individuals and groups operate as self-enlightened agents, classless and altruistic. This is not to advocate social inequality but to simply restate a social fact.

Let's take, for example, the efficiency of garbage collection. Is it best served by having a cooperative, let's say comprised of 100 families who contribute a standard fee among themselves to dispose of their own garbage? Or is it more efficient for them to individually pay a private company to dispose of their garbage?

Will the members of the cooperative be capable of maintaining their enlightened self-interests for a long period of time?

Is the private owner in a better position to maintain his/hers?

If we consider this as an empirical question, is there more evidence to support the former or the latter?

I think this is what makes Pareto's efficiency relevant because resource management becomes primarily a technical matter rather than a redistributive matter. Pareto's optimal states are not necessarily equally desirable from the standpoint of society in general.

Unlike many theories regarding redistribution, he gives huge credence on how wealth is actually created in the first place. Hopefully, by creating wealth we can reach a Pareto's Optimal of a higher quality of living standard.

3. Sustainability vs. Non-Sustainability.

   But if the extent they occur is offset by "non-equal conditions" (such as when monopolization raises the extent to which society at large is able to acquire a wider stream of benefits from a particular bundle of utility of the resource), the degree that society is made worse off might be lessened. This can be granted, but only if it can be assumed that society has a sufficient resource base so that the untapped utility of monopolized resources can be acquired from other resources.

   It doesn't matter whether this issue is achieved privately or collectively. On a microlevel, individuals and groups are capable of projecting enlightened as well as unenlightened self-interests.

   On the macrolevel, the issue of sustainability or non-sustainability is primarily Malthusian! In the Philippines, where metaphysics clothe our population policies, the physics of ecological footprints, hydrological cycle, and so on are simply deemed as immaterial. With 20% forest cover, the Philippines is like an ill-dressed person with just a G-string inadequately covering his/her private part.

4. Social Benefits vs. Social Losses. "... monopolization (or the combination of the privatization of power holding and of the singularization of power holders over a resource) eventually leads to social losses (i.e., to inefficiency and unrest) ... over-all, monopolization (and hence privatization and singularization of power over resources) worsens society."

My critique starts with unraveling the dichotomies as false dichotomies, hence, this conclusion is a non-sequitur.

However, I like to point out that what is interesting about this reasoning is not what it says but what it does not say. That is, there are many assumptions (psychological, moral, philosophical, and so on) here that cannot just be taken for granted. They must be threshed out, defined, operationalized, and articulated.

Efren Padilla is a professor of Sociology and Urban Studies at the California State University, East Bay, CA, USA.

On NOT Playing Monopoly: A Way Forward in Environmental Ethics and Economics?

By Dennis Patrick McCann

The evils and inefficiencies produced by monopolies are well known and routinely explained in any textbook presenting the logic of neoclassical economics. Though some theorists, notably Marxists, will try to argue that monopoly is the historically inevitable result of capitalist market practice, the fact is that monopoly is actually the great enemy of markets and what social benefits they are expected to bring to those who participate in them. Ben Malayang's equations simply codify what mainstream economists already take for granted about monopolies. But by placing these equations in the context of public policy concerns over our individual and social responsibilities for protecting and preserving the environment—call it "stewardship" or "ecological responsibility"—he is raising some very challenging questions, some deliberately posed, but others perhaps not.

At the forefront of these questions is whether our common concern for the environment can ever be enacted on the basis of the assumptions and axioms of neoclassical, or if you will, capitalist economics? Malayang's analysis suggests that it can. Thus, alongside Garret Hardin's memorable "Tragedy of the Commons" (1968), which made the case for privatizing property and securing individual rights over it in order to preserve it from the ecological disasters lurking in overextended common use, Malayang has demonstrated that the opposite tendency, namely, the monopolization of valued resources (including, of course, the inevitable processes of privatization and singularization of ownership rights and responsibilities), will have equally disastrous consequences considered from an ecological perspective. There is now clear and compelling analytic arguments for avoiding both extremes—call them "primitive communism" and "rugged individualist capitalism"—in formulating adequate and effective environmental policies.

What might be made clearer, in a more extended and discursive development of Malayang's analysis, is how the underlying logic of errors operative in both these extremes may point toward constructive solutions. For example, what about state-owned monopolies? Does his analysis assume that monopolizers are always private interests seeking to maximize their own utility, or may the state create a monopoly, ostensibly, for the sake of the common good? Before that question is answered, we might want to consider the history of state-owned monopolies, for example, the way Saudi Arabia's

or other OPEC members' oil resources are controlled. Has OPEC turned out to be a more effective way of preserving ecological values than, say, the private companies—mostly Anglo-American—that once dominated the global market for oil? The bitter lessons of history, it seems, suggests that state-owned monopolies are no better than private monopolies in preserving commonly acknowledged ecological values.

Where, then, is the way forward? What are the practical consequences of Malayang's analysis? My guess is that his approach is compatible with the range of environmental strategies popularized by US Senator Al Gore in *The Earth in the Balance: Ecology and the Human Spirit* (1992), long before he became Bill Clinton's Vice-President, or became involved in the debacle of Bush v. Gore in 2000. Gore, building on the work of other pioneers in environmental economics, tried to show that it was possible to preserve and extend our commitment to ecological values by seeking, wherever possible, market-friendly solutions that acknowledged the true costs of our activities, while also respecting property rights and our normal human interest in maximizing utilities for ourselves and our loved ones. Among the most promising—and, to be sure, controversial—of these, are proposals for creating "cap and trade" markets for pricing and reducing the overall level of carbon emissions worldwide. If monopolies, as Malayang has shown, are not likely to be effective in honoring commonly recognized ecological values, then such market-based strategies must seriously be examined, tested and implemented.

Not everyone will be happy with this approach. They will reject it as too cautious, another exercise in "piecemeal reformism" when revolutionary changes—they believe—are in order. There will be some who will assert the absolute priority of ecological values, and will reject Malayang's assumptions because they imply that ecological values are but one cluster of values among others, all of which are subject to trade-offs, as we seek to optimize all values in carrying out our diverse responsibilities. Fair enough! There is a philosophical issue at stake in Malayang's analysis. If no one value is absolute, then the algebra of utility maximization is entirely appropriate, perhaps even preferable, since such a calculus will help us to compromise among competing values responsibly. But if we believe to the contrary that ecological values are absolute, then compromise is never a responsible choice. If we are absolutists on this question, then we must reject Malayang's analysis, and with it any hope of finding constructive solutions to our environmental problems in the theories and assumptions of neoclassical economics. As unpalatable emotionally as it may be to regard ecology as one value among others, Malayang's analysis may help show us how to advance the common good, even within the assumptions of utilitarian thinking about values.

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Momo

By Dominique Cimafranca

Last Christmas, I stumbled across "Momo" in a bookstore bargain bin. "Momo" is a contemporary fantasy that would be normally filed under children's literature. I had never heard of it before—as I suspect few others will have—but I picked it up right away because it was written by Michael Ende.

Michael Ende! How could I pass it up? Ende wrote "The Neverending Story" and for anyone who grew up in the 80's, that movie was an essential part of childhood.

It took me a while, though, to begin reading "Momo." The cover wasn't especially appealing, and I thought it would be a typical sob story about its eponymous heroine. But I was wrong; "Momo" turned out to be engrossing and enjoyable.

What's the story? So there's this poor girl, Momo, who takes up residence in an abandoned ampitheatre. Momo is a pure heart, pure as can be. And she has a special talent: she knows how to listen, as in really listen. Because of this, the people who talk to her eventually learn something about themselves, even though Momo herself doesn't say anything at all.

What does all this have to do with Dr. Ben Malayang's paper, "When Our Tree Becomes Only Your Tree?" Why, very little! It just so happens that "Momo" was more interesting to read and write about than Dr. Malayang's paper justifying and quantifying the value of shared resources. Perhaps "Momo" isn't as rigorous and formal, but Ende has a simple message that he conveys effectively.

To return to the story: mysterious grey men in bowler hats have infiltrated Momo's town. Slowly, they convince the townsfolk of the value of "saving time" to the effect that the people become more efficient. In reality, the grey men are stealing all this saved time! In so doing, the people become miserable soulless husks.

Disguised as a children's book, "Momo" is really a modern fable and within it is Ende's critique of our modern economic system. Somehow, we've quantified everything—time, in "Momo's" case, and trees, in the case of Dr. Malayang's paper—but in so doing we've also erased their value. Time (and its modern analog, money) is only of value if it's used—for work, yes, but also for play, for love, for contemplation, for doing "nothing": that's the deeper message of "Momo."

It's this approach of quantification of the value that I have a problem with in Dr. Malayang's paper. It appears more rigorous, and perhaps that's an accident of its intended audience and venue. But the impact of the message—which by the way I agree with—is lost.

That said, I also have an issue with his assumptions and his

formulation. Dr. Malayang's paper assumes a steady state zero-maintenance resource in a zero-sum game. In simple terms, the paper assumes that the tree lasts forever, that there's no need to take care of it, and that its fruits are consumed totally without benefit to the community. But that's hardly an accurate model.

What about issues of stewardship? What if one person takes care of the tree better than the rest of the community can? What about opportunities for exchange?

What of human ingenuity? During World War II, the British did not have access to the rubber trees of old Malaya (pardon the pun), so what was their solution? Synthetic rubber.

That's my issue with the formulation of the model. Within its limited scope, it proves the author's intended point, but it doesn't take into account the other variables. If we then attack the flawed model, could it be taken to mean that the point it wants to prove is mistaken?

Perhaps the paper was written the way it was because it was meant for an academic audience. Fine. But for the rest of us, perhaps a simpler message will suffice:

Play nice. Share. Take care of the world that God has given you.

But that's just me, the village idiot, talking. Take it. Or don't. Now if you'll excuse me, I'll go back to finish "Momo."

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A Possible Timely Tool for Research

By Lorna P. Makil

I am intrigued by Dr. Malayang's proposed hypothesis on varied conditions of power holding over natural resources and their implications for environmental and food security in the country. The general basis of his hypothesis is not new, but his proposed manner of approximating "measures" of the ecological value of a resource as its uses change over time for the people who are supposed to have access to it, holds exciting possibilities.

In validating his hypothesis, for example, we can start looking at pre-colonial Philippine society which, for the most part, was communal. Members of a community were free to use their natural resources—rivers, forests, mountains—to meet their needs. Everyone was duty-bound to defend these from outside threat. Moreover, whatever was obtained from hunting and fishing was to be shared with others. There was no population pressure to upset the balance.

Then *barangays* were organized under the headship of *datus* who were invested with respect and control based on indigenous cosmological principles (e.g., a *datu's* protectorate was accepted on the belief that his knowledge had been given by spirit guides). His people felt no oppression, and there was a feeling of abundance in resources and ease in acquiring sustenance.

With the coming of the colonizers, the *datus'* charisma weakened, their demands now seen as excessive or even oppressive. Fundamental changes took place in society, which saw the Filipino farmers become peasants.

And we can continue looking at the particular social and historical contexts of our various experiences as a people, especially in these current times, and the levels of abundance and sustenance obtained during periods of change.

I believe the value of Dr. Malayang's hypothesis is that it can help us focus on the significant factors and indicators (as well as permit us to "handle" and explain the same for closer analysis), relative to our interest in understanding and doing something about environmental protection and food security in the Philippines.

Lorna Peña-Reyes Makil is former professor of sociology at Silliman University.

Comments
By Moses L. Alcala

Interesting approach to the socio-economics of natural resources. Quantifying and mathematical modeling of a problem is always a good aim for scientists. I don't have enough background on natural resource management, but as a scientist, here are my thoughts:

1. Assigning a simplified mathematical equation or formula to a complicated social issue is tricky business. The title of the paper attempts to appeal to the average person, but it delves immediately into technical jargon with minimum explanation which, I am afraid, the average SJ reader will not appreciate or understand. Without additional explanation and real-world examples, this paper would be too technical, abstract, or boring for the average SJ reader.

2. If the equation was borrowed, or derived from another work, then the source should be cited. If the equation is a new, original proposal, then it would be more appropriate to submit it to technical journal(s) specializing in resource management, and appropriately peer-reviewed by other experts in the field. It might be considered by other experts as "ground-breaking," which would make the paper more valuable.

3. Each term or variable of the equation can be more clearly defined and the units (e.g., percent or decimal) indicated. Examples of significant scenarios would make the equation more understandable, like plugging in actual values of the variables and explaining the real-world significance of the actual variables and resulting Vt.

4. It is common sense that monopoly of resources logically results in conflict, which appears to be the thesis of this essay. So the paper would be more valuable if it emphasizes on something <u>new</u>, otherwise it might be more appropriately titled "A New Mathematical Model to Resource Monopoly."

I was interested in the part of the conclusion that says,

> To the extent these occur, society would be worse off. But if the extent they occur is offset by "non-equal conditions" (such as when monopolization raises the extent to which society at large is able to acquire a wider stream of benefits from a particular bundle of utility of the resource), the degree that society is made worse off might be lessened.

But somehow, for me, there wasn't enough explanation or a concrete example that clearly shows how the equation supports that statement.

In conclusion—a good attempt at quantifying and modeling of a social problem. But to be more valuable, the paper needs to be revised depending on the target reader. For SJ readers, more explanation and concrete examples would be in order.

Moses Alcala is an environmental geologist in New Jersey, USA.

Yours or Ours: Positionality in Governance of a Commons

By Enrique G. Oracion

INTRODUCTION

The brief note of Dr. Ben S. Malayang III (in this SJ issue) deals with positionality which I define as the strategic place of certain persons, groups or agencies in the appropriation and use of a commons such as trees, land, ocean, air, and others that are critical to human existence and survival. His note examines the implications to "us" and to the quality of the resource when it is "our" resource as compared to when it is "only your" resource. More specifically, it is a discourse between monopolization and democratization of access to certain resource as common property and why one form of positionality would work more favorably or not under certain circumstances as compared to the other in attaining the common good. In the end, he projects not only the ecological impacts but as well as the social consequences of a certain positionality. But these consequences may be either good or bad depending upon from what perspective one is seeing it.

Of the two forms of human relationships or positionalities with natural resources, Dr. Malayang explained that monopoly of resources (i.e. they are not shared and are controlled for sole advantage) will eventually lead to community tension as compared to when these resources are shared (i.e. they become common property where everyone enjoys open access). Arguably, the tension is inevitable because of the presence of several and divergent claimants of natural resources who insist about their inherent rights as citizens. Others capitalize providential rights in their claims because they perceive that natural resources are creations of God and given to everyone to enjoy regardless of status. Seemingly, monopolization becomes immoral when only a certain group benefits from what are supposed to be shared resources.

Dr. Malayang argued that because monopolization leads to the exclusion of other users, the utility value of certain resource diminishes which could have been taken advantage of by others for other noteworthy purposes. Monopoly likewise increases the pressure on other open areas that other users are pushed to exploit. So the notion that monopolization can be an effective form of protection of certain threatened resources is being questioned because this has some economic and social consequences that in the long run are not beneficial to society. The economic value of the said resources when not harnessed by other users is an opportunity cost that could have generated employment and provided food to a good number of people. The enjoyment of ecosystem services is being denied to others when there are no alternative

sources from which to tap and generate similar quality and amount of deprived resources.

The commons and common good

Dr. Malayang has logically pictured some worse scenarios of monopolizing or privatizing and singularizing power over resources—a position that negates what Garret Hardin (1968) wrote about the "tragedy of the commons". Hardin explained that the tragic situation was due to the democratization of access and the failure of the community to limit use of a commons that were just available to everyone to exploit. To elaborate his argument, he illustrated how grazing lands were overexploited because everyone wanted to maximize gains over the other grazers who incidentally had the same thought. As each one put in additional animals to pasture they increased the grazing areas until the carrying capacity for a particular land was reached. The animals competed for food that was getting scarcer and scarcer until most of them died of starvation. The community's total grazing industry collapsed because each grazer did not care to protect a common grazing area. They competed to reap individual benefits as there was no guarantee that others will not overexploit the resource (National Research Council, 2001, p. 44).

It is in this notion of the "tragedy of the commons" that the argument of Dr. Malayang about the danger of monopolization can be contextualized and become more appreciated in order to identify the most appropriate form of resource governance that could address the common good. Will the democratization of access over a commons necessarily result in provisioning the common good as postulated? What constitutes a common good if a community is not really monolithic but a composition of several groups that pursue divergent interests and technology in extracting certain resource in the same place (e.g. Eder, 2000)? The sea is a good example to deal with in these questions. For several years, the tradition of open access has prevailed here; however, it subsequently suffers from the use of efficient but destructive fishing technologies by both commercial and artisanal fishers. Satisfying the economic needs of a community is for the common good, but the question is raised when the sea has been grossly damaged. Does open access tradition still serve the common good?

Marine protected area as example

The establishment and enforcement of marine protected area (MPA) demonstrate the curtailment of the tradition of open access to the seas prevalent in the past. It obviously draws resistance at first from among fishers who consider it as an act of "fencing the sea" and depriving them their favored fishing grounds (NRC, 2001). But a well-designed and planned MPA qualifies for the common good because while it denies access to critical reefs and

habitats it actually produces spillover effects or the dispersal of larvae and juveniles from the protected area to the surrounding areas (Alcala et al., 2005; Leisher et al., 2007). It is an investment for the present that aims to achieve food security not only for a particular group of fishers but the entire community including those where fishes are marketed. It is true that there are fishers who are presently burdened by this initiative but they will reap the future benefits of successful MPA (Alcala et al., 2005).

Arguably, the declaration of an MPA may be seen as a form of monopoly. Firstly, it is being managed by a certain group of fishers who formed an association and were deputized by a government authority; and secondly, it is accessible only to certain group of people if the core area is opened to dive tourism (Oracion et al., 2005; Oracion, 2007). Tensions necessarily erupt between members and non-members of fishers' associations who have conflicting perceptions and agenda about the maintenance of an MPA. The latter refuses to submit to the idea behind an MPA as "nature investment bank" (Leisher et al., 2007) and considers it a form of repression making their lives more miserable (Oracion, 2005). They insist that the development of an MPA is more for tourists being a privileged class because they have money to pay for access rights (i.e. user fees) in exchange for the enjoyment of underwater spectacles within a protected area. For fishers, an MPA becomes a space of contestation and a symbol of power and subjugation.

The foregoing discussions on the power dynamics in MPA management illustrate what Dr. Malayang considers as "creative tension" resulting from differential control and access to a commons which was formerly enjoyed by a multiple array of resource users. But this is not supposed to be the case if only those affected by the declaration of an MPA have better understanding of its intended effects and how its benefits can be enjoyed by multiple users. As a conservation tool for sustaining marine ecosystems, an MPA has both immediate and long-term ecological and economic impacts (NRC, 2001). When feasible, opening it for dive tourism provides cash incentives to those managing it and funds for sustaining its maintenance. It also provides alternative employment to displaced fishers in terms of the services they can offer to tourists as guides or boat operators. They can also find works in resorts and dive shops. The tourism-related opportunities are immediate impacts of an MPA while improved fishery yields in the surrounding waters can be its long-term impacts (Alcala, Russ, Maypa & Calumpong, 2005; Leisher, Van Beukering & Scherl, 2007).

The point being raised by Dr. Malayang about alternative resources to cushion the negative impacts of resource monopoly or exclusion is exemplified in the case of an MPA. Although the MPA restricts entry of fishers, it actually prevents singularization and rather diversifies the utility or value of protected coral reef. This can be measured by the several types of use classified by Sutinen *etal.* (2005, p. 32) as direct, indirect, and passive. The MPA's aesthetic quality has direct use to the tourism sector while its ability to contribute to the fish caught in surrounding areas illustrates its indirect use to the fishery

sector. Its passive use is seen in the enjoyment of the community that it has insured the food from the sea of the future generation.

Moreover, if the revenues accumulated from tourism are appropriated for the advantage of the entire community, like in provisioning basic social services such as in health, education and livelihood programs, then the declaration of an MPA is not in vain. It has become a tool for opening new social and economic opportunities that will drive more constituencies to care for and protect the marine environment. An MPA has negated the fear that it excludes or deprives certain groups because it has actually offered several opportunities to multiple stakeholders.

The same may be true in protecting the forest ecosystems for maintaining ecological balance and promoting nature tourism. But tourism may not be feasible in all forested areas in the Philippines because of inaccessibility, lack of infrastructure, and poor peace and order conditions.

Evolving governance of a commons

I have reiterated the positive as well as the negative sides of monopolization and democratization of access to a commons described by Dr. Malayang. But in what form of governance are the best practices of either positionality present and/or the attainment of the common good maximized? Broadly, governance is not directly equivalent to government but rather refers to all formal and informal mechanisms and institutions that direct how resources or an environment are utilized (Sutinen *etal.*, 2005, p. 34). It includes not only the manner of altering the features of a physical space, but also in modifying or regulating spatial behaviors of resource users in order to attain both ecological and social goals like in the case of MPA. It likewise revolves around various stakeholders such as scientists, government officials, environmental advocates, and diverse types of resource users.

From a review of various literature, Christie and White (2007, p. 1049) identified five forms of resource governance: traditional, community-based, co-management, centralized management, and private management. I will look into how monopolization and democratization of access to a commons are embedded in each of these forms of governance.

Traditional management is grounded in taboo and social norms that prevail in the community from generation to generation. A site is either revered or feared by the community because people believe there are spirits that dwell on it. But this belief or practice became susceptible to change brought about by colonialism and population growth (Christie & White, 2007). Although the traditional management system shows its fragility to incompatible recent developments, it nonetheless demonstrates how culture helps isolated people create their own ways of protecting their own resources for their common sustenance and survival. This is exemplified in the construct of *mariit* or enchanted places in Panay in central Philippines (Magos, 1996) that demonstrates how beliefs in spirits or supernatural beings can regulate human

excesses in the use of natural resources. Evidently, a community that remains isolated has a monopoly over its resources while the access enjoyed by every community member is culturally regulated.

Related to traditional management is *community-based management*. It emerged as a way to compensate a weak formal higher level institution where the local people cooperatively decide for themselves what is "good" for their resources and the community. This management regime, which was the case of Apo Island in the past, works within the spirit of trust and collaboration among community members (Oracion, 2006). They are inspired by the belief that available resources in the community are for common ownership and, therefore, everyone has the duty to contribute to their protection. And because this type of management operates under a bottom-up approach, community members are able to reassert their authority over their resources. The local people restrict the access of outsiders to the resources that they protect. However, the non-recognition of higher authority or the neighboring community of the community-based management system makes this type of governance vulnerable to alterations (Christie & White, 2007).

From the community-based management evolved a *co-management* regime whereby local people and government policy makers collaborate together with outside stakeholders (e.g. non-government organizations, business sectors). It operates using a combination of the best features of the bottom-up and top-down approaches in resource management demonstrated in joint planning and decision-making. For example, the legal basis of the MPA enacted by the local government ensures it greater financing for its enforcement and maintenance as well as a wider compliance from other resource users (Oracion, 2005). Open access is regulated by legislations endorsed by local people. However, unless the latter assert their rights more, either cunningly or violently, in co-management to influence decision-making, most of them would only become implementers or instruments of the government policy makers (Pomeroy *etal.*, 2007). And a breakdown in management is possible if the local people would realize that their interests are no longer visible in the decisions and policies made by authorities.

The *centralized management system*, on the other hand, is historically the most common form of governance in colonial and post-colonial societies. It secured colonial governments more power to extract the colony's natural resources for their own benefits (Christie & White, 2007). In the present context, management decisions are made by those in authority with help from technical experts coming from consultancy groups or the academic research community. However, the processes of consultation, joint-planning, and consensus-building with those directly affected are absent. Those at the community level are obligated to implement and abide by whatever is directed them from the top. There may be cases that community consultations are made but ultimate decisions especially on fiscal matters are still assumed by the central government. Power is monopolized by the central government as it restrains community participation *vis-a-vis* their sense of ownership in

resource management. This is a sentiment that is now developing among Apo Island residents after the island was declared under the National Integrated Protected Area System (Leisher *etal.*, 2007, p. 24).

Finally, *private management* allows particular individuals or groups to control or monopolize certain resources. One example is that of an association of resort operators that contributed resources to maintain and enforce an MPA for their dive business (Sievanen, 2003; Oracion *etal.*, 2005). This association, which also enjoyed NGO support, believes that there must be private-sector representation with strong environmental commitment in multi-sectoral politics. Although this case demonstrates how business agenda can inspire environmental protection, private interests can alienate many fishers in the community from being involved in a conservation program that results in a decline in MPA compliance rates (Christie, White & Deguit, 2002). Enforcement of the regulations becomes more costly as poaching by disgruntled fishers may increase as a form of resistance, unless they are provided alternative sources of income.

CONCLUSIONS

The discussion of Dr. Malayang about the negative consequences of monopolization has pragmatic applications but he must have likewise considered power dynamics and the complexities of various stakeholders that can alter the extremes of monopoly in a given community. Meanwhile, the practice of sharing access to resources may improve the utility value of a commons but it is inevitably prone to abuses and overexploitation similarly that the monopoly by privileged resource users can fall into the same trap. I agree that the monopolization of access to a commons leads to social unrest and can also be taken advantage of if there are no institutional mechanisms that can regulate resource extraction. In other words, common good to a particular group or for the whole community demands a form of resource governance that allows check and balance to temper human abuses and excesses in the exercise of power and the use of a commons. There are instances that a form of monopoly is necessary as open access is also permissible to benefit a good number of people.

This is where co-management becomes necessary in governing a commons where a multiplicity of stakeholders can be actively involved in the decision-making and implementation of interventions to sustain the utility value of certain resources for the common good. Monopolization can be adopted as a form of regulation imbedded with responsibility rather than as a pure access right. Other users outside of the restricted space must also benefit when they are required to surrender some access rights. This is already seen in the case of MPA management and the appropriation of tourism user fees. Tourist divers pay for the access privilege to enjoy the underwater spectacles inside the MPA in order to compensate the opportunity cost shouldered by fishers who are denied access into the core area because of

their extractive technology. The accumulated fees support the maintenance of an MPA that eventually produces spillover effects that result in improved fishery yields in surrounding areas. Tourism likewise offers alternative employment opportunities that are available to anyone in the community.

I consider co-management to have tempered the negative sides of monopoly and open access to a commons. It is both a process and product of negotiation to establish a common agenda in the use of natural resources that are supposedly for use of everyone in variable means. However, the manner of using them has to be regulated to prevent losing all these resources due to increasing demands from a growing population. Traditional and community-based management are only feasible in isolated communities but not at present context where cultural and spatial movements are no longer hampered by physical barriers. Similarly, centralized and private management are no longer feasible because these are prone to resistance from people who also demand their rights to an improved human well-being through equitable enjoyment of ecosystem services. The fate of other people cannot simply be dictated or determined by a small fraction of the society that has the monopoly of power and resources. This will surely lead to social unrest and incur a higher ecological cost in troubled areas.

In sum, the brief note of Dr. Malayang opens up a broader appreciation both of monopolization and democratization of access to a commons in order to maximize gains for the common good, relative to particular context. I do believe, however, that what constitutes a common good still remains a contested construct because of the multiplicity of stakeholders of a commons. This is an interesting issue to tackle in the next forum.

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Musings and Findings

By karlos santiago villarmea

I found the article by Dr. Ben Malayang III surprisingly relevant and useful not only in direct relation to what is happening to our world right now, but also to the on-going discussion among intellectuals today especially on the ordering of human things—I can name a few whose works I have also engaged these past few years, such as Cornel West, Amartya Sen, Joseph Stiglitz, Jacques Derrida, among others. Although I must also say that this has been a source of voluminous reflections for theologians as well for centuries already. If this is an indication of some kind, what we have on our hands is obviously something of great importance.

Before I proceed however, I hope you don't mind that I will attempt to respond to the article in a more personal tone—if only to make our discussion not only multidisciplinary but also multifaceted.

To go back now to the point I want to make: I think the issue that the article raises is fundamental, one that concerns the basic problem of human society and how the common good is construed and administered in such a setting.

How do we constitute ourselves (as a community, *polis*, society, *ecclesia*, etc.) in such a manner that is sustainable and that promotes productivity and meaningful existence to all members? And on what basis should we constitute ourselves? What are the founding and guiding principles of such that could sustain such constitution?

Because we possess qualities that are distinctively human—following Karl Marx—that is, for example, we have the inherent capacity to appropriate external objects or nature for our own use and consumption, naturally what follows these questions are issues that pertain to material resources and the management of such when we form and constitute ourselves.

Classical questions but very critical and relevant today, and in my own estimation, important issues that the article provokes us to think about. I even dare to venture proposing a thesis out of it: what the article suggests is that, only a kind of sociality that is founded on, what one could call as, social-relational ontology—an ontology that could be also observed as principles in varying degrees in classical Christian doctrines such as sin, atonement and on human being—is sustainable, one that makes humanity flourish. In addition, we could posit that this kind of sociality is one that is based on positive anthropology, that is, human beings could overcome obstacles that hinder progress and development by means of, among other things, dialogue and reason.

Although this might not be a necessarily and exclusively modern question, the relevance and significance of such issue could not be

underestimated in a time of global financial collapse and massive disturbance and destruction to the order of *human* things today. One could construe, in fact, that what the argument implies to some important extent is a subtle, but nonetheless powerful, critique to the dogma of free-market economy and liberal democracy that has become the political and economic orthodoxy of our time. In addition, in light of the current political events in the US and world affairs and the electoral mandate given to the Democratic Party, this article is a timely contribution to the on-going, and increasingly becoming important, discussion today on democracy and on the creation of commonwealth—one that decidedly takes the side of the appropriation and creation of a public good. Not too long ago in the World Economic Forum at Davos, Switzerland, Prime Minister Kevin Rudd of Australia issued a call that highlights this particular concern for governance and management that harnesses the power of the state, properly constituted and driven by democratic ethos, to administer the economic life and promote common good. Indeed the failure and the subsequent collapse of unrestrained market movement and the ruling dogma of no state intervention has galvanized leaders and activists to advocate what was once an unpalatable idea of greater social responsibility and active social services and welfare.

But I really wonder why we have not learned anything at all, i.e. if I use history to illustrate, the lesson of the Great Depression in the 1930s or, to use a tradition close to our hearts, the experience and witness of the early Christian communities. What we are experiencing and thinking of at the moment are not without precedence in our history. A society, driven by indifference and apathy to others—rather than by responsibility—breeds corruption, destruction and death. What is even noteworthy is that, whatever example we give—as you could ably attest and add, there are more examples that we could use and cite here in order to prove this thesis—there is one thing that is very clear: we are more willing to forego the inherent sociality of our existence (responsibility) in order to pursue accumulation of more wealth and the production of more inconsumable goods (individuality).

The stubbornness of our humanity seems to take root at the core of our being. Do you think that the reason why we have not learned or that we could not learn anything at all from the past (or, are we simply ignoring it?) is because 'evil' or the corrupted nature of our humanity is deeply embedded in us that we could not get rid of it without some sort of extra-human intervention? Or, to put it in psychoanalytic terms: a psychosis, which without the help of a psychoanalyst will not be healed? A state of fallenness, in theological terms?

Not to veer away however from the point I want to highlight—you have to forgive my excitement (pop corns are popping up!): it is very important, I think, to consider the way in which we understand *the nature of our humanity* in our discussion. Let me use a movie to illustrate the point. In the latest Batman sequel, *The Dark Knight* (the best one so far I must add) Joker proves—in a somewhat very penetrating and convincing way that I believe many

would agree—to Batman several times that human beings only look after oneself for survival and self-interest. Interestingly enough, only once was he proven to be incorrect. Of course, this is not to suggest that number works in the question of truth. I cite it here only as food for thought. What if Joker is right? It is not really difficult to place Joker in the company of great theologians in the pantheon of Christian thinkers, from Augustine to Reinhold Niebuhr.

I do think that the import of this movie (especially the insights from Joker!) to our discussion especially in relation to the article is its theopolitical content. Because if we are to take seriously the thesis of Joker and without falling into the Hobbesian trap of the Leviathan, then the difficult task, one that is highly political and ethical, lies before us: how *do* we (or how *can* we) practice and implement and sustain, i.e., 'the creative tension' in the society that could prevent monopolization and privatization and one that could instead become catalyst for growth and development of society?

In my mind, things really get complicated when we enter the 'human factor' in the equation—something that the article is simply silent about. What happens to the 'rules' when those who found them tinker with them? What happens when the founding foundation is necessitated by power exercised in material form? Or, what happens to the logic when it is defined or posited as necessarily historical and contextual?

Indeed the question of sovereignty and governmentality—issues of power and management of life and of human things—remain before us. This is a spectre that haunts us today—the realization that power lies in our hands. For those of us who are invested in what Giorgio Agamben calls *pragmatico-political project*, this spectre reminds us of our democratic tasks, as agents for a kind of a sociality where the multitude exists in plurality and singularity—thus, the imperative of what Dr. Malayang calls *creative tension*. His article clearly illustrates and convinces us of the need of a public space that must have an *ethos* (or perhaps, in his language, mechanism) that could help secure and promote the common good. Here the work of Ernesto Laclau on hegemony might interest those of us whose commitment and work is geared toward the shaping of *nodal points* in our society. How do we conceptualize and enact a shared sovereignty that determines, if not shapes, the *ethos* or mechanism in our society?

While I agree on this fundamental insight, I must add, as I have already alluded above, that a politically active, socially responsible, and ethically sensitive subject is necessary, and thus central, in the formulation of such *ethos* or social mechanism. The conceptualization of such a subject must, therefore, be part of our discussion and reflection—taking either philosophical or theological form. The issue of the nature of the human (anthropological question) is central.

Since I could not possibly expound further the themes as outlined without writing a full-blown paper and I am not sure how long I should make this response, I hope that by alluding to them here, at least in its core, I signaled the point that I wish and that we could continue to pursue in our discussion.

I am excited and expectant to hear from you and to those who think, whether in agreement or disagreement, that this is a task worth pursuing in our vocation to think.

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Bread of Life
By Harold A. Jumuad

My concurrence with the analyses and conclusions cannot be overemphasized. They ring afresh the oft repeated contention of the Church that our social problem is not at all rooted in overpopulation, but in inequitable distribution of wealth and opportunities.

I must admit that the treatise, at first glance, reminded me of Durant's sarcastic citation of the view that it is a damaging reputation to be disreputably intelligible. Durant was obviously alluding to the fashion of coating simple ideas with meticulous gobbledygook, almost bordering between sophistication and alteration. To be easily understood, as this view suggests, is to be exposed to incisive criticisms. Eventually, however, I relented to the necessity of first painstakingly establishing and playing with the assumptions to help the author punctuate his insightful and finer points.

Let me offer my own and to be sure, inferiorly crafted version, as the fallacies of *Slippery Slope* and *False Cause* are simply too luminous not to be put to light. Let us assume that there are ten (10) pieces of "bread of life" originally intended for ten (10) individuals. One of them, however, boldly grabs all of it, effectively depriving the others of their supposed share. We can, at the very least, expect two scenarios, with each one guaranteeing multiple troubles for all: either (a) the others will fight for their share, or (b) just let it be and suffer both the injustice and hunger.

a. If they elect to take the former, then either they band and fight together, or fight individually. If they elect to do the former, then they must first have a leader or at least an agitator, which selection process may already sap their energy and doom their chance of victory. If in order to save themselves from the trouble of the first option, they decide to fight individually, then each one's defeat is almost assured, especially with the hunger already creeping in.
b. Now, if they elect to do nothing and just grudgingly accept the state of affairs, then not only do they surrender their chance of surviving, they are also giving the grabber free reign to maybe elect at least two options: either to eat the "bread of life" all at once, or just eat one or some and keep the rest safely away from the others. If he elects the former, then he will be terribly discomforted for eating too much; and if he elects the latter, then the rest will just putrefy, losing their economic or whatever utilitarian value. The "bread of life" ends up not being able to serve its intended purpose.

Either way, both the deprived and the overly-fed only succeed to accelerate their descent to become fair game to the worms. Nietzsche's line

will have to be attuned to "what does not kill us now will, just the same, kill us sooner or later."

Yet again, the terrifying possibilities after any unjust act can go on and on. Newton's law of motion that every action begets equal and opposite reaction, is as true in human relations as it is in other situations. Taking unilateral and egotistical control of a common resource is to challenge the law of the jungle to take over. No matter, it is a "lose-lose" proposition. Injustice begets injustice, and everyone ends up worse off. In the same vein, violence begets violence, and everyone ends up dead. I assume this will likewise be the scenario when the *communal* TREE becomes only *your* or *my* TREE.

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The author Replies:

I thank Dr. Padilla, Dr. McCann, Prof. Makil, Dr. Oracion, Dominique, Harold, Moses, and Karl for their thorough reactions and critique of my work. They pose points that show both the possibilities and weaknesses of the model I am proposing. I anticipate—and hope—that the reactions and critique will spur additional and improved thinking on the nuances of private and common holdings of finite environmental goods and services.

Best regards.

Sincerely,

Ben S. Malayang III

NOTES

Rowena Tiempo–Torrevillas

PEERING AT THE INEFFABLE

i. BREATHING IN STARS

THE ASTRONOMER from Oak Park, Illinois remarked that the oxygen atoms we breathe were forged in the very first stars, back when the universe was born. We're inhaling the progenitors of Rigel and Betelgeuse.

This morning at the rheumatology clinic, I tried to describe to the young, red-haired resident the occasional shooting pain in my collarbone. "It's bright," I said, and she was charmed by the description. Sharp and bright like a pinprick of light in the obscure clumpy murk of my insides; unlike the dark ache in my shoulder when I sleep, that twinge in my collarbone is like a far but distinct star in my body's universe, the nebulae of the possibilities of pain or disorder expanding in mystery, while the galaxies of respiration, digestion, and even thought continue functioning in stately concourse without my willing it.

Infirmity/infinity: I am dimly beginning to perceive how the human mind is able to fathom the fathomless. We live at the remote edge of a cloud of stars, an arm of the galaxy. From our distant remove we can see the rest of the Milky Way even as we are part of it; so might one's finite brain start to encompass the notion of infinity, of space without end, when one begins seeing it in the context of one's own bodily limitations, of the singular cell's decay. Infinity is the arena of those dark absolutes, the origins of life and death commingling in inextricable embrace: the amino acids collide and merge and disentangle, glucoses overproducing while the thyroid supernovas, and the last of the estrogen molecules floats away never to be replaced.

The concept of a wall-less, floorless, ceiling-less entity—one cannot call it "place"—*space,* is still beyond my comprehension, a state of being I'd rather not contemplate. If I were in a spaceship, out of sight of the Earth and peering into the inchoate swirls of unknown universes of light in an unplumbed darkness, I should go mad. That's why clouds are comforting to me, like islands and atolls in a sea that's seemingly as deep as it is wide.

Maybe Jackson Pollock was onto something, transcribing, with an illusion of randomness, the droplets and clusters of paint connected by black

lines, the inscrutable runes of the archangel in charge of that corner of the universe on a given day.

Until recently I believed that rationality, thought by thought, was my buttress against the vacuum of uncertainty and inarticulate inadequacy that lay so close to the edges of my childhood world, *terra incognita* until the onset of menarche. Then my female body became its own assurance of a certain constancy, while the acquisition of book-knowledge became a joyful game, and winnable; I ventured through adulthood with the sturdy sense one was equal to the imponderables lurking diminished and vanquished by the power of the word. In time, language became an end in itself, its permutations endless but comfortably proscribed by one's experience. The last time I recall having that primeval encounter with the terrible and ineffable was upon reading Isaac Asimov's "Nightfall" late one night when I was sixteen, and I stood outside my childhood home, nearing midnight, to stare up at the star-crowded sky.

I understood then that we need to impose what order we can upon the abyss of nothing-and-everything, as Einstein and Hawking did with their arcane formulations decipherable only to the few who can follow their trail of language to the stars. *Substance cannot be created or destroyed.* Particle accelerators may split matter into its smallest components, but energy is released: invisible, yet still a "something." We recombine the elements the universe was born with, and delude ourselves that we are creating life. Yet nothing can disappear into nothing; "dust to dust," yes, but it is still dust and not "nothing." This axiom is the gravity that holds me in place. Without it, I'd drift unmoored into the mere thought of the infinite: my aching collarbone a nano-dot pinprick amid the nebulae outside, out there, still being born.

ii. IN A BOX

I'VE discovered in myself an inherited tendency to claustrophobia. First detected before I was twenty, when a power outage at the local moviehouse trapped the viewers in the hot airless pitch-blackness of Park Theater, I experienced what I didn't know was a mild panic attack, and my movie-going companion had to hustle me into the lobby where in a cold sweat I stared at the giant-scaled portrait of James Robertson Justice until my complexion returned from pale green to its normal *morena*. At 24, while dilettantishly messing with transcendental meditation, I had an early-morning encounter with feeling-trapped-in-my-body; then and there I quit Ananda Marga and gave up my lying responses to the gentle greeting of the margii devotees ("How is your meditation, sister?"), and all my attempts at mind-expansion died there too.

My other confirmations of claustrophobia were related to unexpected personal circumstances: the three weeks I had to work in a windowless space in the tower-shaped office of the Dean of the College of Liberal Arts when the International Writing Program was shut down and its future was undergoing

a temporary reconfiguration; the MRI machine that scanned my brain and spine for neurological abnormalities. Oddly, those events —during which abrupt shifts in both career and body propelled me to an unwonted epiphany about one's human limitations—left me still unable to empathize later with a hapless fellow-passenger when we were trapped in the elevator.

A group of us were stuck between the third and fourth floors of the English-Philosophy Building, and this poor guy started to hyperventilate, pushing at the walls of the elevator in blind panic. The other half-dozen passengers stared at him transfixed, when, some thirty seconds after the elevator ground to a halt between floors, he unexpectedly bent double, pushing at the upholstered walls of the elevator cab.

"Dude. Are you all right?" someone asked, startled into uselessness.

"No, I have claustrophobia," he whimpered, nearly horizontal in what seemed like an exaggerated, slapstick parody, a charade enacting the word *claustrophobia*.

"You're kidding, right?" another passenger asked in disbelief as the claustrophobic hurled his shoulder against the obdurate, stolid chrome doors and the rest of us flattened ourselves helplessly against the walls of our cage, willing the elevator's mechanism to unfreeze and ourselves to become smaller, so as not to use up this man's suddenly shrunken allotment of space and air. Another more resourceful and athletic young man quickly rallied us together to create a ladder out of our hands, with the intention of boosting him toward the ceiling to look for some possible crawl-space in the elevator well, or the illusion thereof—anything that might relieve the fellow's distress as we leaned on the red emergency-button and yelled through the elevator intercom imploring the maintenance office to do something quickly, before this man lost his mind before our eyes, or dismembered us while in thrall to his terror of enclosed spaces.

On the other hand, I've never been able to conceptualize a place without floor, walls, or ceiling. More than anyone else in my immediate family, I've spent hours suspended in the sky traversing continents and oceans and time zones, ignoring the unnaturalness of that artifice. Home becomes a state of mind, a portable space the dimensions of one's body. Yet I marvel at the strong-mindedness of the astronauts who catapult from Earth in capsules the size of phone booths and then walk into nothingness, tethered to sanity only by the umbilical cord of oxygen tubes attached to their space suits and connecting them to the spaceship, their token of solid ground. I can only imagine that it's the blue-green bulk of Mother Earth, and the correlative glitter of the Magellanic Cloud, that lend them a sense of grounding, that keep them from being drowned in nothingness.

I used to think that cremation was the quickest and cleanest way to dispose of my mortal remains. Now I believe it's more respectful—to one's origins, at least—to return one's body to the elements that gave it form: nourish the worms, let the grass turn a little greener and perhaps even a tree to grow in Bagacay; take my poor bones, since my soul will never be dust. A glittering

handful of ash thrown into the wind...that's an attractive romantic anti-claustrophobic image: child of the stars. But I think, for now anyway, I'll take the humbler slower option, and go in a box.

* * *

substantial reductions in species richness, reduced taxonomic distinctness, and species loss within key functional groups. A similar result was noted in four marine reserves in Papua New Guinea, however, it only attributed declines in fish diversity and abundance to coral cover loss after bleaching, and did not investigate structural complexity (Jones *et al.*, 2004). These results reconcile the dichotomy of opinion in the past over how fish communities are linked to their habitat (Jones *et al.*, 2004) and refute the conventional wisdom that reef fish community structure is driven largely by stochastic variation (Syms & Jones, 2000) in recruitment from a widespread planktonic dispersal (Hughes *et al.*, 2003). Recent studies indicate that for many reef fishes, typical larval dispersal is limited to 10 to 100 km, suggesting that long-distance dispersal is rare (Swearer *et al.*, 1999; Cowen *et al.*, 2006). In reefs where populations have been over exploited and depleted with spawning stocks, replenishment of propagules from populations more than 100 km will unlikely occur. Recovery and resiliency will then be a function of habitat and self-recruitment of future fish juveniles from the remaining species (Graham *et al.*, 2006).

Further evaluating the effects of habitat loss on the components of fish assemblage, Graham *et al.* (2006) assessed such changes using size and trophic categorization. They attributed the loss of smaller species and declines in larger species to increased competition and susceptibility to predation and probably susceptibility to fishing (Graham *et al.*, 2006; Carr *et al.*, 2002). In the lower size classes, predation and competition due to loss of refuge space and habitat are plausible explanations. These patterns suggest the outcomes of the interaction of both top-down and bottom-up effects contributing to the persistence in reefs. Disturbance of such complex interactions between multiple species that contribute to stability, such as extinctions, will have negative cascading consequences for the entire system (Carr *et al.*, 2002; Mumby *et al.*, 2006; Micheli *et al.*, 2005).

Recovery and management

Graham *et al.* (2006) explains why differential recovery exists between reefs after coral bleaching. They attributed lack of recovery primarily to physical isolation, loss of habitat complexity and inability of herbivorous groups to control algae with some limiting effects by random recruitment variation. Reduced and fragmented brood stocks of coral and fish species due to over exploitation will likely reduce the rate of any recovery. Moreover, loss of key functional groups, such as large-bodied parrotfish performing the roles of bioeroding, grazing and scraping agents, will likely lead to degradation (Bellwood *et.al.*,2004). In reefs with a limited number of key functional herbivores left, these groups are still expected to control algae and encourage coral recruitment. However, sustaining and maintaining their biomass may be problematic when habitat complexity is impacting smaller size classes. Graham *et al.* (2006) concluded that in the presence of other disturbances,

synergistic effects will likely impede recovery and ratchet down coral cover, and that, isolated reefs most reliant on self-recruitment are most susceptible to climate-change driven stressors (Graham *et al.*, 2006; Syms and Jones, 2000; Carr *et al.*, 2002).

Graham *et al.* (2006) enumerated a number of points that have implications for management, but did not recommend any tool. However, related studies discuss the important role of no-take marine protected areas (ntMPAs) in protecting groups of fishes with critical ecological roles and maintaining coral dominated habitats compared to degraded ecosystems (Syms and Jones, 2000; Bellwood *et al.*, 2004; Mumby *et al.*, 2006). Thus, the question arises: Can ntMPAs contribute to coral reef resiliency against climate-change driven disturbances? Evidence supports that ntMPAs are effective tools for biodiversity management, however, there is growing recognition that such areas are ineffective for protecting reefs from large-scale pollution and global warming if they are not planned from the perspective of a large enough spatial scale to consider redundancy and connectivity. A reevaluation of ntMPAs design incorporating protection strategies that address bottom-up processes (*e.g.*, nutrient availability, larval recruitment) may benefit coral reef resiliency in the face of global warming and continued anthropogenic stressors (Jones *et al.*, 2004). Strict enforcement (Bellwood *et. al;*, 2004; Gell and Roberts, 2002) combined with emphasis on the protection of key functional groups (Bellwood *et. al.*, 2004; Carr *et al.*, 2002; Mumby *et al.*, 2006), inclusion of representative assemblages and habitat types (Cowen *et al.*, 2006; Parnell *et al.*, 2006), and refining scales of management to consider larval distance dispersal (Cowen *et al.*, 2006; Ayre and Hughes, 2004) is a start. However, the scale of human disturbance exceeds the potential resiliency effect of all ntMPAs in the world combined. Currently, most ntMPAs in the Philippines are less than a kilometer in size and are often surrounded by vastly degraded areas (Bellwood *et. al.*, 2004). Thus, it is crucial that ntMPAs management expand in scale and scope, moving toward a seascape approach (Bellwood *et. al.*, 2004; Connolly, *et al.*, 2005) and adopt the principle of ecosystem-based management (EBM) in which the functions and requirements of whole systems are considered (Mumby *et al.*, 2006). Improved integration of the scientific and social aspects in ntMPA management is also suggested (Graham *et al.*, 2006) along with improved integration between management bodies and governance systems (*e.g.*, Eisma-Osorio *et al.*, 2009). Successful management of coral reef systems may require courage, creativity, and willingness to move beyond traditional metrics, models, and perceptions (Bellwood *et. al.*, 2004). Exploring novel, tested, and low cost reef rehabilitation models that can promote biodiversity (Raymundo *et al.*, 2007); and incorporating historical data in management to identify natural thresholds may be essential (Willis & Birks, 2006).

CONCLUSIONS

The work of Graham *et al.* is especially important because, unlike other studies, they specifically identified coral reef physical structure deterioration as the key factor in bleaching disturbance that impacts fish communities. Their results also imply that: (1) the varying physical structures between reef systems indicate differential responses to stressors, and (2) any reef stressor leading to damage in reef structure will likely lead to negative effects in fish diversity and key ecological functions. Thus, there is urgency in scaling up of efforts in protecting coral reefs worldwide. Measures that will enhance support in marine protected areas management using the ecosystem approach will be crucial for buffering the effects of global warming and anthropogenic reef stressors. In the Philippines, various approaches in ntMPA management exist and integrated approaches such as the ecosystem approach are emerging (Christie & White, 2007). There is, however, a need to redesign Philippine ntMPAs to become more functional fishery management tools while at the same time contributing to resiliency. Inclusion of habitats that are within the home range of fish populations targeted for protection, species mobility, habitat diversity, connectivity, and coral species resiliency to bleaching must be considered.

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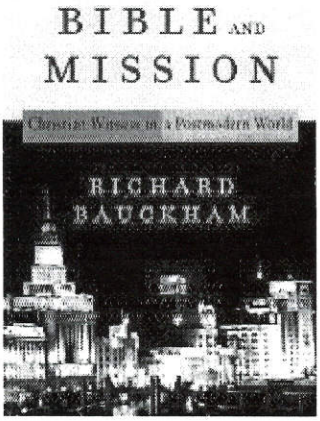
Richard Bauckham



Bible and Mission: Christian Witness in a Postmodern World

Grand Rapids, MI: Baker Academic, 2003. 112 pages.

Reviewed By **Dennis T. Solon**

In his *Bible and Mission: Christian Witness in a Postmodern World,* Richard Bauckham offers a fresh understanding of Christian witness in the context of economic globalization. He draws on Biblical narratives, such as the stories of Abraham, Israel and David towards a hermeneutic of mission. His argument that Christian witness must be directed towards the least of the society is highly significant for doing missions in the third world, especially in the Philippines.

In our world today, confronted as it is with the challenge of economic globalization, the church needs to rethink and re-appropriate its witness. For this reason, Christians must respond to a serious question: "How should mission be understood and appropriated in light of the biblical traditions?" In his book, *Bible and Mission: Christian Witness in a Postmodern World,* Richard Bauckham addresses this question by linking biblical hermeneutics with missional praxis of the church. The book contains a number of significant points towards a missional hermeneutic.

Bauckham observes the growing trend of universalism where cultures try to dominate the world. The tragedy of 9/11 may serve as an example of Islam confronting the reigning culture of global capitalism. As a new universal order, global capitalism sees the whole in terms of metanarratives that are geared at grasping "the meaning and destiny of human history as a whole by telling a single story about it" (p. 4). However, Bauckham sees the Kingdom of God as another globalizing force that is antithetical to economic globalization

as a destructive universalizing force. He lays down his hermeneutic of the kingdom of God based on the biblical narratives that move from particular to universal (p. 12). He argues that "in order to enter into the Bible's own missionary direction from particular to universal one's hermeneutic must be canonical (reading the Bible as a whole) as well as narrative (recognizing how the Bible as a whole tells a story).

Bauckham illustrates the movement of the biblical narrative from particular to universal. He discusses four different strands of the Biblical narrative, drawing on stories of Abraham as an individual, Israel as a covenant community, David in the monarchic period, and finally, God's attention to the least. He argues that these narrative strands carry distinctive themes of blessings, God's revelation of [God]self to the world, and rule of God's kingdom, respectively (p. 27). The passage in Genesis 12:1-3 shows God's promised blessing of Abraham and consequent blessing to all the families of the earth. Proceeding to the story of Abraham's descendants, Israel, Bauckham argues that the Exodus "establishes a paradigmatic link between God's particular identity as the God of Israel and God's purpose of universal self-revelation to the nations" (p. 37). He looks at Jesus, a descendant of Abraham and the new, ideal David, as "the human embodiment of God's rule over all" (p. 48). Bauckham notes that the church, as a community that embodies the life and ministry of Jesus, is challenged to realize God's purpose "from one to all" (p. 49).

With regard to the least, Bauckham appeals to the Pauline rhetoric about God choosing what is foolish in the world to shame the wise, and what is weak in the world to shame the strong (1 Corinthians 1:26ff). He argues that the God who chooses the weak is "the God who habitually overturns status, not in order to make the non-elite a new elite, but in order to abolish status, to establish his kingdom in which none can claim privilege over others and all gladly surrender privilege for the good of others" (p. 51). Thus, God's way to his universal kingdom is through a movement of identification with the least (p. 52). This thematic trajectory is a "reminder that the church's mission cannot be indifferent to the inequalities and injustices of the world into which it is sent" (p. 53). This implies that while the church has to move outwardly to extend its geographical horizons and social increase, it also has to move downward in "solidarity with the people at the bottom of the social scale of importance and wealth" (p. 54).

In chapter 3, Bauckham argues for the sacred and symbolic meaning of geography in the Biblical narratives as a spatial aspect of movement from particular to universal. For instance, the Old Testament pictures Jerusalem, specifically mount Zion, as the center to which nations are drawn (Ezekiel 5:5, 38:12; Zechariah 8:20-23). In contrast with this centripetal orientation of Jerusalem, the New Testament orientation is rather centrifugal. As pictured in Acts 1:8, the "mission of witness moves out from Jerusalem, initially to Judea and Samaria, finally to the ends of the earth, taking in all the nations on the way" (p. 66). Bauckham observes that the "dominant centrifugal image in

the Bible is that of the sending of an individual," such as the sending of Moses, Isaiah, Jeremiah, Ezekiel, and Jesus himself (p. 74).

In the New Testament the spatial movement is no longer literal but metaphorical. He notes that in Pauline letters the new Temple of the messianic age was the church itself, not a building but the community (p. 75). This new center is everywhere and nowhere (p. 76). The church's mission, Bauckham avers, "requires both the individuals and groups who, authorized by God to communicate his message, go out from the community to others, near or far, and also the community that manifests God's presence in its midst by its life together and its relationships to others" (p. 77). The new center as everywhere is well illustrated in the *diaspora* — "the image of God's people as exiles among the nations." The missional significance of the *diaspora* is "its call to the church to be a counter-cultural movement, living for a different God in a different way and with a different future in view (p. 80)."

Finally, Bauckham argues for "witness" as a postmodern method of undertaking Christian mission. He goes back to the question posed earlier as thus: "Is not the narrative movement of the Bible from particularity to universality a kind of narrative imperialism or ecclesiastical globalization...?" (p. 89). This imagery is in stark contrast with the postmodernist option for particularity, diversity, localism, and relativism. In response, Bauckham argues that the biblical story does not fall under the category of modern metanarratives, which is solely a human enterprise that aims to "subsume all events...in a comprehensive rational explanation...and can therefore be subjected to rational mastery in the interests of human progress" (p. 90). He appeals to the significant factor of God in the movement of biblical narratives from particular to universal. The fact that it is God alone who wills and acts to reveal and fulfill God's purposes, the results are therefore "not susceptible to human calculations" (p. 91). In many ways, Bauckham posits, mission is not the imposition of predetermined patterns on to history, but openness to the incalculable ways of God in history (p. 92).

In reality, the world is marked with the increasing dominance of the narrative of economic globalization: "the global spread of free-market economics and the culture it entails, consumerist individualism, all dominated by the multi-national corporations with their bases in the United States and other western countries" (p. 94). Globalization, as Bauckham suggests, can be called a new metanarrative, a new imperialism that seeks to legitimize oppression under the guise of the good news of economic growth. As an effect, "the rich countries become richer and the poor poorer" (p. 95). Bauckham aptly quotes Rene Padilla, an Argentinian evangelical theologian: "Economic globalization is the greatest challenge that the Christian mission faces at the beginning of the twenty-first century" (p. 98).

Bauckham argues that Christians must contest the postmodernist "preference for diversity over truth" (p. 98). The way this truth (in the Biblical narrative) is to be claimed is that of witness (p. 99). He argues that Christian mission as a metanarrative is not oppressive because 'witness' – its method –

is non-coercive, and is simply evident in the life (and even death) of the Christian witnesses (p. 99). For Bauckham, witness has the character of being not self-serving, against idolatry, and always in opposition to the false witnesses to the idols (p. 100).

Among other forms of Christian witness, Bauckham emphasizes non-violent resistance to oppressive powers and nonconformity. In the New Testament, the oppressive power was the Roman Empire. Bauckham points out that Jesus' commissioning of his apostles in Luke as witnesses 'to the end of the world' (Acts 1:8) also evokes Roman political ideology. What Jesus projects, he remarks, is a counter-metanarrative, an alternative to Rome's agenda, a narrative not of coercive power but of witness (p. 107). In the book Revelation, those who bear the witness of Jesus, which is the witness to the truth of God's deity and kingdom, radically at odds with the world as the imperial power and its cultural construct, witness primarily by their sheer nonconformity (p. 109).

Bauckham explains that in contrast with the global metanarrative that tends to sweep away human diversity, biblical metanarrative affirms cultural diversity and difference. The miracle of tongues in Acts 2 is an example where amidst cultural diversity the gospel is heard and understood.

At the outset, Bauckham points out that there are two globalizing movements at hand. One is a globalization in forms of metanarratives that are oppressive and undermine human diversity, seeking their own ends at the expense of the weak and marginalized. The other is that of God's universal project with an eschatological framework of the kingdom of God that affirms human diversity and upholds the poor and victims of oppression. Bauckham asks, "What kind of globalization should we be supporting?" The challenge that he poses is for the church to undertake its Christian witness by way of exposing and confronting the global forces of self-interest, exploitation and oppression, living its life outwardly "in solidarity especially with the victims and the neglected, and forward in hope for the coming of the kingdom of God" (p. 112).

Readers would note that Bauckham mentions the idea of moving from particular to universal in several significant places throughout the book. This implicitly tells of the author's awareness of considerable failures or the negative effects of undertaking missions from above. The theme of movement from particular to universal in relation to a Biblical metanarrative poses a challenge to postcolonial Philippines. The task then is to see a story that embodies the narratives present in the Bible. This can be an interesting starting point. It invites Filipino readers to be more conscious of their identity as a people, a society that for a long time now has fallen prey to the evils of globalization. If God's kingdom is about God's identification with the least, as Bauckham would argue, then Filipinos who are suffering from injustice and inequality have the audacity of seeing a God who lives with them in their shanties and marches with them on streets against corruption and injustice.

This, in turn, reorients and corrects an erroneous paradigm of mission that somehow seeks to "export a God" to other places, which in Philippine history and elsewhere for that matter may be perceived as an introduction of a particular God by the civilized to communities of "barbarians" as if God had not been there. Taking Bauckham's argument, while mission means communicating God's message to other communities, it as well includes going to communities where God is already actively at work.

In general terms, the book is informative of the currents of postmodern biblical hermeneutics and church mission. It is evidently a product of careful exegesis with missional directions. What I miss in Bauckham's arguments, though, is a discussion on how the biblical story can become an imposing and oppressive metanarrative through erroneous human appropriations. He talks about 9/11 as his starting point, and I was curious to see how he would critically relate the trend of universalism to the ongoing (Christian) war on (Muslim) terror. At another point, Bauckham draws a theme of non-coercion from the biblical metanarrative. However, readers may be bothered to see some Old Testament narratives, such as the conquest of Jericho among many others, which rather seem to portray violence, coercion and domination. Perhaps, this is something that one must look forward to in Bauckham's future work.

ABOUT THE REVIEWER

Dennis T. Solon earned his Master of Theology degree in New Testament from Princeton Theological Seminary, New Jersey, USA. An ordained minister of the United Church of Christ in the Philippines, he teaches Biblical studies courses at Silliman University. His doctoral studies at the University of Heidelberg, Germany is under the guidance of Dr. Gerd Theissen.