# CULTURAL DIVERSITY AND EDUCATION
# IN AN INCREASINGLY GLOBALIZING WORLD
# (FROM THE PERSPECTIVE
# OF A 'DEVELOPING COUNTRY')

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A. INTRODUCTION

*The Setting*

This paper is being written from the perspective of one who has long been associated with a Manila-based social science graduate school of social transformative praxis towards Justice, Peace and Integrity of Creation.[1] The Institute I am referring to is Asian Social Institute (ASI),[2] established in 1962 to facilitate the training and formation of social development managers and facilitators who through social science studies and Christian social teachings will acquire a comprehensive understanding of the complex situation of modern and (now) post-modern life in order to promote equity of life chances.[3] ASI's frame of reference is the majority of

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[1]The mission elements of ASI are: Christian in inspiration; ecumenical and interfaith in reality assessment, action, reflection and celebration; grassroots in orientation; Asian in character; global and cosmic in perspective; interdisciplinary in approach; experientially and culturally grounded; humane, creative and liberating in process.

[2] The Institute was founded by a Dutch Missionary Priest of the Scheutist Fathers with the blessings of the Archdiocese of Manila 'to train socio-economic leaders for the Philippines and Asia' in the light of Christian social teachings and to assist in bridging the gap between the rich and the poor.

[3] Three integrated departments of ASI contribute to the formation and training – the Academe Department; Research, Communication and Publication Department and the Social Development Department. The latter department is involved with facilitating the self and community empowerment of grassroots partner communities (fisherfolk, farm-

the materially poor in the Philippines and Asia. A significant number of our social science bachelor and masteral graduates in Economics, Sociology and Social Work and doctoral program in Applied Cosmic Anthropology are from Japan, Taiwan, Korea (East Asia); Vietnam, Myanmar, East Timor, Malaysia, Indonesia, Thailand, Indonesia (South East Asia); India, Pakistan, Sri-lanka and Bangladesh (South Asia). From its international two-months' diploma course for Community Development Workers, we have had graduates also from Papua New Guinea and Cambodia. Our Filipino students still compose the great majority of students and come from different sub-cultures.

The Philippines as the second largest archipelago in the world (the first being Indonesia) spans various ethnic groups. There are 11 major languages and about a hundred dialects. English has been the medium of education for a little more than a hundred years while for about 350 years from the16th to the 20th century, Spanish was the language of the highly schooled known as the *Ilustrados*. There is a national language but this is spoken only by one ethnic group and comes to be understood by many through movies and television shows. The Filipino language is Sanskrit in origin, about 2000 words of which are similar to *Bahasa Indonesia*. Presently, the national language has a sprinkling of Chinese and Spanish words.[4]

This setting demonstrates the challenges of educating students of diverse cultures and sub-cultures with English as the medium of education. It is also important to note that the Philippines as a country is somehow unique in Asia because, together with a new country, Timor Leste, it is the only country where the great majority of people are baptized Christians. While the earliest peoples of the islands were considerably influenced by the cultures of Hinduized empires of Southeast Asia and

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ers, urban poor, indigenous groups) from which experiences the Academe theorizes from. One of the pedagogical approaches in ASI is immersion in these communities. Both its pedagogy and research maintains the following characteristics – contextual, experiential, processual, and participatory. The research process becomes integral to transformation together with education, organization and action.

[4] Sources of historical facts: Corpuz, O.D. The Roots of the Filipino Tradition (Vols. I & II), Philippine Centennial (1898-1998), Edition (Manila: Aklahi Foundation, Inc., 1989); Corpus, O.D. The Philippines (Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1965); Teodoro Agoncillo and Oscar H. Arellano. A Short History of the Filipino People (Quezon City, Philippines: University of the Philippines, 1961); Carroll, John J. (ed.) Changing Patterns of Social Structure in the Philippines, (Quezon City: Philippines: Institute of Philippine Culture. Ateneo de Manila, 1963).

their Muslim successor states, the Spanish influence is quite evident in its socio-religious practices. The Anglo-Saxon influence through English as the medium of instruction, has become the 'vehicle of ideas distinctive of the culture of English speaking peoples, the most important of which are those ideas of democratic government which have been incorporated in the Constitution of the Republic'.[5]

## Culture

I define culture as a collective way of thinking, feeling, doing, relating and thus of being. The deepest layer of culture is a core of life-values emerging from a world-view that is influenced by persons' transactions with their particular natural and social environments. Culture more often than not is unconsciously more than consciously lived among a people. The externalization of the worldview is the institutions which are shared enduring patterns of behavior in response to life-needs.[6]

In developing countries, particularly in the Philippines, the crux of social problems lies in the taken for granted reality that institutions – polity, economy, education, communication and religion – have largely been imposed on colonized people. Western culture which has come through the formal educational system is what I call the 'dominant culture', a culture so powerful because its main symbols are money and high technology. Highly schooled people speak in Western categories without having re-rooted themselves in their indigenous wisdom. People cannot enjoy a sense of well-being due to 'cultural imperialism', i.e. violence of the mind and heart from external and local colonialism. I believe that in every developing country, this alienation from peoples' respective indigenous cultures (that culture that comes to them through the vehicle of their indigenous languages, their arts and artifacts, their community patterns of behavior, and their indigenous spirituality) have been suppressed and relegated to the background. Moreover, this cultural alienation comes with desecrating the natural environment – their natural capital – their land, their waters and the air. Yet, in times of crisis and celebrations, the indigenous and popular cultures assert themselves. It is basically one that assigns weight

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[5] Horacio de la Costa, S.J. , 'History and Philippine Culture', *Philippine Studies*, IX:2, April, 1961, p. 346.
[6] Ramirez, Mina. Reflections on Culture. Occasional Monograph 2 (Manila: Asian Social Institute, 1993), p. 14.

to personal relationships and to family and community. In dealing with cultural diversity in relation to promoting equity of life chances we cannot but accept the fact that the 'socio-cultural imperialism'[7] by colonializing powers and to a great extent maintained by local colonialists has been further enhanced by economic globalization. It appears as a new form of colonialism not only from outside the developing countries but sometimes by people's respective governments as well.

## Education and Culture

Education is the process of cultivating human potential in a person so that s/he can contribute to his/her personal growth as well as those of others. Quality education, according to UNESCO-APNIEVE (Asia-Pacific Network for International Education and Values Education) nurtures competence in learning, doing, relating – a way of being – in a Globalized Community as well as values based on the dignity of the person and integrity of creation.[8]

The Human Development Report of 2004 by the United Nations Development Programme (UNDP) focused on 'cultural liberty in today's diverse world'. The report responds to the question of 'how to build

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[7] A term used by Edward T. Hall to signify how educators like the missionaries of the past practice an unconscious form of cultural imperialism which they impose indiscriminately on others. 'In certain contexts', according to him, 'the structures of culture and education are synonymous, and we can learn about one by studying the other...' referring 'to how learning is organized, how it is presented, its setting, the language used, and the people who teach it, the rules by which they play as well as the institutions themselves', cf. p. 206 of Edward T. Hall, 'Cultural and Primate Basis of Education', *Beyond Culture* (Garden City, New York: Anchor Books, 1977).

[8] UNESCO-APNIEVE has developed Sourcebooks for Educating Asians by a team from the Philippines, Australia, China, Korea, Inida, Malaysia, Thailand, USA, and Samoa. The APNIEVE'S shared vision, for the future of the Asian region encompasses:
  – the elimination of all forms of discrimination
  – the protection of human rights and democracy
  – equitable, balanced, human-centered and sustainable development
  – protection of the environment,
  – the integration of contemporary and traditional humanistic values, morals and ethical priniciples.
(Cf. p. 6, UNESCO-APNIEVE Sourcebook n. 3 Learning to Do. Values for Learning and Working Together in a Globalized World edited by Lourdes R. Quisumbing (Bonn, Germany: Unesco-Univoc, 2005).

inclusive, culturally diverse societies'… for, in economics and health as well as in education, 'allowing people full cultural expression is an important development end in itself'.[9] For education to succeed, it should take off from the culture without making the culture stagnant. What is important is that people develop a collective self-understanding of themselves, an understanding of how they think, feel, do things, and relate with others in the family, community and society, and in relation to their aspirations towards total well-being, discover what elements of their indigenous culture as well as the cultural elements imbibed from other groups outside of themselves and from the West could be blended towards fullness of life now and in future generations. To nurture dynamism in one's culture, educators could stimulate a reflection on culturally rooted paradigms which through the years have had accretions of elements from other cultures inclusive of those which have been imbibed from colonization. In such a reflection, the question under consideration is to what extent people of developing countries could be awakened to the evolvement of a renewed integrated culture of the dominant (culture imbibed from Western colonialism) and the popular cultures that will sustain life and all life forms for the wellbeing of families now and future generations.

[9] Cf. p. v; pp. 13-22. The following selected ideas relevant to this paper are highlighted in the HDR 2004 as articulated in its overview:
   – A sense of identity and belonging to a group with shared values and other bonds of culture is important for all individuals. But each individual can identify with many different groups.
   – Cultural liberty is the capability of people to live and be what they choose.
   – Nearly all societies have undergone shifts in values and social practices among people of different religions.
   – Cultural liberty is a human right and an important aspect of human development and thus worthy of state action and attention.
   – Several emerging models of multicultural democracy provide effective mechanisms for power sharing between culturally diverse groups.
   – Multicultural policies that recognize differences between groups are needed to address injustices historically rooted and socially entrenched.
   – Individuals have to shed rigid identities if they are to become part of diverse societies and uphold cosmopolitan values of tolerance and respect for universal human rights.

B. THE PHENOMENON OF GLOBALIZATION AND HOMOGENIZATION OF CULTURE

*Globalization*

The term 'globalization' is associated with the worldwide dominant system in the economic sphere. The economic global context is characterized by *liberalization* – a free flow of goods and capital – across countries, *privatization*, i.e. all public industries and services tend now to be owned and managed by private corporations. This move is aimed at more efficiency in production and high competition in the delivery of services, and *de-regulation*[10] which curtails state and even U.N. interference in the law of the market. It is thus experienced that advocacy for social legislation diminishes. There is the tendency to view labor as merely a cost of production. Technical sciences score high in educational preferences. Liberal arts education – humanities, social sciences and religious studies – are not as highly valued in the context of a commercialized world. In fact even education becomes commercialized.[11]

The global economy is supported by the rapid pace of technology – nanotechnology, bio-technology, info-technology and cognitive technology. One thinks of how education would cope in a situation where people surmise that technology would take over completely the process of thinking due to robotics.[12]

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[10] 'The phenomenon of globalization is a complex multi-faceted reality. Well put by Prof. Paul Dembinski, globalization has been driven by "technological progress; supremacy of the ethos of efficiency; and open society and free market ideology" leading to the unlimited expansion of economic activity. The volume of trade in money is very much more than trade in goods and services. Together with the World Trade Organization are the main key players of Globalization which are the transnational business corporations or the "Very Big Enterprises" (VBE). By the fact that they master markets, have a command of technology, and maintain an access to finance makes other smaller enterprises dependent on them' (a summary of Prof. Paul Dembinski, 'The New Global Economy: Emerging Forms of (Inter)Dependence', as summarized by Mina M. Ramirez, p. 403 in *Globalization, Ethical and Institutional Concerns* (Vatican City: Proceedings: Seventh Plenary Session, 25-28 April 2001, 408 pp.).

[11] Cf. Court, Pedro Morande, *The Impact of Globalization on Cultural Identities, Ibid.*, p. 194: There is… relative deterioration of classic education and its growing substitution to the preference of the plaintiffs for technical disciplines of high social prestige motivated by expected profit for the corresponding formation of human capital, p. 202).

[12] Cf. Gardner, Howard, 'An Education for the Future', Amsterdam, March 13, 2001. In this paper, he mentions the advance in nanotechnology, the genetic revolution, robot-

Globalization undoubtedly creates all kinds of 'divides' and 'disconnects': There is the economic divide, social divide, cultural divide and digital (See UNDP Report of 1999). There is the widening gap between countries and among countries. Values upheld are competitiveness, extreme individualism, consumerism, materialism, 'having' (not being). All institutions including educational institutions become more market-driven than vision-mission. Organized greed is experienced as opposed to organized care.

The great majority of peoples in most developing countries living in rural villages has been and is becoming unconsciously uprooted from their traditional indigenous cultures by major social changes – industrialization, urbanization, mass education and mass media. Presently, these processes are hastened by a highly capitalistic globalization. In families and communities of former times, there was once a high degree of mutuality and reciprocity. Economic life was characterized by natural exchanges of goods and services (barter). Social life was regulated by a simple multi-functional organization where communication is unmediated – a face-to-face interaction. However, the dominant culture that emerged through colonialism revolved around the system of a monetized economy. The personal solidarity (particularism) has been replaced by impersonal solidarity through law (universalism). The West, on the one hand, especially Western Europe has had the time to balance capitalism with socialism through social legislation and the operation of welfare states. The developing countries, on the other hand, will have to leap into resolving the gaps by a socially relevant educational system which itself, however, tends to support the market. A life that used to rely on the abundant bio-diversity of resources from the seas and the land when countries were scarcely populated have been devastated through exploitation of natural resources by foreign and local colonialists. The induced social institutions that artificially developed and thus alien to the great majority have not integrated the dominant and the popular cultures in pursuit of fullness of life for all.

Economic commercialized globalization and the rapid advance in information technology tend to commodify everything including human beings and the natural elements of life – water, soil, air. This has threatened families, communities and their integral relationship with the environment.

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ics, artificial intelligence, which according to him might even create new species by accident and design. In this context, he outlines the dilemmas educators are confronted with and he says, 'anything predictable and rule oriented will be automated. Only those persons who are broadly and flexibly oriented will be able to function productively in this new world'.

*Homogenization of Culture*[13]

The dominant culture revolves around the legacy from Western colonization. Not that Western culture is basically materialistic. On the contrary, it has made the highly schooled acquire a taste not only through an understanding of reality through logic and mathematics; it has also transmitted to developing countries the appeal of Western aesthetics, music and art forms and the richness of Christian tenets and philosophies that emphasize the dignity of the human person. However there is the realization that no one can live without money anymore – 'Nothing is free, everything is bought', as some people in the developing countries would say. In this light education tends to respond to the need of the person for a lucrative employment or profitable business ventures. Yet the discipline of the monetized economy is alien to the great majority of the rural population. There is the unfamiliarity too of the role of financial institutions. With the school system patterned after the colonizing powers, the resultant worldview has been materialistic and mechanical although the people ironically are basically religious.

The imbibed Western culture has its roots as far back as the enlightenment[14] in Europe which spawned all kinds of revolutions – the scientific and the industrial revolution. Since then the 'factory' has become the metaphor of social life operating on the concept of 'division of labor'. Transferred to

[13] Cf. Goulet, Dennis, 'The Evolving Nature of Development in the Light of Globalization', *The Social Dimension of Globalization* (Vatican City: Pontificia Academia Scientiarum Socialium, 2000), p 44: 'The most recent assaults of globalization have come from cultural voices troubled by the apparent ineluctability with which globalization, and its attendant standardization destroys cultural diversity and vitality and the possibility for human communities to be genuine subjects of their own social history'; see also what happens to culture in the process of economic globalization as discussed in the paper of Court, Pedro Morande, 'The Impact of Globalization on Cultural Identities', *Globalization Ethical and Institutional Concerns* (Vatican City: Proceedings Seventh Plenary Session, 15-18 April 2001), pp. 189-205 and pp. 206-216, comments by M.M. Ramirez, P.L. Zampetti and M.S. Archer; also, pp. 62-66 on the cultural aspects of globalization by Restrepo, Sergio Bernal, 'The Social and Cultural Dimensions of Globalization', *The Social Dimension of Globalization*, *op. cit*.

[14] Ramirez, Mina, 'Spirituality and Total Human Development', *Spirituality Face to Face with Globalization* (Manila: Center for Spirituality), pp. 121-136. The writer draws heavily from commentaries of Western authors such as Fritjof Capra, Tuoti, S.J. and Edward T. Hall, of Western civilization and culture ushering in a new consciousness towards a more 'ideational culture', an organic and spiritual worldview breaking through in the 21st century.

educational life, the linear rationalistic style of thinking brings students from classroom to classroom and at the end, they are called 'products'.

With commercialized globalization which is but an accelerated pace of colonialism (violence of mind and heart), the dominant culture revolves around a life-style that is characterized by 'the good life' that commands a monetary value and communicated by subliminal messages through media. The appeal of a 'good life' leads to migration from the rural areas to the city, and from there to other countries.

Education is perceived mainly as a means of social mobility. For education will create employment; employment brings income that makes one afford the 'good life'. Professional courses are set up in order to entice students to studies that will create a rewarding employment either in the country or abroad.

The dominant culture which revolves around the monetized economy and enhanced by economic globalization homogenizes culture. The evidences of these are the fast food chains (in the standard of McDonald, Kentucky Fried Chicken, Wendy's) and international brands in attire, cosmetics, shoes, and toys – some of them produced in developing countries due to cheap labor. Media is the advocate of this world dominant culture. English has become the world language because it is also the language of technology. The industrial militaristic worldview is behind the language as we begin to use its categories of: 'strategic' planning, 'target' group, 'product' when referring to the graduate of a school, and expressions like 'package a course', 'make your outline in bullet points', 'shoot two birds with one stone'. In evaluating students market-driven language is used. For instance, in one Catholic educational institute catering to upper-middle class students the students are considered as 'customers' and the goal of evaluating the educational approaches is to 'measure customer satisfaction'.

The dominant culture tends to disregard ancient wisdom rooted in Asia, whose religions and philosophies that constitute the dynamic dimensions of culture have given importance to 'body-mind-spirit' unity as well as the inner reality through meditative practices. In Asia, harmony and balance are significant values. Most indigenous cultures in Asia have an integral relation with their environments. The quality of relationship is highly valued. The dominant global culture according to enlightened intellectuals of developing countries is a basic intrusion into the development of institutions and life-styles of Asian peoples. This lifestyle symbolizes a monetized, commercialized, materialistic and mechanical culture. Through this culture, the wholeness of life has been fragmented. There is fragmentation of the body, mind and spirit. There is fragmentation of families, communities

and institutions. What is present on the global level (macro) is experienced at local level or institutional level (mezzo micro) and at micro levels (family and community) Formal education deals less and less with the intangibles of life (philosophies, humanities, social sciences, and religious studies). The subjective and the inner reality are de-emphasized for the sake of objectivation, uniformity, standardization and rigid rules leaving no space for a consideration of cultural diversity and flexibility. Even God is made to be contained in a concept instead of being experienced.

The world of globalization has emphasized the external, the objective, the physicalistic side of created reality … and less on the finest artistic expressions of the soul of a people and sacredness of the natural environment.

This observation is worth noting:

> Globalization has undermined the economic base of diverse local and indigenous communities all over the world. Growing domination of global media by a few countries and companies has led not to greater diversity, but to an increasingly uniform culture of corporate globalization.[15]

### C. EDUCATION AND RESPECT FOR CULTURAL DIVERSITY

The mission of education today is to promote life in its wholeness, to bring into communion and solidarity in the light of authentic globalization the finest expressions of diverse cultures, expressions of human dignity through creativity in work, loving relationships, and challenges amidst suffering brought about by severe objective limitations of the environment. This objective appears 'unrealistic' at this time in the context of a dominant economic system that has introduced a materialistic, consumerist and mechanical worldview. Unknowingly or even unconsciously this worldview gets embedded in the school system even as it teaches religion. Courses and programs are judged of quality and of excellence when they could be 'internationally competitive'.

Based on my experience of educating students from different countries in Asia, each country having also to contend with variations of major cultures and with the reality of globalization, I would like to propose several postulates with regard to 'cultural diversity and education in an increasingly globalized world'.

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[15] Bieber, Jeremy, Tim Costelo, Brendon Smith, *Globalization from Below. The Power of Solidarity* (Cambridge Massachusetts South End Press, 2000).

1) First Postulate: *The imperative of respect for cultural diversity is premised on the dignity of the human person. In most religious persuasions this human dignity is enhanced by a faith conviction that all are called to live as children of God.*

It is our experience that persons begin valuing their human and divine dignity when they can contribute to something bigger than themselves. In as much as every person is unique in his/her giftedness, culture which is a creation of a collectivity of people is also to be regarded as unique. Any person feels his/her dignity in whatever he produces or creates be this an idea, an invention, a product, an artifact, musical composition, a dance, an architectural design, an artful performance of a skill, a service, a way of relating to the natural environment and to the transcendent. Analogously, every community in the context of its natural resources and shared human qualities exhibiting their unique local and community culture through their institutions will evoke a rightful community pride and sense of dignity.

2) Second Postulate: *Education towards Respect for Cultural Diversity begins with one understanding his/her culture through a process of learning.*

Because culture is a taken-for-granted reality in a local community, any person cannot assume that he/she understands himself/herself in his/her culture except through a process of learning about it. Integral to educating students is facilitating sensitivity to one's cultural roots. This necessitates a reflection on one's assumptive world underlying his/her local or indigenous language, shared patterns of behavior, informal institutions revolving around the natural characteristics and social environments, the meanings attached to physical and social objects, the way one relates to one's inner life and to the Transcendent. The phenomenological approach is useful to understanding one's culture. It is a method in human and social science where primary experiences become the data for understanding a phenomenon. Thematic reflection on primary experiences and further reflections on the relationships within the themes made explicit from the experiences could lead to the 'eidetic insight' of the essence or 'eidos' of the phenomenon being examined. In having used

phenomenology as an approach to understanding the Filipino family, I described phenomenology[16] thus:

> Phenomenology is an approach in sociology based on the human character of the subject matter of the discipline. As a specifically human approach, it uses lived experience (the consciousness of social phenomena) as facts on which to base its insights.
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> A phenomenologist in sociology is concerned about discovering the system of values and the social structures as these are living in persons within a society. Thus, a phenomenologist who wishes to understand a certain type of social phenomenon is expected to make explicit his/her own consciousness and experience of the social phenomenon being studied, reflect on the meaning of each experience (by making a thematic reflection), and relate this meaning to the general natural and social situation as well as to the history of that situation. Each experience must be seen in a horizon, i.e., related to the totality of one's experiences (in as much as this is possible) and those of others.
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> The social phenomenon being studied may be seen from different standpoints or in different profiles. Each standpoint or profile may reveal certain themes. The task of phenomenology is to find out how the themes in each standpoint or profile are linked and, from this, draw out the interrelationships among different standpoints and profiles. In this way, phenomenology unveils layers of meanings about the social phenomenon being studied. It strips the phenomenon of all surface appearances to bring out one's perception of the 'perceived nucleus of truth'.
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> Phenomenology is an approach in research by which the subjects of research may know and question themselves, and consciously reflect on the reality of their lives and their bio-socio-cultural milieu. Thus, this approach is also a pedagogical approach to create equality between a researcher and subjects of research, between so-called change agents and the subjects of change, between teachers and students in a common search for understanding or in striving to understand the meaning of a phenomenon.

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[16] Ramirez, Mina, *Understanding Philippine Social Realities Through the Filipino Family. A Phenomenological Approach* (Manila: Published by the Asian Social Institution in cooperation with the World Association of Christian Communication, 1993), p. 17.

How is one validated in his/her understanding of his/her culture? This is through inter-subjective validation from those who have similar experiences. This is what I sometimes call as the 'unmasking' of the reality. When an insight is being communicated, it becomes an 'aha' experience, a resonance in the minds and hearts of others causing them to exclaim 'Yes, that is indeed true'.

> 3) Third Postulate: *Immersion into another's culture can be a pedagogical approach to understanding of one's culture as well as that of another one. It makes one more sensitive either to an appreciation or perceived dysfunctions of his/her own culture to a desired state as well as of the culture in which s/he is immersed.*

Immersion in another culture is one positive dimension of globalization which makes young people open to realities outside of their country. In the Philippines, many people from developed countries conduct exposure or immersion programs guided by an educational institute or any non-governmental organization. A case in point was a three-day immersion program of ASI's partner educational school in social work in Japan – the Japan Lutheran College.[17] The immersion program started with a city-tour where students rode in a unique vehicle, 'the jeepney' (a cultural transport vehicle of the Philippines that was a product of World War II and which in itself has become an institution). The students visited a museum for an understanding of Philippine history, observed a wedding in the Manila Catholic Cathedral, entered a suburb of the elite that is surrounded by high walls, took a walk in a plaza where the monument of a Japanese priest missionary is installed (a missionary exiled in the Philippines when the Edo Shogunate prohibited Christianity), watched a day care center of a poor community which exposed them to the socio-economic realities of urban informal settlers. A session in ASI oriented the 'exposurists' on ASI's vision and mission with a socio-cultural-situational analysis of the Philippines. This was followed by another round of visits to social welfare agencies concerned with alternative holistic health, children-in-crisis and organized youth of a poor resettlement community, and development action for women engaged that is concerned with rehabilitating Filipino-Japanese families (Filipina entertainers in Japan who got married to Japanese and

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[17] *The ASI Option* (a Tri-Annual Publication of the Asian Social Institute, vol. XXV, n. 2 May-August 2005) on Global Solidarity, pp. 2-3.

eventually abandoned by the latter – also a result of globalization of the
work-force), The reflection sessions after the exposures were enlightening
and enriching to both groups for an understanding of each other's cultures
after an exchange of identified social issues in their respective countries
and the responses in terms of programs in social work and social develop-
ment. Some of the significant observations of the Japanese students during
their exposure to Manila and 'rurban' areas are the following:

> 'There is a sharp contrast between the Makati (elite) dwellers and
> the poor Manila informal dwellers. The former has wide and paved
> roads and big houses while the latter has congested roads'.
> 'The drivers blow their horns all the time. In my readings about the
> Philippines, Filipinos are caring but why do they do this? In Japan,
> you blow your horn to warn in time of danger'.
> 'Before my visit to the Ayala Museum I thought that Japan suffered
> much from the World War II. After the visit I realized that other
> countries were also damaged by the WW II'.
> 'I was shocked to see a street child sleeping on the pavement in front
> of McDonald's Taft Avenue. I felt uneasy to witness a real street child'.
> 'Filipinos are religious. In the "barangay" (the smallest political
> unit) hall and in ASI, I saw pictures and statues of Jesus, Mary and
> saints. People are caring despite their financial difficulties'.
> 'I noticed that Filipino drivers talk while driving and look happy.
> The people walking on the street chat and touch each other'.
> 'The gap between the rich and the poor in the Philippines is very
> obvious. In Japan, the poor can still meet their basic needs'.
> 'I can now understand the difference between Filipinos and the
> Japanese. The exposure and sharing have widened my perspectives.
> I have grown in my way of looking at things'.

The above observations stimulate a questioning by both Filipino and
Japanese students of their respective patterns of behaviour. They may dis-
cover how these cohere with their respective ways of looking at reality.
Their shared values may be found out as originating from their respective
religious and philosophical roots. They may see traces of their behaviour-
al patterns in their own respective stories as a people where common as
well as diverse experiences feature.

> 4) Fourth Postulate: *A socio-linguistic phenomenological approach to
> identifying values embedded in one's indigenous language among a
> specific vernacular group is a help to understand the hidden dimen-
> sion of a shared world-view*.

My formal education with English as the medium of education (in mid-1940s and 50s) totally disregarded our indigenous languages. What was being communicated to us at that time is that one is not educated if one would not know how to speak and write English well. Thus those who have been schooled in either the university of the Philippines or in private schools run by Christians and religious congregations got a great dose of Western philosophy, humanities and the classics, logic and mathematics, classic literature, music and art as areas of specialization and English etiquette. When as a student I joined a young workers' movement in my parish, instead of learning to speak and write in Filipino, I held discussions with them on topics of an educational program (I have helped to write) – in English. This did well to our young workers but certainly not to me. Only when I studied sociology did I realize that I had to do something to redeem myself. I could not communicate to small fisherfolk. Thus, I started to set up a 'tent school' where I gathered ordinary folks and with them I facilitated a reflection on the local language. The women in primary health care, small fisherfolk, street youth, and some of our personnel in the rank and file started realizing how rich the local language is. The participants of the tent school and I discovered the richness and dynamism of our language categories. The participants of the tent school felt good about their language; as a consequence of which they felt proud of themselves and it made them learn English better. I felt that they were empowered; I, too, became empowered to write an article in Filipino which was published in a book on 'Innovative Development Processes in the Philippines: Case Studies' published in 1991 by the University of the Philippines.[18] All case studies were written in English except mine. I felt liberated from being trapped by a language that could not be understood very well by the great majority of our people, most of them being monetarily poor. It was then that I discovered why the great majority are materially poor and that is: due to the reality that the monetary culture is not rooted in our indigenous culture. This is evident in the categories of our local languages. Our economy prior to colonial times was an unmediated economy – a barter economy; our communication was unmediated communication – a face-to-face communication. We have a term in Filipino we call 'mukhang-pera', pejorative expression, literally meaning 'face-like-money'. This expression could be addressed by

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[18] Serafin D. Talisayo (ed.), *Innovative Development Processes in the Philippines: Case Studies* (Diliman, Quezon City, Philippines, Asian Center, 1991).

debtors to their creditors/borrowers when the latter insist on debtors pay-ing their loans. Personalistic relations are a hindrance to do business. In a monetized economy, time is a cost but in the Philippines, among the ver-nacular groups, the local languages tell time in Spanish. It seems we never had a concept of time in minutes and seconds, the reason why we are relaxed and seldom feel stressed. According to surveys Filipinos are the happiest people and the most religious in Asia. When indigenous and local groups communicate, they would make use of metaphors from nature; while English as a language uses categories derived from industrial and military contexts.

The phenomenological approach in human and social sciences is taught to ASI's students coming from different Asian countries as well as from dif-ferent sub-cultures of the Philippines. One exercise which we do is to look into some dynamic equivalents in the different languages of Asian values – life, well-being, interiority, compassion, harmony, balance, peace and pros-perity. We find out whether cultures are matriarchal and patriarchal – whether categories in language are sexist or non-sexist and how these are reflected in institutional dynamics, system of expectations between men and women in the family, community and society. To what extent does a particu-lar language describe the interiority of a person – and how this is externalized in their prayer forms and in the workings of institutions.

> 5) Fifth Postulate: *Most major religions come from the East and I dare say including Christianity (which comes from Greater Asia). Emerging spiritualities now are tapping into the richness of the orien-tal wisdom from the East, a source of religious-cultural expressions of relating to the Ultimate Reality*.

There is an interest among an interdisciplinary group of Western scien-tists into what they call the perennial wisdom of ancient philosophers and gurus in Asia. In our institute, prior to taking up Christian Social Teachings, we bring a sense of the philosophy of part and whole by teaching the people that the way one breathes is the path to life, health and being. We teach stu-dents how to contemplate by being conscious of one's breath.

We know for a fact that Indian priests are forming Christian ashrams; Catholic spiritual writers teach how to meditate in the Christian way. Bio-spiritual exercises – Yoga, Tai-Chi and Aikido – are inculturated into the prayers that lead to praising God for the elements of life – air, water, soil and fire – and for the abundance in nature and the whole creation.

6) Sixth Postulate: *In the context of globalization with its materialistic, mechanical and consumerist world-view, it is cultural awareness of monetarily poor people that will empower them to have a handle to re-shape economic globalization through their own assertion nationally and internationally of what constitutes for them real wealth*.

Colonialism from external and local powers and economic globalization are bringing 'the globally excluded' to a concept of community-based economics.[19] In specific bio-regions or eco-systems community-based natural resource management towards a sustainable future, supported by their respective cultures, can be planned by related sectors in the community – indigenous groups and upland farmers, fisherfolk, those in commercial agriculture, students and professionals, and other stakeholders. People's sense of well-being will not depend on how much income they have but on the effective management of their natural environment. They will be oriented to zero-waste management, compost-making and recycling. These undertakings will lead them to be aware of their richness especially when they can have sufficient food on the table, perhaps some regular income from their surplus which they sell in the local market. They will have enriched their physical, natural, human and social capital. They will develop in the vision of a cosmology that will see themselves in solidarity with their neighbors and in harmony with life's natural elements. They will put their trust in the power of God within and among them.

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[19] Dr. Sixto Roxas, a Filipino economist, once the economic adviser of the senior President Diosdado Macapagal in the early nineteen sixties, shifts his development paradigm from enterprise based to community based integral economics. He has now developed a concept specifically for the Philippines of building an integral economic paradigm that focuses not on business enterprise but on community, constituted by stakeholders and sectors spanning a bio-cultural region. It assumes that development in different parts of a country may have to have different starting points since various bio-regional communities are in different socio-political strata (tribal communities, commercialized agrarian communities, capitalistic urban communities and export-import enclaves) and psycho-cultural levels of complexity. His integral development paradigm should respect the innate diversity of land and people and culture, must be inclusive, founded on dialogue with constituency, positions the country for globalization without sacrificing the national interest, integrated rather than ad hoc implementation of projects and programs; sustainability builds on the wealth of the nation. (Unpublished paper presented in a Forum, September 16-17, 2005 on Managing Bio-Regions for Sustainable Development and followed by another activity on 'Environmental and Cultural Response to Nation-building', sponsored by Asian Social Institute (ASI).

In a time of globalization, it is important for national leaders in developing countries to note that different bio-regions determine to some extent their respective cultures, i.e. the shared patterns of behavior of people and thus there cannot be a single national plan for all bio-regional groups that should be imposed on people. It is important that people in specific bio-regions become culturally aware of their wisdom in bringing about the social arrangements[20] they have had before the incursions of outsiders – how their eco-system has affected the food chain – the people of the uplands, the farmers, the fisherfolk, and the urban dwellers, the bio-region being the source of customary law, the right to the use of land and coastal resources, etc. In accompanying core leaders of a bio-region, it is important to facilitate awareness among people of the interconnectedness of all aspects of life as well as all stakeholders in the community. In this context, they heighten the consciousness of their own ways of resolving conflicts. Hopefully through this working concept, a cultural and/or ethnic community may be able to assert their rights, understand their obligations and live in harmony with others and their environment or eco-system.

The educational institutions who are educated in the dominant culture especially the young and the young adults can act as a bridge between those 'who need to have less in order to be more' (Barbara Ward) and the communities of people 'who need to have more in order to be more' (Pope Paul VI in his *Populorum Progressio*). There should be a continual educational process of self-empowerment by nurturing people's inner gifts and their culture in function of community-building and community enterprises.

Transformed lifestyles as practiced albeit by a small minority in the Philippines, Thailand and India, are demonstrated by alternative education, alternative holistic health systems, micro-finance, group media, para-legal services, community enterprise building and entrepreneurship, coop-

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[20] Dr. Kennette Ruddle is Professor in the School of Policy Studies at Kwansei Gakuin University, Japan (previously having held posts at the University of California and the East West Center, USA and at the National Museum of Ethnology and Graduate University of Advanced Research in Japan). He spoke together with Dr. Sixto Roxas on 'Coastal Resource Management in Complex Environments' in a forum sponsored jointly by the Asian Social Institute (ASI) and Maximo T. Kalaw Foundation for Sustainable Development in Manila. To a multi-sectoral audience from different parts of the Philippines, he gave an exposition of how Japan had drawn their system and policies of managing coastal resources from the traditional cultural wisdom of consensus building among fisherfolk in protecting the environment, the giving of fishing rights as well as in resolving conflicts.

eratives, appropriate technology, alternative medicine, organic farming, community fish sanctuaries, and reforestation. There are thousands of initiatives of NGO groups, people's organizations and basic Christian communities in the Philippines; yet they are searching for a national leader with a vision to support the people in an organic, holistic and spiritual worldview as against the mechanical, fragmented and materialistic worldview.

A sign of hope in the Philippines is that some, although still a small minority, among business, educational, local government, and church groups are beginning to see the importance of appreciating their cultural roots and developing indigenous elements of their culture with a modern and post-modern consciousness. Alternative lifestyles are supported by their music, their drama groups, their myths, rituals, their dance, song and healing arts.

> 7) Seventh Postulate: *An interdisciplinary program of studies will help in socio-cultural frameworks of analysis to understand reality, since culture is all pervasive and penetrates all institutional spheres*.

The following are the courses of study[21] on the graduate level that may help in bringing out a reflection on culture. Philosophy as Worldview; Asian

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[21] On the emerging worldview from which a 21st century shift in paradigm manifests itself, the following selected interdisciplinary reading materials (which is definitely not exhaustive) demonstrate a convergence:

– Wilber, Ken, *The Eye of the Spirit. An Integral Vision for a World Gone Slightly Mad* (Boston and London: Shambala Publication, 1998).
– Frank X. Tuoti, S.J., *The Dawn of the Mystical Age. An Invitation to Enlightenment* (New York: The Crossword Publishing Co., 1997).
– Capra, Fritjof, *The Turning Point. Science, Society, and the Rising Culture. A Completing Vision of a New Reality. A Reconciliation of Science and the Human Spirit for a Future that Will Work* (Toronto, New York, London, Sydney, Auchland: Bantam Books, 1983).
– Prabhu, Joseph (ed.), *The Intercultural Challenge of Raimon Pannikar* (Maryknoll, New York: Orbis Books, 1996).
– Luzbetak, Louis J., *The Church and Cultures. New Perspectives in Missiological Anthropology* (New York: Orbis Books, 1989).
– Castells, Manuel, *The Rise of the Network Society. The Information Age: Economy, Society and Culture*, vol. I, new edition (Blackwell Publishing, 2000).
– Marshall, Peter, *Riding the Wind. A New Philosophy for a New Era* (London and New York: Continuum, 2000).
– Griffiths. Bede, *A New Vision of Reality. Western Science, Eastern Mysticism and Christian Faith* (London: Fount Paperbacks, 1992).

Religions and spiritualities, sociological frameworks of analysis (structural-functional, conflict, symbolic interaction, exchange, dramaturgical), in the realm of psychology, Howard Gardner's multiple intelligences, and Jungian psychology that brings out the significance of the collective unconscious and the role of archetypes, myths, rituals and symbols in peoples' drives, Eco-systems and Culture, The Arts and Sciences., monetized (mediated) and non-monetized Economy (unmediated); Communication (info-technology, mass media, group-media).

– Rabindranath, Tagore, *Selected Essays* (India: Rupa & Co., 2004).
– Petulla, Joseph, *The Tao Te Ching and the Christian Way* (Maryknoll, New York: Orbis Books, 1998).
– Rosen, David., M.D., *The Tao of Jung. The Way of Integrity* (New York: Penguin Books, 1996).
– Wostyn, Lode, *A New Church for a New Age* (Maryhill School of Theology, Quezon City, Philippines: Claretian Publications, 1997).
– Gardner, Howard, *Intelligence Reframed. Multiple Intelligences for the 21st Century* (New York: Basic Books, 1999).
– Goleman, Daniel, *Emotional Intelligence* (New York, Toronto, London, Sidney, Auckland: Bantam Books, 1995).
– Wolman, Richard N., Ph.D., *Thinking with your Soul. Spiritual Intelligence and Why it Matters* (New York: Harmony Books, 2001).
– Braud, William and Rosemarie Anderson, *Transpersonal Research Methods for the Social Science. Honoring Human Experience* (Thousand Oaks, London, New Delhi: Sage Publications, 1998).
– Walsh, Roger and, M.D. & Frances Vaughan, Ph.D., *Paths Beyond Ego. The Transpersonal Vision* (New York: J.P. Putman Sons, 1993).
– *The Challenges of Science: Education for the 21st Century* (Vatican City: The Pontifical Academy of Sciences, 2002).
– *Spirituality Face to Face with Globalization* (Manila: Center for Spirituality for Manila, 2005).
– Senge, Peter, *et. al.*, *Presence. The Human Purpose and the Field of the Future* (Cambridge, Massachusetts: SoL, 2004).
– Henderson, Hazel, *Creating Alternative Futures*, Foreword by E.F. Schumacher (New York: Putman Sons, 1978).
– Hamilton, Clive, *The Mystic Economist* (Australia: Willow Park Press, 1994).
– McLaughlin, Corinne and Gordon Davidson, *Spiritual Politics. Changing the World from the Inside Out* (New York: Ballantine Books, 1994).

The foregoing books critique the worldview that has brought about a dominant culture and embodied in major institutions that is governed by a mechanical, materialistic and consumerist culture. This critique of an interdisciplinary group of scientists of Western dominant culture views a future characterized by an organic, spiritual and sustainable worldview. The latter worldview will respect three principles of sustainability: respect for the self-organizing creative principle in each element of creation, respect for differentiation (in persons, in the biological sphere, and in culture); and will harness all differentiated realities

A holistic education takes into consideration not just the objective reality (outer reality) but also the subjective reality (inner reality). Thus Ken Wilber[22] speaks of four quadrants of the human person to be addressed. These are the interior-individual (psycho-spiritual dimension), the exterior-individual (the external behavior); the interior-collective (the world view and hidden dimension of culture – myths, the rituals, the prayer forms); the exterior-collective – the externalization of the worldview as manifested in the institutional dynamics and biological and cultural systems.

The path of growth of every person and community follows the law of spiral dynamics where the next stage integrates the past stages.

### D. CULTURAL FEASTS ARE A WAY TO GLOBAL PEACE, JUSTICE AND INTEGRITY OF CREATION

It is itself an education to make people feel their dignity and the dignity of other peoples when we do honor to cultural diversity through cultural feasts or festivals. The participants of such cultural festivals celebrate the strengths of their respective cultures. They exhibit and highlight their stories as a nation or of their respective ethnic groups. They demonstrate their culinary arts, taste their diverse food dishes. They become aware of the connectedness of their respective cultures with their environment through their languages, dance, song, painting, sculpture, architecture, myths, rituals and prayer forms. When people come together to celebrate their culture, they celebrate their 'beingness' they appreciate the expressions of their human and divine dignity – their Godliness. They do not see themselves as mere appendages or functionaries of an economic and political machine; they find themselves sharing a common humanity. In cultural feasting, the boundaries of culture disappear as they begin loving themselves because they become conscious of and take pride in their

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towards harmony, balance, communion and solidarity. Education for the 21st century is a challenge to maintain the three principles of sustainability – a holistic cultural approach to a higher and expansive consciousness of reality, capable of revolutionizing our fragmented disciplines in the serviceness of wholeness of life and all life-forms.

Also much of the content of the books draw wisdom from ancient philosophical and spiritual wisdom of Eastern religions – the dynamic dimension of cultures in Asia.

[22] Wilber, Ken, *A Theory of Everything. An Integral Vision for Business, Politics, Science and Spirituality* (Boston: Shambala, 2000).

cultural roots and identity. In the same vein they begin loving and appreciating other people's cultural strengths.

On the global level, when people themselves do not stand in awe of other's uniqueness, official diplomatic relations fail. Many times, peace-makers die a violent death because people who hate others will kill a peace-maker. Example is what has happened with the peace-talks between Palestine and Israel. The opposite is true with the peace process between India and Pakistan. This peace process is being sustained by cultural festivals as well as by allowing people to make use of each other's medical facilities.

For the people who have had experience with colonization, it may be wise to take this side of their history as given so as not to become victims of it. They are aware that a divide is segmenting their society between those who study in English and understand English categories while the great majority has not yet felt at home in this language. We who have had this kind of a history will have to have a two-fold educational objective; first that we take pride in our cultural roots and secondly that we open up to the strengths of the dominant culture. By extracting the beautiful values of our own indigenous culture albeit operating in families and small communities, these values could be appropriated in a wider context – the context of the nation and now in a time of globalization in the context of the world. The indigenous groups should strive to integrate the strengths of their culture in relation to life-enhancement with the strengths of the dominant culture they have imbibed.

Through fostering cultural awareness and appreciation of one's and others' cultures in relation to life-values of communion and solidarity despite diversity, we could infuse soul into aspects of globalization such as info-technology exploring the possibilities for it to promote life without exclusion and marginalization.