



TAMBARA

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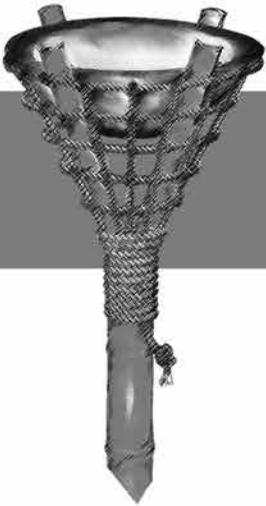
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Tambara is a bi-annual peer-reviewed journal of the Ateneo de Davao University released every June and December. It aims to provide a forum for a vibrant and informed public discourse on various pertinent issues—theoretical and practical—affecting Mindanao and beyond among established as well as aspiring scholars. It publishes original articles, editorials, and review essays in the areas of humanities, social sciences, philosophy and theology. Replies to articles are also welcome.

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Editor's Note

T*ambara's* second issue for 2014 puts together five compelling research articles covering the disciplines of philosophy, theology, politics, ethics, and mass communication, written by authors coming from the Philippines and abroad. These articles tackle diverse issues affecting human life—whether it is in the realm of the mundane or the spiritual.

Patrick Riordan explores the concept of the common good in global perspective. Although the current world is gripped by conflicts and divisions owing to the diverse problems and values of cultures, Riordan argues that it is still possible to talk of a global common good.

Aniefiok Odoudo and Elizabeth Titilayo Aduloju examine the participation of the mass media in the struggle for democracy in Nigeria which for many years was controlled by military dictatorship. Their claim is that over the years, Nigeria's mass media have learned to become more mature and pro-democratic in their coverage, the impetus of which was the proliferation of privately-owned media outfits.

Ariesha Faith Dimaano and Dennis John Sumaylo analyze the crisis management strategies employed by the city council of Tacurong during the 2009 Maguindanao Massacre and the 2011 Tacurong City Roadside Car Bombing. Virgilio Rivas also discusses some of the principles of Buddhism namely the dependent origination, nirvana, and nominalism and analyzes them from the point of view of the parallax.

Finally, Norlan Julia reflects on the meaning of the celebration of the 200th anniversary of the restoration of the Society of Jesus by specifically taking the case of the St. John Vianney Theological Seminary in Cagayan de Oro. In the paper, he shows how seminary formation continues the centuries-old Jesuit mission in Mindanao. I hope that *Tambara's* readers will find these articles worth their while.

Meanwhile, a bit of correction has to be made in the article of Cindy Ann Quaile entitled “Quality of Leaders and Barangay Finance” which appeared in *Tambara* 31 no.1 (2014). The source of Table 1 should read: Author’s computation is derived from the records of City Auditor’s Office and DBM; and the source of Table 2 should read: Author’s computation is derived from the records of DILG, Region IX.

Renante Pilapil
Editor

*The Common Good in Global Perspective*¹

Patrick Riordan, SJ

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ABSTRACT: Today's world is marked by violent conflict, division, and inequality. In the face of these problems, it seems implausible to talk about global common goods, but it is precisely these kinds of issues which drive us to reflect on what it is that we can do together to address them. The paper clarifies what the common good is not, and proceeds to explore and analyze the experience of common goods. In the global dimension of international relations, evidence is sought to show that cooperation is not only motivated by fear or self-interest, but also by the desire to uphold an international order for its own sake. International cooperation for common goods is exemplified in several cases, but the concept of common good as heuristic and the related criteria for identifying genuine common goods are available to guide the construction of further collaboration at an international level.

KEYWORDS: Common good, heuristic, cooperation, international relations, governance

Global perspectives permeate the flow of information and inform our thoughts and plans. Our news bulletins are full of reports of Islamic State of Iraq and the Levant (ISIL) in Iraq and Syria, violent conflict in Ukraine, Burkina Faso, Somalia, Nigeria, and Sinai on the border between Egypt and Gaza. The Ebola epidemic in West Africa threatens to spread outside the continent and so our common vulnerability throughout the world is highlighted. Many other issues grab our attention, such as competition for water, neocolonialism, the vulnerability of low-lying places to flooding due to rising sea levels, and air pollution due to China's rapid industrial expansion. It seems that the only thing that is common in such

a world is the reality of violent conflict, division, and inequality, and not a sharing in the enjoyment of the good things life has to offer. In the face of these problems, it seems implausible to talk about global common goods, but it is precisely these kinds of issues which drive us to reflect on what it is that we can do together to address them. The paper has four parts. First, I will say what the common good is not; second, I will explore our experience of common goods; third, I will apply these ideas to the global dimension; and fourth, I will draw a conclusion.

What the Common Good is Not

The common good is *not* a store of solutions to existing problems. It is not a blueprint for universal peace and justice which simply awaits the arrival of the appropriate agent to implement it, whatever that agent might turn out to be—world government, the universal church, the universal class, the proletariat representing humanity, among others. The common good is not some content already known and recorded perhaps in some encyclopedia, which only needs to be accessed and interpreted, and then applied in concrete situations. Furthermore, the common good is not the interests of the *bourgeoisie*, or of any other group, carefully concealed behind pious and universal language, and imposed on all as their good. It is not propaganda, an instrument of oppression and of manipulation; it is not an ideology. And finally, it is not the exclusive property of the Catholic Church (Riordan 2008).

It is useful to list all these things which the common good is not because these typically are the misunderstandings with which talks of the common good are met. These misunderstandings of the common good are not only to be found among its enemies and opponents. They occur also among the greatest advocates and supporters of the common good. For instance, church leaders often appeal to the common good as that which ought to be pursued instead of only particular and sectional interests. When everyone is in harmony and there are no problems then all can be in agreement about their common good, and such appeals are intelligible to all. However, when

these appeals are made in the context of disputes and conflicts, in which different parties have their differing estimations of the nature of the problem and the requirements of a solution, what the common good requires is not so evident. Yes, it is appropriate to remind participants of the goods in common and of the striven-for solution which ought to respect and take into consideration the justified demands of all parties in the dispute. But it is not appropriate if the impression given is that the solution is already known and knowable, and that the church or civil leaders know already what is best, and what is to be done.

Is there not a common good at the level of our ideals and aspirations, transcending our actual disputes? For instance, doesn't everyone desire peace and justice? All the more so when we look at our world and its many conflicts, not a few of which erupt in dreadful violence, destroying so many lives and so many goods. Yes, we want peace. We want justice for all. We want a recognition of human dignity and the dignity of every individual person. We want everyone to enjoy their rights and to have the security that their rights will be upheld in appropriate institutions. We want an end to hunger, fear, and hatred. So, are not all these our common goods? Don't we have a vision of the common good, therefore, which can guide our efforts and collaboration?

Yes, we have our visions of what we want to achieve, and often the elements of those visions are shared, at least in naming the ideals and values at stake. But does it follow from our use of the same words that we have a common good? This is another case where the friends and advocates of the common good can be a source of misunderstanding and a cause of confusion. The apparent unity found in the use of the same terms and ideas can often conceal a fundamental diversity in the aspirations of different people. Take the word 'peace.' Biblical scholars elaborate for us the meaning of the word 'shalom' from the Hebrew Scriptures. It names a state of affairs beyond the absence of violence, in which there is prosperity, contentment, and harmony. At the same time, the Arabic word for peace, very similar because of the Semitic background, is '*Salaam.*' In various formulations, Muslims greet you with the wish for peace: '*As-salamu-alaykum!*'

No doubt there are Jews in Israel for whom the wish for *shalom* extends in the spirit of the prophet Isaiah to include all the gentiles, all kinds of human persons. But doubtless also there are Israelis and not a few fundamentalist Christians who are exclusivist in their understanding of peace [shalom], reading the biblical promise as directed to the chosen few, and so the peace and security, prosperity and contentment are to be realized by that few, regardless of what happens to those at whose expense the peace is achieved.

No doubt there are Palestinians for whom the wish for *salaam* includes all humankind, and most immediately, the Israeli neighbor. But we are also aware of those for whom the eradication of the state of Israel is a precondition for the achievement of peace. This is a familiar example, but one which underlines for us the complexity of our collaboration and our conflict. It is not only that Israelis and Palestinians are opposed on what peace entails; Israelis among themselves are divided, as are Palestinians.

We could take other terms on which we rely to formulate our visions of a decent human existence. The other term often combined with peace is 'justice.' Who is prepared to say she wants injustice? All declare their desire for justice, but that appearance of agreement is illusory. Think of human law courts, which are instruments for the doing of justice. In our adversarial systems, we usually have two parties who are opposed to each other, whether in criminal or civil law cases. Each pursues justice, but precisely because they do not agree on what justice entails in their particular case, a third party is required to determine the issue, whether a judge or a tribunal or a jury. Yes, justice is the point of it all, even as peace is the point of war, but even the resolutions arrived at can be unpopular or rejected as 'unjust.'

The terms we use to express our ideals, our aspirations, terms such as justice, peace, and also liberty, equality, dignity, and humanity, can indeed invoke and convey our agreement and our shared vision of what is required for a decent and fulfilled human existence. But in those cases in which there is consensus, normally the plural personal pronouns 'we' and 'us' and 'our' refer to a very specific group or family or community. When such a cohesive community exists united by shared ideals and agreement on what is good, then the reference to ideals such as 'peace' or 'family values' can be enough to

evoke the community's fundamental agreement on what those ideals entail. But I suggest that such harmony is rare in our world, at least when you move beyond the local and the small scale, such as a family or a parish or a school or university. Much more common is the case in which the list of ideals and values appears to convey consensus. But actually, when you scratch the surface you discover real differences, and not just varied nuances of meaning, but opposed goals and ambitions for the group.

What may be deceptive is when the idealized language of the universal values is invoked as expressing the common good, fooling us with merely apparent consensus at the level of language, but concealing from us the real disagreements and conflicts among us. This is a danger for friends of the common good. By invoking a merely apparent consensus they unwittingly become spokespersons for some particular and vested interest which has been successful in capturing the language of the common good and relevant institutions for its own purposes. Then the language of the common good indeed becomes an ideology, and an instrument of oppression.

What is our Experience of Common Goods?

Despite these difficulties, it is not meaningless to speak of our common goods. It is best to start with our experience of successful cooperation. Just as all action is for the sake of some good, so all cooperation, all action together, is for the sake of some good in common (Aristotle 1972). This is important and because it is so often overlooked, it deserves emphasis. The good comes first; obligation comes second! The peremptory command of negative injunctions sometimes gives the impression that duty and obligation are foundational for the moral life: 'Do not kill, do not commit adultery, do not steal, do not give false testimony.' However, these are negative in formulation, and their definiteness is not matched in corresponding positive commands. Corresponding to the command not to kill, one might think of various recommendations to preserve, protect, promote, respect and honor human life, but in none of these formulations is it exactly clear how precisely one is to promote or respect life, in any manner equivalent to the definiteness of 'do not kill.'

The value at stake in both negative and positive commands is that of human life. Each living human being is an instance of the good at stake in both negative (do not kill) and positive (protect life) commands (Chappell 2009). Life is the good; duties toward life are secondary to that. The good is foundational, explaining the point of action and cooperation.

The good that people see attracts them, they see its point; it attracts, and so they pursue it. They do not pursue it first of all because they think they ought to do it. Perhaps that idea might follow on, but the first relation is one of appreciative response to what appears good (Chappell 1998). I don't eat the *tilapia* or the chicken *adobo* because I ought to eat. They look good, are appetizing, and so I take and eat. Of course, we might recommend the fish by saying 'you *should* try the tilapia,' or we might encourage someone recovering from illness who lacks appetite, 'you *should* eat more.' But basically, these are ways not of formulating a moral obligation, but of saying what is good. The fish is good; for your own good, for your own sake, your recovery to health, eat! Whenever people cooperate, they do so because there is some good that they can achieve by their cooperation. This is the basic meaning of a good in common, a shared interest. All sorts of qualifications and distinctions can be added in order to make this sufficiently sophisticated to deal with current reality (Riordan 2008).

The forms of cooperation on which we rely are extremely complicated. We take this for granted but it is instructive to reflect in some detail on the complexity of the cooperation that brings the food to our table, for instance, or the sophisticated technology we now rely on such as mobile phones, iPads or laptops. These involve the cooperation of many people around the world, sometimes in surprising ways. The provision of credit and the financing of trade which make the movements of goods possible can be coordinated from locations far away from the action itself. Recently, when I was checking the tea carton which was labelled Twining's *English Breakfast Tea* I discovered that although the tea was picked in Sri Lanka, it was blended and packaged in Poland and marketed worldwide by a corporation with an office in London. How many transportations had been coordinated by the time a ship arrived in Davao with a container van which included my breakfast tea among its contents? Multiply

that by so many of the products we now take for granted daily and we begin to get some idea of the complexity and sophistication of actual cooperation. It is worth mentioning at this point how remarkable are the market institutions which enable honest and mutually beneficial cooperation between people otherwise unknown to one another from different sides of the world (Riordan 2007). Think further of the forms of cultural, social, legal and political cooperation beyond the purely economic, and the complexity is apparent. This complexity makes it difficult to speak of our goods in common. So we rely on shorthand labels, like ‘prosperity and a dignified existence,’ ‘peace and justice,’ to name the things we work together to achieve. Mostly, these terms function well in signaling our agreement and harmony in our common undertaking. However, there are times when they conceal real conflict. Then it is good that the conflict become explicit so that we can deal with it. Yes, we want economic development and prosperity for Mindanao. That means we need investment, infrastructure, jobs; and if we want the end, surely we also want the means! Does it follow that we must give a free hand to the mining corporations which propose to open up copper and gold mines in the homelands of indigenous peoples (IPs), their ancestral domains? There are some who use the language of common good in this sense, but we can see the deception involved: Agreement on the desirability of economic progress does not entail that all are agreed on specifics. In fact, it is the contrary. When we look at the issue we see that there is genuine conflict. Different people want different things and they cannot all get their way. If some succeed, then others must accept that their goals will not be achieved. Goods are incompatible, opposed to one another. Devoting hundreds of hectares of ancestral domain to open-pit mines, and capturing the water supply to meet the needs of mining, are not compatible with the preservation of the landscape and the sustainability of the water resource. Goods are incompatible, not common. What then might common good mean in such a conflict situation? Can it have any meaning?

Precisely in such conflict situations the common good can name the solution we are striving for in which the justified concerns of all participants are given due consideration, and where no one might have reasonable grounds to object to the outcome when achieved (Riordan 2008). But if

this is what common good means in a conflict situation, notice that we do not know in advance what the appropriate solution is. We know that we are looking for it, and that we do not yet have it. And we also know what conditions any proposed solution would have to meet. If any persons or groups or their interests are systematically excluded from consideration by such solution, then we know it cannot be for the common good. This is one criterion we can apply in testing any proposed solution. Another criterion points to the different kinds of goods and the different dimensions of human good at stake. If some aspects of the goods of the people involved in the conflict are systematically discounted, or disregarded, then the outcome is questionable in terms of common goods. If, for instance, the culture, or the autonomy, of the tribal peoples is discounted as a relevant good in the calculations about mining, then we could query the outcome as a genuine common good. These two criteria allow us to criticize proposed solutions which are unsatisfactory, and so they allow us to filter out political candidates who fail to promote the common good. But notice, they do not tell us in advance of our ingenuity and creativity, which will be the best solutions. So, in conflict situations ‘common good’ labels are something which we have yet to discover, something which we do not yet know, but about which we know enough so that we can identify the wrong answers. To capture this idea, I use the notion of ‘heuristic’ (Lonergan 1957, 36). A heuristic concept is an aid to discovery. In conflict situations, in which there are incompatible goods, the common good names the solution which would be fair, the solution we are striving to achieve. It is the language we use in our ignorance, and we must be modest about what we know and do not know. And we who are the professional knowers, in the church, and the academy, find such humility especially difficult.

Of course, many participants in disputes, such as the mining issue, will use the language of common good to try to persuade us that their preferred solution is indeed the best one. If they are genuine in their use of the language, they can be challenged to submit their solution to the double test. Are all persons, groups and their warranted interests taken into consideration in the outcome, or are some systematically excluded? Isn’t this the rationale

behind the requirement of ‘free prior, informed consent (FPIC)’? And are all relevant goods and dimensions of goods allowed consideration, or are some discounted as irrelevant? Without these tests, the language of the common good is in danger of becoming ideological and illusory.

We can see how these criteria function when applied to education policy. We are concerned that no individual or group be systematically excluded because of poverty, ethnic or religious background, from access to basic and higher education, or from the benefits of education. And we are concerned that no dimension of human wellbeing be excluded. In other words, not just education for the economy, delivering marketable skills, but the development of the whole person, including the physical, cultural, intellectual, civil and political as well as religious dimensions.

These introductory discussions help clarify what can and cannot be said with the concept of the common good. It can help to identify something concrete and specific in the context of successful cooperation. In situations of conflict, it can be used to name the solution which might satisfy the justified demands of parties which initially pursue opposed or incompatible goals, a solution that is as yet unknown, but is sought with a view to managing the conflict peacefully. To guide the search for the common good, there are two criteria available. One specifies that any exclusion of individuals or groups or their warranted concerns from consideration would undermine the claims of any outcome to be the common good of the parties in the conflict; and the other notes that any systematic discounting or ignoring of the dimensions of human wellbeing would also jeopardize the acceptability of a proposed solution as being for the common good. These initial clarifications now permit the further question about the global dimension. Can there be meaningful talk of common goods in international affairs or at the global dimension?

The Global Dimension

There are many who deny the relevance of this concept, even as a heuristic concept, in international relations. There is perhaps a prior question to be addressed when we use the term *global*. Are we considering

the global community of human persons who might be thought of as having relations with one another in a globalized world? Some theorists such as cosmopolitans focus on this perspective (Brock and Brighthouse 2005). By contrast, international relations considers not so much the relations between individual persons, but the relations between states. States are the institutions whereby human societies and communities act in the world. Even on this level, there are different perspectives. Do we consider states as interacting arbitrarily with one another, with a system of states, or do we think of a community of states, such that the terms of their interactions are pre-shaped by existing informal or formal arrangements? (Bull 2002; Jones 2012).

I propose to take the relations between states as the domain in which to consider possible global common goods in common (Riordan 2014). The established and standard account of international relations denies explicitly anything like a common good. The usual explanation of cooperation between states is that it is either due to force and coercion, or due to a calculation of self-interest (Hurrell 2007). In fact, standard analyses of political cooperation within states, which draw on the notion of a social contract, covenant or basic agreement, appeal to these reasons as the chief motivators. Guaranteeing their security, their survival, or achieving something of benefit to them are considered to be the principal motivating reasons for people's cooperation within political systems. But we know at the national level that this is not and cannot be the whole story. At the national level, we know that we are united by more than the need for security and the need for goods and services. We are bonded also—perhaps more fundamentally—by our common history, shared story, language, culture, institutions, and also religions. Nationalists, and communitarians appeal to these grounds to explain political cooperation within existing states, as equally if not more important than the various grounds of self-interest (Miller 2013). Not 'what's in it for me' but 'what's in it for us' is proposed as the relevant perspective explaining cooperation.

At the international level, in the relationships between states, is there only coercion and the pursuit of self-interest? Is there anything at the global level comparable to the sense of belonging, the sense of nationality or nationhood we know in our countries? Leave aside for a moment the doubt that the

sense of a shared identity is enough to overcome the temptation within our countries to pursue sectional interest at the cost of others. It exists, and at least in some circumstances, can be relied upon to motivate cooperation. What might take its place at the international, global level? Is the sense of a shared humanity strong enough to override national interests? We will not be surprised when theorists claim that it is not strong enough (Dobson 2006).

If a sense of nationhood can unite the citizens of a country, what can unite the global population, or more urgently, what can motivate the states of the world to cooperate for the sake of some shared goods? As I mentioned, many deny that a common good can fulfill this role. They give the following reasons: First, at the international level there is no shared political order, nothing analogous to a state with a government, which can unite the many different and competing countries (Nagel 2005). The United Nations is not and cannot be a world government, since it depends on the willing compliance of its members—some of whom have the veto power over its resolutions, and all of whom can withdraw their consent. In other words, it is asserted that at the international level, there is a lack of government. Technically, there is anarchy—*an-arché*—no ruling body or principle (Cronin 1999). Second, there is the existence of competing ideologies and religions, and while the differences in question might not lead to violent conflict, they are sufficiently rooted as to militate against states finding common ground. Third, many of these differences are rooted in a history of colonialism, exploitation and oppression, and in the case of Islam, a history of humiliation, so that the possibilities of cooperation are burdened in advance by the heritage of unresolved bitter issues.

These and other reasons are presented to support the conclusion that there can be no global common good. The most that can be hoped for is cooperation motivated by either fear (force, coercion) or self-interest. The former is relied upon to explain the formation of such international bodies as the North Atlantic Treaty Organization (NATO), mutual defense pacts to strengthen security against attack originally threatened by the former Soviet Union, and the Warsaw Pact. The latter is relied upon to explain the formation of such bodies such as the European Free Trade Association (EFTA), North

American Free Trade Agreement (NAFTA), and Association of South East Asian Nations Free Trade Area (ASEAN-AFTA). The interest each contracting partner has in signing up in these bodies is to be in a position to benefit from the opportunities of trading freely. These remarks are not intended to rule out genuine questions whether or not, for instance, the terms of the agreement in the NAFTA are such that the United States of America (USA) inevitably benefits at the expense of its smaller neighbors, Canada and Mexico. I am not wanting to rule out the possibility that the argument of mutual self-interest in specific cases may be not only illusory but ideological.

Let us recall the remark above that wherever there is cooperation, there is some good at stake, for the sake of which the parties act together. In international affairs, the parties are states. If the cooperation is for security, or if it is for the benefit of trade, that would not contradict the basic principle. These also are goods, and elements of human wellbeing and flourishing.

Recalling also the second criterion for declaring something to be a common good that any exclusion in principle of any aspect of human good gives us grounds for thinking that the good in question is suspect, that it is not the common good of the collaborators. So if in international relations we find it articulated as an axiom that the only reasons for the sake of which states will cooperate are fear and coercion, on the one hand, and self-interest on the other hand, then the systematic exclusion of any other kind of reason makes us suspicious. Why cannot there be other reasons? Why are we to be blocked from seeking them or trying to articulate them?

The next step is to examine our experience of international relations, in order to find examples in which it is not only fear or selfish greed which motivates states but other concerns also. What we have to explain is how a relatively stable international order is both created and maintained. Given the order that we find, it would be strange if the only sources of that order were either fear or selfish greed. This is not to deny the reality of coercion, or of self-interest, but simply to say that they do not give us the whole story.

It might be objected at this point that there does not seem to be much order in international affairs at present, that experience points more to disorder and conflict than to harmony and collaboration. I do not deny the obvious. But I

am concerned that the very real issues of violent conflicts and global problems can blind us to the extent to which significant elements of order in the forms of coordination and cooperation between states already exist. As in the more domestic examples above of global trade, we can be inclined to take order for granted. However, the philosopher's role is often to draw our attention to what we overlook, so that we understand it more thoroughly.

What elements of order in our world might give us grounds for thinking that states can have other motivating reasons other than fear and greed? A few examples may help to counterbalance the exclusive reliance on coercion and self-interest. A first example points to the contingents of soldiers of the Armed Forces of the Philippines (AFP) alongside Irish battalions on the Golan Heights, the border between Israel and Syria. Recently, they were in the news because of action by Syrian insurgents (*Philippine Daily Enquirer*, 30 August 2014). Why, we might ask ourselves, are Irish and Philippine men and women acting together, at risk to their own lives, thousands of miles from home? They have been sent by the relevant civilian authorities of our two countries. What motivates this action? Here, I suggest, we have one clear example in which the standard motivators of fear and greed are not helpful. It is not because these two republics fear military action by either Israel or Syria that their soldiers are there. And it is not because Ireland or the Philippines stand to gain materially from the deployment of troops. This is far from a case of colonization, or military occupation to exploit available resources. This is a peacekeeping operation under the auspices of the United Nations (UN). Those who stand to benefit from the peacekeepers' efforts and presence are not their own citizens but the people of Lebanon, Syria and Israel whose lives and properties are in jeopardy from the military and paramilitary forces in the region. Our countries cooperate in the context of the UN to uphold elements of an international order which is believed to be conducive to peace. Undoubtedly, there can be a debate about this and there is room for improvement (Hurd 2007). However, the motivation for the troops on the ground and their commanding officers requires some sense that what they are doing is not only commanded by legitimate authority, but is meaningful and justified. Without some such

conviction, in the short or long run, troops lose the willingness to risk their lives and fight (Schellenberg 1982).

Another example of an existing order in international affairs is the creation and maintenance of a regime for the care and protection of refugees (Cronin 2003). It is undeniable that the efforts undertaken by states that collaborate in this regime are not explainable by the standard accounts of fear and self-interest. The costs are borne by states and their taxpayers who do not themselves stand to benefit from it. Others are the beneficiaries of their efforts. We do not have to invoke pure altruism or a sense of charity or self-sacrificial love to explain this commitment to safeguard and secure the rights of people who are not protected by their own states, which have the primary responsibility to do so. But the reality on the ground demonstrates that many states in our world—not all—are willing to bear costs to themselves so as to maintain an order of cooperation between states. The point of this international order is the provision of goods of many kinds. The example here points to the rights of refugees. Another current example is the international response via the World Health Organization (WHO) to the outbreak of Ebola virus in West Africa. The tension between a self-interested safeguarding against possible transmission of the virus reflected in policies of restricting travel and imposing quarantine on the one hand, and an altruistic concern to assist the communities which are directly suffering from the outbreak on the other hand, is very evident. The point is that the self-interested perspective, while not unreasonable, does not dominate the scene. The concern for the good of the victims and their communities predominates in the international cooperation.

Not only the rights of refugees, but the whole international human rights regime and its institutions illustrate cooperation for common goods (Reus-Smit 2010). It is important to recall the origins of this regime in the aftermath of the Second World War, when the UN was instituted out of a desire to prevent a recurrence of war. The newly assembled UN also committed themselves to preventing the sorts of atrocities committed by states against their own peoples and others which had come to light in the course of the war. It was the awareness of problems and dangers which motivated first the drafters and then the states who ratified the Universal Declaration of Human

Rights (UDHR), and the subsequent Conventions, to put in place the regime of human rights, articulating standards below which no state should fall in its treatment of its people (Glendon 2001).

There is a similar motivation at play in the history of the formation of the European Union (EU). Countries which over centuries and decades had been enemies—led by inspired statesmen—realized that they could do something to build cooperation and unity so that former enemies could combine their efforts in the securing of the good life, a better life, for which the absence of war and the provision of a minimum of material affluence were conditions. These institutions, the UN and the EU, are examples of efforts to create and maintain an order of relations at an international level which could be beneficial to all. They have evolved in such a way that they provide participating states with reasons to conform simply because of the authority vested in these institutions by virtue of their recognized legitimacy (Hurd 1999). This point still stands even if it is accepted that these are flawed institutions, and that they need to be reformed. The debates about the nature of their flaws, the corrections which might improve them, and the steps needed to be taken so that those corrections will be accomplished, are debates about common goods, goods which the states and their citizens work together to achieve, even while struggling to clarify what in detail might actually provide a satisfactory solution (Hurd 2007). The common good in this context is a heuristic concept also, naming something we desire and strive for, even if we don't know yet what it is.

Granted that there is the absence of government at a world level, there is nonetheless an order in the system which the participants consider to be authoritative. The challenge is to explain the nature of order in the absence of government. If a legitimate authority does in fact exist, at least in parts of the system characterized by a sense of community among states, then the system cannot be described as an anarchy in the traditional sense. Our states abide by a variety of norms, from the fundamental rules of sovereignty to the complex rules of commerce and regulation. The shared interest in supporting a particular style and quality of international order is a common good of the cooperating states. The emergence of community among states follows

from their recognition of the communality of interest and the realization that this communality is worth preserving and strengthening. With such emergent common goods of international cooperation, there is no guarantee that the common good of their partnership is actually fair, just, or as good as it might be. Looking at history and practice, we do not identify an ideal set of values but only the prevailing values of the collaboration (Cronin 2003, 13-14). Without a shared conception of what is worthwhile, however limited or inadequate, the collaboration of states is not intelligible. The concepts and norms that now play a significant role in the relations between states include human rights, the rejection of slavery, and military aggression.

Whatever anyone will want to achieve on a global scale, they will require institutions to do it. Social, environmental and technological changes require responses that cannot be left to the initiative of individual states. Climate change, water shortage, computation and communication technologies, genetic manipulation and security issues are just some from a long list of concerns that require coordination (Hurrell 2007, 293-96). Migrations and dislocations mean that the world is not composed of homogeneous societies—nations each in their own states. Identity politics and struggles for cultural recognition are not matters for individual states alone. While a world state is both dangerous and impractical, there is a need for some combined power for the maintenance of order and for the promotion of worthwhile common purposes. Global inequalities and the growing demand for justice in the world also drive our expectations toward shared authority. In many of these areas, structures are already taking shape, not of government in the strict sense, but of global governance. The emergence and development of the International Criminal Court (ICC) along with other special courts dealing with local conditions (such as Bosnia, in Sierra Leone) among others provide relevant examples (Ralph 2007).

Conclusion

What is the global common good? There are two meanings. *First*, from our reflection on experience, we can identify the goods of successful cooperation. There is the common good that is already realized in the practices and shared

expectations that have emerged in international relations. And then there is the *second* meaning of the term common good, naming that which is striven for, which is still being sought, as the objective of deliberation and negotiation.

In the first sense, we can see how the institutional structure of international society has already incorporated certain ideas, values and principles and established corresponding practices of governance such as respect for human rights, prohibition of aggression, and self-determination. This shared meaning (not necessarily universally shared) allows us to speak of a world common good. But in a second sense of common good, the openness to development and discovery is sustained by the heuristic nature of the concept of a common good. This heuristic as a guiding principle will be required because the admission of the importance of shared meanings and shared values should not obscure the reality of conflict, difference of value commitments, and tensions arising from disputed distributions of power. Heuristically, we speak of the common good as that which we work toward in diplomacy, negotiation, and conciliation. We do not know what the outcome will be, but we will not accept just any outcome, peace at any price. Our criteria for the common good will allow us to criticize and filter out the inadequate attempts at solutions. No one or group is to be excluded, and the perspective on the human good not to be restricted in principle.

While there is much to be done, it is still worth taking time to clarify what we think we are doing. To this clarification, philosophy and theology can make their contribution. Already in this process of reflection, those involved discover that they already have a common good, namely the clarification of what is at stake, and the validation of practical proposals. That there is a good in common among the partners in conversation will be true, even if they disagree, or are in conflict, so long as they attempt to discuss their disagreements and manage their conflicts, that are consistent with the two criteria: Exclude no one and no one's interests; and do not allow the agenda to be hijacked by restricted accounts of human wellbeing.

Note

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Mass Media Participation in Democratic Process in Nigeria: From 1999 – 2011

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ABSTRACT: Before 1999, Nigeria had had intermittent democratic process, with the military controlling the administrative machinery of the country for a greater part of her existence. In each of the regimes, mass media played a significant part. Since 1999, print media ownership has been predominantly in the hands of private citizens. While the government at the center does not own any print medium, the few which are owned by the state have limited circulation and are mainly public relations organs of the owner-states. The ownership monopoly of broadcast media which hitherto was that of governments has been broken. Thus, media ownership may have contributed to media participation in the ongoing democratic process in the country. This article examines the level of media participation in the democratic process in Nigeria between 1999 and 2011, given the use of the media in enhancing the relevance of the military government in the past. A step-by-step analysis of media contribution even before the advent of the current democratic dispensation is carried out. The paper argues that the media in the country have learned to be more mature and pro-democratic in their coverage of politics. If this practice endures, the trend could bring the mass media in Nigeria to a level of democratic collaboration with the political class as witnessed in model democracies in the world.

KEYWORDS: Media ownership, participation, democratic process, Nigeria, state

Introduction

Nigeria is a multi-ethno-religious state. All of its ethnic groups—over 450 in number—are brought together by the amalgamation of the colonial administration of Sir Lord Lugard in 1914 (Tamuno 1999).

These ethnic entities in the country—some very large and some very small—scramble for national attention and recognition (Ashong and Udoudo 2010). Although the various ethnic nationalities have agreed to remain together as a nation since the amalgamation, much allegiance is paid first to the ethnic groups to which they belong (Udenwa 2011). Nigeria is broadly divided between the north, which is predominantly Muslim and larger in land area but less developed, and the south, which is predominantly Christian (Gbadamosi and Ade Ajayi 1999). Before the return of democracy in 1999, Nigeria had had ten different administrations—eight military and two civil administrations—of which eight were led by northerners and two by southerners of the Yoruba ethnic groups. Upon the return of democracy in 1999 until today, Nigeria has had three administrations, one led by a northerner and two led by southerners. Its current leader comes from a minority in the south, the first of its kind since the independence in 1960 and the amalgamation in 1914.

The mass media, especially the newspapers in Nigeria, were partly instrumental in the achievement of the country's independence (Udoudo 2010). Various newspaper owners, editors and their newspapers closed ranks and formed a common front in 1960. Uche (1989) reports that one of the newspapers, *The Comet*, was so national in coverage that its national appeal led the founders of the anticolonial political movement to come together to fight for the attainment of a single goal—independence. Indeed, much of the war for the country's independence was fought on the pages of newspapers (Ufuophu-biri 2008). However, while the Nigerian press successfully contributed toward the country's independence, it was faced with the challenge of sustaining the democracy it facilitated (Udoudo 2010). The challenge arose from the journalists' and nationalists' limited knowledge of democracy, compounded by the Nigerian people's having more profession for ethnic than national loyalty. It was not surprising then to see that even the nationalists who fought for the country's independence turned ethnic loyalists to the detriment of the nationalism they fought for.

Similarly, Nigeria's mass media, acting on the basis of the interests of their owners, did not work for national cohesion during the post-independence era but for ethnic interests. While the government at the

center used its own broadcast and print media to defend its position, the regional governments used their broadcast and print media to foster their respective regional interests. All these were made at the expense of the unity of the entire Nigerian state (Edeani 1990). The crisis in the country in which the mass media participated led to military seizure of power in 1966. With the military in control, all democratic structures were dismantled. The crisis climaxed during the Civil War in which the media were also used as instruments of war, being aligned with warring sides, promoting propaganda and facilitating deep ethnic biases and animosity. It can be said then that the democracy that the mass media in the country helped to bring about was short lived. The media could not facilitate the sustenance of democracy in the Nigerian First Republic.

The objective of the paper is to examine the ways in which the Nigerian mass media have participated in the country's democratization. It looks into the role of mass media in Nigeria's struggle for democratization particularly the period between 1999 and 2011, while at the same time tracing its participation before the current democratic dispensation. The paper argues that over time Nigeria's mass media have learned to be more mature and pro-democratic in their coverage of political events and if this trend continues, it could bring the mass media to a level of democratic collaboration with the citizens as is the case in other modern democracies. The paper is premised upon the Democratic Corporate Model of Hallin and Mancini as expatiated in McQuail (2005), which emphasizes the coexistence of commercial media and politicized media in a society where the state still has some role in media functions.

Mass Media Ownership

Mass media ownership is one of the determinants of the effectiveness or non-effectiveness of socioeconomic and political relationships between the state and its citizens. The reason is that the mass media have the ability to create and nurture vivid images of events in people's minds through the amount and style of coverage they give to events. Through their coverage, the mass media confer importance on events—both prominent and not

(Edeani 1990). Sometimes, the status conferral functions of the mass media can be attributed to the interest of their owners, both governments or private individuals, turning the mass media into their megaphones (Sobowale 1985). Before 1999, the mass media in Nigeria could be portrayed in this light. Ownership of the mass media then was largely concentrated in the hands of both the federal and state governments and a few individuals who were financially able to float few newspaper outfits. It was not surprising then that government-owned mass media in Nigeria during the military era promoted the interest of the government more than the interest of the entire Nigerian society. As Edeani (1990, 19) observes:

Ownership of mass media is an issue which has generated a great deal of public attention and heated debate, and that factor is likely to be important in determining the extent and kind of coverage the country's mass media are able to give... Previous research has shown that government-owned media houses usually pay attention to national development issues than do privately owned media.

The mass media in Nigeria serve as public relations organs of the government to make the people see its efforts, which expects to receive the goodwill of the people. While it cannot be denied that government-owned mass media have educated the citizenry on major issues of national interest, they were largely used as propaganda instruments for the state and the political party in power. This was hugely the practice of the media from the Gen. Gowon military administration in 1966 to the mid-Babangida administration in 1992. Consequently, despite the huge corruption that went on in the country in that era, reports of corruption were very limited.

Private ownership of the newspapers and magazines had been in existence in Nigeria since the pre-independence era. However, it suffered significantly during the administrations of Gowon (1966-1975); Murtala/Obasanjo (1975-1979); Buhari (1983-1985); Babangida (1985-1993); and Abacha (1993-1998). A few privately-owned newspapers and magazines that operated in these administrations were, most of the time, faced with a lot of persecution in the hands of the military administrators (Ufuophu-biri 2008) mainly because of their reports' daring nature. Various decrees were promulgated

and implemented, namely Newspaper Decree No. 2 of 1966; Defamation and Offensive Publication Decree No. 44 of 1966; Newspaper (Prohibition from Circulation) Decree No. 17 of 1968; The *Sunday Star* and *Imole Owuro* (Prohibition) Edit No. 19 of 1968; the Printer and Publishers of *The Sunday Star* and *Imole Owuro* (Declaration as unlawful Society) Edit No. 19 of 1968; The Public Officers Offence (Protection Against Accusation) Decree No. 11 of 1976; The Newspaper Prohibition from Circulation (Validation) Decree No. 1 of 1978 and Public Officers Protection Against False Accusation Decree No. 4 of 1984 (Udoakah 1988; Ufuophu-biri 2008).

It is interesting to note that with the advent of democracy in 1999 all the newspapers owned and run by the federal government have been completely privatized, leaving the federal government with no print media. State-owned newspapers are likewise hardly seen at the news stands. Of those still operating, some are either published weekly or biweekly. They equally have very limited circulation—mainly circulated around government ministries and offices (Udoudo 2008). This is a clear indication that both the federal and state governments no longer have strong ownership of print media in the country. A similar case is also happening in broadcast media.

Nevertheless, the fact that the government did not own print media anymore does not mean that it did not have some traces of control over them. Udoudo (2008, 122-123) asks: “Can one therefore say that since the federal government does not own any newspaper in the country, the country’s national newspapers are free to perform?” He observes that many media owners in Nigeria have interests which often involve the government. In many countries, just like in Nigeria, many media owners are so close to the ruling political party that it is difficult to know whether it is the government or the owner who takes decisions in running the media outfit (Lovitt 2004).

Udoudo (2008) says that some newspaper owners are well connected to the government, either directly through the politicians or indirectly through some businessmen whose contracts come from the government and from the friends of the government. Others may be affiliated to one ethno-political interest or another. These are issues that put into question the supposed freedom of the mass media, its free and selfless functions to the society.

Whether or not the federal government controls the mass media indirectly is not within the scope of this paper. What is of interest here is that since 1999 no newspaper or magazine establishment in Nigeria has been closed down for any anti-government publication. Equally, no privately-owned broadcast station has been shut down for airing anti-government news or programs. There was, however, a case where *Adaba FM* station was shut down and fined because of its violation of the National Broadcasting Commission (NBC) code. *Adaba FM*, a privately-owned radio station in Akure, Ondo State was fined for transmitting on 25 April 2009 broadcast “materials that were capable of inciting members of the public to violence and consequently leading to breakdown of law and order” (Udeorah 2009, 6) while covering the Ekiti State Governorship Election. When the station failed to pay the fine of N5000,000.00, the broadcast license was suspended on 11 May 2009. The station took NBC to court for a redress (Udeorah 2009). This chance to seek redress in court is an improvement on media ownership relations with the government. The improved relations hold better performance for the media in the country.

Intermittent Attempts at Democracy

From 1970s to mid-1980s

Various attempts had been made at returning Nigeria to democracy after the first military seizure of power. Each of these attempts was faced with unfulfilled promise of returning the country to democratic rule resulting to premature termination of democratic existence, or democratic stillbirth. Each military administration became a correction of the previous regime. Because many Nigerians did not have enough experience in democratic governance, they were called upon to give their support each time a new military administration came to power.

For example, when Gen. Gowon came to power in 1975, he promised to return the country to democratic pathway but did not really fulfill it. During Gen. Murtala Mohammed’s administration, which succeeded Gowon’s through a bloodless coup, he also intended to sanitize the system and make it corruption-free. It was his regime which announced the handing-over date of 1979 to a

democratically elected government. Gen. Mohammed did not, however, live to fulfill this promise as he was killed in a counter coup spearheaded by late Col. Dimka. His successor, Gen. Olusegun Obasanjo honored the declaration as he handed power over to a civil government on 1 October 1979.

During Gen. Gowon's administration, the media, chiefly owned and controlled by the government, were in support of the military regime. Udoudo (2010, 37) argues that this is not debatable owing to "the use of force-to-rule attendant upon military government." He adds that the military understood the importance of the mass media as one of the powers in politics and so decided to make use of them so that the military government would remain relevant to the Nigerian public. The military set aside the constitution of the country and promulgated decrees that would make it almost opposition-free. As a result, press freedom virtually did not exist during Gen. Gowon's regime. Despite this lack of freedom, however, a few newspapers and magazines were bold enough to expose the misdeeds of the military. Mohammed (2003, 36) gives an example of such instance:

The mass media decried widespread corruption among public officers under General Gowon. Notable here was the publicity given to the allegation of corruption against the then Military Governor of Benue Plateau State, Police Commissioner J.D. Gomwalk and the then Federal Commissioner for Communications, Mr. Joseph Tarka. The latter had to resign from his job under pressure from public-spirited individuals and the mass media.

Strangely, however, the little effort of the press in exposing the corruption of one military regime gave credence to the forthcoming military regime (Udoudo 2010).

The second attempt at democratic governance in Nigeria hardly outlived the first four years as the transition from the Second Republic to civil governance lasted just about three months. On the eve of New Year's Day in 1984, another bloodless coup led by Gen. Muhammadu Buhari toppled the democratic administration of Alhaji Shehu Shagari. Nigeria's mass media contributed largely to this military takeover by exposing the corrupt practices and other "evils" of the politicians which the military saw as an opportunity to "salvage the corrupt society."

Why was there a desire of the people to have military takeover after civil governance? Why the great expectation that the military would soon take over the reins of power each time there was an attempt at civil governance? The reason for this was probably because in the civil administration, the mass media were freer to expose the misdeeds of the politicians. On the contrary, the mass media during the military regimes were always censored and coerced to publish what was not against the government or else they could face the sanction of being closed down (Udoakah 1988). The misdeeds and corruption of the military regimes were not also exposed by the media because their ranks were broken, owing to the fact that some professional journalists were given juicy jobs in the military administration. For example, Mohammed (2003) points out that journalists and other media personalities benefited from Gen. Ibrahim Babangida's administration by being appointed to the positions of directors of press affairs, press secretaries, directors of information, commissioners, ambassadors and even ministers. Undoubtedly, these appointments did not only make them image painters of their military master but also gave them the opportunity to canvass the support of their professional colleagues.

From mid-80s to 1998

Notwithstanding all the image-painting of media professionals, Nigerian mass media and the Nigerians themselves started to acknowledge seriously the level of military misdeeds and corruption when the military axe fell vehemently on the media and their practitioners. With more independent newspapers and news magazines in circulation between 1984 and 1999, the mass media, especially the press, became more daring and more prepared in installing democratic machinery in the country. Although the Babangida administration was the one which paved the way for private ownership of broadcast media in the country in 1992 (NBC 2006), ownership of the latter was largely within the purview of the federal and state governments before the civil rule in the country in 1999. Licensed privately-owned broadcast media could not make any significant impact since they were closely monitored and their prescribed roles were limited. The situation was not the

same with the defiant ones which operated in exile. They were very daring and bold to confront the military government. These media outfits included *Radio Freedom*, *Radio Democracy* and *Radio Kudirat* (Jegade 2011). Privately-owned newspapers in the country were exposed to military brutality due to a common position adopted by the press to report on opposition against perpetuation in power. One of such emotional brutality experienced by top executives of *Newswatch* magazine is expressed below:

Ordinarily, only Agbese should have been arrested since the issue that led to their arrest was an editorial matter, but Ekpu and Mohammed were hurled along as well although they had stepped aside from the editorial department of NCL. “They apparently wanted to make it bigger than it was,” Ekpu observed last Tuesday. Prison life reminded the chief executive that “all military regimes have the same complexion. None is humane.” It also sensitized him to the need to fight for democracy that will make all freedom possible (Ette 1994, 18).

Decrees were promulgated in retrospect. Many newspaper and magazine organizations were forced to shut down and journalists were imprisoned and assassinated. The unpopular Public Officers Protection Against False Accusation (Decree 4), No. 4, 1984 was hurriedly promulgated in retrospect by the Buhari regime to try and imprison two of *The Guardian* journalists, Nduka Irabor and Tunde Thompson, for publishing the names of shortlisted diplomats before it was officially announced by the federal government. *The Guardian* newspaper was fined N50,000.00 (Uche 1989). Dele Giwa, a founding editor of *Newswatch* magazine, was assassinated in 1986 during Gen. Ibrahim Babangida administration for revealing the secret of the military government (Udoakah 1988).

In the face of all the tribulations, some privately-owned newspapers and magazines in the country remained resolute and undaunted in their advocacy for the return of democracy. Corruption in government circles, no longer a hidden practice in the Babangida administration, was reported by the daring newspapers and magazines. Every attempt at trying to procure self-succession by Gen. Babangida was met with the press setting agenda for opposition. As a result, Gen. Babangida had to prepare grounds for a presidential election in

1993 after several disappointing attempts that showed that Nigerian politicians were not ready for the highest political office in the country. Babangida was able to set up democratic structures at the local council and state levels while he still remained the military president. Due to pressure from various sectors of society, made possible by the mass media, the Babangida administration organized a presidential election on 12 June 1993, adjudged to be the freest, the fairest and the best before 2011 elections. However, the election had a stillbirth, and the winner was not declared; known but dead, he was Chief Moshood Abiola.

Many Nigerians were not happy about the manipulation of Babangida administration. The mass media stepped up their performance and the issue of 12 June 1993 election whose winner was not declared became a recurring decimal discussed everywhere in the country. The daring press was able to pick hole on these military lapses and publicize all evils associated with the military regime. Nigerians, therefore, turned averse to military government in the country, majority of whom called for the installation of a democratic governance that would allow politicians the time to learn from their mistakes and better their performances.

While *Tell* magazine was at the forefront of this struggle with bodies such as National Democratic Coalition (NADCO), the *Afenifere* (A Yoruba sociopolitical group) and others, like *Newswatch* magazine, *The Guardian*, *Vanguard*, and *The Punch* contributed to the return of democracy in the country despite the deadly disposition of the regimes of Babangida and Abacha to such pressure. The media were able to let the military know the wish of the Nigerian people. This was one of the reasons why the military then also became agitated. While some of those who were controlling the power wanted to hold on to it, others saw the need for the military to relinquish power to the people. The military no longer had one united house. There was no total loyalty among the military officers. This agitation led to Gen. Sani Abacha's framing up of his second-in-command, Gen. Oladipo Diya with the aid of "a clique" within the "clique" in the military administration of the day (*Newswatch*, 2 March 1998; *Tell*, 2 March 1998; *Newswatch*, May 1998). Just like what the media did to Babangida, they did not relent in exposing all the strategies adopted by

Gen. Abacha to seize power. The mass media were defiant of every kind of threat from the military as the country was agog with the news of military attempts at metamorphosing into a civil administration.

The military government, on the other hand, made use of the broadcast media of the military regime which as a propaganda instrument in countering the picture the press was able to present to the Nigerians. Uche Chukwumerije, the minister of Information in the Abacha administration, heightened the machinery of propaganda to enable Abacha to succeed to power. But there was a great deal of tension in the country as many Nigerians developed apathy for military regimes for the first time (Ojewale 1998).

Having understood that the Nigerians were earnestly longing for a democratic government, Gen. Abdulsalami Abubakar, who took over the reins of government after the death of Gen. Abacha, reconvened another constitutional conference in 1998. Such conference produced the 1999 Constitution of the Federal Republic of Nigeria. On 29 May 1999, Nigeria had another democracy when Chief Olusegun Obasanjo was sworn in as the President of the Federal Republic of Nigeria.

Clearly, between 1984-1998, the mass media played actively in Nigeria's political affairs, giving rise to democracy in 1999. Though predominantly privately-owned, the media formed a common front, attacked evils in military leadership and the politicians, exposed those evils but de-emphasized attack on personalities of the politicians as well as ethnic sectionalism. This was a refocus of the same spirit of nationalism that was exhibited during the pre-independence press in the country.

The Nigerian Mass Media between 1999 and 2011

Atim (2008) stresses that the first fundamental role of the media for an open society is to gather, process, and disseminate the news and information through which people in the society can be guided. He reiterates that “in the 21st century, the media opportunities are expanding. The masses of any society, particularly a democratic society need information about polity to be able to make contribution towards their own governance” (Atim 2008, 477).

Ochonogor (2008) believes that the Olusegun Obasanjo civilian administration between 1999 and 2007 did not accord the mass media their well-deserved regards. However, while Ochonogor may have had a point to make here, it would be necessary to point out that across the world, the media are often seen by those in government as antagonistic, even when they know that they cannot do without the media because of the power that they wield.

Beyond every personal misgiving, the Obasanjo civilian administration must be commended for not tampering with the constitutional foundation upon which the mass media in the country have operated since 1999. Section 39 of the Constitution of the Federal Republic of Nigeria (1999) on “Right to freedom of expression and the press” states:

- 1) Every person shall be entitled to freedom of expression, including freedom to hold opinions and to receive and impart ideas and information without interference;
- 2) Without prejudice to the generality of subsection 1 of this section, every person shall be entitled to own, establish and operate any medium for dissemination of information, ideas and opinions:

Provided that no person, other than the Government of the Federation or a state or any other person or body authorized by the President on the fulfillment of conditions laid down by an Act of the National Assembly shall own, establish or operate a television or wireless broadcasting station for any purpose whatever.

Because the democratic administration has allowed the media a constitutionally assigned role, the media in the country have been able to function in line with the expectation even though there are sporadic lapses.

Licenses given to eligible Nigerians to own and run broadcast media, sales of all print media belonging to the federal government to private owners, non-shutdown of media houses even in the face of provocation, non-trial and non-imprisonment of journalists while discharging their lawful duties are a great deviation from the past. This has also contributed to media handling of political issues differently from the past. The recent enactment of the Freedom of Information Law by the country’s National Assembly is expected to boost media performance in the country as the media are vested with more

freedom to gather information from any government offices in the country hitherto claimed to be classified.

Since 1999, the mass media in the country have been handling sensitive political issues but careful not to whip ethnic sentiments. Although the media mainly mirror the society, they also have the power to confer ethnic status on any figure of their choice if they so wish (McQuail 2005). If the mass media in Nigeria were to toe the line of the old ethnic politics, they would still have done that. But, they did not. It is because the mass media in the country need to protect the democracy they have helped to bring about, and when they bark at evils in politics, they do so to protect the polity.

There are six sensitive political issues that the mass media in Nigeria have participated. These include: 1) Exposure of corrupt practices of politicians and political office holders; 2) democratic transitions of 2003 and 2007; 3) illness/deaths of late President Umaru Yar'Adua; 4) constitutional amendment; 5) unnecessary cost of running the country's National Assembly; and, 6) the democratic transition of 2011.

Exposure of corrupt practices

Since 1999, the mass media in Nigeria have not taken side with corrupt politicians and political office holders. One of such instances was the coverage of the pre-conviction and conviction of Olabode George who was from Lagos State where over 90 percent of all the national dailies and magazines published in the country are based. Most of the owners and editors of these media are of Yoruba ethnic nationality to which George also belongs. When George was convicted of corruption, the news filled the newspaper headlines. When members of the People's Democratic Party (PDP) in Lagos rejoiced over his release, the Yoruba people including former President Obasanjo were the first to condemn such jubilation. Both broadcast and print media gave a chance to those who condemned such act to air their views (Gbadegesin 2011). As such, ethnicity was not a major issue in the politics of the current dispensation of the mass media in Nigeria. When Mrs. Patricia Ete, the first female speaker of the House of Representatives, was involved in questionable

house furnishing allowance, she was not also defended by the media, the owners of which mostly come from the Yoruba ethnic nationality to which she also belongs. Both broadcast and print media consistently reported on the issue, making it a major topic for public discussion which eventually led to Ete's resignation as speaker.

However, although the mass media in Nigeria hardly try to cover up or defend the corrupt practices of politicians based on ethnic cleavages, the same does not apply in cases where direct owners of such media are involved in corruption. The worst the media can do is to remain silent over the issue. For instance, the *Daily Independent* would not report either for or against the extradition of James Ibori, owner of the newspaper and former governor of Delta State, from the United Arab Emirates to Britain, to face corruption charges. Similarly, the *Daily Sun* would not report against or for the detention of Orji Uzor Kalu, former governor of Abia State, who is the direct owner of the media outfit. The same situation also applies to broadcast media. The mass media can subtly protect their owners' political interest by taking a different angle of the story in a way that would not obviously portray them defending their owners' corrupt practices. This, perhaps, they do to remain relevant in the current trend of mass media participation in the democratic process of the nation.

Democratic transitions of 2003 and 2007

The democracy which ushered in Chief Olusegun Obasanjo to power for four years was to terminate in 2003, giving room for a second four years of governance if the president so desired to contest. Unarguably, Chief Olusegun Obasanjo contested and was reelected. There were many irregularities surrounding the results of all the elections in that year as reported by the mass media in the country. Before the 2003 governorship election in Anambra State, the media consistently reported the suspected involvement of the governor in a murder of a couple which took place there. This incident made the governor unpopular among his people, making him unable to secure a second mandate to govern the state. His party refused to present him for a second term. Also, with

the help of the media coverage and election reportage, some of those who lost in the 2003 election as a result of fraud regained their mandate. A case in point was that of the Anambra State governorship election which was fraudulently won by Dr. Chris Ngige of the PDP but was restored to Peter Obi of All Peoples Grand Alliance (APGA) after two years. The media, especially the television and radio, were misused by some political office holders to misinform the electorate as airtime could be bought by some governors to stage-manage their so called development projects/programs. One of such was the *Ebe ano* project of Chimaroke Nnamani of Enugu State that was projected on the national network of the Nigerian Television Authority (NTA) owned by the federal government for the entire nation to watch. Many people who were not from Enugu State were surprised when the former governor was arrested and detained by the Economic and Financial Crime Commission (EFCC) even after he had won the 2007 senatorial election that was generally characterized as fraudulent. The media also reported the corrupt practices of the former governor.

During the general election of 2007, the mass media in Nigeria reported the flaws which were also observed by both domestic and international observers. As a result, eight states in the country did not participate in the 2011 governorship election. Yet, Nigeria's election tribunal allowed them to have by-elections in their respective states, making possible different election timetables from the general elections (Radio Nigeria, 8 April 2011).

The late President Umaru Yar'Adua appreciated the fact that the 2007 general elections were marred with irregularities. Hence, he promised to give Nigeria credible elections in 2011. Although he did not live to actualize his hope and promise, President Goodluck Jonathan renewed the promise when he took over the mantle of leadership. The media kept on reminding him of the hope and promise in different ways.

Illness and death of President Yar'Adua

When former President Yar'Adua became too sick to continue in power in November 2009 and who eventually died on 5 May 2010, a political scenario never seen before took place in Nigeria. The supremacy of the constitution

was tested against the power given to a section of the country by a political party. While the president was severely down in his sick bed, his loyalists in the Executive Council of the federation and some political elite from the same group as the late president felt that their term was not fully exhausted. Some intrigues went on in the Executive Council, depriving the vice president of the chance to act in accordance with the constitution. After a long time of foot-dragging by the Executive Council, the National Assembly yielded to the voices of the people. It amended the provision of the constitution enabling the legislature to install an acting president in cases when the president becomes incapacitated. Consequent upon the amended provision of the constitution, the former Vice President Dr. Goodluck Jonathan was sworn in as the acting president on 9 March 2010.

The mass media maintained vigilance all throughout the entire situation. They stood firm and invoked the constitutional provision to accommodate an acting president (Omatseye 2010). The mass media did not only contribute to the installation of an acting president when there was constitutional *lacuna* but also helped remove such lacuna for smooth future transition (Constitution of the Federal Republic of Nigeria, 1999 as Amended). When former President Umaru Yar'Adua died, the mass media reported the sad event. They also reported the swearing-in of the new president on that same day.

Constitutional amendment

During the life span of the 2007-2011 National Assembly, unsuccessful attempts had been made at amending the constitution. During the second tenure of former President Olusegun Obasanjo, the country's National Assembly attempted to amend the constitution to enable the president to serve a third term. But because this move was in a bad taste, coupled by the fact that the mass media were committed to sustaining the country's democracy, the third term issue was a topic of discussion in the country until the Senate overwhelmingly voted to reject it on 14 May 2006 (Oso, Odunlami Adaja Rufai and Atewolara-Odudu 2009). The mass media were able to do this because of their persistent coverage of the National Assembly

in session. Similarly, when the National Assembly successfully amended the constitution of the Federal Republic of Nigeria and did so in good faith, the mass media earnestly publicized the process of the amendment through which some Nigerians found a loophole. As a result, the National Assembly was taken to court by a former president of Nigerian Bar Association, Olisa Agbakoba. The court declared the amendment illegal until it was assented to by the president of the Federal Republic (Amokeodo 2010).

The amended constitution was thus subjected to the president's assent on Monday, 10 January 2011 (Ogbu 2011). This is another great feat by the mass media in their bid toward sustainable democracy in the country.

National Assembly issue

Tendencies for corruption are an integral part of politics in many countries of the world especially in Africa (Igwe 2010). In Nigeria, this corrupt tendency, if unchecked, has the capacity of derailing the country's democracy. This is why the mass media have a great responsibility of making public any strand of corruption identifiable in the country's body polity. When the country's Central Bank Governor Mallam Sanusi Lamido announced that 25 percent of the federal government's recurrent expenditure for 2010 went to overhead cost of the National Assembly members, arbitrarily allocating it to themselves, the mass media did not waste time in making the Central Bank governor's statement an issue for public discussions. Although the National Assembly members denied the allegation, Sanusi stood his ground and said that his pronouncement was based on recorded facts from the Budget Office (Dare 2010). The outcome of this publicity campaign was the National Assembly's cutting down of its overhead cost in 2011.

Democratic transition of 2011

Usua (2010, 31) has faulted the mass media in Nigeria for manifesting evident failure of Nigeria's political system. He adds that "they have not empowered the citizens to keep an eye on what goes on before, during and after elections in order to decide who should be their political leaders."

However, this view is unfair to Nigeria's mass media. Although it is true that the mass media have really not gone down to the grassroots to capture the profiles of the grassroots politicians, there persists an issue of community communication which is still lacking in Nigeria. The mass media operating in the country are either national or regional. As such, they only focused on the profiles of those vying for positions at the national levels as well as those governors in the country before, during and after 2011 elections.

Of course, it must be noted that the mass media are not the only means through which electoral education and campaigns could be carried out. Nigeria is largely a traditional society where traditional instruments of communication are greatly credible and respected. Politicians, political parties, and the electoral commission may decide to adopt any of the traditional modes of communication, such as for instance, direct consultation with the people in the communities in reaching out to the electorate as well as keeping them abreast of the democratic process in the country.

Through the mass media, Nigeria's electorate had been well informed of the political events before and after the 2011 elections. The ways through which major parties conducted their primaries were publicized by both private and government media outfits. Major political parties in the country used mass media to carry out their campaigns. However, despite the NBC Code which provides guidelines on how the various broadcast stations should give equal opportunities to all political parties to campaign, government-owned stations especially broadcast stations violated this guideline by allotting more airtime to government political parties (NBC Code 2006). Privately owned broadcast media, on the contrary, were moderate in their coverage as their allotment of airtime was dependent on ability to pay.

One aspect of voter education which needed to be addressed in 2011 elections in Nigeria was the inability of the electorate to know all the registered political parties in the country. By extension, this means that some candidates who were presented by the obscure political parties were not known by the electorate. There are sixty-five political parties in the country but only five were known to the electorate across the country.

Nigeria's mass media, however, should not be totally held responsible for the ignorance of the voters about party obscurity. It is the parties that should start the publicity campaign themselves and find ways to be reported in the mass media.

While covering the activities of politicians and political parties during and after the 2011 elections, the mass media brought to the fore existing excesses in the system without pointing to the direction of military takeover.

The coalitions of mass media practitioners organized political debates for the presidential candidates who, through live coverage, were able to inform Nigerians of their manifestos. During the elections, various media networks and private media houses ran 24-hour live coverage, analysis and announcements of results. They included *Nigeria Decides* by Nigerian Television Authority (NTA) and *Mandate 2011* by *Radio Nigeria* network. Similar programs were organized by Africa Independent Television (AIT) and other privately-owned broadcast stations.

The timely reportage of the election results and the reports of the domestic and international observers helped to douse the usual tension that followed elections in the past. The post presidential election protest and killings which took place in Northern Nigeria seemed to be a premeditated attempt to scuttle the smooth democratic transition.

Because the process of the election was devoid of ethnic attachment, a president from a very minority ethnic group of the country was elected for the very first time in the history of Nigeria.

Conclusion

The article has briefly examined the pre- and post-independence mass media in Nigeria and their relevance to the democratic process. After the country's first independence, the mass media lost their focus and played ethnic loyalty which contributed to the derailment of democracy. Also the paper examined the ways in which the military used the mass media for its cause. The audacity displayed by the mass media in calling for a return to democracy is a rare feat.

The paper has also discussed the performance of Nigeria's mass media during the current democratic dispensation. One of the mass media's outstanding features is that in any of the watchdog activities they carried out, they made no attempt at inviting the military to takeover despite the misdemeanor of the politicians and the political system. It is also interesting to note that the Nigerians have come to terms with democracy despite the drawbacks noticed in the system. They prefer to see the country undergoing a learning process leading the nation to greater democratic performance. Nigeria is fifty years old as a sovereign nation, but it is one of the very young democracies in the world with only twelve years of uninterrupted democracy.

However, there are rooms for the mass media to improve their participation in democratic process of Nigeria. Firstly, the mass media should, in collaboration with Independent National Electoral Commission (INEC) and the political parties, carry out much more profound voter education. Secondly, there is a need for the mass media to carry out political enlightenment programs at the grassroots level. Private individuals in the rural areas and local government councils should be encouraged to use broadcast media using local languages for political education. Thirdly, the mass media should have the commitment to avoid ethnic affiliation in its practices. And fourthly, the NBC should check the excesses of government-owned broadcast media to give way to opposition parties to campaign in the same media. If there is only one political party allowed to use a broadcast station during elections, this obviously reinforces an undemocratic practice.

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Crisis Management: The Case of Tacurong City

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ABSTRACT: Crisis management is a process that organizations must undergo whenever any action or event may threaten them, their stakeholders, or the people they protect. This paper describes the crisis management strategies of the Tacurong City Peace and Order Council in dealing with the Maguindanao Massacre and the Tacurong City Roadside Car Bombing. Using Coombs's Three-Phase Crisis Management Model and Poole's Adaptive Structuration Theory, it analyzes these strategies. The paper shows that these crisis management strategies differed in proximity, established degree of danger, and organizational role during the incidents. It also shows that despite having a standard operating procedure for crisis responses, the Tacurong City Peace and Order Council may have to adjust its approach in dealing with a situation depending on the following: Degree of risk, structure, and context of the crisis at hand. Finally, the paper argues that communication plays a vital role for an effective crisis management.

KEYWORDS: Crisis management, peace and order, Maguindanao Massacre, communications, roadside car bombing

Introduction

The reliability and credibility of an organization is heavily shaped by its ability to respond to a crisis situation. The latter is called crisis management which is defined as a process involving preventive measures, crisis management plans, and post crisis evaluation, all of which are important to combat the crisis and minimize actual damage (Coombs

and Holladay 2010). As such, an effective crisis management should consider the consequences brought about by the incident, as well as the impact of such response to its stakeholders.

One type of crisis that can threaten an organization is the crisis of malevolence which is defined as a criminal and strategic means of antagonists to express their hostility or anger toward an opponent or organization with the aim of destabilizing, destroying, or seeking gain from the situation.

Such type of crisis is evident in the Province of Sultan Kudarat in South Central Mindanao, Philippines. Situated in between two congressional districts of Maguindanao, its geographical location is a vital consideration for the occurrence of such crises. In particular, Tacurong, the only city in the entire province, has been subjected to several bombings and other crises that affected many of its city administrators and constituents. As a developing city, it envisions progress in terms of economy and tourism. In order to achieve this, it is necessary to keep a secure and safe place for potential investors, tourists, and more importantly, its people. Rodrigo Jamorabon, chairman of Sangguniang Panlungsod Committee on Peace and Order, said in an interview:

Considering that we are in the middle of two Maguindanao districts, there would always be that fear of retaliation through the outside towns and cities when conflicts arise between them. We cannot get away with terrorist attacks when they are suspected to root from these towns, and on other highland areas surrounding us—where terrorist groups reside.

In order to formulate plans for the city's overall security and to deal with the probable crises that may occur, the Tacurong City Peace and Order Council (TCPOC) was created. TCPOC is a local special body headed by City Mayor Lina O. Montilla. It has a multisectoral membership composed of the *Sangguniang Panlungsod* (SP) Committee on Peace and Order, the City Disaster Risk Reduction and Management Council (CDRRMC), Tacurong City Police Office (TCPO), Philippine Army (PA), Armed Forces of the Philippines (AFP), and Philippine Drug Enforcement Agency (PDEA).

This paper aims to discuss the crisis management strategies employed by the TCPOC during two separate crisis events—the Maguindanao Massacre in 2009 and the Tacurong City Roadside Car Bombing (TCRCB) in 2011. It analyzes the crisis responses of the TCPOC using Coombs’s Three-Phase Crisis Management Model. This model classifies each crisis situation into three categories: Pre-crisis, crisis, and post-crisis, examining significant changes in the crisis management plan during these incidents.

In order to define the organization responsible for crisis management, as well as the crisis responses they made for the events, the Poole’s Adaptive Structuration Theory was utilized. This theory rests on the fundamental concept that task groups intentionally adopt rules and resources to arrive at decisions highlighting individual situations and ways of adaptations in crisis management. Afterwhich, the kind of decisions and goals obtained from the task group’s interaction will be discussed.

The Crisis Responses of Tacurong City

Tacurong City was once a barangay in the Buluan area under the province of Cotabato. In August 2000, it became a city through Republic Act (RA) No. 8805, “An Act Converting the Municipality of Tacurong into a Component City of Sultan Kudarat to be known as the “City of Tacurong” signed by then President Joseph E. Estrada.

Located at south central Mindanao, Tacurong City is situated at the crossroads of General Santos (GenSan) City, Davao City, Cotabato City, and Cagayan de Oro City routes. It has a land area of 15,340 hectares, and has a population of approximately 90,000 (as of 2010). The city serves as the center of commerce, trade, finance, and agriculture in the province, therefore depicting progress.

Tacurong has been dubbed as the “City of Goodwill.” However, its constituents also call it the “City of Bombs” due to the bombings that took place in the city. The city is strategically located between two districts of

Maguindanao governed by two allegedly rival families—the Ampatuan and the Mangudadatu. When there is a hint of tension between these families, Tacurong City is directly affected. Retaliation and threats are possibly experienced, posing fear among the people of Tacurong.

In the structure of the City Government of Tacurong, the TCPOC, as a local special body, is responsible for formulating appropriate programs to enhance peace and order and public safety. At the same time, it is tasked to respond to emergency situations, requiring immediate attention and decision. Based on its current organizational structure, the City Government and the PA constitute the “Joint Task Force Talakudong” (JTFT). The TCPOC takes over and handles cases of criminality with other sectors (see Figure 1).

The TCPOC along with other sectors take charge of all crisis responses. Under the umbrella of the TCPOC are sectors that are given appropriate directions and assignments depending on the demand of the situation. As TCPOC emphasizes, there is no constant and standard way in responding to a crisis. The CDRRMC, the TCPO, the PDEA, *Barangay Tanods* and all security and service units are contingent upon the instructions given by the TCPOC.

The TCPOC serves as the leader for crisis responses and strategies. It functions as the supervisor for planning appropriate actions in crises, assigning sector/subgroup for specific tasks, and conducting assignments in cases requiring crisis response. All agencies/sectors under TCPOC can only operate when the council gives them the sanction to do so.

Moreover, the TCPOC can also be designated under the JTF Talakudong for terrorism and insurgency upon the order of the vice-chairperson.

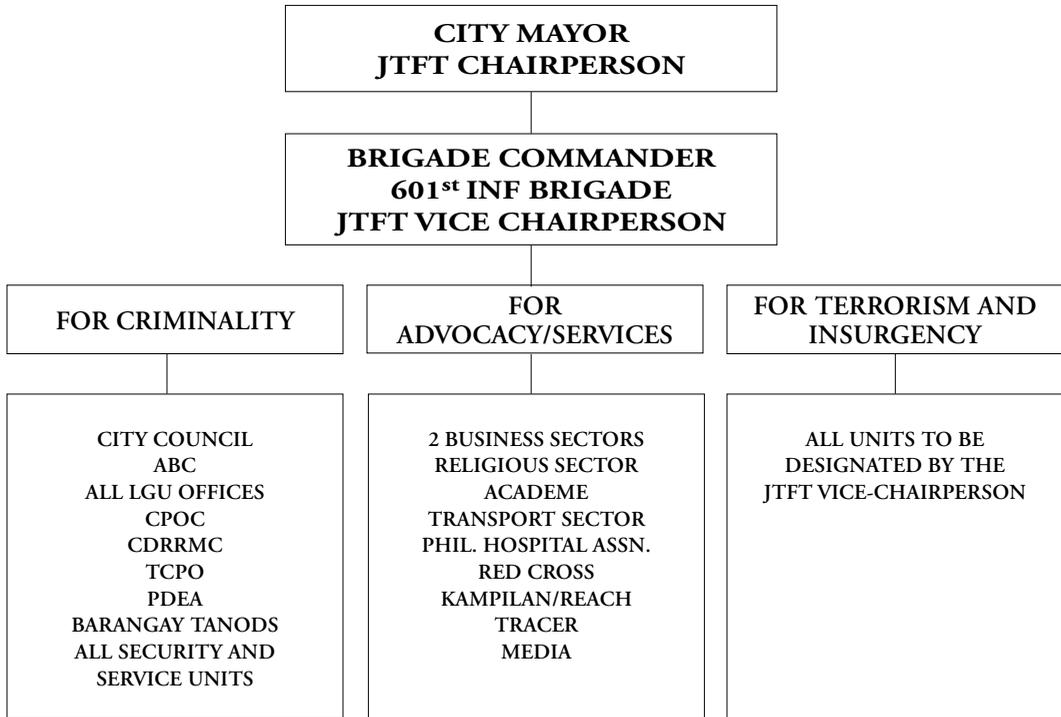


FIGURE 1. Organizational Structure of the Joint Task Force Talakudong

2009 Maguindanao Massacre

The Maguindanao Massacre happened on 23 November 2009 and killed at least fifty-eight people. Members of the Mangudadatu political clan, together with journalists, lawyers and civilians were in a convoy on their way to the Commission on Elections (COMELEC) to file a Certificate of Candidacy when a number of heavily armed men, allegedly led by the Ampatuan clan, brutally killed the passengers, including the wife of then Vice Mayor Datu Esmael “Toto” Mangudadatu.

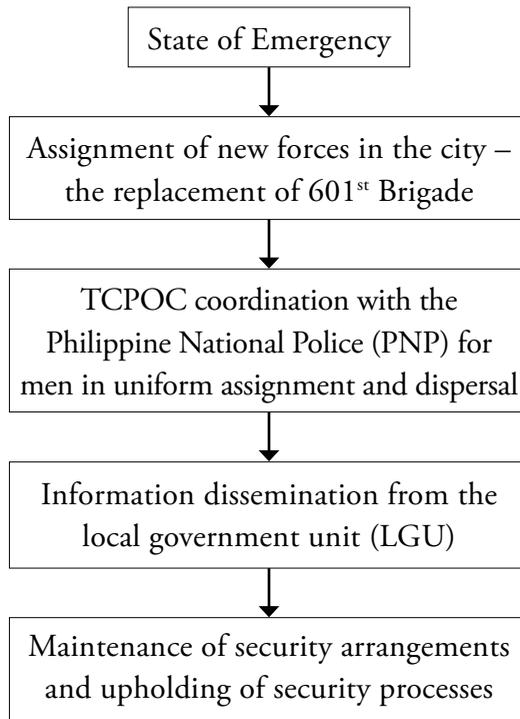
Five city staff members were killed during the massacre, namely: Eduardo Lechonsito, Cecille Lechonsito, Mercy Palabrica, Daryll delos Reyes, and Wilhem Palabrica. They were on a red Toyota Vios when the massacre took place, which was mistakenly assumed to be part of the convoy. Journalists from the city were also killed: Romeo Jimmy Cabillo (Midland Review), Jhoy Duhay (Gold Star Daily), Andres Teodoro (Central Mindanao Inquirer), and Reynaldo Momay (Midland Review).

The clans allegedly involved in the massacre have been familiar to the constituents not only of Tacurong City, but of nearby areas as well. The said massacre occurred at the onset of 2010 elections, when Esmael Mangudadatu decided to run for the gubernatorial seat in the Province of Maguindanao.

Pre-crisis

Part of TCPOC’s preparation included the monitoring of recent events through the media. The local media worked to the TCPOC’s advantage since it gave the council an idea on how to prepare based on released news updates and news coverage. One example given during the interview was the news report released through AM broadcast saying that each of the rival families has representatives running for a local position in the government. The realization of such fact provided sufficient alert warnings among the members of the council. The TCPOC was able to identify the exact checkpoint locations in order to monitor the people going in and out of the city.

Crisis



Post-crisis

Security arrangements remained tight and stiff even after the massacre. Aside from the army forces, PNP, Task Force Talakudong, K9 units of the PA, and the Barangay Tanods, there were civilians who volunteered to help in sustaining the city's peace and order. Soldiers and policemen conducted the usual round-the-clock security inspections.

Upholding the security assures that any retaliation and other attacks are still monitored and that the city's defense is not loose. The TCPOC believes that for as long as the infamous case is not yet given verdict, Tacurong City will not be safe. The constituents themselves stand to protect their city, and with their participation, the TCPOC's task became lighter.

The TCPOC also managed to balance negative publicity through media interviews and articles, informing the public of its efforts in safeguarding the city. The TCPOC considered the media as a partner in monitoring and managing peace since the latter provide information and updates that are beneficial to the council's flow of planning. These initiatives and strategies showed how positive and determined the TCPOC and the local government were in providing their constituents a safer place to live in.

Also, the TCPOC sought justice for the innocent victims of the massacre. They conducted several activities such as the candle-lighting ceremony on the first anniversary of the massacre. Printed materials related to the massacre were also posted in various areas in the city. Through these activities, the constituents became more aware of the events happening around them. The TCPOC hoped that the citizens' vigilance would help in maintaining peace and order and in apprehending lawless elements.

2011 Tacurong City Roadside Car Bombing

In less than two years, another incident involving a member of the Mangudadatu clan took place in Tacurong City. A convoy of ten vehicles was on their way to the venue of Maguindanao Gov. Mangudadatu's 43rd birthday celebration when a bomb exploded along the highway of Tacurong going to Koronadal City. One person died and seven others were injured.

Gov. Mangudadatu said in the article "Death on the way to the governor's birthday feast" (MindaNews 2011) that he was in the lead car and was approximately fifteen meters away from the explosion site when the bomb blasted. The bomb was a 105 howitzer and was said to be intended for his assassination.

Furthermore, the article "1 killed as Bomb hits Mangudadatu Convoy" (GMA News 2011) emphasized:

Police Director Felicisimo Khu, chief of the directorate for integrated police operations in Western Mindanao, said the explosion hit a black Toyota Fortuner (LGU 933), which was owned by one Datu Russman Sinsuat and

part of Mangudadatu's convoy. "Five passengers on board were wounded. One tricycle driver and a bystander were also hit," Khu said, citing field reports.

Pre-crisis

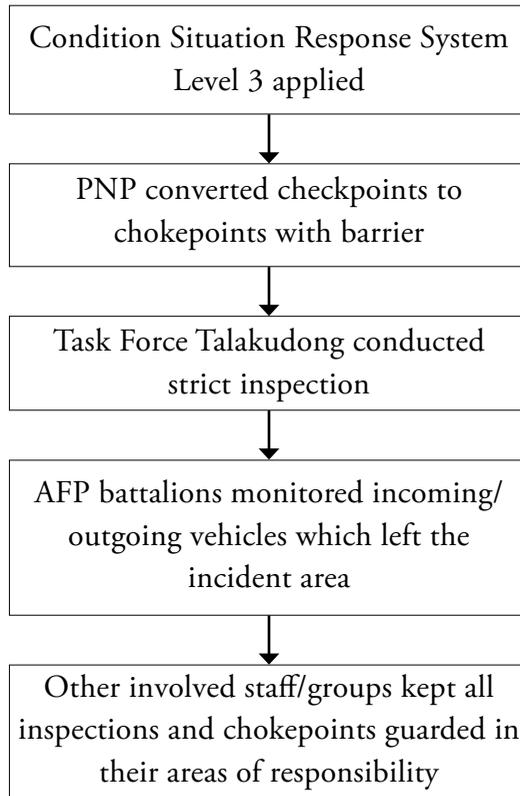
With less than two years interval after the Maguindanao Massacre, level one security, or under "normal situation," has been maintained throughout Tacurong City. The Condition Situation Response System (CSRS) defines this level as normal with no kidnap for ransom (KFR) or improvised explosive device (IED) threats. The implementation of the CSRS was one of the major pre-crisis adjustments made by the TCPOC after the massacre.

By specifically identifying the condition, situation, and activities to be exercised by several organizations such as the Tacurong City Police Station (TCPS), Task Force Talakudong, the Provincial Police Security Company (PPSC), and the like, the distribution of labor and responsibility became clearer and organized. The CSRS was then beneficial for it carries out detailed courses of action as well as prevents overlapping of duties among different groups.

Aside from intensifying security measures, the CSRS concentrated on probable locations for external attacks and other points of entry that might cause threat to safety and life. Checkpoints were dispersed in more barangays since its implementation.

They also put less attention to possible media sensationalism and issues that include religion. Jamorabon believed that these crises are not directed at the city, but rather a product of the circumstance of the vicinity. Tacurong is a neutral and open city. It is not impossible for other people to plot crimes and threats to politicians as proven by the convoy bombing. It is not necessary for the council to dwell on other factors for they have gained enough knowledge regarding these types of crises before, especially the Maguindanao Massacre.

Crisis



Post-crisis

After the bombing, the TCPOC formulated and intensified many programs for the betterment of peace and order in Tacurong. It was on 3 February 2012 when Executive Order (EO) No. 1 was implemented and signed by City Mayor Montilla. This mandate was made to “take charge of the internal security for the suppression of insurgency and other serious threats to local as well as national security.” Based on this order, the local government needed to take measures which included the support of both public and private sectors to achieve peace and order.

Jamorabon believed that it is important to seek all means of support for security purposes. This way, it would not be difficult to tap manpower as well as immediate response whenever a crisis occurs.

Aside from increasing safety measures, the TCPOC's next line of action after this crisis was the operation and development of a number of information and education campaigns and mechanisms in the communities of Tacurong City. These include the setting up of strategic checkpoints, Community Police Assistance Centers (COMPACs), and police and military detachments around the city.

Checkpoints were set up in specific areas depending on the alert status. Considering that it was mobile, appropriate signage was put in place to inform the public about the operations. COMPACs were established in four barangays: Upper Katungal, New Lagao, New Carmen, and New Isabela. COMPACs increased police visibility in these barangays that were far from the city proper.

Eight detachments were also dispersed around the city and barangays, creating several chokepoints. The PA operated the six detachments while two were managed by the PNP. During red alert status, these detachments were intensified.

Monitoring was the main purpose of these operations. The Barangay Police Auxiliary Teams (BPATs) oversaw these strategic areas per barangay whenever flash alarms from PNP/AFP sources were carried out. Through handheld radio, they gave situational reports on their respective chokepoints.

On the other hand, Beat Patrol was the daily operation conducted by PNP personnel in public places such as department stores, markets, terminals, and other commercial centers. This was to inspect the areas for possible threats and potential danger especially in crowded places. This also served as a crime deterrent maneuver due to the visibility of authorized forces and law enforcement agencies.

Moreover, REPAZO, an acronym for three activities that occur in one setting, was institutionalized. REPAZO included: 1) REcorida which means a public address system for public information dissemination; 2) PAneling which uses K9 units of the PNP and AFP for clearing out areas where crowds can often be seen; and 3) ZOning which includes the inspection of bags, motorbikes, vehicles, and identity of individuals by the security forces.

Other post-crisis programs included (1) *Oplan Bitag Sasakyan*, (2) *Kap-Kap Bakal*, (3) Intel-Fusion Meetings, and (4) Mobile Patrol.

Basic Elements of Crisis Management Plans

Nikolaev's (2010) 30 Common Basic Elements of Crisis Management Plans checklist provides foundation for the similarities, differences, leadership styles, and maturity level of the TCPOC on the crises that occurred both in 2009 and in 2011. This checklist (see Table 1) also shows significant remarks on both the 2009 Maguindanao Massacre and 2011 Roadside Car Bombing highlighting proximity of the crises, the established degree of danger and the TCPOC's role in the crisis management process.

The Maguindanao Massacre took place in a remote area located at Ampatuan, Maguindanao. The roadside bombing of Gov. Mangudadatu's convoy, on the other hand, took place in a national highway of Tacurong City going to Koronadal. Given such circumstances, it is noticeable in the checklist that more internal relations were exercised during the 2011 roadside bombing. This is because the crisis took place inside the vicinity of the city such that an immediate communication was directed to the forces in the nearby location of the bombing to monitor the situation as well as control the present condition.

TABLE I. Nikolaev’s 30 Common Basic Elements of Crisis Management Plans

CHECKLIST	2009 Maguindanao Massacre Crisis	2011 Tacurong City Roadside Car Bombing
1. Contact the top company’s official (Chief Executive Officer [CEO] or president) as soon as possible to either notify them about the crisis or receive information and instructions.	✓	✓
2. Collect information by calling: a) the manager of the unit where the emergency is taking place; b) the manager who is responsible for the territory where the emergency is taking place.		✓
3. Call one or two members of the emergency team and give them instructions to convene all the other team members in the designated place immediately and to start establishing the public relations center of operations at or near the company’s headquarters or media center/room at the crisis site, depending on the nature and location of the crisis.	✓	✓
11. Notify or instruct one of the emergency team members to notify families of people affected by the crisis.	✓	
16. At the same time, arrange as many personal or phone media interviews with the designated company’s spokespeople (one-voice principle) as you can.	✓	✓
25. In the afternoon, arrange for TV journalists and photographers to visit the site of the emergency, if it is safe. It will give them the first-hand experience of the disaster zone.	✓	✓
29. Monitor media content.	✓	✓
30. If there were people killed, after a week or so, hold a memorial service.	✓	

As observed, the probability of people to panic in a crisis situation increases as the crisis becomes closer to them. Therefore, the act of response carried out by the TCPOC during the roadside bombing was more prompt and immediate since it was nearer and within the vicinity of the city. Though the Maguindanao Massacre posed bigger issues and life-threatening scenarios, its recognizable distance from Tacurong provided a certain degree of comfort for the residents of the city, and time to prepare and plan out strategies for the TCPOC.

However, Tacurong is still located between two congressional districts of Maguindanao, making the city prone and vulnerable to retaliation risks. This is why the TCPOC did not adjust its security levels and execution of strategies for protection all over the city. The Tacurongnons are used to bombings, but the massacre brought in a new concept of danger among them. At any rate, the existence and exposure of police and army forces all over the city at the onset of the massacre provided a sense of comfort and security.

Maguindanao, for one, is already a stereotyped province. Tacurongnons have a prevalent mindset that Maguindanao is an unsafe place wherein strong political disagreements and crimes are rampant. There will always be concerns as to the safety of Tacurong City whenever untoward incidences occur in the said province.

The bombing of Gov. Mangudadatu's convoy may be less dangerous compared to the massacre in terms of the degree of danger, but the undeniable relationship of these two events seem to be a concern for security and protection. Although the context of knowledge and information regarding the crises were differently managed, the TCPOC has served as the main organization to protect the city from all forms of threats and hazards brought about by external issues and disputes. It is their main concern to perform immediate responses whenever crises occur.

The Tacurong City PNP is constantly guided by the Crime Scene Response Procedures under Rule 18 of the PNP Operational Procedures. This manual serves as the basis for responding to crises that threatened the safety of the city and its people. Different sorts of reports such as spot, progress, investigative, and special written reports are their methods of documentation for every crisis.

Standardization of structure

Recognizing the previous hangups and shortcomings of the council through the years, the actualization of their goals is geared toward the development and sustainability of the city's peace and order situation. This awareness brought the council to decision-making processes that may improve the performance and execution of the security measures—thus the augmentation of the JTFT.

Before JTFT was approved, the system was simple: All commands come from the local chief executive or the city mayor. The mayor directs the action to any organization to which the situation should be addressed. For peace and order, the TCPOC is the responsible organization.

With JTFT, the local government unit (LGU) works hand in hand with the PA represented by the 601st Infantry Brigade. By having this structure, different sectors of the city are classified together with their corresponding groups and organizations. The TCPOC is categorized under criminality with other organizations under its umbrella. This restructuring of the security and protection of the city has a definite and clear system to which certain directives must now be addressed.

In the same way, the JTFT organizational structure provided a clearer picture for the TCPOC's concentration and line of work. It provided a standard flow of communication, making coordination among the organizations involved easier.

Through the years, the improvement of the crisis management responses and strategies were observed in the council. In each major crisis that the city faced, it is noticeable that the measures done and the processes it went through have advanced and expanded for the betterment of the community.

Meanwhile, using Poole's theory of adaptive structuration (Griffin 2008), it is evident that the TCPOC responded in a flexible way as demanded both by the 2009 Maguindanao Massacre and the 2011 Roadside Car Bombing. The rules (how things ought to be done) and resources (materials/attributes that can be used to influence the actions of the group and its members)

are the primary considerations in group decision-making. In the case of the two crises, the rules are basically the same but it is the resources that show differences. No crisis is the same; in the same manner, no crisis response is also the same. The nature of these crises has been proven to be similar and different in several ways as discussed above.

In both crises, the duality of structure is observed. Duality of structure according to Poole is the “idea that rules and resources are both the medium and the outcome of interaction” (Griffin 2008, 234). The crisis responses served as the medium in order for the TCPOC to communicate properly with the right people and groups, above all the constituents of the city. In the same way, the crisis responses are the outcomes for whatever decisions and goals set up, and this is because the two crises reflect upon the post-crisis phase.

Therefore, the ideal roles of communication are divided into four: Linking force, accuracy in information sharing, managing of messages, and neutralizing tension.

As an organization responsible for security and peace and order, it is important that the TCPOC considers communication as a linking force to accumulate assistance and to command its subordinate groups. Linkages to different sectors and groups may help the council gain strong ties for better security arrangements. Pre-crisis-wise, sources of information and research can best be gathered and conducted when resources and manpower are available.

During a crisis situation, it is important that the council is ready to communicate with backup organizations, groups, or sectors whenever the settled plans do not operate efficiently. Also, the council must take into account that there are other groups involved in their internal operations, and that each must be interconnected to one another. It is the responsibility of the council to harmonize the operations to come up with a well-handled crisis. Investigative functions after the crisis also entails relating to the right people and the forces designated for the job.

The TCPOC must organize the entire crisis response team in a manner that each subgroup is harmoniously related to the rest in order to achieve a smooth-sailing management. Also, the TCPOC must also be resourceful in

identifying beneficial organizations, groups, and sectors that may help in attaining peace and order in Tacurong City.

Moreover, the success of any crisis management plan relies upon the precision of information shared by the people involved in the response team. Communication, in this sense, must be utilized to send and receive messages through the right channel or medium. The composition of the TCPOC constitutes a common field of experience, which is the crisis at hand. The basic concept of Berlo's Source-Message-Channel-Receiver must be seen in the council's operation (Ongkiko and Flor 1998).

Considering that the TCPOC had many subgroups in its composition, there is always a need to express the exact message the other must perceive; here, information should be conveyed directly. One must be aware that in a crisis situation, there is no room for mistakes or else the whole strategy will be at risk. One must also be alert as to whom certain messages must be sent. The most convenient medium to communicate with must also be appropriately identified. This way, the whole crisis management process would work simultaneously from one task to another.

Like accurate information sharing, the management of messages enables the public to discern the current situation the way the TCPOC wants to deliver the message. Communication plays an essential role in relaying both verbal and nonverbal messages to its public—in this context, the constituents of Tacurong City.

Managing messages regarding the current situation and providing a sense of comfort and assurance must always be packaged appropriately so as not to cause panic and bring further problems. It is important to always anticipate the public's reaction toward any crisis so that the information may be delivered in a way that would convey relief. It must also be the goal of the message to instill participation by means of following the council's instructions.

These messages must also be backed with parallel actions in order to firmly encourage the public that the crisis situation is controllable and that there are operations conducted to address it. This will strengthen the communication between the TCPOC and the constituents of Tacurong City.

Incorporating the three roles of communication in the crisis situations will minimize tension brought about by the incidents. Proper use of communication—verbal or nonverbal—shapes the outcome of any crisis management strategy. Therefore, it is necessary to put emphasis and priority to the actions and messages carried out by the council in order to develop internal strength and community involvement.

Implications

Appreciating resources

Through the reinforcement of a new set of brigades and other army forces, the city was assured of a powerful defense team for a crisis such as the Maguindanao Massacre. Most of these forces were deployed both by the regional and national government. In the local setup, assigned army, PNP, Task Force Talakudong, K9 units, and Barangay Tanods were responsive in handling the crisis. Aside from this, the TCPOC has also found the participation of the constituents beneficial, lessening the crisis management dilemmas.

The help of higher agencies such as the PA and the PNP have been sufficient forces that aided not only the security measures, but also pacified the people who panicked during the crisis. It is in some way beneficial for both the TCPOC and the constituents because the reduction of panic among the people may help in achieving the strategies and even gain the people's participation.

Other private stakeholders were also ready to give their support and resources to keep the situation in control. Organizations such as the Knights of Columbus, Rotary Club, and private hospitals and even individuals came to the council and immediately offered help. The people's sense of volunteerism was also a major factor in handling the crisis. Besides additional manpower and reinforcements, it also proved that the TCPOC managed to encourage its people to participate by making them feel safe in the first place. In order to achieve a multitude's trust, the organization must be able to keep the security system satisfying.

Keeping the epithet: City of Goodwill

The implementation of the CSRS, the authorization of the JTFT and the conduct of various post-crisis education drive activities all lead to one vision: To make Tacurong City an economically stable city united toward sustainable development.

According to Jamorabon, because of Tacurong's effective crisis management and the visible security maintenance dispersed all throughout the city, more people are interested in buying lands and putting up businesses in Tacurong. This will not only result to financial benefits but an increase of the city's economic status, gaining exposure to more stakeholders and potential investors.

Most importantly, all the efforts are for the constituents' welfare. The TCPOC is slowly trying to eradicate the tag "City of Bombs," and is now aggressively building up the city's reputation as the "City of Goodwill." It is in this behavior that the city's vision for economy and stability will be achieved. When the people and the government work hand in hand toward one goal, it is not impossible for Tacurong City to be progressive.

Media as a source, not a strategy

As illustrated in Nikolaev's checklist (Table 1), only a few out of the thirty steps in crisis management were applied in both the 2009 and the 2011 crises. It was also emphasized in the interview with Jamorabon that the media seemed to be of minimal concern in their organization. This means that besides the organization's main duty—that is to keep Tacurong City as safe and as secure as possible—they do not prioritize other factors such as the media practitioners.

The TCPOC always believed that media are not much of a consideration in a crisis situation. This is because, in the context of Tacurong City, media arrangements are not yet influential and powerful. There are no local television channels and only few print and radio sources exist. However, in crises as dangerous and substantial as the Maguindanao Massacre and the Mangudadatu convoy roadside bombing, there was too much media attention in the regional and national levels. But since the TCPOC is more focused on the city and its people, they have missed out these strategies.

Another consideration may be the fact that the TCPOC is not a profit-oriented organization and has a sole purpose that carries a big responsibility. Public image is not as important as keeping the people protected from any harm. As emphasized by the council, so long as the crises are handled well and the people remain out of danger, everything else will fall into place.

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The Buddhist Parallax and the Nominalism of Freedom

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ABSTRACT: This essay aims to critically position the modern theory of the parallax within some of Buddhism's familiar principles and the conceptual landscape they provoke. By putting to work the simple analytic force of the parallax in the background of this essay, we think we are able to locate in Buddhism a parallaxic coherence such as would establish a critical reading of some of its principles. We can refer here to Buddhism's radical ethicality, neither metaphysics (or ontology) nor a philosophy in the sense it is conceived in the West.

KEYWORDS: Origination, nirvana, nominalism, parallax, void

Introduction

In the following discussions, we will try to present a critique of some of the familiar concepts and principles in Buddhism. These include dependent origination (*Pattica-sammupāda*),¹ especially its relation to the concept of nirvana² to which we may assign a more generic function of moksa,³ and the principle of interdependence or nominalism.⁴ They will be analyzed from the vantage point of contemporary materialist theory of the parallax.⁵

The parallax, roughly stated, refers to our perceptual inclusion in the very reality we perceive, thereby producing a notion of reality that will always be incomplete (Žižek 2006, 17). We are always part of that reality. Reality is never whole vis-à-vis the fragmentary and situated nature of human perception. Human knowledge, therefore, cannot arrive at a universal

or absolute account of the whole of reality; its conclusion will always be provisional, although this does not prohibit the human will to breach an otherwise conscious limitation. To break through the ontological barrier, knowledge must perform a conscious ignorance of the finitude of knowing which curiously makes knowledge a conscious activity possible. As it were, knowledge is the ‘difference’ that we subtract from the void, the emptiness of being (*śūnyatā*).

This essay is divided into three sections. The first section will discuss the critical import of objectification concerning how in this state the Buddhist achieves a certain kind of transcendence. It is subdivided into three subsections which in general are devoted to a brief explication of how this objectification internally mobilizes the arguments of dependent origination. The second section will show how the Buddha remains open to the world that he shuns in his wish to attain nirvana. The third section will take up the thorny difference between two exemplars of Buddhist enlightenment, the Bodhisattva and Arahāt. The section reinforces our discussion on the Buddhist notion of nominal freedom vis-à-vis the over-arching theme of dependent origination which to us properly situates the problematic of the void in Buddhism demanding a pure ethical approach to reality which unfortunately never allows for change.

The Objectification of Nirvana

In Buddhism, the attainment of Nirvana is supposed to end one’s individual *samsara*. This is achieved by extracting oneself from the full complement of dependent origination, or the “conditionality of all physical and psychical phenomena” (Nyanatiloka 1988, 241). Nirvana frees the individual from his dependence on the wheel of birth and rebirth, from the most common objectified form of existence. The goal of enlightenment is to overcome this objectified form of life. What we obtain here is rather a very sophisticated form of transmission: From an intricately entangled form of objectified life held hostage in karma to an idealized objectification of one’s mode of existence. ‘Objectified’ means that life is entangled in a predominant

mode of existence, such as attachment to objects) in order to reach its most idealized form, that is to say, in consciousness.

The key here is idealization, the goal of which is to subtract something from existence: An idealized existence becomes lesser than existence. One gets closer to the possibility of stepping outside of the wheel of birth and rebirth overcoded by objectifications which sustain the efficacy of samsara. Yet, after achieving nirvana, no matter how its emancipatory complement in consciousness becomes impoverished of objectification, the world remains constant (Radhakrishnan and Moore 1967, 341). In the *Treatise of the middle doctrine of Mahayana (Madhyamika-sastra)*, it is said:

There absolutely are no things/Nowhere and none, that arise [anew]/Neither out of themselves, nor out of non-self/Nor out of both, nor at random/.

Only consciousness of the world which varies from person to person infuses difference in the world. Consciousness is the prime element of difference from which a habit is reproduced. This serializes a karmic flow of psychic tensions from which a person is further reproduced, which in turn, seals an individual's fate as it were. All of which occur in an ever recurring cycle, a pre-assigned correlation, a closed economy, to say the least, between craving (*tanhā*) and suffering (*dukkha*) which keeps the engine of life turning until it is supposed to cease in nirvana.

Outside the wheel of samsara is the possibility of nirvana, in which a certain notion of transcendence is obtained. The enlightened elects the place of enlightenment as a pre-assigned goal serving as an exemplary causality, only to be retroactively presupposed. That is to say, it can be presupposed only after going through the crucible of immanence. The enlightened achieves nirvana not by denying the originary efficacy of immanence. Its crucible would always be the challenge of desisting from cravings. Rather, he does so by radicalizing it in and through his aspiration to transcend the burden of absorbing its tensions.

Hence, a Buddhist can experience transcendence not by defeating craving but by radicalizing it. That is, transcendence is attained through a highly disengaged form of indulgence akin to the creation of a work of art. The latter

involves throwing an aesthetic mix into the manifold of karmic sense. By creatively sublating craving into an objectified form—aestheticized as such—transcendence is achieved. As Nietzsche (1967, 53), a serious student of the orient, puts it: only as an aesthetic phenomenon can existence be justified. But there is more. We may contend here that aesthetic objectification in fact allows the enlightened to claim, without incurring unnecessary contradiction, that he is neither reborn nor not reborn. This is not only the mark of the parallax but more particularly the Buddhist version of the parallax.

The role of object exchangeability

The key point here is awareness of *anicca* (impermanence) which obtains itself the moment becoming is entrapped in being, in something that ‘is.’ The primary goal of birth is to *entrap becoming in being* so that becoming becomes representable either as an object or event, predicated or coded *in retrospect*.⁶ Without this entrapment the recollection of karma in terms of correlating a past event to an objectified form of identity formation in the present would be impossible.

We can argue, however, that for the Buddha (well before Kant), being is not a real predicate (Kant 1998, 567). Within the logic of substitution that impermanence necessitates, being is not everything. Being necessitates the elasticity of exchange. Something is exchanged for something, yet, ‘something that is’ does not fully signify ‘what is.’ Impermanence itself encourages such substitution. The substitution even extends to the macro-causation of cosmic reality within the full complement of dependent origination. As shown in the *Pali Suttas* (S. XII.23), a critical scholar of Buddhism sums up the larger complement of this temporal causality:

‘[1] When this is, that is; [2] from the arising of this comes the arising of that; [3] when this isn’t, that isn’t; [4] from the cessation of this comes the cessation of that.’ As a theory of causation, this formula resembles modern chaos theory in that it is both linear and synchronistic. The linear pattern (taking [2] and [4] as a pair) connects events, rather than objects, over time; the synchronistic pattern ([1] and [3]) connects objects and events in the present moment....

Even though the past may exert influence over the present, the possibility of modifying those influences through one's present actions means that there is an opening for free will (Robinson and Johnson 1997, 28).

The possibility of attaining nirvana in the present lies in connecting objects and events, not events and other events. Events are already predefined by past influences. This causal pattern is crucial as it brings to the fore the importance of objectification that is tied to an event. *Event reflects time; object reflects space.*⁷ The combination of the two engenders spatio-temporal intuition, or *a priori* forms of thought in the Kantian language which would serve as the individual's practical moral purpose.

What is striking though here in the correlation between objectification and event is that the latter is considered as passive vis-à-vis the act of objectifying existence locked in the karmic conditions of craving. By virtue of karma, a past event is irreversible. Yet that to which it is made to cling offers a release of the present from the past made possible by objectification. The release is an essential stage in performing deliverance or moksa. Without objectification no such release can ever begin to take place. One has to reconstruct the past by correlating it (as an event) to an object. The past is irreversible because it has no object; its irreversibility is in default of objectification. In contrast, objectification disrupts time as it forces a past event to cling to an object in the present.⁸

We speak of objectification here within a nirvanic state in which it is performed without incurring self-contradiction vis-à-vis the Buddha's admonition against attachment to objects and material things. Conscious of the injunction against attachment which discourages asserting anything that might suggest of positive causal determination, even Nāgārjuna, a revered disciple of the Buddha, speaks of four conditions of the *Middle Doctrine*: "Four can be the conditions/[Of everything produced]/Its cause, its object, its foregoing moment/Its most decisive factor." Notwithstanding the positive connotation, the disciple goes on to elaborate: "In these conditions we can find/No self-existence of the entities/Where self-existence is deficient/Relational existence also lacks" (Radhakrishnan and Moore 1967, 338).

Ultimately, objectification enacts a kind of recollective enlightenment. The assumption is that the Buddhist has done the right kind of objectification in attaining nirvana by correlating objects to nodal events in the past which is practically relived in the present. Here, the present is an active retrospection. An aesthetic sense to this objectification may be assigned as it undergoes a plastic exchange in which ‘what is’ becomes exchangeable for its prospective human utility.⁹ In other words, an object that is assigned to an event has no founding ontological connection, as best expressed in the principle of impermanence or *anicca*. The correlation of an object to an event makes the latter real in the sense that it, too, becomes an object that must be further objectified by subjecting its objectivity to the law of karma. Logically, an event cannot be governed by the law of karma if it has no object to cling to.¹⁰ In this context, the Buddhist finally locates the answer to the problem of the efficacy of karma, namely, a type of proto-objectification.

However, this originary objectification is already a subversion of primordial karma. It acts as a natural law by objectifying the law into a moral requirement. By objectifying nature into an objective habitat of man, nirvana, as in Kant, becomes entirely a moral gesture, a proto-objectification of the will.¹¹ As such, it acts something from the void, thereby, *voiding the void*. Voiding the void is already an objectification, an act of *correlating an object to an event*. It is in this sense that Žižek also speaks of a primordial guilt. Relying on Masao Abe’s (1985) *Zen and Western Thought*, Žižek (2012, 304) summarizes the implication of this guilt:

The ethical implication of this notion of Void is that ‘good has no priority over evil. The priority of good over evil is an ethical imperative but not an actual human condition’.... When we realize this (not only notionally, but also existentially), we reach ‘the point where there is neither good nor evil, neither life nor death, neither nothingness or somethingness This is freedom.’

Such primordial guilt is a complement of the founding heresy that the Buddha would associate with the nihilistic denial of existence. This is precisely the denial of existence as suffering which involves the affirmation

of self-determined existence, altogether, a defiance of the law of karma and dependent origination). Such denial of existence, however, is ironically retained in the moral gesture itself as a proto-negative imprint.

The nominalism of freedom

We can initially assert here that nirvana is not a cessation of craving (*tanhā*) and its mutual complement in suffering (*dukkha*) as in the dissolution of the tension of psychic spirit. Rather, it is the ‘traversing’ of craving itself, a coming to terms with the permanent staple of existence.¹² Žižek (2012, 130) puts this idea more succinctly: “[We] embrace the process of going to pieces without falling apart.”¹³ In nirvana, one confronts the void, the truth of all truths—that there is none. Yet, in standard Buddhism, this proto-negative imprint is lost in notional and existential translation in which the founding correlation of object and event is overshadowed by a more visible correlation between and among events, such as past, present and future (the temporal syntheses). Objects bring materiality, extension, distinction and solidity to events. This makes time perceptible and necessarily situated in that a predication becomes possible.¹⁴

Consequently, an event (*the arising of this and that*) can be correlated to an object demarcating an event from others in the sense that an event is given action (the act of correlating), hence, its objectivity. But the correlating act, a founding act, becomes lost in time by depriving it of its own object. Such is what nirvana aims, that is, to deprive an event of an object so that craving loses something to cling to, the precise condition in which karma is supposed to grind to a halt. What is obtained after achieving nirvana is the absolute inefficacy of time. Time no longer reckons. It is the pure empty form of time, the void. Yet, a question arises: Is not the void a perfect example of “uncaused existence,” which according to the Buddha also constitutes a heresy? (Radhakrishnan and Moore 1967, 279).

The heresy of freedom

The Buddha spoke of such heresy when arguing for dependent origination. Apropos of the word ‘dependent,’ the Buddha asks: “For what have persistent existences, uncaused existences, etc., to do with a full complement of dependence?” (Radhakrishnan and Moore 1967, 279). Here, the Buddha is putting down the relevance of freedom upon which one is dependent on, as if tethered onto something. Concerning the word ‘origination,’ the Buddha emphasizes that heresy, above all, is a kind of nihilism denying karma its existential originating efficacy. In contrast to the nihilistic denial of existence as suffering, the Buddha advances the ‘full complement of dependence.’ The denial of karma which reflects ignorance of life as dukkha is nihilism in its most common form. In place of common nihilism, the Buddha proposes an ethic that transcends good and evil, precisely the enlightened’s experience of freedom. Yet, even as coming from the enlightened, freedom at best can only be presupposed. The Buddha asserts:

This rejects the heresy that he who experiences the fruit of the deed is the same as the one who performed the deed, and also rejects the converse one that he who experiences the fruit of a deed is different from the one who performed the deed, and leaning not to either of these popular hypotheses, holds fast by nominalism (Radhakrishnan and Moore 1967, 280).

What we can allow ourselves to suspect here is that nominalism is the very ethical imperative against committing a rather notorious kind of correlation, or the anthropogenic correlation between being (object) and thought (event). In the West, this correlation produced the familiar Parmenidean subjectivist correlation of being and thought. In direct opposition to the Western anthropogenic paradigm, Buddhism suppresses the correlation of being and thought in favor of the complementariness of “pure thought” and the priority of the good over evil. Thus, the Buddha says: “Happiness follows him [who has pure thought] like a shadow that never leaves him” (Radhakrishnan and Moore 1967, 292).¹⁵ Complementariness is the opposite of the first-order form of correlation, the anthropogenic correlation we mentioned, which also

qualifies as evil. If evil is the result of ignorance, the correlation of being and thought must be a form of ignorance yet of a higher type. The anthropogenic correlation denies the complementariness of pure thought and happiness its pure ethical gesture.

In contrast, the Buddha insists that complementariness must be “free from the memory (of the distinction of good and evil) but not from ignorance” (Radhakrishnan and Moore 1967, 334). The memory of ignorance that the Buddha speaks of here is one that should rather occasion in oneself to “[follow] objects in their emergence and dependence” in order to “discriminate objects” where the very act of discriminating itself is “neither good nor evil” (Radhakrishnan and Moore 1967, 335). This is what pure ethical gesture means. Complementariness must not be free from the memory of ignorance. Rather, it speaks of an exhortation not to forget the fact that the ontological and epistemic distinction between good and evil does not refer to actual human condition.

Hence, the precondition of ignorance is crucial to the complementariness of pure thought and the priority of the good, which effectively denies any ontological or metaphysical distinction between good and evil. As we have argued previously, ethics can only be made possible by a kind of imperative issuing from beyond good and evil in the sense of the proto-objectification of the will. This is the founding act of correlating an object to an event (the correlation between pure thought and happiness) which alone can defy karma.

Notwithstanding the precondition of ignorance, or its relation to the ethical gesture, ignorance is still impressionable to heresies. Among such heresies, the Buddha also mentions the theory of “self-determining existences” (Radhakrishnan and Moore 1967, 279), a close approximation of the correlation between being (object) and thought (event). If it was the correlation of object and event as an exercise of morally free will that makes possible the awareness of karma, it would be the same free will that must deny to itself its own object after attaining moksa. The Buddhist monk must, therefore, shun objectivity. Even so, there must be at least a minimum threshold of objectivity for the ‘less’ to be functional in an objectified form.¹⁶ Here, the enlightened is forced to carry the moral burden of free will—the

will itself must be saved, *a la* Nietzsche's ascetic (1996, 128,) despite the fact that *willing* is always an objectification, a founding heresy.

Thus, no actual escape from the cycle of karma that the enlightened himself can inaugurate in consciousness. Consequently, he feels the need to make another kind of objectification, a new karma, although it does not proceed in its own course. Such is the ethical injunction that commands the enlightened to conceal his free act of willing, his own heresy. This condition precisely demonstrates the assertion of nominalism that freedom must hold fast. As such, nominalism, which the Buddha defines as the proper way to relate to anicca and the manifold of objectifications which sustain the karmic cycle, assumes a form of ethical transcendence, or transcendence in immanence.

Here, the parallax is revealed, but only to the enlightened, that he is part of the reality he perceives. His enlightenment rests in the unhappy awareness that he cannot be fully enlightened.

The World Will Not Frustrate the Buddha

Of relevance in this section is how a noted Kantian scholar, Dietrich Henrich, in his phenomenal book *Between Kant and Hegel: Lectures on German idealism*, points to Kant's similar dilemma. Recall that Kant starts with the theory of an active self from which the theory of the two worlds phenomenon and noumenon is posited. But as Henrich (2003, 52) remarks:

Once the theory of the two worlds is posited... there can be no return to the self. There is no plausible interpretation of the self as a member of one of the two worlds. There is also no idea of a self as a relation between the two worlds available, as long as we restrict ourselves to the idea of the self as the one who combines what is given to it.

For his part, Žižek (2012, 266) focuses on the active self's strategic relocation of the problem of freedom: "This is where practical reason comes in: [T]he only way to return from ontology to the Self is via freedom: [F]reedom unites the two worlds and provides for the unity or coherence of the Self – this is why Kant repeated the motto again and again, 'subordinate

everything to freedom.” This assertion is of course different from the Buddhist affirmation of nominal freedom; in Žižek as in Kant, freedom acquires rather an apodictic (practical) character. Yet another crucial difference comes to mind. For Kant, the ontological character of reality must dissolve with the self as it returns to the sphere of public life.

However, the Buddha is different as he shuns freedom, knowing that he is no longer a member of any of the two worlds he had traversed by attaining nirvana. He is not certain that the public sphere, impressionable to various forms of heresies, would accept him. These heresies take the form of beliefs in ‘self-determining existences.’ Yet, the Buddha also knows that devoid of any world his freedom is a zero-sum game. In direct defiance of these heresies, the Buddha proclaims that the self is an illusion.¹⁷

Nonetheless, by remaining worldless, he is able to keep his freedom. His only difference with the rest is that his heresy does not occur in any world. It is in this context where the Buddha can speak of enlightenment as both a rebirth and not a rebirth (recall here the principle of nominalism). Devoid of a world, these rebirths lack any definitive expression. The key idea is to ultimately deny the world, and with no world to judge it, heresy is beyond good and evil.

We can wonder here what happens if the Buddha takes up the heresy of the parallax. In the parallax, the world is acknowledged as a paradoxical limit to freedom, to desire or craving. The world can force desire to negotiate by substituting its aim of worldless heresy for another aim, in order to protect the heresy from being pulled to the side of the world itself which also entices one to cling to the object of one’s craving. Suffice it to say here that the desire for worldless heresy is impossible to satisfy. But the very substitution itself transforms desire into a drive. Žižek (2012, 640) summarises this point when he describes the nature of the drives in contrast to desire:

[The] drive is literally a counter-movement to desire, it does not strive toward impossible fullness and, being forced to renounce it, get stuck onto a partial object as its remainder.... [The] difference between desire and drive is precisely that, in desire, this cut, this fixation onto a partial object is, as it were, transcendentalized.

But isn't this precisely what the Buddha undergoes after achieving nirvana? The Buddha who has reached nirvana must also be understood to have reached the full complement of desire, that is, to desire another desire. This is the very logic of substitution that allows the Buddha to deny the world without incurring self-contradiction.

Take note that it is the world itself that teaches the Buddha to stand in opposition to it. If the Buddha does not incur self-contradiction by denying the world that allows his very denial of it, the same applies to the world itself. This world does not incur self-contradiction by denying the Buddha. We can even argue that it is not in the interest of the world to frustrate him.

To the extent that the world is indifferent to human concerns, the world gives itself away indifferently to how we appropriate this opening for human purposes. Nonetheless, human appropriations do not change anything in reality which is also another default orientation on the part of the world. The very indifference of the world awards the default of origin to human objectification. Only the world can teach the Buddha to desire another desire. In summation, the world reveals to him the true interdependence of being and nothing, much more, his co-arising with the world itself.

Postscript to the Buddha

As a way of concluding, it is worth exploring how the discussions above applies to Bodhisattva and the Arahant who follow the teachings of the Buddha in different ways.¹⁸ The Arahant restricts enlightenment to his own self-undoing or the undoing of his participation in karma (nirvana never reaches closure until one dies). In contrast, the Bodhisattva, after attaining nirvana, reaches out to others to help them achieve their own enlightenment (Epstein 1995, 38).

For the Arahant, the heresies that the Buddha identifies are a permanent threat to nirvana and that these heresies will stay as long as the world exists. By remaining indifferent to others, unlike the Bodhisattva, the Arahant is isolating himself not only from heresies, but from the world itself. His struggle is aimed against the world. But, isn't it that no amount of nirvana

can change the world? The Arahāt confuses the ontological absolute (that the world cannot change) with an ethical (*Dependent*) absolute (heresies will stay). The Buddha says: “The difference between the Absolute (perfect wisdom) and the dependent is that the former is eternally free from what is grasped by false discrimination” (Radhakrishnan and Moore 1967, 336). We take this ontological freedom of Absolute as already indicating that the world is indifferent to any form of non-ontological (or ethical) discrimination which will nonetheless always be ontologically false. Even an ethical gesture, taken from beyond good and evil, remains a false discrimination vis-à-vis the world itself. As such, it ultimately reinforces the ontological freedom of the Absolute simply by keeping this Absolute untouched.

Thus, the Arahāt’s conflation of the *absolute* absolute (ontological freedom) and *dependent* absolute (the permanent ethical or human condition that is prone to heresies) is absurd from the point of view of dependent origination. The latter applies only to the human condition, and which insofar as it is a human condition, is untouched by the Absolute, precisely the reason why the human condition is dependent on objectification which will always remain false. Yet the ontological freedom of the absolute does not discriminate against discriminations. It is consciousness that discriminates. For purposes of determining which form of consciousness can discriminate better than others, the Buddha finally discriminates all forms of discrimination (heresies) which have established a false connection between the absolute and the dependent. Hence, the Buddha performs a pure ethical gesture (beyond good and evil, outside of the false connection between absolute and dependent) when he declares: “The supreme truth of all dharmas/Is nothing other than the True Norm (suchness)” (Radhakrishnan and Moore 1967, 337).

The ‘True Norm’ is the product of the proto-objectification of the will (neither good nor evil). In this light, only by leaving the absolute to its own absolute indifference that ethics becomes possible. But this is already a different order of ethics vis-à-vis the ethical absolute that heresies will stay as long as the world exist. The latter ethics is a false objectification of the absolute. It assumes that the absolute can, in fact, be objectified beyond the option of leaving it to its own indifference, through individual enlightenment

in facing up the heresies of the mundane world, and, ultimately, through defiance of the world that allows for such heresies.

We note here that the Arahāt's defiance of the world is carried out through an epistemic voiding of the Void; his enlightenment unbinds the world's epistemological privileges such that the liberation of thought from the Void makes thought the absolute locus of emancipatory knowledge (or the Right View of the Eightfold Path). Thought voids the Void by electing private thought as absolute objectivity. However, with its characteristic indifference toward the enlightenment of others, objectification of this kind constitutes a self-determining heresy. In other words, the Arahāt's enlightenment will eventually reinforce self-determining existences. In a parallax, enlightenment practically allows the absolute to become voided by a pure ethical gesture whose social intention must not be overlooked. This ultimately sets apart the Bodhisattva from the Arahāt. The absolute can be objectified only by way of the ethical that is neither good nor evil—a kind of objectification that leaves the absolute untouched. Unlike the Arahāt, the Bodhisattva has no illusion of overcoming the absolute by private epistemic means. Its heresy is ethical rather than epistemic.

The overall teaching of the Buddha rests on his *Dhammapada* (The Path of Virtue), generally the ethical injunction against common ethical heresies that we mentioned. This roughly suggests that there is still an opening for free will which, in the history of human thought, is always correlated to ethics (*śīla*). Yet, as was argued, 'the good has no priority over evil' (Žižek 2012, 304). In a quasi-Kantian sense, we can do nothing except "subordinate everything to freedom" (Žižek 2012, 206). Freedom, for the Buddha as for Kant, is a morally founding act.¹⁹ But, as the Buddha also asserts, freedom is nominal. It does not assert something positive as to warrant a true definition of freedom. It is the freedom (of the enlightened) that teaches us the awareness of the impermanence of the world. It is a morally free act of the Buddha who knows that even his freedom is nominal, relative to the primordial law of dependent origination that speaks of an undifferentiated whole. Here, we may refer to the indifference of the cosmos, the freedom or intentionality of the Void.

Suffice it to say that Buddhism is neither metaphysics nor ontology. It is, pure and simple, an ethic which asserts that the priority of good over evil, indeed, is not an actual human condition. Yet, it is a condition for human freedom that, in whatever mystery it can be expressed, allows for a tiny infraction of the indifference of the cosmos. Perhaps, that which allows for freedom is that which gives, and even indifferently, a gift that gives. The Buddha knows that even nirvana, in the final analysis, could not reverse the order of the cosmos (even if all human persons achieve enlightenment). If at all, what we can obtain from the Void is a negative form of affirming its unilateral indifference to human ends. From the side of the Void, whatever induction is obtained, reality never changes.

Notes

- ¹ Or, the doctrine of the “conditionality of all physical and psychical phenomena, a doctrine which... forms the indispensable condition for the real understanding and realization of the teaching of the Buddha. It shows the conditionality and dependent nature of that uninterrupted flux of manifold physical or psychical phenomena of existence”(Nyanatiloka 1988, 241).
- ² Most important key to nirvana is the “elimination of ignorance and selfishness” (Radhakrishnan and Moore 1967, 272).
- ³ In Hinduism, moksa means ‘liberation;’ in Buddhism, liberation or emancipation is often referred to as ‘nirvana.’ The subtle differences in meaning are captured in the following observations by noted Indian scholars: “The precise meaning of liberation vary among the schools, even those within the framework of Hinduism and Buddhism, but the essential meaning of both *moksa* and *nirvana* is emancipation or liberation from turmoil and suffering and freedom from rebirth” ((Radhakrishnan and Moore 1967, xxvi).
- ⁴ Known as the Treatise of the middle doctrine (*Madhyamika-sastra*) which means that “the condition of interdependence (or principle of relativity) does not allow for something in the universe to disappear, or for something new to appear” (Radhakrishnan and Moore 1967, 340).
- ⁵ Otherwise propounded by the Slovenian philosopher Slavoj Žižek (Žižek 2006).
- ⁶ Viewed retrospectively: “[A] realization that personal experience and the entire conditioned universe all boil down to [a] single pattern, whose factors work over time but can also be directly experienced at the mind in the present” (Robinson and Johnson 1997, 25).
- ⁷ This is what Owen Flanagan (2011, 97) misses out in his declaration that “Buddhist metaphysics privileges processes and events.” The absence of objectification in Flanagan’s *The Bodhisattva’s brain: Buddhism naturalized* (the title of his book) is glaring that one can suspect that his notion of processes and events have to be devoid of objects in order

to correctly advance the view that Buddhism is thoroughly metaphysical which makes it “cognitivist” in Flanagan’s view.

- ⁸ In a famous statement on objects, real or not, Buddhism has this to say: “[As] in dream, although objects are unreal, they yet have function such as loss of a semen, etc. (Radhakrishnan and Moore 1967, 329). This is, of course, an example made in Buddhism in order to show that objects are powerful in the negative sense. We are rather taking a different view. Objects are really powerful in the positive sense. In the concluding section, we will see how this power can be taken in the positive light in view of the world that teaches the Buddha how to deny it, ironically speaking, but that is to say without incurring self-contradiction.
- ⁹ This logic of exchangeability and/or interchangeability does not only apply to Eastern mysticism but to Western metaphysics as well. Catherine Malabou (2008) has recently introduced this concept to refer to a new materialist ontology in which “essences and accidents are exchangeable in a metamorphic economy of material existence” [in James 2012, 107; see also Johnson and Malabou 2013]. In fact, we can argue here that this logic basically informs all metaphysics, regardless of their geographical orientations. In the ancient West, the process required that the object exchange with subject in the sense Nature, for instance, was made to mimic human attributes (Simondon 2011, 38-40). In the medieval, the process of exchangeability/interchangeability concerning subject-object relations could be directly deduced from St. Anselm’s words in *Cur Deus Homo* on the theory of Incarnation: “[The] assumption of a human nature into unity of a divine person will be done only wisely by Supreme Wisdom. And so Supreme Wisdom will not assume into its human nature what is not useful” (Hopkins and Richardson 1976, 135). In the modern period, interchangeability becomes more plastic and obvious such that instrumentation is called for (fixed by scientific instrumentation regulating the process) which guarantees that the subject can interchange with object only in precise locations and appropriations.
- ¹⁰ As the Buddha says, “[that which] exists [must have] its own antecedent” (Radhakrishnan and Moore 1967, 285).
- ¹¹ What Nietzsche sees in Kant’s project—faced with irreversible nihilism, “the will itself must be saved” (Nietzsche 1996, 136). Suffice it to say that it is a moral ought.
- ¹² In *The Trauma of everyday life* (2013), Mark Epstein takes the view that this is already the case with the Buddha’s state of enlightenment: “The freedom the Buddha envisioned does not come from jettisoning imprisoning thoughts and feelings or from abandoning the suffering self; it comes from learning how to hold it all differently, juggling them rather than cleaving to their ultimate realities” (Epstein 2013, 22).
- ¹³ Žižek actually borrowed Mark Epstein’s title of his work *Going to pieces without falling apart: A Buddhist perspective on wholeness* (1999). In another of his important work, Epstein argues for an alternative approach to desire in Buddhism, which is familiarly associated with *samsara*. In this alternative approach desire actually leads to the cessation of clinging: “Desire, which starts out with wanting to control (...) an object, eventually finds that an object is not object enough for its liking (Epstein 2005, 181).

- ¹⁴ What, for instance, Otto Rank spoke about object relations essential to unravelling the structure of the ego (Rank 1991, 173). For our purposes, the unravelling of the ego through object relations encapsulates our view regarding the importance of objectification in Buddhism.
- ¹⁵ From the Twin-Verses in *The Dhammapada*.
- ¹⁶ Žižek captures this avoidance of objectivity in terms of the politics of hope in the exercise of meditation: “Monks who fully meditate serve as a kind of ‘subject supposed to meditate’, a guarantee (to ordinary people) that Enlightenment is possible” (Žižek 2014, 299-300, n. 47). In other words, it is alright if ordinary Buddhists do not meditate.
- ¹⁷ The no-self theory of Buddhism finds its modern defense in Hume’s theory of person. We can compare Hume’s insistence that the ‘I’ is only a particular perception and not a universal category with Buddhism’s defense of nominalism. For a highly informed comparative account of the two positions see Giles 1993.
- ¹⁸ We are building on Žižek differentiation between the two exemplars of Buddhism (Žižek 2012, 108-10). Yet, we are introducing here quite a different set of lenses to identify what we deem as the ultimate difference between the Arahant and Bodhisattva.
- ¹⁹ Speaking along the same line, Laclau refers to the ethical as a “decision which is not predetermined by any existing framework (Laclau 2011, 82).

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Vianney Seminary and the Mindanao Mission of the Restored Society

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ABSTRACT: This paper reflects on the meaning of the celebration of the 200th anniversary of the restoration of the Society of Jesus for St. John Vianney Theological Seminary. It asserts that the same spirit of companionship, sense of universal mission, and trust in Divine Providence which inspired its Jesuit forebears in the Mindanao mission also shape the way Vianney seminary fulfills its task of forming future priests for Mindanao and Bohol. Through a brief review of the history of Jesuit mission in Mindanao and of Vianney seminary, the paper shows how seminary formation stands in continuity with the centuries-old Jesuit involvement in Mindanao. The personnel and the times may have changed, but the Jesuit mission in Mindanao continues, thanks to the Ignatian principles which transcend the disruptions in the history of the Society of Jesus.

KEYWORDS: St. John Vianney Theological Seminary, Jesuits, Mindanao, restoration of the Society of Jesus, St. Ignatius, companionship

Introduction

The year 2014 is a significant year for the Jesuits and their associates because of the 200th anniversary of the restoration of the Society of Jesus since 1814. Pressured by the Bourbon monarchies of Portugal, France, and Spain that were wary about the Jesuits becoming very powerful because of their international network of schools, universities, and mission stations, as well as their unflinching loyalty to the Holy See, Pope Clement XIV suppressed the Society of Jesus through the bull *Dominus ac Redemptor*.

It was not a universal suppression, however, because the emperor and empress of Prussia, Frederick and Catherine, refused to promulgate the papal bull. Hence, the Society of Jesus continued to exist in Prussia. Forty-one years later, Pope Pius VII issued in 1814 the bull *Sollicitudo omnium Ecclesiarum*, thereby restoring the Jesuit Order.¹

This paper seeks to reflect on the significance of the restoration for St. John Vianney Theological Seminary and its mission of forming future priests for Mindanao and Bohol.² Taking the points suggested by the current Jesuit superior general, Adolfo Nicolas, this paper asserts that the same spirit of companionship, universality, and trust in Divine Providence, which inspired the Jesuits of the restoration period and of the early Mindanao mission continues to move the Jesuits and their collaborators in Vianney seminary in fulfilling this important contribution to the local churches in Mindanao and Bohol. To do this, a very brief and sketchy outline of the highlights of the Jesuit mission in Mindanao will be given. Then, the key turning points in Vianney's twenty-eight year-old history will also be highlighted. Finally, the continuing influence of the three-fold elements of companionship, universality, and trust in Divine Providence on Vianney's crucial task of preparing future priests will be explored.

The Jesuits in Mindanao: Before the Suppression and After the Restoration

A few years before Pope Clement XIV signed the bull of suppression, the Jesuits had already been expelled by King Charles III from Spanish colonies in 1767. His decree, however, reached Manila and was implemented here only in 1768 (Schumacher 1987, 201). That meant that the Jesuits had to abandon their mission stations in Mindanao, mostly in the Western part of the island, and these were handed over to the Augustinian Recollects, who, since their arrival in 1606, took charge of the eastern side of Mindanao.³

The first phase of the Jesuit mission in Mindanao started in 1596 when Fr. Valerio Ledesma arrived in Butuan and started evangelizing the natives in the area. This was, however, a short-lived venture due to lack of manpower. It was the Recollects who arrived in 1606 and took over the Jesuit-founded

missions in eastern Mindanao. The Jesuits then concentrated their efforts in western Mindanao. In 1631, they established a permanent mission station in Dapitan. In 1635, with Fr. Melchor de Vera completing the construction of what would later be called Fort Pilar, the Zamboanga mission was founded (Arcilla 2013, 18-20). From Zamboanga, the Jesuits expanded their mission to Jolo in 1635 (Fernandez 1979, 22). Schumacher estimates that by 1755, less than twenty years before the suppression in 1773, the Jesuits were administering 130 towns with a population of 212,153, mostly in Visayas and Mindanao (Schumacher 1987, 201). When the Jesuits were expelled from the Philippines, all of the Mindanao missions were transferred to the administration of the Recollects.

It was only in 1859, forty-five years after the universal restoration of the Society and after ninety-one years of absence from these islands, that the Jesuits returned to the Philippines, and consequently to Mindanao.⁴ According to Miguel Bernad, eminent Jesuit writer and historian from Ozamiz, the Jesuits wanted to resume their mission work by starting in Northern Mindanao, but they were overruled by the Spanish colonial government who had planned to occupy the delta of the Rio Grande de Mindanao in order to halt the operations of the Muslim pirates and slave raiders. Hence, in September 1861, four Jesuits, two priests and two lay brothers arrived in Pollok, Cotabato, and in January 1862, the Tamontaca mission was established (Bernad 1997, 128-132). From there and since then, the Jesuits would cover the various parts of Mindanao: 1862 in Zamboanga, 1868 in Davao, 1870 in Dapitan and in Sigaboy, 1871 in Surigao, 1876 in Caraga, 1877 in Misamis Oriental, and 1881 in Jolo.⁵ The Filipino Dominican historian Pablo Fernandez notes that in 1896, the Jesuits administered 213,065 Christians in thirty-six mission stations in Mindanao (Fernandez 1979, 23). The Jesuit mission would again be interrupted in 1899, briefly this time by the Spanish-American War. In 1900, when the Jesuits returned again to Mindanao, this time in bigger numbers, 'their missions burst into life in a third spring,' as the historian, Jose Arcilla says (Arcilla 2000, 56; Dela Costa 2002, 155-157).

It was in the 1900's that the three Mindanao Ateneos were established. These universities, which started as small parochial schools, were born out

of the Jesuits' concern that the young be brought up in the Catholic faith to ensure that the mission would carry on to the future. Hence, in 1912, Fr. Manuel Sauras opened the *Escuela Catolica de Zamboanga* which would later become the present Ateneo de Zamboanga University (ADZU). In 1933, the beginnings of Ateneo de Cagayan were laid down in a small building owned by the Roa family of Cagayan de Oro. However, it was only in 1940 that Ateneo de Cagayan would receive formal approval from the Jesuit superior general. Ateneo de Davao opened only in 1948 after the Japanese occupation.

Besides these educational institutions for which the Jesuits are best known, they also continued their efforts at the evangelization of the various parts of Mindanao, establishing many of the original parishes in the island. In 1906, the Jesuits started their mission in Malaybalay, formerly known as Oroquieta. According to Bernad, the Jesuits went around Mindanao as teams of roving missionaries (*missiones excurrentium*) composed of two priests and one lay brother. They tried to cover as many areas as they could in the region where they were sent. Some went to Zamboanga and Davao in the south, Caraga and Hinatuan in the east, Butuan and Surigao in the northeast, Talisayan in the north, and Dapitan in the northwest (Bernad 1997, 238). Antonio de Castro (2012), a Jesuit historian, notes that for the Jesuit missionaries who labored with much dedication and passion in Mindanao, their work here is “apostolic, because it was work for the Church, patriotic, because it was work for Spain, and civilizing, because it was work for the people.”

In the transition years between the Spanish and American periods, the Jesuits decided to divide Mindanao into two mission areas for greater apostolic effectivity: The American Jesuits took the northern areas, and the Spanish Jesuits retained the southern areas.⁶ As other religious congregations arrived in Mindanao, the Jesuits would turn over many areas to them. The Oblates of Mary Immaculate (OMI) would take the Jolo and Cotabato area, the Claretian missionaries (CMF) would go to Zamboanga and Basilan. Missionaries from France, the Pontifical Institute for Foreign Missions (PIME) fathers would take over Davao area, the Redemptorists in Surigao del Sur and the Society of Divine Word (SVD) in Surigao del Norte. The Jesuit mission areas in Mindanao would then be reduced to two areas:

The Zamboanga Peninsula and the highlands of Bukidnon. More recently, the Jesuits turned over to the SVD missionaries the last two parishes held by Jesuits for many years in Olutanga Island, Zamboanga Sibugay. In Bukidnon, only three parishes are currently under the Jesuits: One each in Cabanglasan, Zamboanguita, and Mirayon. A large part of these parishes are far-flung barrios inhabited by indigenous peoples (IPs) or *Lumads* of Bukidnon, like the Talaandigs and Higaonons.

St. John Vianney Theological Seminary: Then and Now

The Jesuit involvement in seminary formation in Mindanao is a very recent development, unlike their work in San Jose Seminary in Manila which dates back to the earliest years of the Spanish colonial period (Schumacher 1987, 143-144). It was only in 1985 that the St. John Vianney Theological Seminary opened as the third major seminary in Mindanao, in addition to St. Francis Regional Major Seminary, better known as REMASE, in Davao, and the St. Mary's Theologate in Ozamiz City. The bishops of the ecclesiastical province of Cagayan de Oro, led by Most Rev. Patrick Cronin, of the Congregation of the Holy Cross (CSC), thought that a third seminary catering to the needs of Northern Mindanao dioceses was needed to accommodate the increasing number of vocations to the priesthood in the area.⁷ They asked Fr. Bienvenido Nebres, the then Provincial of the Philippine Jesuits, if the Society of Jesus could provide formators and faculty for the seminary. The bishops' request was granted and Fr. Guiseppe Raviolo was appointed as rector, and together with him, two other Jesuit priests, Salvador Wee and Jesus Lucas. They divided among themselves the tasks of administration, teaching, spiritual direction and other duties pertinent to seminary formation.

The seminary community, however, while awaiting the completion of the buildings and other structures being constructed for the purpose, was lodged in the Cocolfed dorms in the Manresa campus of Xavier University (XU). It was only in August 1986 that they were able to move into the present seminary compound in Camama-an, Cagayan de Oro City. When Vianney seminary opened in 1985, there were thirty-seven seminarians. In the next

five years, it would house 120 seminarians. Then, in 1990, the first batch of seminarians graduated from the seminary course for priestly ordination offered by the seminary.⁸ Among the thirty-seven who entered in 1985, only seventeen made it to graduation. Sixteen of them were eventually ordained priests. In 1991, Raviolo ended his term as rector. He was succeeded by Fr. Honesto Pacana who was rector for three years before he was appointed bishop of Malaybalay in 1994.

Under the leadership of Pacana, several key improvements on the formation program of the seminary were introduced. The teaching regency program became a mandatory stage of formation. Between the second and third years in their studies, the seminarians would be assigned to various schools in Mindanao to experience teaching as a way of furthering their personal growth and of testing their vocation outside the seminary compound. Following the suggestion of *Optatam Totius* (no. 7) that small communities be established in large seminaries in order to give more personal attention to each seminarian and assist them more effectively in their growth, the four subcommunities were established in each of the four dormitories. A formator was assigned to each subcommunity as its moderator. As part of the pastoral formation program, each year level was assigned to a particular sector for their weekly apostolates: The first year and second year theologians to some secondary schools in Cagayan de Oro City, the third and fourth year theologians to various nearby parishes in Misamis Oriental and Bukidnon. In the secondary schools, the seminarians either taught catechism to the students or assisted in the campus ministry office. They also gave recollections to the students on weekends. The third and fourth year seminarians assisted in parish programs, especially in the basic ecclesial communities (BECs). Some of the fourth year seminarians have been ordained deacons; thus, they could administer baptism, officiate at weddings, give homilies during masses and perform blessings.

In 1994, St. John Vianney Seminary obtained permission from the Commission on Higher Education (CHED) to grant civil degrees through the Graduate Theology Program (GTP). Hence, seminarians could now obtain a master's degree concurrent with their diploma from the seminary program. Many lay people started to enroll in the GTP. The first batch of

GTP graduates in 1997 consisted of eighteen candidates. As of 2014, the GTP of Vianney seminary boasts of 140 graduates.

In its early years, and even now, Vianney has always had a problem recruiting new faculty members. To assist the resident faculty in teaching the various theology subjects, professors from Loyola School of Theology (LST) in Manila came to Vianney for modular courses running for a month or two. Hence, well-known Jesuit theologians such as Catalino Arevalo, Joseph Smith, and Antonio Lambino came for the dogmatic and systematic courses. Ruben Tanseco, Romeo Intengan, and Nicasio Cruz also came for the Pastoral Counseling, Christian Ethics, and Mass Media courses, respectively. Of these visiting professors, only Cruz still comes to Vianney every two years since 1990.

Upon the appointment of Pacana as bishop of Malaybalay in 1994, Fr. Renato C. Ocampo took over as rector. During his term, the formation programs of the seminary continued to improve and strengthen. Fr. Jose Quilongquilong, who joined the faculty in 1989, spearheaded the ‘reforestation’ of the compound. He planted the many mahogany trees along the gate of the seminary. Fr. Timoteo Ofrasio, who was already vice rector under Ocampo, assumed the rectorship in 1998. Under his watch, the liturgical formation of the seminarians was emphasized. He was assisted by Fr. Florencio Salvador, Jr., of the archdiocese of Cagayan de Oro, who, like him, holds a doctorate in Sacred Liturgy. Around this time, the formands of some religious congregations started to enroll in the seminary program for the priesthood. They are the Calabrians, Sacred Heart Fathers, and the Third Order Franciscans. Many more lay students came in for the GTP classes usually held on Saturdays.

A significant development under Ofrasio’s term was the presence of diocesan priests as resident formators and faculty members. By this time, some of the Jesuits had been transferred to other assignments and the Jesuit Provincial could not send other Jesuits to replace them. The Society appealed to the bishops to assign some of their priests to the seminary. Hence in 2000, Fr. Florencio Salvador, Jr., Fr. Raul Dael, and the now-bishop of Malaybalay, Bp. Jose Cabantan from the archdiocese of Cagayan de Oro came to Vianney

as resident formators. Salvador taught the courses on the sacraments, together with Ofrasio. Dael took care of the Spiritual Pastoral Formation Year (SPFY) and taught Priestly Spirituality. Cabantan took the post of Director of Regents and taught Pastoral Theology. Fr. Frederick Camacho of Talibon joined the formators as administrator and vice rector in 2003.

In the succeeding years, other diocesan priests and Vianney alumni would come and replace those whose terms have ended. In 2004, Fr. Demetrio Berondo, Jr. of Malaybalay became the first diocesan priest/alumnus to serve as academic dean. The list also includes Alberto Uy of Talibon who took over from Berondo as dean and taught the Moral Theology courses, Allan Pulgo who taught Church History, Jose Rapadas (Social Ethics and Dogmatic Theology), Butz Zayas and Raoul Magracia (administrators), Demli Valmores (Moral Theology), Julius Clavero (Pastoral Theology and Director of Ministry Year), Bobby Cena and Robert Selecios (treasurer). Some alumni of San Jose Seminary (Harold Parilla, Alan Casicas, Rey Raluto) also came to join the faculty and formation team.

In 2004, Fr. Renato Repole who has been coming to the seminary every year during the summer break from his studies in Rome became the fifth rector of Vianney. By this time, the *Updated program for priestly formation in the Philippines* had been published. It became the guiding document for the further improvements made on the formation program of the seminary. Some of these are: The transfer of SPFY from the first year of seminary life to the year after the seminarians' regency, the renaming of SPFY to 'Galilee Year and of Regency Year to 'Ministry Year,' and the greater emphasis on the human formation of seminarians. These improvements were influenced by another significant development in Vianney: The presence of a full-time female vocational growth counselor in the seminary. In the past, only seminarians 'with problems' were referred to a counselor, thus creating a stigma against confronting one's psychological and developmental issues. It has never happened, too, that a woman was ever a member of the formation team. Hence, the arrival of Ms. Venus Guibone, a veteran educator and a competent and well-trained counselor, can be considered a milestone in the history of the seminary.

In 2010, Fr. Celerino Reyes succeeded Repole as seminary rector. Reyes had already been assigned in Vianney in 1991. Gifted with expertise in Ignatian spirituality, discernment, and retreat giving, he brought these talents to bear in strengthening further the human-spiritual formation program of the seminary. He was ably assisted by the team of Frs. Manuel Montesclaros, SJ, and Raul Dael, and Ms. Guibone. It was in Reyes' term that the celebrations of the seminary's silver anniversary (2011) had its culmination. These became an opportunity for him to make appeals to the bishops, alumni, and friends of the seminary to help stabilize the finances of Vianney to ensure its future. In 2011, through a generous grant from the Japanese Province, the seminary library was renovated, with a third floor added to the previous two. It was then named after Agustin Consunji, another notable Jesuit missionary to Mindanao who was tortured and executed by the Japanese in 1943.⁹ Acquisitions and cataloguing of library holdings received tremendous boost during this time. A significant decision made during Reyes' term, which would impact the future of the seminary, was the agreement made in March 2014 between the episcopal board and the Jesuit provincial, Antonio Moreno. The consensus was that the Society will turn over the leadership of the seminary to a diocesan rector in 2023. The Jesuits, however, will still make themselves available for service in the seminary as members of the formation team if the bishops so wish.

Vianney Seminary in the Spirit of the Restoration

As of 2014, Vianney, in the twenty-eight years of its existence as a seminary, has graduated 410 alumni excluding the GTP graduates. Most of these alumni have been ordained priests, and one, a bishop. They come from sixteen dioceses in Mindanao, two dioceses in Talibon, one in Myanmar, the military ordinariate in the Philippines, and five religious congregations. On this 200th anniversary of the restored Society, it is incumbent for Vianney Seminary to reflect on what the Lord could be telling as regard its mission. The aim of this reflection, according to the Jesuit superior general, Adolfo Nicolas, is “to revive those great desires that Pope

Francis spoke of and to continue the work of evangelisation, refining our brotherhood and deepening our love.” Nicolas proposes companionship, universal mission, and trust in Divine Providence as lenses through which Jesuits, and by extension, their collaborators, could discern the movement of the spirit as the Society celebrates the bicentenary of its restoration. For him, these are the principles which sustained and strengthened the Jesuits through the difficult period of the restoration. As said earlier, these three guiding principles which are rooted in the Ignatian tradition as experienced by Ignatius himself in his pilgrim journey from Loyola to Rome and in his Spiritual Exercises (SpEx), are the same principles which inspired the earliest Jesuit missionaries in Mindanao. These, too, are the inspiration behind the significant turning points and milestones in Vianney’s almost three decades old history.

Companionship

On the theme of fraternal companionship, Nicolas invites Jesuits thus:

During the difficult years, Joseph Pignatelli united, strengthened, and encouraged his brothers. Even during suppression, he maintained communication, friendship and hope among the former companions. What does the witness of those who cared for their brothers during the time of crisis say to us today? Especially if we are told by General Congregation 35 that ‘community is mission’?

Even as early as Manresa, companionship already figured as a key feature of Ignatian spirituality. As St. Ignatius engaged in spiritual conversation with people, some of them were attracted to follow him (Tylenda 2001, 73). In Paris, which served as the nucleus of the Society, the original first companions was born (Tylenda 2001, 148-155). When the possibility of being dispersed loomed before them, they decided to preserve their companionship by making the vow of obedience among themselves. They were not only companions to each other. They were, first of all, companions of Jesus. Ignatius and the first companions were adamant that they be called not *Inígistas* or Society of St. Ignatius, but *Compañía de Jesus*. Their

companionship with one another is rooted in their being companions of Jesus. This sense of companionship with one another and with Jesus is, in turn, rooted in the meditation on the call of the King in the SpEx. The eternal King addresses his call to those who would like to labor with him that they, sharing in his toil, might share in his glory (SpEx, 95).

Similarly, the earliest Jesuit missionaries came to Mindanao as companions to one another. As noted above, the Jesuits covered the various parts of Mindanao, crossed rivers, climbed mountain, established communities always in groups of three or more. The priests among them would take care of the spiritual ministries like teaching catechism and administering the sacraments; the lay brother would look after the construction of the residence and of the church. For example, as Bernad pointed out, the first group of Tamontaca missionaries were Frs. Jose Ignacio Guerrico and Juan Bautista Vidal, and lay brothers Jose Maria Zumeta and Venancio Belzunce (Bernad 1997, 219).

In the case of the Jesuit mission in Vianney, the first group of Jesuits in Vianney was composed of three members. A few years after the opening of Vianney, lay brothers would be assigned to the seminary to be administrators, that is, to look after the maintenance of the buildings, to supervise the workers, and to take care of the kitchen, garden, and carpentry. In 1991, Br. Quipanes came to Vianney as the first lay brother to be assigned there. Since there were five to seven Jesuits assigned in Vianney, they formed one independent Jesuit community. However, since 2002, when there were only three or four Jesuits, they became a subcommunity under the XU Jesuit community. Thus, when diocesan priests came in as resident formators, they formed one subcommunity of priests together with the Jesuits. Far from creating tensions or friction among themselves, Jesuits and diocesan priests were able to live together in harmony. They gave powerful witness to companionship in Jesus. It was an excellent example for the seminarians to demonstrate how differences in personalities and divergence in opinions can be negotiated for the sake of the common mission of seminary formation.

In a way, it had not been difficult for Jesuits and diocesan priests to live and work together because the latter were also products of Jesuit formation. They were alumni either of San Jose seminary or of Vianney seminary. Hence, they

shared the same Ignatian worldview and held the same Ignatian principles of *magis, cura personalis*, Ignatian indifference, etc. Guibone was a non-resident formator but she participated in faculty meetings, deliberations and faculty development activities. She, too, may be said to have undergone some 'Jesuit training' for she trained under Jesuit Fr. Roger Champoux for her counseling profession. The companionship among the Jesuits, the diocesan formators and the lay formator themselves was strengthened by the occasional faculty recollection started during the time of Repole. It was a simple overnight recollection which brought them together for fellowship, reflection, sharing, and mass. Through this activity, the formators were witnesses to the necessity of nourishing the bonds of friendship and camaraderie through fellowship and prayer.

Among the seminarians, emphasis on the value of community life was given. The importance of their relationship among themselves in the subcommunity was a crucial formative experience. Hence, the practice of peer evaluation or appraisal was also introduced during the time of Repole when human formation became the focus area for improvement. Time was also given for group sharing not only among their year level batchmates but also among their fellow seminarians from the same diocese. This was done to show them that their circle of companionship was not only their dorm mates, but also their year level batchmates, and even more importantly, their fellow seminarians from their diocese. This situation has demolished the thinking that diocesan priests "do not have a community," that "community is only for the religious." This kind of thinking proved disastrous for the diocese, and this is evident among priests who distanced themselves from their fellow priests and their bishops. As shown in the Vianey experience, seminarians have the capacity for mature interpersonal relationships because they are going to be leaders of the parish community and will have to deal with various kinds of people, from the educated elite of the urban parishes, to the illiterate farmers and Lumads in barrio parishes, and the fisherfolk in island parishes.

Universal mission

As regards the universal mission which is a key element in the Society's apostolic discernment, Nicolas reminds Jesuits that:

One of the marks of the restored society was great missionary activity and initiative. Many of the provinces in Africa, Asia, Australia and America trace their beginnings to this period in history. What might be the significance of this strong sense of universal mission of the restored Society to us today?

Why Mindanao? The SpEx of St. Ignatius again shows how the eternal King calls each person to follow him. His will, he says, is "to conquer the whole world and my enemies, and thus to enter into the glory of my Father" (SpEx, 95). St. Ignatius also refers to the temporal king who wishes to 'conquer the whole land of the infidels' (SpEx, 93). Ignatius' vision of the eternal King conquering the whole world reflects the missionary mandate given by the Risen Lord to his disciples just before he ascended to heaven, "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them all that I have commanded you" (Mt. 28.19-20a). This sense of universal mission finds its expression in the Jesuit constitution in the criteria for the choice of ministries:

It would appear that in the ample vineyard of the Lord, one ought to select, all other things being equal...that part of the vineyard which has the greater need...where greater fruit is likely to be reaped...where our indebtedness is greater...where the good accomplished will be shared by others...and where there is an attitude favorable to the Society (Constitutions, 622-623).

Then why Mindanao? Arcilla notes that the first group of post-restoration Jesuits who returned to the Philippines in 1859 were sent precisely for the evangelization of unbaptized tribes in Mindanao and nearby islands. However, the Governor General asked them to stay in Manila in order to open the *Escuela Pia*, a primary school for Spanish boys. It was only in 1861 that a group of Jesuits would finally be able to sail to Mindanao. This was now the group led by Jose Ignacio Guerrico who arrived in Pollok and eventually settled in Tamontaca, ministering to the Tirurays in the area. The distribution of Jesuit manpower during the Spanish colonial

period shows the Mindanao mission as a priority. Schumacher notes that in 1755, the Jesuits were administering 130 towns with a population of 212,513, mostly in Visayas and Mindanao (Schumacher 1987, 201). De Castro (2012) points out that prior to the Revolution (of 1898),

[A] full two thirds of the total Jesuit manpower of the Philippine Mission was assigned to Mindanao. In 1898, out of a total of 167 Jesuits, 60 Jesuits (36%) were working in the Manila institutions of the Society, and 107 Jesuits (64%) were assigned to the Mindanao missions. In 1924, Jesuits were responsible for 379 towns and barrios, with a Catholic population of 301,262, and 65 parochial schools.

For Jose Magadia, former Jesuit provincial in the Philippines, the Jesuit work in Mindanao is of utmost value not only because of the intimate link between Jesuit history in the Philippines and Mindanao, but also because Mindanao is “an important part of the county and because of the critical work for peace” (Arcilla 2013, 228). Hence, that the Society accepted to run Vianney seminary is fully in accordance with the Society’s concern for Mindanao and its peoples. Through the parishes and mission stations, the early Jesuit missionaries were able to reach the poorest of the natives of Mindanao, and through the universities they were able to educate the children of middle class and affluent Mindanaoans. Moreover, through the formation of future priests for Mindanao, the Jesuits, even in diminished numbers, were able to reach all sectors and sections of Mindanao through the many alumni of Vianney who were assigned to various parts of the island. By way of this principle of extension and multiplier effect, the Jesuits of today are still serving the Christians of Maguindanao region and Zamboanga peninsula, just as their predecessors did in Tamontaca, Tetuan and Dapitan since some of the parish priests in these areas have been trained in Vianney.

It should be noted that Vianney alumni are not only parish priests but also chancellors, economes, and consultants in their respective dioceses. A quick survey of the college seminaries around Mindanao will show that Vianney alumni are there either as rectors, formators, or professors. In their seminary formation, they are reminded that they can expect to be assigned and should be ready to be assigned anywhere and to any task in the diocese. They could not be

in a barrio or a coastal parish forever. They will be placed also in the cathedral parish where their parishioners are as educated as they themselves are. Hence, they should be ready to preach to them in correct and coherent English. To help them in this regard, remedial or propaedeutic English is offered as part of the curriculum. Each semester, they are given a different house assignment, either as beadle, liturgy coordinator, academic liaison, sports coordinator, etc. Through the Ministry Year when seminarians are sent to different schools in Mindanao to teach mainly in secondary schools, the sense of mission is instilled in the seminarians. They are reminded that the Ministry Year is not a break from formation, a chance to earn money, or to engage in intimate relationships. They are sent precisely to minister to students as well as their fellow teachers. The Ministry Year has proven to be the avenue for testing their capacity to be available to take on various tasks and to multi-task: Teaching, attending meetings, dealing with students, parents, and fellow teachers. It is during this year that their leadership capacity is also tested.

Trust in Divine Providence

Finally, Nicolas invites Jesuits to ponder on what is probably the most important element which sustained the Society in the period of the restoration:

The Jesuits of this period went through very challenging times: the suppression, the precarious existence of the Society of Jesus in the Russian empire, localized recognition of the Society until it was universally restored, etc. What can we learn from the patient endurance, the fortitude, the faith and trust in God's providence and the Spirit's presence in the Church during this period?

Ignatius' trust in Divine Providence shines forth in many of the key documents of the Society. In his autobiography, Ignatius narrates how on several occasions, he deliberately chose to place his trust in God's providence. While in Barcelona doing his initial studies, he decided to beg for his food. For example, he took the boat to the Holy Land without any provision for money or food (Tylenda 2001, 88-92, 108-112). In the Constitutions, he is clear that the Society is to place its total trust in God. He says,

It was not human means that brought the Society into being, so neither can they provide for its future: survival and progress will come from the mighty power of Christ Jesus our Lord and God, in whom alone we must hope... (Constitutions, 812).

The early Jesuit missionaries in Mindanao certainly proceeded not without a fair amount of trust in God's providence. For sure, they did not have the modern conveniences that we now enjoy: Quick means of transport, even faster means of communication, more sophisticated programs for evangelization and development, modern ways of understanding people and their cultures. But they faced even more difficult circumstances which needed not only careful discernment but intense prayer and trust in God's mysterious ways of touching people's hearts: How far should they cooperate with the Spanish colonial authorities and soldiers in order not to compromise the mission in Tamontaca and Zamboanga? How could they convince the natives of Agusan and Davao that becoming baptized Christians need not mean ceasing to be Manobos and Mandayas? How would they pacify a Maranao sultan and a Maguindanao datu who doubted the sincerity of their mission work? In his letter dated April 1862 addressed to the mission superior, Jose Ignacio Guerrico highlighted twice the necessity of putting one's full confidence in Divine Providence. He says it is his deliberate decision "to leave everything to Divine Providence and the decision of my superiors whom the Lord will guide where he thinks fit" and that he hopes that "the Lord would give the fruit when and as He has decided according to the designs of His Divine Providence" (Arcilla 2000, 1, 7-8).

The Society's work in the seminary also requires much trust in Divine Providence. First of all, formation work does not yield immediate results. The fruits of one's efforts at teaching and forming seminarians may be reaped only a few years after their stay in the seminary. Only when they become parish priests, or chancellors, or economes can it be determined whether or not Vianney has produced good fruits for the local churches in Mindanao and Bohol. Nonetheless, as we have mentioned above, Vianney has already provided 410 priests for many of the Mindanao dioceses and Bohol as of 2014. In 2010, Vianney rejoiced in the election of its first ever alumnus-bishop, Jose Cabantan, from the archdiocese of Cagayan de Oro who was

named bishop of Malaybalay. Very recently, too, on 30 October 2014, Severo Caermare, the second Vianney alumnus to be appointed bishop, was ordained and installed as the fourth bishop of the See of Dipolog in Zamboanga del Norte. Many more of Vianney alumni serve in crucial posts in their respective dioceses as episcopal vicars, vicars generals, consultants, college seminary rectors, vocation directors, among others.

Furthermore, the seminary subsists mainly on donations coming from generous benefactors from various parts of Mindanao. It is still in the process of building an endowment fund to ensure the continuity of its mission of forming future priests for Mindanao and Bohol. It is always a confirmation of God's unsurpassable generosity and providential parenthood that the seminary is able to survive within its limited budget. To achieve the goal of financial stability, the seminary has strengthened its finance committee by inviting competent lay people to become committee members so that they could contribute their ideas and suggestions. More recently, the seminary has launched its major fund-raising scheme called *Vianney 300*. Its aim is to raise around 300 million by 2030 in order to ascertain the seminary's full financial stability and viability. A full 30 percent of the amount collected each year will be shared to the current endowment fund of the seminary which is no more than 30 million pesos. The number 300 is chosen since it is the estimated number of alumni which Vianney already graduated. Each person enrolled as a Vianney 300 friend will, in turn, invite three friends until at least 300 friends are recruited each year. The aim is to enlist 300,000 friends by the year 2030. These 300,000 friends, which include alumni, families of seminarians, benefactors and friends of Vianney, will all work together to achieve the goal of 300 million pesos by 2030. This dream, of course, is founded mainly on the seminary community's profound trust in Divine Providence that God will look after the needs of this seminary and ensure that it will continue to serve the purpose for which it was founded.

Given that trust in Divine Providence is an attitude of the heart, Vianney seminary gives priority to spiritual formation as a key component or pillar in its formation program. Through the various elements of the spiritual formation like recollections and retreats, seminarians are given opportunities to grow in their personal relationship with God. They are given ample time for

personal prayer and reflection. The celebration of the mass is the center of the seminarian's daily routine. They have an overnight recollection once a month. They can receive the sacrament of reconciliation or go to confession during the recollection. They are given a spiritual director whom they should meet at least one a month. During their Galilee Year, they undergo the full SpEx of St. Ignatius of Loyola for a month. Each year, they make a shorter annual retreat of five days. All these aim at building a solid relationship with God which lies at the heart of one's faith in Divine Providence.

Vianney Seminary Beyond the Bicentenary

Arcilla notes that when the Jesuits arrived in Northern Mindanao in 1926, particularly in the Cagayan de Oro area, they met not fierce Manobo or Bagobo warriors, but Catholics who have gone to American public schools where they learned to distance themselves from the Catholic church. According to Horacio dela Costa, these were students who were “dulled by Masonry or Aglipayanism; men less straightforward, more subtle and more dangerous” (Arcilla 2013, 69). Today, the situation may be different but the questions are the same: How to preach effectively the Good News to the peoples of Mindanao in all their diversity and commonalities? For Vianney, the challenge is to form future priests who could shepherd God's people with the same spirit that inspired the early Jesuit missionaries of Mindanao: Fraternal companionship, sense of universal mission, and trust in Divine Providence.

Vianney humbly takes pride in seeing many of its alumni continuing the mission of the Jesuits in Mindanao, started in 1596, interrupted in 1768, resumed in 1859, and continues until today. In this seminary, their dreams for their dioceses were born and nurtured, their minds sharpened through the lectures of American, Italian, and German professors in years past, and now, through the equally gifted alumni who teach theology and attend to the formation of the seminarians. Many Vianney alumni sit in the consultors' board of their respective dioceses, putting to good use the discernment skills learned in Vianney, influencing the bishop's decisions, sometimes challenging him, but in the end, humbly submitting to him in holy obedience. In Vianney,

seminarians learn the art of effortlessly combining intensity in sports with passionate and compassionate concern for the local church. Less than ten years from now, the leadership of Vianney will pass over to a non-Jesuit rector who will probably come from the long list of its alumni. It will not be a diminishment of the Society's mission in Mindanao. In fact, it will be the fulfillment of its mission in this island: That it has raised one of its sons to be the leader of his brothers who are laboring in the vineyard of the Lord in Mindanao.

On this year of the restoration of the Society, the Jesuits remember their past, so that they can understand the present, and prepare for the future. As Nicolas, the Jesuit superior general, says: "All the crises of history enclose a hidden wisdom that needs to be fathomed... It is, therefore, important that we should learn from the events themselves, in order to revive those great desires that Pope Francis spoke of and to continue the work of Evangelisation, refining our brotherhood and deepening our love." *In omnibus amare et servire Domino, ad maiorem dei gloriam.*

Notes

- ¹ For a detailed account of the complex events leading to the suppression, and later on, the restoration of the Society of Jesus, see Giulio Cesare Cordara, SJ, *On the suppression of the Society of Jesus: A contemporary account*, trans. and annotated by John P. Murphy, SJ (Chicago: Loyola Press, 1999); Martin Harney, SJ, *The Jesuits in history: The Society of Jesus through four centuries* (New York: The America Press, 1941), 292-364. See also (Jonathan Wright, 'The Suppression and Restoration,' in Thomas Worcester, ed., *The Cambridge companion to the Jesuits* (Cambridge: Cambridge University Press, 2008), 263-277.
- ² Since its inception in 1985, seminarians from Bohol, too, have been attending Vianney seminary. It is located in Barangay Camaman-an, Cagayan de Oro City.
- ³ With the coming of the Recollects in Mindanao, 'an imaginary demarcation line was drawn from Punta Siuaga in the northern coast to Cape San Agustin in the southeast. The territory to the west of that line was assigned to the ministry of the Jesuits; the area to the east, to the Recoletos. The Recoletos missions, were therefore on the Pacific and the northeastern coast of the island of Mindanao... It included territories that today belong to the provinces of Agusan and Surigao and parts of Davao and Misamis Oriental.' See Miguel Bernad, SJ, *The Christianization of the Philippines: Problems and perspectives* (Manila: Filipiniana Book Guild, 1972), 239.
- ⁴ According to Pedro Herce, a Recoletos writer, the administration of the Mindanao mission was transferred from the Recollects to the Jesuits through a royal decree dated 1855 and which deeply hurt the Recollects. 'After many intricate procedures and appeals, they were allowed to retain only seven towns. As a reparation and although much against their will, the Recollects

were given the administration of the parishes around Manila. The Recollects had received from the Jesuits 8,330 souls. They gave back to the Jesuits through this transfer not only what had already been conquered, but whatever progress had been achieved: the conversion of 125,861 souls'. See Pedro Herce, ORSA, 'The Recollects in the Philippines,' *Boletín Ecclesiástico de Filipinas*, vol. 39, no. 435 (January-February 1965): 220-253, on pp. 228-232.

- ⁵ Details of these missionary efforts may be read in the six-volume *Jesuit letters from Mindanao* edited by Jose Arcilla, SJ, vol. 1, The Rio Grande Mission; vol. 2, The Zamboanga-Basilan-Jolo Mission; vol. 3, The Davao Mission; vol. 4, The Dapitan-Balingasag Mission; vol. 5, The Surigao Mission; vol. 6, The Caraga Mission. See also de la Costa, *Cavalry*, 116-128,
- ⁶ Accessed from <http://jbecph.wordpress.com/2012/09/27/mindanao-as-jesuit-frontier-lessons-from-history-keynote-address-1/>.
- ⁷ The ecclesiastical province of Cagayan de Oro City consists of the archdiocese of Cagayan de Oro and the dioceses of Malaybalay, Butuan, Surigao, and Tandag.
- ⁸ See the article, 'The Birthing of Vianney,' *TULAY ng Vianney*, vol. 13, no. 1 (2005): 2-3.
- ⁹ Accessed from <http://goodjesuitbadjesuit.blogspot.com/2010/01/when-volley-rang-out-he-fell-into-grave.html>.

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Book Reviews

Yap Morales, Maria Virginia. 2012. *Balay ukit. Tropical architecture in pre-WWII Filipino houses*. Mandaluyong City: Anvil Publishing, Inc. 232 pages.

Sa ulahing estoryahanay namo ni Maria, miingon siya nako nga gusto niyang motudlo og Philippine history sa high school. Daghan kuno siyag itudlo. History? Taas akong kilay. Aw, nasayod man kong brayt si Maria. Usa siya sa akong nakaila nga tukma gyod ang deskripsyon nga versatile, daghang nahibawan. Apan history? Nako pa niya, lisod ra ba magtudlo karon sa high school kon dili ka licensed teacher, kinahanglan kapasa gyod ka sa Licensure Examinations for Teachers kun LET. Unya, ang imong major, kinahanglan history. Dugang pa, kinahanglan naa kay masters degree sa history usab. Sa academe, mao nay gitawag nga verticalization. Kon unsay major sa undergrad, mao usab sa masters, hangtod sa doctorate. Ako gani nga naay doctorate, dili ko basta-basta katudlog high school kay wala koy LET ug dili major sa history.

Karon, dihang gibasa nako ang iyang librong *Balay ukit* aron rebyuhon, kalit mikanaog ang akong kilay. Wow. Kalalom ug kalapad sa iyang kasaysayan nga iyang gituhog-tuhog ug gihabol sa iyang pagdokumento sa mga balay nga gitawag niyag Balay Ukit. Mao kini ang mga balay nga ginama sa wala pa ang Ikaduhang Gubat sa Kalibotan kansang timailhan mao ang mga kinulit-buslot nga mga dekorasyon nga makita sa trabesanyo (kun transom sa Ingles) nga makita sa ibabaw sa mga bentana o pultahan. Gani, naay mga karaang balay diin giliyokan gyod og mga dekorasyon nga kinulit-buslot ang tibuok ibabaw nga bungbong aron kalutsan sa hangin ug hayag. Ang mga kinulit-buslot gigamit usab sa ibabaw sa bungbong sa mga kuwarto sulod sa balay.

Nahingangha kaayo ko sa pagsubay ni Maria sa kasaysayan sa matag lugar nga iyang maadtoan. Lisod baya ni buhaton. Dihang nagreserts ko sa kasaysayan sa Davao, (*Davao 1890-1910: Conquest and resistance in the garden of the gods, 2003*) daghay ningbilib kay daghan kog naabot, gikan Mati hangtod Don Marcelino ug

nakainterbyu kog kapin 200 ka tawo. Sa laing bahin, tan-awa ra god ning mga lugar nga naadtoan ni Maria: Davao Gulf, Bohol, Northwestern Mindanao, Camiguin, Northeastern Mindanao, Central Mindanao, Cebu, Lake Lanao, ug Manila! Dili ka ana malipong?

Unta, ang iyang topic mao man ang mga kulit-buslot nga mga dekorasyon sa balay, Pero niya pa: “Architectural history cannot be separated from the Filipino story. It is the epic tale of the people of the islands of Luzon and the Visayas with a very long colonial past spanning 378 years.” Mao diay. Puslan mang nagsusi siya sa mga balay ukit, iya na lang sab tun-an ang kasaysayan kalabot sa balay ug sa lugar mismo. Wow. Take note. Ikaduha nako nang wow. Sa academe man ugod, kinahanglan espesyalista ka. Busa, bisag ako, gitaasag kilay kay nganong nagsulat-sulat og history nga dili man ko historian? Fictionist man ko. Karon, kini si Maria, dili lang kay dili historian, dili sab arkitekto?!

Nganong nakawow man ko sa iyang history? Kay daghan siyag gisulat nga wala nako mahibaw-i. Pananglit, sa iyang pagdaklit sa pagretreat sa mga Hapon sa Ikaduhang Gubat sa Kalibotan, iyang namensyon si 35th Army Gen. Suzuki nga gibalhin gikan sa Kabisay-an ngari sa Davao. Bagting akong dunggan. Nakaestudyante kog Hapon nga Suzuki ang apilyedo. Gikatingad-an nako siya kay naglublob diris Davao ug hawod na kaayo magbinisaya. Naa kaha siyay koneksiyon kang Gen. Suzuki? Anyway, namensyon nako ni kay ang ngalan sa akong estudyanteng Hapon maoy gigamit nakong ngalan sa usa ka sundalong Hapon nga karakter sa akong sugilanong “Tsuru.” Nakadaog nig unang ganti sa Palanca.

Ang usa pa ka sidelight sa history nga nahisgotan ni Maria nga akong gikainteresan mao ang rebelyon sa mga preso sa Lanao niadtong 1896. Nasayod ko niini kay gireport ni sa mga Katsilang pari sa Davao, apan kulang silag detalye. Mas daghan pag nahipos si Maria kaysa nako mahitungod niining insidenteha sa northern Mindanao. Kyuryos kaayo ko tungod kay kadaghanan kondili man tanan sa mga preso nga deportee gikan sa Luzon nga nahilambigit sa rebolusyon didto. Gikan Lanao miabot silag Gingoog ug sumala sa mga pari miduyog kanila ang mga Lumad. Gikan kang Maria nahibaw-an nakong miapil usab ang mga Moro sa maong rebelyon, nga nagpakita, sumala sa iyang insight, nga tri-people gayod ang atong pakigbisog batok sa mga langyawng manunulong. Dili ka makahimog hukom sama niana kon dili lalom ang imong pagsabot sa atong kasaysayan.

Wala pa man ko mosawsaw sa arkitektura, ug dili na lang gyod ko mosawsaw, busa ang mga arkitekto na lang ang akong pasultion sa mga teknikalidad sa giutingkay ni Maria. Pero seguridad ko nga kon pangulit-buslot nga dekorasyon sa balay na ang hisgotan, walay molabaw sa pagkaekspert ni Maria. Nagsugod lang siya pagkakyuryos sa mga kinulit-buslot sa ilang balay, ug nahimo kining hingpit nga research. Ang iyang dokumentasyon lapad ug lalom. Mabusog ka sa mga retrato ug drowing sa klase-klaseng kulit-buslot nga disenyo, lakipan pag interbyu sa tagbalay,

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ug sumala sa akong nasulti na, sa kasaysayan sa lugar. Gikompleto niya ang iyang research pinaagi sa pagpangita sa mga buhi pa nga master-panday nga naghimo sa mga kulit-buslot. Malingaw ka kon giunsa nila paghimo sa mga kulit-buslot gamit ang mga espesyal nga instrumento sama sa keyhole saw, hanso, pamso, ug unsa pa to nga mga “so.” Sa Ingles, “saw” kun gabas. Ug kay wala may ngalan kining mga dekorasyona, iya ning gibunyagan og balay ukit. Iya nang katungod magbuot-buot kay siya ang unang nakatuon sa mga disenyo sa mga kulit-buslot. Naunhan pa niya ang mga arkitekto.

Dili mo magmahay magbaton sa iyang libro. “Three-in-one” ni nga libro. Libro sa architecture, libro sa history, ug libro sa travelogue. Wow! Lisod tupngan.

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Tiu, Macariu D. (ed.). 2014. *Draft Bangsamoro basic law: Reviews, commentaries, and recommendations*. Davao City: UPO-Ateneo de Davao University. 148 pages.

The long standing Mindanao struggle is one that concerns not only the Moro peoples and their quest to right to self-determination and self-governance, but also impacts on the lives of indigenous and Christian communities in Mindanao and in the country. For many decades, peoples and communities especially those ravaged by conflict and violence have long waited for the moment to end the recurring cycles of atrocities and violence.

The submission of the draft Bangsamoro Basic Law (BBL) to congress last 10 September 2014 was a much anticipated event. Many heaved a deep sigh of relief after the long agonizing wait since the signing of the Comprehensive Agreement on the Bangsamoro (CAB) on 28 March 2014. The BBL transmission to congress also meant making its contents under the scrutiny of all interested groups and individuals who clamored to get an official copy after the Bangsamoro Transition Commission (BTC) completed the draft in May 2014. Both BBL supporters and non-supporters alike took it upon themselves to read and study the minute details of the BBL, and made public their respective affirmations and disjuncts.

Many groups all over the country have provided platforms to discuss BBL at different levels, in the communities, in schools, in town meetings, and even in religious gatherings. Even the media have been tapped to help educate the public on the BBL. The members of the peace panels representing the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) have been moving around to share and present the BBL to different groups including the church and other groups to educate and generate support.

In these education and learning fora, it is always desirable to participate with open minds and hearts so as to listen carefully, ask questions critically, and offer relevant recommendations that would help strengthen BBL as a social justice law for the Bangsamoro people. We recognize that some of the gut-wrenching BBL discussions departed from being conversations to heated debates. With the sensitivity of Bangsamoro issue, education and learning fora need to be approached with greater openness, understanding, and dialogue.

The compilation of readings on the BBL is an important and timely contribution of Ateneo de Davao University to the continuing public education and analysis. While the various documents present both complementary and differing opinions, the readers are ushered to understand the wide range of views in order to make informed decision. To raise the hard and difficult issues is foremost important so as to ensure literal and legal clarity, strengthen points and positions, and eventually withstand the constitutional grinds.

To begin the compilation with a discussion on historical antecedents is very instructive as it provides a quick yet very important understanding of the historical social injustices committed against the Bangsamoro and the indigenous peoples (IPs). This recognition, which other writers in this compilation also share, serves as the foundation why the BBL is necessary to provide genuine social justice to the Bangsamoro. Dr. Heidi Gloria's exposition on collective victimization of peoples in Mindanao, including the Christian inhabitants, highlights the fact that in war and violence everybody loses. In many aspects, Mindanaoans are all victims in this web of violence. This calls for everyone to commit and work toward ending marginalization and social exclusion.

The honest opinions and constructive criticisms are varied, yet they all offer sincere points to strengthen specific BBL sections. From Atty' Yusingco's notes on Muslim autonomy to Datu Lidasan's exposition on identity politics to the very detailed discussion of Attys. La Viña and Lee on overcoming constitutional challenges as well as the informative account of Ustadz Balo on Shari'ah Law and the judicial system, there is a clear collective aspiration to do it right this time around with the BBL.

Likewise, various offers are meant to ensure that BBL becomes more inclusive and should address also the issues and concerns on social justice and peace for marginalized sectors such as women, the Sama and Bajau of Sulu and Moro Gulf, and indigenous communities within the core territory.

Atty. Risonar-Bello expounds the human and women's rights in the context of social justice principles "to give more in law to those who have less in life". She cites specific areas on how to enhance participation and representation of women in various processes. Meanwhile, Datu Arpa appeals for the inclusion in the BBL provisions that will safeguard the welfare and wellbeing of Sama and Bajau, and espouses the idea to protect their ancestral waters as well. With regard to IP's rights, both Acuña-Gulo and Fr. Alejo highlight the need to recognize the Indigenous Peoples' Rights Act (IPRA) as a peace agreement between the government and IPs forged after long years of concerted advocacy efforts. They exhort that the IPRA needs to be fully respected, acknowledged and implemented especially in Bangsamoro context. "To secure the rights of the indigenous peoples as we correct the injustice to the Bangsamoro—that is really revolutionary, because it stops the whole colonial project," Fr. Alejo maintains.

Again, all these comments and opinions together with the recommendations from the Ateneo de Davao University (ADDU) BBL Study Session serve as genuine offers to ensure that the final law will address the true sentiments and aspirations of the Bangsamoro while respecting the interests and rights of other peoples. This is very important in recognition of the cultural and religious diversity of the inhabitants of Mindanao, and thus ensures that all rights are respected and protected.

In journeying with conflict-affected communities in Mindanao for more than a decade, I learn the value of sorting out issues by sitting down and discussing those with all interested parties through dialogue and with respect. In the same manner, all actors and sectors need to sit down and sort out the remaining concerns in the BBL.

While there is so much executive support for the eventual passage of BBL, it is also imperative to engage all actors and groups that show disfavor, and those who might derail the process. It is also important to undertake sustained education and active advocacy especially to the current leaders whose political and economic interests are at stake, including the members of congress who will eventually approve the bill. Of parallel importance is to undertake continuing education of the larger Christian constituency for their greater understanding of the BBL to generate their much needed support. Increasing the number of Christian leaders to publicly support BBL in particular, and the Bangsamoro's right to self-determination in general, can be viewed as a major triumph in itself. It could lead to collective recognition of the historical errors and could jumpstart the process of healing and reconciliation.

The continuing education and advocacy at all levels echo Atty. Risonar-Bello's critical point that the greatest challenge is "in maintaining the vigorous and intelligent discussions not only at the top level but more importantly at the grassroots level." These informed discussions can lead to wider support for BBL and its later implementation.

At this critical period of the BBL, we need to think post BBL scenarios already. This undertaking requires similar commitment and determination from all those that have been contributing positively to make formal peace process on track. We all recognize that the GPH-MILF peace process has taken its present form as a result of "deliberate and coordinated effort" of all stakeholders at different levels, and these concerted efforts are necessary to manage possible hurdles ahead.

Foremost stakeholders to this process are the peace champions in the local communities that continue to help build and restore relationships among divided individuals and communities. In our experience, the culture of peace workshops and other peacebuilding activities facilitate the building and bridging of people's relationships. Grassroots efforts aimed at transforming conflict-affected communities to peaceful communities need to be harnessed and be replicated to more communities. Local peacebuilding activities such as peace governance, peace education in schools and communities, interreligious dialogue, trauma healing, peace skills trainings, and conflict resolution skills have contributed to the increased ability of communities to identify and resolve their own problems nonviolently, to be more resilient, and to develop coping mechanisms in conflict situations. These efforts need to be sustained to complement the formal negotiations, and help prepare communities for the eventual implementation of the negotiated political settlement.

We are all stakeholders for peace in Mindanao. Time is ripe for all of us to contribute.

In creating pathways to peace that can hopefully heal wounds, bridge differences, and restore relationships guided by the reality that “Mindanao is a shared territory where Mindanaoans should live harmoniously with one another.” There is no other better option to attain our collective aspiration for a durable and lasting peace and development in Mindanao.

With hope and fervent prayer, we long that soon enough Mindanaoans will experience peace and development we all long to cherish. The peace dividends then will lead to progress and wellbeing not only for Mindanaoans but for all Filipinos.

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Tiu, Macario D. (ed.). 2014. *Davao cuisine: Recipes of the ten tribes of Davao city*. Davao City: Philippine Women's College. 147 pages.

There goes a famous expression, “what’s eating you these days?” Judging by its cover, the publication may be construed as just another culinary material. Nothing can be farther from the truth as the title captivates the reader not just perhaps to munch but to also rethink on a reflective understanding of our *Lumad* and *Moro* brothers and sisters from historical and ethnographic lenses. If there is a popular saying that “a way to a man’s heart is through his stomach,” indeed, it is through this volume that one can deeply appreciate another people’s culture by indulging in the art of cooking their dishes. More importantly, this research-based recipe book appeals to me on a personal level as I had my fair share of having visited indigenous and Muslim communities. It brings me good memories about my journey as a young researcher years back then.

Davao cuisine: Recipes of the ten tribes of Davao city, released in 2014, is the outcome of a rigorous two-year intensive research project directed and edited by Dr. Macario D. Tiu under the auspices of the Philippine Women’s College of Davao in response to the “school’s mission to preserve and promote Mindanao’s cultural heritage.” Interestingly, the research team was able to document the actual food preparation and demonstrations by the Lumad and Moro cooks. In this book review, I will focus on two major frameworks for discussion: Form (cover and inner design) and content (substance). What I appreciate about its design is the simple but effective way of utilizing mouth-watery pictures and mind-sharpening notes, along with scientific names of some ingredients, which help the reader, food enthusiasts and historians alike, sustain their interests throughout the book.

In terms of its content, there are two major sections of the book representing the major tribes of Davao City also known as the pillars of its popular *Kadayawan* Festival. The first part focuses on Lumad dishes including those from Ata Manobo, Bagobo, Jangan, Matigsalug, and Ubo Manuvu. The second part highlights the Moro cuisines of the Kalagan, Magindanaw, Maranaw, Sama, and Tausug. Generally, the book offers an overview of the main course (viand and rice-based dishes) for all Lumad and Moro dishes. The Lumad dishes are traditionally cooked using indigenous leaves and bamboo such as Ata Manobo’s *Binugsung no Manok* (chicken wrapped in leaves) and Matigsalug’s *Linuob to Baboy* (pork cooked in bamboo), while Moro cuisines are filled with coconut milk and turmeric spices such as Kalagan’s *Utan* (taro stewed in coconut milk) and Maranaw’s *Piaren a Seda a Barilis* (spicy tuna).

More interestingly, the recipe guide presented numerous Moro sweets meant perhaps for snacks or desserts such as Magindanaw’s *Patulakan* and Sama’s *Wadjet Makadurian* (durian rice cakes). A handful of Lumad’s sweets recipes include

Bagobo's *Kinadar na Kasilikayo* (grated cassava cooked in bamboo) and Jangan's *Dugdug nga Bulig* (mashed bananas). Soups on the menu, however, only include Tausug's *Tiyula Itum* (black beef soup) and Jangan's *Pinit* (mixed vegetable soup). Hence, this unique piece of work attracts the reader to replicate the indigenous food preparation and cook these dishes themselves. In so doing, cultural understanding may not only be practiced during special occasions or traditional wedding ceremonies wherein such cuisines are typically served.

As a final note, I remember a nutritionist friend of mine who always reminds me of the health benefits of slow eating. This process also facilitates total enjoyment of the food being served by carefully succumbing to the palate of the taste buds. Likewise, this recipe book does not only offer the traditional process of cooking Lumad and Moro dishes but it also presents a separate section for food notes, who the cooks were, a dictionary of cooking terms and historical appendices including those of Pigafetta's journal and the Kadayawan Festival. Certainly, the publication shows evidence of rigor and originality as a reflection of traditional practices of our ancestors—a fundamental understanding on how it all begun in a pre-modern lifestyle, when “modernity” was yet to be materialized.

However, some terminologies or the name of the dishes are not fully translated into English or Bisaya. Also, the study sample have limited the scope of the cuisines presented. Nevertheless, the publication could serve as a jumping board for more extensive studies on indigenous and Filipino traditional dishes. Without a doubt, the “recipe book” can prove useful not only for academicians, researchers, historians, and chefs, but also for tourism and hotel and restaurant management. If this book were an exotic food, it is worthy of consumption from cover to cover.

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2. Manuscripts should be in MS Word file and double-spaced. For house style, please refer to previous issues of the journal, or alternatively, follow the *Chicago Manual of Style*.
3. All submissions are to be subjected to anonymous review by at least two experts. As such, no references to authors in the manuscript should be made. The review process will normally take four to six weeks after which authors will be notified of the Editor's decision.
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TAMBARA

When the *balatik* appears in the sky, it is time for the yearly sacrifice. All who are to prepare new fields or are to assist others in such work gather to take part in the ceremonies honoring the spirits. For three days, the men abstain from work. No music and dancing are allowed.

With the ending of the period of taboo, the workers go to the fields and in the center of each, they place a *tambara*, a white dish containing betel nut. This is an offering to Eugpamolak Manobo, besought to drive away evil spirits, keep the workers in good health, allow an abundant crop, and make the owners rich and happy.

Fay Cooper Cole

This journal has borrowed the Bagobo word *tambara* to emphasize the commitment of the Ateneo de Davao University to serve the Ateneo Community and the larger Mindanao region as a Filipino, Catholic and Jesuit University.