Cultural Heritage and Contemporary Change
Series VII, Seminars, Culture and Values, Volume 32
General Editor
George F. McLean

Building Community in a Mobile/Global Age: Migration and Hospitality

Edited by
John P. Hogan
Vensus A. George
Corazon T. Toralba

The Council for Research in Values and Philosophy

Box 261
Cardinal Station
Washington, D.C. 20064

Printed in the United States of America

Library of Congress Cataloging-in-Publication

Building community in a mobile-global age : migration and hospitality / edited by John P. Hogan, Vensus A. George, Corazon T. Toralba. -- First [edition].

pages cm. -- (Cultural heritage and contemporary change. Series VII, Seminars: culture and values ; Volume 32).

Includes bibliographical references and index.

1. Communities--Philosophy. 2. Globalization. 3. Emigration and immigration. I. Hogan, John P., editor of compilation.

B105.C46B85 2013 2013029141
307.01--dc23 CIP

ISBN 978-1-56518-287-5 (paper)

TABLE OF CONTENTS

Preface v
Introduction 1
John P. Hogan, *Vensus A. George* and *Corazon Toralba*

Part I: Some Global Philosophical Principles

Chapter 1: Hospitality, Diversity, and Unity 17
William Sweet

Chapter 2: Cosmopolitanism and Forgiveness: 25
A Derridean Perspective
Vensus A. George

Chapter 3: From Caliban to Taliban: Engaging Charles Taylor 41
on Intercultural Ethics in a Secular Age
William A. Barbieri, Jr.

Chapter 4: The Human Being with Dignity in a Global Age: 51
An Aesthetic Approach
Katia Lenehan

Chapter 5: Four Resources for Philosophical Modernity in China 65
Huang Qihong

Chapter 6: On the Rule of Virtue in Contemporary China 73
Li Maosen

Chapter 7: Identity and Immigration: A Quranic Perspective 83
Sayed Hassan Akhlaq Hussaini

Part II: Applying the Principles

Chapter 8: Hermeneutics, Education and Ethics: 107
Dialogue with Gadamer
Sergio Ricardo Silva Gacki

Chapter 9: Migration and Development: 121
Anthropological Dimensions
Corazon T.Toralba

Chapter 10: Confucian Altruism, Generosity and Justice: 135
A Response to Globalization
Vincent Shen

Chapter 11: Limitations of Diversity: Implications for Civil Society and Political Stability 147
Vladimir G. Ivanov

Chapter 12: Immigration and Internal Migration: An Indian Perspective 153
Vensus A. George

Part III: From Principles to Action: Some U.S. Examples

Chapter 13 The Local and the Global: Recovering Communities in the Metropolitan World 179
John A. Kromkowski

Chapter 14: African-Born and the Church Community in the United States 195
Aniedi Okure

Chapter 15: More than a House: Home and Hospitality in Camden 207
Pilar Hogan Closkey

Chapter 16: Principles for a Next Era of Community Development? Lessons from East Baltimore 217
Sean Closkey and *Kavita Vijayan*

Bibliography 225
List of Contributors 237
Index 239

PREFACE

"Building Community in a Mobile/Global Age: Migration and Hospitality" was the topic of the Council for Research in Values and Philosophy's seminar held in Washington, D.C. in the Fall of 2012. CRVP brought scholars together from Brazil, China, India, Iran, Nigeria, Philippines, Poland, Russia, Taiwan (ROC), and United States who took up the complex issues involved in the global debate over personal identity, community, migration and hospitality in our mobile world. The debates, heard around the globe, from the UN to the US Congress, from Beijing to Baltimore, were echoed around the seminar table.

Seminar participants were asked to arrive at the seminar prepared to discuss and present on the following questions:

(1) How would you describe your view, or your culture's view, of "person?" How big a role does culture play in that view? How is your notion of person affected by globalization?

(2) What conception of "community" do you bring to the seminar? How is your culturally formed perspective on community influenced by globalization?

(3) How might your particular, personal, philosophical perspective inform your understanding of migration, hospitality, and recognition of the "other"?

(4) How might a hermeneutic consciousness influence the way one studies migration, hospitality, community and citizenship?

The dynamics of the discussions were greatly facilitated by two field-visits. The first brought seminar participants to the United States Conference of Catholic Bishops, Office of Migration and Refugee Services for an extended conversation with Executive Director, Ambassador (ret.) Johnny Young and Special Projects Manager, Daniel Sturm. A second outside meeting took place at the Woodrow Wilson Center for Scholars. Seminar participants joined in a round-table discussion led by Dr. Blair Rule, Director of the Center's Program on Global Sustainability and Resilience. Both meetings were immensely helpful for gaining a broader perspective on the complexity of global migration.

A special note of thanks is expressed to John P. Hogan of CRVP, who led the seminar and to Professors William A. Barbieri and John A. Kromkowski of Catholic University for their invaluable assistance in designing the seminar. Thanks also to Gholamreza A'avani and Aniedi Okure for their contributions to the discussions. Gratitude is also expressed to Maura Donohue for her expert editorial assistance. Although some effort was made toward gender equality in wording, for the most part, gender language of authors was left in place.

The editors gratefully acknowledge permission to reprint the article, "Hospitality, Ethics, and Unity" by William Sweet, from *Philosophia (φιλοσοφία): International Journal of Philosophy*, Vol.41 (2011): 41-50. Finally, our gratitude is expressed to George F. McLean, President and General Editor of RVP and to Hu Yeping, Executive Director and Assistant General Editor of RVP, for their assistance in bringing this volume to publication.

John P. Hogan
Vensus A. George
Corazon Toralba

INTRODUCTION

GLOBAL MIGRATION, LOCAL HOSPITALITY: LIMITATIONS AND OPPORTUNITIES

JOHN P. HOGAN, VENSUS A. GEORGE and CORAZON TORALBA

For most of human history people lived in small, stable and homogenous social groupings. They knew each other, shared worldviews, thought in stable and mutually familiar patterns, and acted in a cohesive manner. This is what was traditionally meant by a "culture" or a way of life.

Today, this stability is being replaced by mobility and change. People, all around the globe, are on the move, not only from country to country, but also from countryside to city, and, indeed, from neighborhood to neighborhood. This challenges the passed-on mutual understandings between generations, different social classes, racial and ethnic groupings, religious communities and cultures.

Nonetheless, domestic and international migration has long been integral to growth and development worldwide. However, the phenomenon of globalization commingled with the current economic crisis has greatly altered the rules of the global and international game. Immigrants and refugees have borne the brunt of this global game-change. They are not only the "other" or "stranger," but, in this dismal economic climate, all too often, the "scapegoat." Hence, in this introduction, we first present some comments on the approach used, and then, briefly summarize the debate surrounding the limitations and opportunities of global migration and hospitality. We then outline the volume with a brief description of each of the collected essays and end with a few concluding remarks.

The CRVP seminar, "Building Community in a Mobile/Global Age: Migration and Hospitality," examined from a hermeneutical perspective, the phenomenon of global migration and the needed correlative, "hospitality." In spite of strong arguments claiming that no human being can be declared "illegal" or "alien," that is precisely what happens. Often the foreigner is objectified as a commodity of production and deemed "useful" or 'legal" depending on his/her perceived-role in the production cycle, and thus treated as a cog in a disposable workforce. However, a hermeneutical consciousness of, as well as a hermeneutical approach to, person, community, migration and hospitality offers an alternative method for examining these phenomena. This hermeneutical approach, although clearly anchored to social science facts and statistics, was used in our seminar. The dialogue was guided by such diverse thinkers as Confucius, Gadamer, Lonergan, Walzer, Levinas, Derrida, John Paul II, and Charles Taylor, and was supplemented with discussions drawn from various religious traditions.

HERMENEUTICAL APPROACH

The hermeneutical approach calls for the unveiling of our prejudices, so that we can better understand the role our pre-understanding plays in our judgments – and not be blind-sided by them. Hermeneutics requires that we are conscious of language in posing our questions. This is extremely important in the global dialogue around the issue of migration, and especially around immigration. Concerning the current situation in the U.S., Erick Meder poses the following question, "…what are the consequences of saying the U.S. has an immigration problem?" Thus, the problem becomes immigration, not migration, or the movement of peoples. The real concern here – usually fraught with social, racial, cultural, economic and religious overtones – is the effect of peoples' movements upon us and its implications for our lives and lifestyles. The use of the term "problem" is equally questionable. "Problem" is something out there that we can fix and hopefully make go away. However, for example, people in the U.S.- a nation of immigrants – should be aware that immigration is not going away and in a deeply mysterious way, involves every American. Meder continues:

If our analysis of migration is undertaken strictly through an economic lens – most usually, a classical liberal economic lens – it is difficult to see how the resultant policy prescriptions could be anything other than reductionistic: reducing the human person to a unit of production. What is the self-understanding of a nation who welcomes strong fathers – that is workers – but not their daughters? How is that self-understanding reinforced through the utilization of a classical liberal economic paradigm? What are we saying, as a people, to Mexican families? What are we self-presenting about ourselves?"[1]

The alternative to this legal, statistical, and economic methodological consciousness is hermeneutical consciousness. Hermeneutical consciousness makes us bring to the surface, consciousness of our own historicity, consciousness of language and what Gadamer refers to as the "logic of question and answer."[2] Understanding ourselves as radically historical, limited, finite persons, and dependent on family, community, and tradition, allows for, even demands, a hermeneutical understanding of the immigrant and, indeed, of "hospitality" as the appropriate response. Such an approach helps us to avoid a narrow-minded extreme "presentism." This does not mean to imply that nations do not need to deal with the issues involved in immigration and that just and fair policies and laws need to be established. Indeed, there are very practical issues involving both the

---

[1] Erick Meder, "Gadamer and Immigration," Unpublished working paper.

[2] Hans-Georg Gadamer, *Truth and Method*, 2nd rev. edition (New York: Continuum, 2004) pp. 363-371.

limitations and opportunities in global immigration. Much of the discussion centers on such practical issues.

As the world's leaders and, virtually all communities, face the global phenomenon of migration, it is clear that new "insight" is needed in order to forge new policies and laws, and in fact that seems to be precisely what is missing. Again, Gadamer is helpful, "Insight is more than the knowledge of this or that situation. It always involves an escape from something that had deceived us and held us captive."[3] He clarifies this insight with a remark that resonates deeply with the current wrenching debate over immigration in the U.S. and around the globe. "It is the tyranny of hidden prejudices that makes us deaf to what speaks to us in tradition."[4] However, perhaps it was Bernard Lonergan, who long ago grasped this flight from understanding, this lack of insight, which seems to block enlightened public policy. Although Lonergan was not dealing with global migration and immigration policy, his remarks (from the early 1950s), in the preface to his masterpiece*, Insight,* ring true today, and could be used to summarize much of the recent and current U.S. and global debate on immigration policy.

> For the flight from understanding blocks the insights that concrete situations demand. There follow unintelligent policies and inept courses of action. The situation deteriorates to demand still further insights and, as they are blocked, policies become more unintelligent and actions more inept. What is worse, the deteriorating situation seems to provide the uncritical, biased mind with factual evidence in which the bias is claimed to be verified. So in ever increasing measure intelligence comes to be regarded as irrelevant to practical living. Human activity settles down to a decadent routine, and initiative becomes the privilege of violence.[5]

With hindsight it is possible to see how Lonergan's phrase, "flight from understanding" could characterize much of the debate around migration/immigration and how the "plight of immigrants" has become the "privilege of violence."

---

[3] *Ibid*., p. 350.

[4] *Ibid*., p. 272.

[5] Bernard J. F. Lonergan*, Insight: A Study of Human Understanding*, 3rd edition (New York: Philosophical Library, 1970) p xiv. For an excellent and contextual introduction to Lonergan and *Insight*: Cf. Richard M. Liddy, *Starling Strangeness: Reading Lonergan's Insight* (Lanham, MD: University Press of America, 2007).

COMMUNITY, MIGRATION, AND HOSPITALITY: LIMITATIONS AND OPPORTUNITIES

In the search for understanding and insight briefly presented above, seminar participants discussed a variety of readings, from the social sciences, philosophy and religious studies. Participants came at the issues from their own cultural and philosophical perspectives. George Mclean's "The Modern Construction of the Person"[6] and Gadamer's *Truth and Method,* introduced the hermeneutical approach. The concepts of the "other" and "strangification" drawing on Levinas and Confucius[7] were analyzed, and related to the Christian demand to "welcome the stranger." Walzer's *Spheres of Justice* presented a framework for "complex equality" and "membership."[8] An understanding of the plight of European migrants, refugees, and guest workers was gained through discussion of the work of Sakia Sassen.[9] James H. Carens provided a roadmap through and beyond, citizenship, multiple political memberships, and changing concepts of national identity.[10] Considerable time and attention was dedicated to Jacques Derrida's reflections on "hospitality," "forgiveness," and "cosmopolitanism."[11] Charles Taylor's "Politics of Recognition" provided a foundation for bridging the theory-practice divide, and more directly relating the hermeneutical with the practical policy dimensions of the

---

[6] Cf. George F. McLean, *Beyond Modernity: The Recovery of Person and Community* (Washington D.C.: The Council for Research in Values and Philosophy, 2010), pp.7-34, 127-160.

[7] Cf. Thomas W. Ogletree, "Hospitality to the Stranger: The Role of the 'Other' in Moral Experience," *Dimensions of Moral Understanding: Hospitality to the Stranger* (Philadelphia: Fortress Press, 1985) pp. 35-63. For the Confucian perspective: Cf. Vincent Shen, "The Concept of Centrality in Chinese Diaspora," *Religion Compass*, January 6 (2012), pp. 26-40 and chapter 10 below.

[8] Cf. Michael Walzer *Spheres of Justice*: *A Defense of Pluralism and Equality* (New York: Basic Books, 1977).

[9] Cf. Susan Sassen, *Guests and Aliens* (New York: New Press, 1999).

[10] James H. Carens, *Culture, Citizenship, and Community: A Contextual Exploration of Justice as Evenhandedness* (Oxford: Oxford University Press, 2000).

[11] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness*, trans. Mark Dooley and Michael Hughes (New York: Routledge, 2005). Cf. also Jacques Derrida*, of Hospitality: Anne Dufourmantelle Invites Jacques Derrida to Respond*, trans. Rachel Bowlby (Stanford: Stanford University Press, 2000). Cf. also Miriam Bankovsky, "Derrida Brings Levinas to Kant: The Welcome, Ethics, and Cosmopolitical Law," *Philosophy Today,* summer (2005)*,* pp. 156-170.

relations among: person, community, migration and hospitality.[12] Finally, texts drawn from the great religious traditions were discussed as were some of the practical implications of religious and theological thought for the issue of global immigration and hospitality.[13] To gain further insight into global migration and the implications for religious thought and practice, participants read and discussed Daniel Groody's article, "Crossing the Divide: Foundations of a Theology of Migration and Refugees."[14]

Migration is built into the grounding stories of the great religious traditions. The Jaina and the Buddhist traditions speak of Jaina and Buddhist monks travelling from place to place, even to far away countries to preach the messages of the Buddha and Vardhamana Mahavira. The Hindu tradition tells of wandering sages (*sanyasees*) who migrated from place to place to experience God as well as communicate the divine message to seekers. For instance, Shankara, the famous eight century CE Hindu religious reformer and philosopher travelled all over India and established religious centres (*mutts*) for the spread of *Advaita* philosophy and religious practice. Similarly, God's call to Abraham to leave his homeland in search of the "promised land" and the Exodus are at the core of the Jewish experience of God. Journeys and exiles were formative experiences in the creation of the Jewish people. Christian belief follows suit and is fundamentally premised on migration – the Divine migrating to the human – the Incarnation, and the call to "mission." The gospel message continues this track in many images: the fight into Egypt; Jesus, the migrant teacher; the journey to Jerusalem; and the way of the cross. St. Paul planted new communities across the known world. Indeed, all Christians are called to be pilgrims, sojourners in an alien country, and to see Christ in the stranger. "If you welcome the stranger, you welcome me."[15] Islam follows this Abrahamic-sojourner mode with the various journeys of the Prophet Muhammad – the most important being the journey from Mecca to Medina. The image of the Prophet striding across Arabia with his followers is a

---

[12] Cf. Charles Taylor, *Multiculturalism and "The Politics of Recognition"* (Princeton: Princeton University Press, 1992). Cf. also Gerard Bouchard and Charles Taylor, *Building the Future: A Time for Reconciliation* (Quebec: Commission de Consultation sur les Pratiques d'Accommodement Reliées aux Différences Culturelles, 2008).

[13] Cf. Chapters 7 and 12 below.

[14] Cf. Daniel G. Groody, "Crossing the Divide: Foundations of a Theology of Migration and Refugees." *Theological Studies*, vol. 70, September (2009), pp. 638-667, republished in Donald Kerwin and Jill Marie Gerschutz, eds., *And You Welcomed Me: Migration and Catholic Social Teaching* (Lanham, MD: Lexington Press, 2009), pp. 1-30. Seminar participants also viewed and discussed Groody's moving DVD, "Dying to Live: A Migrant's Journey," (www.dyingtolive.nd.edu)

[15] Mt. 25: 36.

guiding symbol. Indeed, the pilgrimage to Mecca (*Hajj*) is one of the "Pillars of Islam."

The role of religion takes on a special note here since usually at the root of a culture one finds a belief system. In spite of the fact that this religious base has too often created barriers of prejudice, a strong practical argument can be made for the supportive role of religious institutions in the face of global migration. Often enough, in most parts of the world, it is religious institutions that provide the welcoming, hospitality and advocacy for immigrants.[16] Recently, Pope Francis strongly condemned the world's indifference towards migrants. "The globalization of indifference has stripped us of our ability to cry."[17]

Migration has become a defining dimension of the global economy. The numbers are overwhelming. In 2010, there were 214 million immigrants, i.e., people living outside their country of birth, worldwide, 15. 2 million refugees and 27.1 million internally displaced people.[18] The *China Daily*[19] reported that there are currently over 260 million, rural to urban, migrant workers in China. The magnitude of the issue is staggering and clearly not going away. Campese illustrates the demographic kaleidoscope that is the U.S. In 2010, 12 percent of the U.S. population, or 36.7 million people, was foreign-born, another 11 percent or 33 million people had at least one foreign-born parent. Half the foreign-born population comes from Latin America, and about one-third from Mexico. "This means that 16 percent of the total U.S. population is Hispanic, a very young group with a medium age of 27.4 years. Asian-Americans account for 15.5 million, about 5 percent of the population, with a median age of 29.8 years. The Immigration Policy Center reports that between 2000 and 2010, the African-born population in the U.S. doubled in size, from 881,300 to 1.6 million.

---

[16] Cf. USCCB, "Justice for Immigrants; A Journey of Hope," www.justiceforimmigrants.org; Cf. also "*Welcoming the Stranger Among Us: Unity in Diversity*," usccb.org/mrs/welcome.shtml; Cf. also USCCB and Conferencia del Episcopado Mexicano, *Strangers no Longer, Together on the Journey of Hope* (Washington, D. C.: 2003). Cf. also, William O'Neill, "Christian Hospitality and Solidarity with the Stranger," *And you Welcomed Me: Migration and Catholic Social* Teaching, eds. Donald Kerwin and Jill Marie Gerschutz, pp. 149-155. This entire volume is an excellent contribution, from the perspective of Catholic social thought, to the complex issues involved in global migration.

[17] Pope Francis I, "Pope Francis Condemns Indifference to World's Migrants," July 8, 2013, www.*bloomberg.com/news* July 8, 2013.

[18] Cf. Gioacchino Campese C.S., "The Irruption of Migrants: Theology of Migration in the 21st Century," *Theological Studies*, vol. 73, no.1, p. 4.

[19] Cf. *The China Daily*, April 26 (2013); Cf. also, Ian Johnson," China's Great Uprooting; Moving 250 Million into Cities," *New York Times*, June 16 (2013), p.1.

This is the globe-wide phenomena that Campese refers to as the "Irruption of Migrants."

The search for insight into how cultures and nation-states, as well as individuals and communities should deal with this global "irruption" is fraught with both limitations and opportunities. Across the globe, but especially, at present (July, 2013) immigration policy is hotly contested in the U.S. On a personal level, the thorny questions, especially for the serious Christian, are raised by Jessica Wrobleski: "Should I welcome the stranger even at the risk of my safety and that of my friends and family?" How does hospitality relate to identity and spirituality?"[20] Any attempt at immigration policy reform needs to look honestly at the limitations. These become more complex when one moves from the individual person to communities, nation-states, and cultures. While Americans are often welcoming to an individual or to a family, the welcoming of a group, a culture, or a community is usually problematic. There is an irony in this stance, given the immigrant history of the U.S. As Desmond King points out: "The political upshot is that American nationalism is, in fact, built on a community of groups, more than individuals, despite the national ideology to the contrary. Paradoxically, in a nation many define by its exceptional individualism, it is this community of groups in which the basis for a genuinely inclusive nationalism lies."[21]

Limitations and problems are numerous but questions that immediately arise might include: the right of states to secure borders and ensure citizen security; the need to preserve a culture; some modicum of language stability; the need to fairly distribute state benefits, especially in health and education. Nonetheless, in the U.S. at least, these limitations must be juxtaposed with the opportunities that a comprehensive reform of immigration policy could provide. The evidence indicates that immigrants provide workers that are needed for agriculture, construction, outdoor maintenance, health care, care for children and elderly, food service, and the like. Immigrants actually help the economy; immigrants pay taxes; immigrants have low crime rates and low incarceration rates; immigrants have strong family and community ties.[22] Comprehensive reform will need to pay close attention to both limitations and opportunities.

---

[20] Jessica Wrobleski, *The Limits of Hospitality* (Collegeville, MN: Liturgical Press, 2012).

[21] Desmond King, *The Liberty of Strangers: Making the American Nation (*Oxford: Oxford University Press, 2005), p. 5. Cf. also, E. J. Dionne, *Our Divided Political Heart: The Battle for the American Idea in an Age of Discontent* (New York: Bloomsbury USA, 2012). Cf. also, Robert Kagan, "How open our borders? *Washington Post*, June 16, 2013, A17.

[22]The issue is hotly contested globe-wide. However, immigration reform has received broad support from numerous NGO and humanitarian groups and, especially, religious organizations. See, for example, statements from: Church

Most importantly, insight is needed to weave together the various strands that make for the current global irruption of immigrants: the economic and demographic "push-pull" factors in sending and receiving countries; the feminization of migration; the issue of "undocumented immigrants;" the impact of broken families on both receiving and sending counties; the importance of "remittances"; the wider questions of the rapid urbanization of the globe; foreign aid and development approaches; and responsibilities of the better-off, receiving countries.[23] All of these factors, and more, are ingredient in the search for the hermeneutical insight mentioned above. The authors assembled here, each from her/his cultural perspective, took up that search.

PLAN OF VOLUME

The volume unfolds hermeneutically a number of philosophical principles and themes – that are fundamental in achieving a right perspective on building community in this global/mobile age and in finding a solution to the question of providing the right type of hospitality to immigrants – such as: diversity and unity; cosmopolitanism and forgiveness; intercultural ethics in a secular age; human dignity; rule of

---

World Services (CWS), Catholic Relief Services (CRS), Catholics in Alliance for the Common Good, USCCB, Network, Lutheran Immigration and Refugee Services, Pax Christi USA, Muslim Public Affairs Council and the Hindu American Foundation. Cf. Michele R. Pistone and John J. Hoeffner, *Stepping Out of the Brain Drain: Applying Catholic Social Teaching in a New Era of Migration* (Lanham, MD: Lexington Books, 2007). Cf. also Kristin E. Heyer, *Kinship Across Borders: A Christian* Ethic *of Immigration* (Washington; Georgetown University Press, 2012) and Heyer, "Reframing Immigration Reform in Light of Catholic Social Teaching," Catholics in Alliance for the Common Good, April 20, 2013 at www.catholicsinalliance.org Cf. "Immigrants boosted the U.S. economy in 2011, study finds," *Washington Post*, June 14 (2013), A21;"The immigrant dividend" (Editorial), *Washington Post*, June 21, 2013, A18; Cf. Pamela Constable, "Catholics educators call on congress to pass immigration reform," *Washington Post,* July 19, 2013, A6.

[23] Cf. Mary DeLorey, "International Migration: Social, Economic, and Humanitarian Considerations," Kerwin and Gerschutz, eds., pp. 31-53. Cf. also Robert William Fogel, *The Escape from Hunger and Premature death, 1700-2100,Europe, America, and the Third World* (Cambridge: Cambridge University Press, 2005). Cf. also, Gijbert Onk, ed., *Global Indian Diaspora: Exploring Trjectories of Migration and Theory* (Amsterdam: Amsterdam University Press, 2007). Cf. also Mustafa Malik, *"*Muslim Youth in the West: Carving Out a Third Space," *Communications Across Cultures: The Hermeneutics of Cultures and Religions in a Global Age*, eds. Udeani, Nimanong, Shipeng, Mailik (Washington D.C.: The Council for Research in Values and Philosophy, 2008).

virtue; justice and generosity; and identity and immigration. The articles attempt to apply these principles by using a hermeneutical approach in diverse fields, such as Education, Ethics, Social Sciences, Eastern Philosophy and Religions, Cybernetics, Migration and Development studies, and Urban Planning. In the final section, the volume moves from the realm of principles and their general application towards the realm of action by presenting a few examples from the United States of America.

Part I: Some Global Philosophical Principles

Part I contains seven essays, which attempt to unpack some basic philosophical principles, terms, and settings for locating the discussion. In the first chapter entitled "Hospitality, Diversity, and Unity," William Sweet raises the issue of the possibility of unity in the contemporary world that is so diverse. He focuses on the practice of hospitality and therefore sets the stage for the articles that follow. He treats hospitality as a virtue that, when understood, allows us to determine when hospitality is and isn't appropriate and how it can contribute to intercultural dialogue. In the second chapter, "Cosmopolitanism and Forgiveness: A Derridean Perspective," Vensus A. George takes a hermeneutical perspective on the rights of asylum seekers and migrants. He explores the personal and national tensions involved in expressing the hospitality owed, by right, to refugees, aliens and immigrants. With Derrida, he also explores the dilemma of bringing together aggressor and victim in reconciliation "where the bloody traumas of history demand external and internal healing and forgiveness." He discusses the idea of "cities of refuge" (*villes refuges*) and links cosmopolitanism to forgiveness to unpack the relevance of these notions for a globalized world, yet one fragmented by "ideologies, boundaries and borders, language and other considerations." In the third chapter, "From Caliban to Taliban: Engaging Charles Taylor on Intercultural Ethics in a Secular Age," William A. Barbieri considers Taylor's conception of sociality and collective agency, his appropriation of Gadamer's hermeneutics, his development of Hegel's notion of recognition, his social imaginaries, and his narrative of the arc of western secularity. Mining Taylor's early works and building on the Bouchard-Taylor Report on the cultural-religious strife in Quebec, the author shows Taylor's profound and practical contribution to "interculturalism" and intercultural ethics. He also raises significant questions that demand further exploration.

The fourth chapter entitled "The Human Being with Dignity in a Global Age: An Aesthetic Approach," by Katia Lenehan draws on St. Thomas Aquinas and Jacques Maritain to make a comparison between truth in art and in the human person. The unique and particular work of art reveals the universal; the universal in the work of art reveals something as true and universal. Each unique person manifests the true and universal. Thus, each human person can realize humanity within himself/herself. The author concludes that through aesthetic experience, problems relating to

migration and immigration can be solved by improving mutual understanding. In the fifth chapter "Four Resources for Philosophical Modernity in China" Huang Qihong advocates for a formula in response to China's, so-far limited attempts at modernity. The author seeks to combine traditional Chinese culture and Western notions of modernity. He examines the differences between the two worldviews and then proposes an integration of specific elements of Hegel, Marx, Rawls, and Confucius. Using Heidegger's existential analysis of *Dasein*, he describes an eclectic approach, bringing together: Hegel's "ethical organism," Confucius' "emotional noumenon," Rawl's "principle of procedural justice and principle of difference," and Marx's critique of "alienation and materialization." These elements could provide the needed foundation for Chinese modernity.

In the sixth chapter "On the Rule of Virtue in Contemporary China," Li Maosen points out that virtue was a statecraft strategy in the PRC for the first decade of this century. Rather than being required to obey and cooperate in a planned economy, the Chinese people were encouraged to be competitive and take the initiative in the new market economy. However, this competitiveness and the prospects of a more affluent life soon took public policy in a different direction. "Virtue" quickly went out of style. The author claims that the reason for this is that the implementation of virtue turned into a kind of institutional propaganda for socialist morality and failed to reach and influence the very people who most needed it. The concept sounded good but never took root in peoples' lives. In the seventh chapter entitled "Identity and Immigration: A Quranic Perspective,"Sayed Hassan Akhlaq Hussaini, affirms that Muslim identity originates from the Holy Quran – the core of Islamic belief. From this perspective, the essay gives a summary of the Quranic view of immigration. It looks at Islamic identity, community (*Ummah*), and migration (*Hijrah*). The author lays out twelve Quranic principles that regulate relations between Muslims and Non-Muslims. The principles can help to understand immigration at the present time. Finally, based on the Quran, the author views immigration as a new way to understand God, piety, and religion.

Part II: Applying the Principles

Part II includes five essays. They lay out some attempts to apply some of the philosophical principles in different cultures around the globe. In the eighth chapter "Hermeneutics, Education, and Ethics: Dialogue with Gadamer, Sergio Ricardo Silva Gacki seeks to verify the lived-experience, the underlying structures of meaning, and the assumptions behind the practice of critical education in order to develop a greater understanding of the contradictions and distortions hidden within everyday practice and education. The author establishes a conceptual dialogue with education in order to protect it from metaphysical pretensions. He presents the dialogue as an ethical/hermeneutical horizon that begins with the "priority of the

question." Real learning only happens in dialogue. The ninth chapter entitled "Migration and Development: Anthropological Dimensions" by Corazon Toralba argues from the perspective of Catholic social thought that the earth and all its goods belong to all human persons. This principle justifies the human right to share in the benefits and to contribute to development efforts around the globe. However, the principle is controversial and contested. This chapter also examines some of the rightful claims and counter-claims. It uses the encyclicals of John Paul II and Benedict XVI to examine the political, economic and social aspects of Filipino migration.

In the tenth chapter "Confucian Altruism, Generosity and Justice: A Response to Globalization," Vincent Shen begins by spelling out the meaning of globalization and sees it as "a process of implementing the 'universalizable' in the process of time." Drawing on ancient Chinese thought, he proposes a strategy of "strangification, the act of going outside of oneself to meet multiple others." For our mobile/global age, the author finds great value in the social and ethical principles of Confucius. He concludes, "If human beings are not ready for further strangification and greater generosity toward many others, they will not be ready, not even worthy, to move on to real globalization, that is to say, in Confucian terms, to move on to the all under heaven." In the eleventh chapter, "Limitations of Diversity: Implications for Civil Society and Political Stability," V. G. Ivanov offers another hermeneutical key to understanding the phenomenon of immigration. Using cybernetic management theories, he explains that while diversity has to be balanced with stability, diversity is inevitable for any society to develop or renew itself. He furthers his assertion by looking at global development in the last two decades and pointing to the model of civil society and non-governmental organizations, which have greatly expanded internationally. This implies that there is no way to control the creation and re-creation of new societal models; hence any attempt to close societies is, simply, not being realistic. Change in societies is propelled by the movement of peoples. Migration is a big contributor to this phenomenon.

In the twelfth chapter entitled "Immigration and Internal Migration: An Indian Perspective" Venus A. George unpacks the important example of India and provides a broad view of the complexity of migration. India is a huge and densely populated, multicultural country with migration, emigration, and immigration. Migration has posed a threat to India's political stability making politicians skittish on welcoming economic migrants. The rhetoric, at times, has been extremely negative, fueled by religious differences, culture, and allegations of terrorism. Internal migration is driven mainly by economics and the search for jobs. Indians have been a big part of global immigration shifts. Nonetheless, migration is often posited as a threat to Indian cultural identity.

Part III: From Principles to Action: Some U.S. Examples

Part III contains four essays. They lay out some brief examples – case studies that have been tried in the United States. The cases show some recent efforts made in collaboration with immigrants, and other minorities, and different ways that communities, neighborhoods, churches, government agencies, and NGOs have manifested solidarity and hospitality to welcome the stranger in their midst – usually an urban midst. The thirteenth chapter, "The Local and the Global: Recovering Communities in the Metropolitan World," by John A. Kromkowski introduces the global phenomenon of urbanization and the related integrated systems of transportation, markets, and mass movements of peoples from countryside to city. Global migration has dramatically increased since World War II, the fall of the Soviet Union, and the advent of the global economy. Moreover, the American immigrant experience provides a rather unique model, where, the local community, the neighborhood buffered the "big city" and offered immigrants a manageable "set of intersections which may be fruitfully named the public, private and community sectors of the American reality." Building on this background, Kromkowski states: "[C]ontemporary urban neighborhoods exist in uneasy tension with large-scale government, cultural, and economic institutions." The dynamics of power has taken a heavy toll. Traditionally, new arrivals to the U.S. made a living, raised a family, and chased the "American dream" with the help of a local network of their countrymen, bolstered by church, neighborhood, ward politics, and local government. However, such a process has seen its ups and downs and is currently stressed to limits. The author chronicles some of that history and sets the stage for the examples that follow.

In the fourteenth chapter entitled "African-Born and the Church Community in the U.S." Aniedi Okure describes the African immigrant community in the United States. As a group, Africans are highly-educated, religiously attuned and with strong family ties. However, for a variety of reasons, many live in a "space in between," shuttling between two continents, and remaining outsiders in society and church in the U.S. The author looks at some reasons for this ambiguous position and makes suggestions for coping with it. The fifteenth chapter, "More than a House: Home and Hospitality in Camden," by Pilar Hogan Closkey describes the efforts of a parish-based affordable housing agency, in one of America's poorest cities. Building on principles drawn from Catholic Social Teaching, the St. Joseph's Carpenter Society awakens community spirit, educates families for homeownership, and provides affordable housing to immigrants and the working poor. In the sixteenth chapter entitled "Principles for a Next Era of Community Development? Lessons from East Baltimore," Sean Closkey and Kavita Vijayan outline the efforts of The Reinvestment Fund (TRF), working in East Baltimore, one of the city's poorest areas, with Baltimoreans United in Leadership Development (BUILD), a local community organizing affiliate of the Industrial Areas Foundation (IAF).

Urban communities across the U.S. have endured deep disinvestment and decline. In response, TRF envisioned a "new approach to community development and moved from financer to planner to on-the-ground developer." Working with community partners to create safe and affordable neighborhoods, they used housing investments to drive community improvement and change market dynamics. The authors discuss ten lessons and principles learned from their efforts.

CONCLUDING REMARKS

The issue of building community and dealing with our mobile/global world is central to every human being. Every other global issue: poverty, environment, health, shelter, race, gender, human trafficking, and war and peace are affected by the way we understand and act on the movement of people. Yet, to a great extent, we seem paralyzed by fear – the fear of the "other." However, we know from our own histories that we are mysteriously bound to that other. We have been welcomed and we are called to welcome. Around the world, community is idealized and praised, but often and increasingly, avoided.

The meaning and impact of community, national identity, migration, welcoming, and hospitality are hotly debated issues in the United Nations, the European Union, the United States, Canada, China, India, UK, and many other countries. Currently (July, 2013) in the U.S., that debate is at fever-pitch. Congress is mired in deep political turmoil over comprehensive immigration reform. The Senate Immigration Bill – S.744 was passed with bipartisan support for new legislation that would: increase the number of persons, including, the "undocumented," who would qualify for a path to citizenship; support a family-based system which would unite mother, father and children; and strengthen protection for refugees, asylum-seekers and children. The bill is far from ideal but does move the issue forward. However, the deeply divided, even toxic, political atmosphere portends obstacles in the House of Representatives and leaves any meaningful resolution vulnerable to xenophobic security compromises or defeat. Can political leaders get off "the flight from understanding" and find the needed insight?

While situations around the world vary, in general, a dark global cloud, that "privilege of violence," Lonergan mentioned, hovers over the migrant/immigrant. The following papers from around the globe, ranging from theoretical, philosophical reflection to practical social initiatives present cross-cultural hermeneutical approaches to person, community, migration and hospitality. They attempt to offer some insight and let some light break through the cloud.

PART I

SOME GLOBAL PHILOSOPHICAL PRINCIPLES

CHAPTER 1

HOSPITALITY, DIVERSITY, AND UNITY

WILLIAM SWEET

INTRODUCTION

How is unity possible in the contemporary world – i.e., in what we call the 'post-modern age'? Post-modernity challenges our norms and conventions, our theories of human nature, our grand narratives, and – in general – any essentialist or foundationalist approach. And so it would seem to challenge any attempt to engage in dialogue across cultures or in any way that proposes to be independent of context.

One response to this is to focus, not on theories, but on practices, and to see what we might conclude from there. Thus, in this paper, I want to focus on one particular practice on which much has been written of late, and which has been suggested as a feature for dialogue – and that is the practice of hospitality.

In this paper, I begin by saying something about the nature of hospitality, why people are enjoined to be hospitable, and some of the ways in which hospitality is a particularly ethical concern. Next, I suggest that hospitality should be understood as a practice, and that the corresponding characteristic of 'being hospitable' should be seen a virtue. And, finally, I argue that if we understand hospitality as a practice, it allows us to determine when being hospitable is and isn't appropriate, and also how it contributes to goods, such as human flourishing and intercultural dialogue.

HOSPITALITY TODAY

The Turn to Hospitality

In the last 15 years, there has been a growing interest in Anglo-American philosophy in the notion of 'hospitality.' There are a number of reasons for this.

One, certainly, is the appeal of the theory of cosmopolitanism, following the collapse of the Soviet Union and the various 'velvet revolutions' in central and eastern Europe. This interest in cosmopolitanism naturally draws one back to Kant who, in his essay on *Perpetual Peace* (1795),[1] saw 'universal hospitality' as a defining condition a "cosmo-

---

[1] Hastie, W., trans.: *Kant's Principles of Politics,* Including *His Essay on Perpetual Peace. A Contribution to Political Science* (Edinburgh: Clark, 1891).

political system." Thus, the Danish philosopher, Peter Kemp (for example, in his recent book *Verdensborgeren som pædagogisk ideal*[2] [*The World Citizen as Educational Ideal*]), sees hospitality as a constituent part of international law that is, itself, based in cosmopolitan law. And one finds related, though far from identical views, in Martha Nussbaum's work on cosmopolitanism.[3]

A second reason for the attention to hospitality is the discussion of different senses of the notion by Jacques Derrida[4] – and, indirectly, Emmanuel Lévinas.[5] Derrida's proposal for an ethics and a politics of hospitality is rooted in his reflections on Lévinas's concern for the radical otherness of the other, but it is motivated in large part by a wish to respond to contemporary political events.

A third reason for this interest in the Anglo-American philosophical tradition is that hospitality seems to be a notion that is relevant to a number of issues in contemporary applied ethics, such as the long-term effects of war, civil conflict, and poverty, and particularly the phenomenon of immigration, the movement of displaced peoples and refugees, and the difficulties they encounter. (It is in part for this reason that Derrida turns his attention to it.) But the notion also applies to the concern to build a general humanism and the cultivation of character.

There may be other reasons as well. In all cases, however, the presumption is that the notion is at least useful, if not key, to ethics and social life in the contemporary world.

What Hospitality Is

What is hospitality? The notion is, arguably, vague and ambiguous. It has been interpreted in rather different ways, and there has even been debate

---

[2] *Verdensborgeren som pædagogisk ideal* (København: Hans Reitzels Forlag, 2005).

[3] Cf. Martha Nussbaum "Patriotism and Cosmopolitanism," *Boston Review*, vol. 19, no. 5, October-November (1994); reprinted in *For Love of Country?* (Boston: Beacon Press, 2002). Cf. also her Castle Lectures delivered at Yale University in 2000, entitled *The Cosmopolitan Tradition* (This will be published by Yale University Press).

[4] Cf. Jacques Derrida, *Of Hospitality: Anne Dufourmantelle Invites Jacques Derrida to Respond*, trans. Rachel Bowlby; Cf. also Jacques Derrida, *On Cosmopolitanism and Forgiveness*, trans. Mark Dooley and Michael Hughes (London: Routledge, 2001).

[5] Cf. Emmanuel Levinas, *Totality and Infinity*: *An Essay on Exteriority*, trans. Alphonos Lingis (Pittsburgh: Duquesne University Press, 1969), where the centre of ethical relationship is the experience of the other. Cf. also Emmanuel Levinas, *Otherwise than Being or Beyond Essence*, trans. Alphonso Lingis (The Hague: Martinus Nijhoff, 1981).

about its etymology.[6] A standard definition of the term is that it is "the reception and entertainment of guests, visitors, or strangers, with liberality and good will" (Oxford English Dictionary). It is the equivalent of *xenia* in Greek and *hospitalitas* in Latin, and the term is found in English since the middle ages.

Though generally seen as something dealing with worldly concerns, it is interesting how close a relation hospitality has with religion. Within western religious traditions, hospitality classically involved a welcoming of the stranger or guest on a par with one's family – of ensuring that one who arrives from a distance be not only provided with shelter and refreshment, but be brought into the community of the household. In some Islamic traditions, hosts are enjoined to give what they have to the guest – to treat a guest as if he or she was the most important member of the household[7] – to the extent that the hosts may do without themselves. Similar examples of hospitality are found within the Jewish and Christian traditions,[8] and the Christian spiritual writer, Henri Nouwen, writes that "if there is any concept worth restoring to its original depth and evocative potential, it is the concept of hospitality."[9] Key here is that to be hospitable is to receive another in a way that is kindly, open, and engaging – and not diffidently or indifferently.

Philosophical discussion of hospitality has, however, been relatively rare – perhaps because it could be subsumed under or included in a part of other ethical activities. Although it appears in the Stoic tradition and is mentioned in classical Greek authors, it does not seem to be a principal concern of many major mediaeval or modern thinkers.[10] Shaftesbury refers to hospitality as "extensive Love of Mankind, and Relief of Strangers."[11], but does not expand on this. Perhaps the best-known modern account is in Immanuel Kant – but Kant offers a rather meagre definition, simply stating that hospitality is "the Right of a stranger in ... another country, not to be treated ... as an enemy ... so long as he conducts himself peacefully."

---

[6] Despite some suggestions of the proximity of "*hospes*" (guest or stranger) and hostes (enemy), the etymology is fairly clear.

[7] A text from the Hadith records Muhammad as saying: "Anyone who believes in Allah and the last day let him be good to his neighbor. Anyone who believes in Allah and the last day let him be hospitable to his guest."

[8] Cf. Genesis 18:4-5, where Abraham receives the three strangers at Mamre; Cf. also the story of Mary and Martha in Luke 10: 38-42.

[9] Henri Nouwen, *Reaching Out: Three Movements of the Spiritual Life* (Garden City: Doubleday, 1975), p. 66.

[10] Cf. Georg Cavallar, *The Rights of Strangers: Theories of International Hospitality, the Global Community and Political Justice since Vitoria* (Aldershot: Ashgate, 2002).

[11] Anthony Ashley Cooper, Third Earl of Shaftesbury, *An Inquiry Concerning Virtue Or Merit*, Book II, Part II, Section III, *The British Moralists*, Vol. 1, ed. Selby Bigge.

Today, hospitality seems to have lost much of its earlier significance. It is still regarded as a primary obligation in some religious communities but, when it concerns daily life in most western nations, it generally lacks any "peculiar sacredness," and the expectations one has are no longer "peculiarly stringent." Even as long ago as the late 19th century, the British utilitarian ethicist Henry Sidgwick noted that "in the progress of civilization [hospitality] has become a luxury.[12] Defining the term 'hospitality' and identifying precisely what it entails are challenging because there are no established criteria or expectations for what is involved. Nevertheless, the lexical definition cited above should serve as a starting point for discussion.

The Challenges of Hospitality

Why be hospitable? From what we have seen above, for many it is a religious duty; it is part of one's obligation to God or to the community of believers.[13] Others may see it simply as a humanitarian duty – that is, given the concern and respect that we should have towards other human beings in general, or given the inherent value of human dignity, we are morally bound to treat them in certain ways, particularly when they are in situations of need or distress. For Kant, universal hospitality is grounded in (though also restricted to) matters of right, which are, in turn, based on the principle that, in the beginning, no one had a right to the earth greater than anyone else.[14] One can imagine that hospitality (in varying degrees) is an appropriate response in certain cases on a utilitarian model. And there may be other reasons for hospitality as well – e.g., as being part of a more general obligation to help to relieve suffering, or to exhibit generosity, or to demonstrate distributive justice. Indeed, Derrida writes "ethics *is* hospitality."[15] Hospitality may also be engaged in for political or prudential reasons (though I will not deal with these reasons here).

The precise nature and extent of this obligation is, however, unclear. Is it a strict duty, or an imperfect one? (Must I show hospitality to all, or can I choose to whom, when, and where I am hospitable?) Is it like the injunction to 'love one another' – to 'do good' (as Kant would understand it[16]). Or is it simply a good or praiseworthy thing to do? Are there – must there be – limits to hospitality and, if so, what justifies this? What about 'innocent threats' (such as the carriers of infectious disease), or those of whom nothing is known to those offering hospitality; are all categories of

---

[12] Henry Sidgwick, *Methods of Ethics*, Bk 3, Ch 4, sect. 3.

[13] Cf. Romans 12: 13; Hebrews 13:1-2; 1 Peter 4:8-9.

[14] Cf. Immanuel Kant, *Perpetual Peace.*

[15] Jacques Derrida, *On Cosmopolitanism and Forgiveness* 2001, p. 17. (emphasis mine)

[16] Cf. Immanuel Kant, *Groundwork of the Metaphysics of Morals*, 399-400.

stranger or guest morally equivalent? Is it arrogant to offer hospitality, because it assumes that it is that person's place to do so?[17] Do we all have the right to show or extend hospitality, or must we at least sometimes defer to a higher authority? And what can the recipient of hospitality rightly expect?

Many different responses can be – and have been – given to these questions. But there is a way of sorting through them, and establishing some general standards. If we focus on hospitality as a moral practice, with an end and a corresponding virtue or virtues, we can have an account that both fits some of the traditional understanding of the notion, and is also of use in showing hospitality today.

HOSPITALITY AS A MORAL PRACTICE

Despite the vagueness and ambiguity in the notion, it is clear that hospitality is a practice. We can speak, formally or informally, of *rules* of hospitality – governing the obligations of the host, but also of the guest (e.g., concerning what the host offers, how long a guest may expect to be received, what the guest can rightly expect, the importance – and way – of showing gratitude to the host, and so on). These rules are internal to the practice, but they also reflect the standards of the social institutions in which the practice occurs (e.g., a religious tradition), and they can sometimes be rather complex. And, like all practices, hospitality must have an end or purpose.

For some practices, the end is purely internal to the practice itself, or we might say of certain practices that they are engaged in for their own sake. But if we see hospitality as a *moral* practice, then its end is the end of all moral practices: human flourishing, the growth and development of human beings.

As it is regarded by Kant (and, apparently, by some postmoderns too), the practice of hospitality tends to be defined in terms of a giver and a recipient; the immediate 'recipient' of hospitality would be the stranger or guest. But this, it seems to me, is too strongly an individualistic model, and it does not fit with many of the traditions in which hospitality is practiced. Moreover, what is missing in the preceding description is *why* the practice is engaged in, and what other practices, or institutions, or traditions bear on it at the time. This, together with thinking of hospitality as a practice which has an end that is, or contributes to, a common good – such as human flourishing, and not just someone receiving something from someone else – suggests a reading of hospitality which is much less individualistic. We see it, instead, as characterised by a complexity of relations and by corresponding virtues.

---

[17] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness*, 2001.

There is no denying that hospitality is a practice in which we speak of one who offers hospitality and one who accepts it. My claim here, however, is that this does not exhaust the relationships at work here. For 'both' parties are participants, the practice is one in which each benefits, and the parties are not, in fact, in an asymmetrical relation. The host offers – but it is because the arrival and the presence of the guest already places the host under an obligation. The guest accepts, in part because it is right – but usually because it is part of the practice that one must accept (or else an offense is committed). It is expected that the guest should show thanks and respect – or gratitude. But the guest is not the only one who thanks; the host normally thanks the guest as well. Thus, there is a mutuality in the relation between or among the parties – and perhaps more. Hospitality not only involves a concern for and an attention to each party by the other, but it presupposes respecting one another; respect must be reciprocated. Nor is the practice something that can be reduced to a set of encounters, for when hospitality is known to be a practice within a culture, it informs other practices, and it is also an assurance to all those who may find themselves as strangers or guests. The practice of hospitality, then, serves not only those involved in the encounter, but is part of the network of practices and relations within a social whole. To see this practice in this way – as an activity that draws on and is conditioned by mutual respect – addresses some of the critiques that have been made of hospitality.

Practices, of course, bring with them a corresponding virtue. Being (*properly*) hospitable is an excellence or virtue of the individual (as can 'being a good guest'). It will normally involve a number of the practical as well as moral virtues in its exercise. Moreover, what this amounts to concretely depends largely, though not entirely, on the traditions and the institutions in which the practice appears. Being hospitable to a neighbor involves different kinds of activities and relations than being so to a stranger or to one's employer. Still, the mutual appreciation, gratitude, respect, and so forth remain characteristic. And, further, being properly hospitable requires following a mean; an excessive hospitality, or a miserly one, are failures – and they can be moral failures, for they may damage not only the particular exchange between host and guest, but one's respect for oneself and, possibly, the status of the practice within the institution as a whole. To be a good host – i.e., being 'hospitable' – may also be regarded as a disposition to follow that mean. There are, of course, limits to hospitality. The way in which one is hospitable – i.e., shows hospitality – and its limits are, however, 'relative' to the situation.

Understanding hospitality as a moral practice is not just a matter of seeing it as following certain procedures or rules. Rules and principles are not sufficient for the hospitable person and may not be necessary; the good host knows what to do. And while hospitality is a practice, it is not something that is free standing or *sui generis*. Practices do not exist in the abstract, separate from all other practices.

In fact, hospitality seems to be a practice appropriate to *any* activity that involves encountering others: encountering others as immigrants and refugees; having friends and guests into one's home; receiving one's students into one's classroom or office.

To be hospitable, then, needs to take into account the larger set of practices and institutions in which the specific encounter has a place. As rooted within these other practices, hospitality takes its specific character from them. But hospitality, as a moral practice, as noted above, has an end – human flourishing. And this end helps the participants to assess their own activities as well as the practices and institutions in which these activities take place, and to determine whether these, too, are morally acceptable.

How we show hospitality and to whom; what we can expect of ourselves and of others; when it is necessary and when it is optional depend, relevantly, on the institutions and traditions in which hospitality is 'offered' and 'received.' But in any of these cases, hospitality has its own distinctive character.

SOME IMPLICATIONS

What follows from this account of hospitality?

I have suggested that we should not see hospitality simply as a matter of a host 'offering,' and the guest or stranger 'receiving,' but as defining and establishing a relation among the parties – and *as continuing a tradition* that goes beyond the particular encounter. The host who welcomes the guest does not put himself above the guest, any more than do the parents who welcome a child returning from a long trip. There is no matter of one party establishing or assuming control, for both parties are necessary to the practice, show respect for the other, and as moral agents are themselves committed to a number of practical and moral virtues.

I have also said that the practice of hospitality is not *sui generis* – and that this practice itself exists within a larger set of practices. So hospitality as a practice has its limits – but these limits are drawn from the notion of a practice itself, from what it is to engage in a *moral* practice, from seeing hospitality as part of a tradition, from the institution or institutions in which this particular practice exists, and from the end of hospitality overall – human flourishing.

Hospitality is central to a range of moral, social, and religious activities which are part of the communities in which human beings live. But there is more to ethics – and to these activities – than hospitality.

DIALOGUE ACROSS CULTURES

By way of conclusion, I wish to note briefly some of the implications of this view for the relation of hospitality to dialogue across cultures.

To start, we note that dialogue is a practice. This practice is normally (and most productively) engaged in, not to establish the superiority of one

party over another, or even to prove that one's own view is true. It is, rather, to pursue the truth – from one's 'position,' but open to the insights and contributions of others – which requires listening, openness, and willingness to exchange and to reassess one's own views. If this is true of dialogue in general, it should be true of intercultural dialogues in particular.

Hospitality as a practice is appropriate here, for it is a means by which dialogue can start and be pursued. It begins with a respect for one another, and it involves 'receiving' others, and building relations with them. It requires mutuality – and the recognition that all those who participate in dialogue have responsibilities. It is a practice in which the participants not only contribute, but receive, and for which all parties should be grateful. But it is also a practice that is governed by other institutions and practices, such as the religious traditions from which the participants come. Particular encounters will, of course, have distinctive features. But if we see hospitality in the way that I have suggested, then it must surely be present in any genuine effort at intercultural dialogue.

CHAPTER 2

COSMOPOLITANISM AND FORGIVENESS: A DERRIDEAN PERSPECTIVE

VENSUS A. GEORGE

INTRODUCTION

In his short essay, *On Cosmopolitanism and Forgiveness*, Jacques Derrida explores two important issues that are significant in today's globalized but divided world. The first issue concerns the tension that exists between the rights of refugees, asylum seekers, aliens, immigrants and other landless people in a country of their refuge and the kind of hospitality that can be and should be meted out to them. The second question, a related issue, focuses on the dilemma of bringing together the aggressor and the victim in reconciliation and amnesty where the bloody traumas of history demand external/internal healing and forgiveness. The first issue discusses the emotive subject of "open cities" (*ville franches*) or "cities of refuge" (*villes refuges*) where migrants can seek sanctuary in times of intimidation/persecution/exile and feel at home and secure in a land away from their own country while the latter issue addresses the question of how unity of mind and heart can be achieved between two groups of people when relationship is torn down by past hostilities and hurts.[1] In considering these issues, Derrida raises the question of the possibility of a cosmopolitan world where every individual can truly belong, where every human person's rights are assured, and where every individual feels secure; and explores the possibility of genuine reconciliation and forgiveness that can bring people together and make them move beyond the hurts and pains of the past, respectively.[2] Derrida addresses the first problem in the first part of the essay entitled *On Cosmopolitanism* while he explores the second difficulty

---

[1] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness*, trans. Mark Dooley and Michael Hughes (New York: Routledge, Taylor & Francis e-Library, 2005), pp. vii-viii, 3-4.

[2] Derrida links the concepts of cosmopolitanism and forgiveness by a common logic. According to him these concepts belong to the common "heritage" of the western tradition. He chooses these concepts from the "heritage" to which they belong and analyses historically, contextually and thematically so as to bring the logic of the concepts to light. The logic that Derrida identifies regarding these two concepts implies a double imperative which involves seemingly contradictory precepts. We will indicate the double imperative involved in the concepts of cosmopolitanism and forgiveness as we elaborate them. Cf. *Ibid*, pp. viii-ix.

in the second part of the essay entitled *On Forgiveness*. It is our endeavor, in this short paper, to unravel Derrida's notions of cosmopolitanism and forgiveness, and see the relevance of these two notions in a world that is globalized yet fragmented by ideologies, boundaries, borders, languages and other considerations.

COSMOPOLITANISM

In elaborating Derrida's notion of cosmopolitanism, in this section, we make an attempt to clarify the context of the essay "On Cosmopolitanism" and state the problem of hospitality in a cosmopolitan world. In addition,, we consider the problem of asylum-seekers in the present-day world and the relevance of the notion of the "city of refuge" in a world that is bound by institutions of limit, such as border, nation, state and public or political space.

Context of the Essay "On Cosmopolitanism"

Derrida's essay *On Cosmopolitanism* is his response to the invitation to address the International Parliament of Writers in Strasburg, in the year 1996, on the subject of cosmopolitan rights of asylum-seekers, refugees, and immigrants. In this essay Derrida takes up the recurrent question of "open cities" (*ville franches*) or "cities of refuge" (*villes refuges*) where migrants may find sanctuary in times of any internal problem within their countries, which may warrant them leaving their homeland. Besides, the year 1996 has been particularly a difficult year for France's reputation as a place of hospitality and refuge from oppression because France has forcefully imposed the Debret Laws on immigrants and those without rights of residence (*sans papiers*); a move which has provoked mass demonstrations of protest in Paris. The imposition and implementation of Debret Laws, in turn, has dented France's self-image as a country of tolerance, openness, and hospitality. In this volatile political situation, Derrida had to address the demand of the International Parliament of Writers on the issue of the "cities of refuge" for immigrants. To address this emotional and contested issue, Derrida takes up the notion of cosmopolitanism, a concept that France as a nation has been keen to adopt in fashioning its self-image as a country that is open, tolerant and hospitable to the unfortunate people of the world. Derrida identifies the concept of cosmopolitanism as belonging to the "western heritage", and critically analyses it in relation to this specific and concrete context.[3]

---

[3] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness* (2005), pp. viii-ix, 3-4.

Statement of the Problem of Hospitality

Having accepted the notion of cosmopolitanism as belonging to the "western heritage", Derrida attempts to open up the logical structure of this notion and questions it with the help of a number of thinkers, particularly Hannah Arendt and Kant. In unraveling the logical structure behind the image of cosmopolitanism he locates a double imperative, seemingly contradictory to each other, within the concept of cosmopolitanism. First, there is the law of unconditional hospitality which should offer the right of refuge to all immigrants and newcomers. Second, hospitality has to be conditional in so for as there has to be some limitation on the right of residence. All the political difficulty of immigration consists in negotiating between these two imperatives. For Derrida, this contradiction should not paralyze political action, but instead, must enable genuine political action. However, according to Derrida, it is becoming more difficult to bridge the gap between these two imperatives because the international juridical structures are still dominated by the inviolable rule of state sovereignty, coupled with the censorship and repression that comes from the police forces and the religious-political-economic-social forces of all countries.[4]

Problem of Asylum-Seekers

The problem of asylum-seekers becomes more aggravated when a country can neither offer guarantees against violence nor can it provide protection to its own people. Thisforces people to flee their native countries and seek refuge in another country. This decline of the power of nation-states, for instance before a terrorist menace or civil unrest, destroys the rights of individual citizens, makes them displaced persons and thereby increasing the number of "people-without-a-state" (*Haimatlosen*) and "people-without-a-home" (*Heimlosen*), thus, seeking asylum. The increasing number of stateless people, refugees and asylum-seekers has made many countries review their laws of naturalization and repatriation of refugees. They have toughened the criteria and reduced the number of refugees afforded asylum status.[5] Often the real motive behind the policy of opening up to the foreigner is not genuinely ethical because the display of hospitality to the immigrants is often more economical and political rather than real good of the asylum-seeker. This is clear from the *Luc Legoux* notes, which contains the "French Policy of Immigration Control." It speaks of asylum being granted only to those who cannot expect the slightest economic benefit upon immigration. Derrida considers the concrete implications of *Luc Legoux* notes absurd because a political refugee would

---

[4] Cf. *Ibid*, pp. ix-x, 4-6.

[5] Cf. *Ibid*, pp. 6-10. Cf. also Hanna Arendt, *The Origins of Totalitarianism* (London: George Allen and Unwin Ltd., 1967), pp. 267-302.

never feel truly welcomed into a new settlement without entailing some form of economic gain. We cannot think of placing every asylum-seeker under the economic care of the host-country. This points to the hypocrisy inherent in the *Luc Legoux* notes as it makes it virtually impossible ever to grant political asylum, for its implementation would depend entirely on opportunistic considerations, such as electoral politics, real or imaginary security issues, demography or economic needs of the host country.[6]

According to Derrida, the tendency to obstruct giving asylum to immigrants has become common in the context of Schengen Agreement between states of the European Union. While opening the internal borders for the citizens of the member states the external borders of the European Union are getting tightly bolted that the asylum-seekers get repelled by each of the member states. The political authority of the states leaves the enforcement of these strict immigration laws to the police force – first to the border police and then police without boarders – which becomes all-pervasive, elusive and without definable limits. Aided by modern technology, the police violence on asylum seekers becomes "formless" and "faceless." The power of police has become so great that a person giving any form of help to a foreigner "without papers" which might bring them some financial benefit can be convicted by the police. Though Derrida does not deny the need of the police to fight against crimes, such as terrorism, drug-trafficking and all forms of mafia-activities, he thinks that the role of the police should be limited as far as foreigners are concerned. He suggests that it is necessary to restrict the legal powers and scope of the police by giving them a purely administrative role under the strict control and regulation of certain political authorities, who see to it that human rights and a more broadly defined right to asylum are respected. This, in turn, will curb the "violations of hospitality" which have been increasing in recent times.[7]

Relevance of the Notion of "Cities of Refuge"

Since hospitality extended towards the immigrants and asylum-seekers has been reduced to a great extent, the term "cities of refuge" seems to be losing its significance. However, Derrida considers that the idea of "cities of refuge" demand and command our respect because in the history of humankind hospitality towards the foreigner has been given a prime place, so much so that it is identified with culture and ethics. This is because culture and ethics is coextensive with the experience of hospitality in the long history of humankind, even though the universal law of hospitality has been limited and conditioned by particular prescriptions of the law at

---

[6] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness* (2005) pp. 10-13.

[7] Cf. *Ibid*, pp. 13-16. Cf. also Hannah Arendt, *The Origins of Totalitarianism*, p. 278.

particular moments in history. Hence, at a time when there is an increasing number of violations of the universal law of hospitality, Derrida attempts to remind us of a few traditions in the history of humankind that has accorded a prime place to the law of hospitality and in which the idea of "city of refuge" is held in high respect. [8]

The first of these traditions that speaks of the need for the practice of genuine hospitality is the Hebrew tradition. In some of the books belonging to the Hebrew tradition – the *Book of Numbers*, *I Chronicles* and *Joshua* – the term "cities of refuge" or "cities of asylum" is used to refer to places where innocent people, who for no fault of their own find themselves in difficulties, could take shelter and in which all their needs are taken care of and full security is guaranteed. These cities welcome and protect those innocents who seek refuge from what some of these texts call "bloody vengeance." These urban centres provide the right to immunity and to hospitality in the rigorous and juridical sense. According to the *Book of Numbers*, God orders Moses to institute six such "cities of refuge or asylum" in particular for the resident alien or the temporary settler. Once admitted into the city of refuge, the resident alien is treated in every way like any other residents of the city and is accorded a hospitality that is on par with the rights and privileges of the citizens of that city.[9]

The second is the medieval tradition, which advocates the sovereignty of the city. In this tradition the city itself can determine the laws of hospitality, by placing conditions that are restrictive or open, with the help of which the city can apply the Great Law of Hospitality – an unconditional Law, which orders that the borders of the city be open to all who may come to it, without them even having to identify who they are or where they come from – in relation to concrete situations and allow aliens and immigrants to take refuge in the city. Medieval tradition also includes the "sanctuary", provided by the Churches to secure immunity and survival for refugees. It includes what is called the *auctoritas*, which allows kings and lords to shield their guests from all those in pursuit. An instance of the *auctoritas* is what has been happening between the warring Italian cities: one city becomes a place of refuge for the exiled, the refugee, and those banished from another city. In this context, Derrida reminds us of the story

---

[8] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness* (2005), pp. 16-17.

[9] Cf. *Ibid*, pp. 17-18. Cf. also *Book of Numbers* 35: 9-32; *I Chronicles* 6: 42, 52; *Joshua* 20: 1-9. Derrida speaks of two books that represent the idea of "Cities of Refuge" belonging to the Hebrew tradition, in contemporary times. They are: *The Cites of Refuge* by Emmanuel Levinas (1982) and *Refuge Cities* by Daniel Payot (1992). Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness* (2005), p. 18.

of the famous writer Dante, who has been banished from the city of Florence, but finds refuge in the city of Ravenna.[10]

The third is the cosmopolitan (*cosmopolitique*) tradition common to Greek stoicism and Pauline Christianity. While Cicero gives a stoic version of cosmopolitanism, Pauline Christianity revives, radicalizes and "politicizes" the cosmopolitanism of the Hebrew tradition – and likewise, it accords hospitality to aliens and foreigners – by giving it modern names that are theologico-political, since they explicitly designate citizenship or world co-citizenship. Writing in his letter to the Ephesians Paul says: "You are no longer foreigners [*xenoi*] or sojourners in a foreign land [*paroikoi*], but fellow-citizens with God's people and members of the household of God."[11] In this verse, the term "*xenoi*" can be translated as "foreigners" or "guests" (*hospites*) and the term "*paroikoi*" can be translated as sojourners or immigrants. If we put together the meaning of these words it can imply the idea of a foreigner, who is a guest, a sojourner and an immigrant without political rights to whom hospitality is accorded in a host city or country. Thus, Paul states his cosmopolitanism of fellow-citizenship with God's people by clearly defining modern-day terminology used in international relations and moving beyond it.[12]

The thinkers of the Enlightenment inherited the above-mentioned cosmopolitan tradition, to which Immanuel Kant has given a rigorous philosophical formulation in his book *Towards Perpetual Peace*.[13] Commenting on Kant's approach to this issue, Derrida says that Kant seems at first to extend the cosmopolitan law to encompass universal hospitality without limit because that is necessary for establishing perpetual peace. For Kant, the universal law of hospitality is a natural law because of which it is inalienable. Elaborating on this point he says that all human beings, endowed with reason, have received in equal proportion common possession of the surface of the earth. Hence, no one in principle can legitimately appropriate for himself the surface of the earth and deny access to another man. Having stated the law of universal hospitality, Kant begins to speak of some institutions of limit which restrict unconditional accessibility to the surface of the earth to everyone, such as border, nation, state and public or political space. Speaking in the light of these institutions of limit, Kant excludes hospitality as a right of residence (*Gastrecht*) and limits hospitality to the right of visitation (*Besuchsrecht*). According to him

---

[10] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness* (2005), p. 18.

[11] St. Paul's letter to the Ephesians 2: 19

[12] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness* (2005), pp. 18-20.

[13] Cf. *Ibid*, p. 19.

the right of residence must be made the object of a particular treaty between sovereign states.[14] To quote Kant on this point:

We are speaking here … not of philanthropy, but of right; and in this sphere hospitality signifies the claim of a stranger entering foreign territory to be treated by its owner without hostility. The latter may send him away again, if this can be done without causing his death; but, so long as he conducts himself peaceably, he must not be treated as an enemy. It is not a right to be treated as a guest to which the stranger can lay claim – a special friendly compact on his behalf would be required to make him for a given time an actual inmate – but he has a right of visitation. This right to present themselves to society belongs to all mankind in virtue of our common right of possession of the surface of the earth on which, as it is a globe, we cannot be infinitely scattered, and must in the end reconcile ourselves to existence side by side: at the same time, originally no one individual had more right than another to live in any one particular spot.[15]

According to Derrida, the Kantian view on the exclusion of hospitality as the right of residence – its dependence on state sovereignty and on treaties between states, its juridical nature because of which it is being regulated by the political authority and controlled by the state police – indicates that it is perhaps as problematic in Kant's time as it is today. This problem is of great consequence particularly in the context of "violations of hospitality" which we have already addressed. Our task consists in exploring how to transform and improve the laws guiding international relations and bring about the needed change in the historical space between nations of the world thereby bridging the gap between the law of unconditional hospitality offered to all new comers and asylum-seekers and the conditional laws of hospitality as the right of residence. This question requires an urgent response, which needs to be just both to the asylum-seeker and the citizens of the country. Derrida calls for greater reflection on the questions of asylum and hospitality, and for a new order of law and democracy both in the nation-states and international community of nations, so that the original and true meaning of the "cities of refuge" is not lost, but rather it may find new expression in the establishment of new "cities of refuge" that can genuinely address the complex problem of hospitality in today's globalized but divided world.[16]

---

[14] Cf. *Ibid*, pp. 20-21.

[15] Immanuel Kant, *Perpetual Peace: A Philosophical Essay*, trans. M. Campbell Smith (New York: Garland Publishing Company, Inc., 1972), pp. 137-138.

[16] Cf. Jacques Derrida, *On Cosmopolitanism and Forgiveness* (2005), pp. 22-23.

FORGIVENESS

The notion of forgiveness is closely related to the notion of cosmopolitanism. Cosmopolitanism, as a sociopolitical philosophy attempts to bring the world and its people to togetherness and a sense of belonging. It invites the better off nations and people to think of and be hospitable to less privileged people and people-without-a-state. Moreover, it attempts to move beyond national borders, linguistic barriers, racial divides, and uneven distribution of economic goods between the rich and the poor. In doing so, cosmopolitanism aims at creating a world-order that is not based on division, but on unity; not based on antagonism and hostilities, but on reconciliation and peaceful co-existence; and not based on nurturing past hurts as nations and peoples, but on healing and understanding each other better. Forgiveness is an essential element of such a world-order. Only if we realize and acknowledge the wrongs of the past, forgive each other's hurt as individuals, peoples and nations, and move beyond them, can we think of establishing an equitable cosmopolitan world-order. Hence, Derrida is right in considering the notions of cosmopolitanism and forgiveness as two parts of the same essay. In unraveling Derrida's notion of forgiveness, in this section, we briefly consider the notion of forgiveness in a globalized world, the logic of the concept of forgiveness, forgiveness and amnesty/reconciliation-processes, the role of language in the act of forgiveness, and the personal nature of the act of forgiveness.

Notion of Forgiveness in a Globalized World

According to Derrida, the notion of forgiveness implies no limit, no measure, or "to what point." It is difficult to measure an act of forgiveness. Often forgiveness is confused with notions that come under penal law, such as excuse, regret, amnesty or prescription. However, forgiveness is different from the above-mentioned concepts and cannot be reduced to them. It emerges from the religious heritage that may be called Abrahamic, which includes Judaism, Christianity, and Islam. This notion of forgiveness is implied in all cases of public pronouncement of repentance, confession and apology by individuals, communities, professional-corporations, the representatives of ecclesiastical hierarchies, sovereigns, and heads of states for past crimes against humanity. Such public asking of forgiveness, sincere or not – using the Abrahamic tradition's language of forgiveness – has been globalized since the two World Wars and particularly in recent times, even among those cultures and nations whose dominant religion is not that of Abrahamic tradition, as in case of Japan, South Korea, or China.[17]

For Derrida, the historic concept of "crime against humanity" – involving large-scale violations of human rights and making reparation for

[17] Cf. *Ibid,* pp. 27-29.

them – remains the horizon of the entire geopolitics of self-accusation, of repentance and of asking forgiveness. Hence, the realm of forgiveness implies cosmopolitanism – born out of stoicism and Pauline Christianity combining Abrahamic culture and philosophical humanism – which aims at reparation, political reorientation, and negotiation that can produce a national or international reconciliation leading to normalization of relations between peoples and nations. We find a concrete instance of this in the case of Japanese Prime Minister asking forgiveness to the South Koreans and Chinese for past crimes which in turn have brought Japan and South Korea to a closer relationship. Thus, forgiveness is at the service of determined finalities, whether they are noble or spiritual – atonement, redemption, reconciliation or salvation. It always aims at reestablishing normality – social, national, political or psychological. However, according Derrida, forgiveness itself is not normal, normative or normalizing, but it is exceptional, extraordinary, and in the face of the impossible, giving the right sense of direction to the ordinary course of temporality.[18]

Logic of the Concept of Forgiveness

Elaborating further the notion of forgiveness, Derrida says that forgiveness implies a paradox as it begins from the fact that there is the unforgiveable. If a person is only prepared to forgive the forgivable, then the very idea of forgiveness disappears. If there is something to forgive, it has to be the unforgiveable crime or harm. Thus, forgiveness forgives only the unforgiveable. The unforgiveable are the monstrous crimes, cruel and massive, by any measure of justice, in relation to which forgiveness finds itself, reactivates itself, re-motivates itself and accelerates itself. However, there is a predominant view which says that there is no question of forgiving crimes against humanity for the following reasons: first, the crime involved is cruel, massive, and unjust, and hence unforgivable; second, the perpetrators of the crime do not recognize their fault, manifest repentance, or ask for forgiveness, and hence their crime is unforgivable; third, the crime is inexpiable by any form of punishment meted out to the criminal and the consequence of crime is so great that it is irreparable – hence the crime that is inexpiable and irreparable is unforgivable. However, Derrida contests this view of forgiveness that is based on the above-mentioned conditional logic of exchange because such a view sees forgiveness as an economic transaction, which goes against the Abrahamic tradition on which the notion of forgiveness is based.[19]

In the view of Derrida, there is a double structure in the logic of the concept of forgiveness: first, an unconditioned, gracious, infinite and uneconomic forgiveness, granted to the guilty as guilty, without counterpart,

---

[18] Cf. *Ibid*, pp. vii-viii, x, 29-32.
[19] Cf. *Ibid*., pp. 32-34.

even to those who do not repent or ask for forgiveness; and secondly, a conditional forgiveness proportionate to the recognition of the fault, to repentance, to the transformation of the sinner who then explicitly asks for forgiveness. For Derrida, the unconditional forgiveness is ethical and comparable to Kantian notion of Moral Law and Levinas' notion of "Infinite Responsibility," while the conditional forgiveness is based on pragmatic conditions that are historical, legal, political and quotidian, which demand that the unforgivable be forgiven and the irreconcilable be reconciled. These two orders of the unconditional and the conditional forgiveness are also in a relation of contradiction, where they remain both irreducible to one another and indissociable. Thus, the logic of the concept of forgiveness, like the logic of cosmopolitanism – with its unconditional and conditional laws hospitality – moves between two poles. Hence, there is the need to negotiate between the unconditional and conditional, absolute and relative, universal and particular dimensions of forgiveness. The responsible decision making in any area of human and social living regarding forgiveness consists in the negotiation between these two irreconcilable yet indissociable demands.[20] To quote Simon Critchley and Richard Kearney on this point:

> On the one hand, pragmatic political or legal action has to be related to a moment of unconditionality or infinite responsibility if it is not going to be reduced to the prudential demands of the moment. Political action has to be based on a moment of universality that exceeds the pragmatic demands of the specific context. But, on the other hand, such unconditionality cannot … be permitted to program political action, where decisions would be algorithmically deduced from incontestable ethical precepts. Just political action requires active respect for both poles of this tension… We have to learn to forgive whilst knowing that true forgiveness only forgives the unforgivable. Justice must be restlessly negotiated in the conflict between these two imperatives.[21]

Forgiveness and Amnesty/Reconciliation-Process

Having clarified the logic of the notion of forgiveness, Derrida distinguishes between forgiveness and the amnesty/reconciliation-process. To clarify this point further he takes up the consideration of the subject and the object of forgiveness: first, the subject of forgiveness, "the one who forgives" or "to whom one asks forgiveness" is definitely the victim, or may be a witness to the crime who suffers from it such as the family of the victim, or an absolute witness such as God; and second, the object or "what" is forgiven may be a crime, a fault, a wrong, the act or the moment of crime which includes the person incriminated in the crime as culpable and

---

[20] Cf. *Ibid.*, pp. x-xii, 34-38, 44-45.
[21] *Ibid.*, p. xii.

responsible. Derrida seem to suggest that for there to be forgiveness one must forgive both the fault and the guilty as such. Thus, the act of forgiveness, understood in the light of the Abrahamic tradition, must have two elements: the victim of the crime, the subject of forgiveness and, the guilty, who is the perpetrator of the crime. When a third party, such as the government or a commission, intervenes between these two elements, there is no forgiveness in the strict sense, but rather we have what may be called amnesty, reconciliation or reparation. Forgiveness is non-penal, non-judicial and non-juridical, while amnesty, reconciliation or reparation is penal, judicial and juridical. Forgiveness involves a personal and face-to-face interaction and involvement between the victim and the perpetrator of the crime, while amnesty or reconciliation is brought about by an institutional mediation. One cannot in the strict sense speak of a politics or law of forgiveness. An institution, such as a government or a commission, cannot forgive. However, in the geopolitical scenes between nations and groups within a nation we can speak of bringing together warring groups and nations with the help of an amnesty or reconciliation-process, which implies acknowledged negotiations and calculated transactions with conditions as Kant would say with hypothetical imperatives. These transactions are honorable and can help to bring together warring groups and effect a national reconciliation within a country, and international reconciliation among warring nations. We find many examples in the history of humankind to illustrate this reality. However, none of them could strictly be called forgiveness in the Abrahamic sense.[22]

In this context, Derrida speaks of the right of grace/clemency/pardon, which gives the power to the heads of states and governments to grant pardon to a criminal. According to him, if the right of grace is to amount to true forgiveness, it has to be totally uninfluenced by the juridico-political, judicial, or penal order. He reminds us that in the western tradition the right of grace was seen as a divine gift given by God to the sovereign, which he is expected to use in exceptional situations. Derrida also points to the fact that according to Kant, the sovereign can use the right of grace only when the crime concerns the person of the sovereign, so as to avoid grave injustice to any person in the country. When we consider these points Derrida mentions, the right of grace exercised by present day heads of states and governments, would not amount to an actual act of forgiveness.[23]

Role of Language in the Act of Forgiveness

Having distinguished forgiveness from judicial process of amnesty and reconciliation, Derrida raises the question of the possibility of forgiveness when the victim and the perpetrator of the crime do not share a

---

[22] Cf. I*bid*., pp. 39-44.
[23] Cf. *Ibid*., pp. 45-47.

common language. Forgiveness is possible when the parties involved know the nature of the fault, the situation of the guilty and the nature of the evil caused. This is not possible without having a common language to communicate with each other. This lack of knowledge and communication coupled with the "logic of the unconscious" with its hurts and pains prevent the victim and the guilty from coming closer to each other. In this situation, forgiveness cannot exhibit itself in the consciousness, but rather only non-identification with and incomprehension of the perpetrator continues in the mind of the victim. Hence, in this situation of lack of understanding pure forgiveness is not possible. However, if someone intervenes and helps the victim to understand the criminal, then communication between them is established, thereby the process of reconciliation is commenced. With it comes about the end of pure forgiveness, for according to Derrida, a "finalized" forgiveness is not forgiveness; it is a political strategy or a psycho-therapeutic economy; and a process of announced reconciliation. It would not be proper for using the term "forgiveness" to refer to this reality.[24]

Personal Nature of the Act of Forgiveness

The reality of forgiveness is something that flows from the heart of the victim towards the perpetrator of the crime. In dealing with cases of crimes against humanity and of violations of human rights the institution of the nation-state initiating a "pragmatic program of reconciliation" and effect a national reconciliation by bringing together the victims and the perpetrators. However, the question of forgiveness goes beyond all institution, all power, and all juridico-political authority. We can think of a situation in which the victim of the worst crime or a member of his family though demands justice being meted out to him yet in his heart forgives the perpetrators of the crime. On the contrary, we can also think of some who would never forgive the perpetrator even after a process of acquittal, amnesty or reconciliation. The response of a victim of terrorism – a person whose children have been deported or have their throats cut, or another whose family has been killed in a death oven – "I forgive" or "I do not forgive", in either case, this zone of experience remains inaccessible. The secret of the experience of forgiveness is unavailable to law, to politics and even to morals. It exceeds the political realm and is no longer in the juridical domain. It is necessary that the political and the juridical realms respect this secret realm of forgiveness. Derrida refers to this as "democracy to come."[25] Since the whole realm of forgiveness is personal and is a secret to the person involved, it would not be proper to use the term "forgiveness" to refer to the "process of reconciliation" aimed at rectifying the

[24] Cf. *Ibid*., pp. 47-51.
[25] Cf. *Ibid*., pp. 51-55.

consequences of crimes against humanity by establishing a national or international reconciliation brought about by an institutional authority, such as the sovereign nation-state, an international organization or a commission.[26]

Speaking on this point further Derrida says that the statement "I forgive you" sometimes become unbearable, odious, and obscene when it is pronounced by a sovereign institutional authority. Such a proclamation of forgiveness by a sovereign authority – comes from the top down, confirms its own freedom, assumes for itself the power of forgiving, takes it either as the victim or speaks in the name of the victim. The process completely forgets the absolute victimization of the victim which deprives him or her of life, the right to speak, and the power which authorizes or permits the accession to the position of "I forgive." In this situation, according to Derrida, the unforgivable consists in depriving the victim of his right to speech, which prevents him from forgiving the unforgivable in an act of forgiveness. This absolute crime consists in some sovereign power, either the nation-state or a commission appointed by the nation-state, taking over the uncontested legitimacy to organize a trial, to deliver a judgment which could be an acquittal, amnesty, or forgiveness. In this context, Derrida mentions the Nuremberg Tribunal, which is the invention of the victors, which assumes the power to establish the law, judge, condemn and pronounce innocence. According to Derrida, the forgiveness worthy of its name would be forgiveness that is unconditional, but without sovereignty, namely, forgiveness that forgives the unforgiveable without taking any recourse to the use of political power. Such forgiveness belongs to the personal rather than institutional realm. The most difficult task is to dissociate unconditionality and sovereignty in the exercise of forgiveness. He dreams of a situation in the future when the hypothesis of this unpresentable task announces itself.[27]

CONCLUSION

As we have come to the end of our consideration of Derrida's notions of cosmopolitanism and forgiveness, let us now sum up some of his main ideas on these notions. On the first theme of cosmopolitanism we can make the following comments:

First, it is important to remember that, in his essay on cosmopolitanism, Derrida is responding to the issue of hospitality given to immigrants and asylum seekers, both globally and in France. While he sees the necessity of being hospitable to all these helpless people, he also perceives the difficulty of showing hospitality on the part of nation-states because of the increasing number of asylum-seekers, refugees and

---

[26] Cf. *Ibid*., pp. 55-57.
[27] Cf. *Ibid*., pp. 58-60

immigrants. Unregulated naturalization and repatriation of refugees and immigrants may amount to being unjust to the citizens of the country because it may increase economic and social problems, such as unemployment, social integration or communal harmony. Besides, the increasing number of immigrants will deprive the citizens of the country of those goods and services, which is their due by right according to the principles of justice. If we consider the problem of hospitality in economic terms the demand for hospitality is greater than the supply of hospitality in the concrete context of a particular nation-state. Hence, there is a real problem and a tension between demand for and supply of hospitality.

Second, Derrida points to the fact that this tension – between what he calls law of unconditional hospitality and hospitality as the right of residence – has made many of the nation-states defensive and take stringent "immigration control" measures that they fail to be hospitable to these people-without-a-state and without-a-home, and often hostile to them. According to Derrida, this hostility manifests itself in a number of ways: denial of economic benefits to those whom asylum is granted; closing the borders to the asylum-seekers; and handing over the enforcement of immigration laws to the state police, which, as Derrida sees, has become all-pervasive. Police violence on asylum-seekers has become "formless" and "faceless." For Derrida, these defensive measures taken by the nation-states are unjust, goes against the unconditional law of hospitality, and need corrective measures. He wishes that the immigration control regime becomes more humane, human rights in general is protected, and a more broadly defined rights of asylum-seekers are respected.

Third, Derrida is of the opinion that the current attitude of hostility of the nation-states to the problem of asylum-seeking should not take away the value of the cosmopolitan idea of "cities of refuge" as the symbol of hospitality. Pointing out the importance given to the "cities of refuge," as the symbol of hospitality in many traditions in the history of humankind, Derrida says that the task ahead of us is to transform the laws guiding international relations thereby improving the historical space between nations of the world, and bridging the gap between the law of unconditional hospitality to asylum-seekers and the law of conditional hospitality as the right of residence. In doing so, we can preserve the original value of the "cities of refuge" and work towards establishing new "cities of refuge" that may genuinely address the complex question of hospitality in the present-day world.

For Derrida, the second theme "forgiveness" is closely related to the notion of cosmopolitanism, which aims at creating a world-order based on unity, reconciliation, understanding, and peaceful co-existence. Such a world-order implies forgiveness. For him, a cosmopolitan world is not possible without the practice of genuine forgiveness. We can make the following comments on Derrida's notion of forgiveness:

First for Derrida, the notion of forgiveness as understood in the "western heritage" emerges from Abrahamic religious tradition. In the

present-day world the notion of forgiveness is globalized and finds expression in the public pronouncement of apology by public figures, such as the heads of states or sovereigns, for the past crimes against humanity. Such pronouncement of forgiveness aim at bringing about normality of relations in the psychological, social, political, national, and international spheres of human existence. The logic of the notion of the concept of forgiveness implies a double-structure: an unconditional forgiveness that forgives the unforgivable and a conditional forgiveness that forgives on the condition of repentance. Since the relation between these two is contradictory, any genuine act of forgiveness involves negotiating between these two irreconcilable yet indissociable demands.

Second, for Derrida, forgiveness and the reconciliation-process, though related notions, are essentially different from each other. Forgiveness happens in a face-to-face interaction between the victim, the subject of the crime and the guilty, the perpetrator of the crime. It is non-juridical, non-penal, and non-judicial. We cannot speak of politics or law of forgiveness. Since forgiveness happens in the "realm of the between" of the victim and the guilty, language plays a very important role in the act of forgiveness. Reconciliation-process is brought about between two individuals or groups of people who are hostile to each other through the mediation of an institution, such as government or a commission. It involves acknowledged negotiations and calculated transactions aimed at bringing about inter-group, national or international reconciliation. It is judicial, juridical and penal. Hence, the reconciliation-process is essentially different from forgiveness in the Abrahamic sense. Similarly the right of grace/clemency/pardon as practiced in the present-day world is a reconciliation-process rather than an act of forgiveness. According to Derrida, the globalized perception of forgiveness confuses forgiveness with the reconciliation-process.

Third, from the above-mentioned distinction between forgiveness and the reconciliation-process, it is clear that the act of forgiveness is personal. It flows from the heart of the victim towards the perpetrator of the crime. It goes beyond all institution, all power and all juridico-political authority. The statements – "I forgive" or "I do not forgive" – someone makes in response to a situation of pain or hurt belongs to a zone of experience that is inaccessible. From what we have said it becomes clear that an institution, such as a nation-state or a commission, cannot forgive. Thus, for Derrida, forgiveness that is worthy of its name, consists in forgiving the unforgivable without sovereignty or power. Since forgiveness is personal, Derrida does not accept the power of state or any such institutions to forgive.

The Derridean perspective on the notion of cosmopolitanism has not answered all the questions related to the problem of hospitality and "cities of refuge" as the symbol of hospitality among nations. Similarly, the Derridean notion of forgiveness has not solved all the problems associated with bringing better understanding between peoples and nations. However,

by rethinking these age-old themes in the context of the present-day situation of national and international relations, and by giving the needed conceptual clarification, Derrida has brought to light the significance of hospitality and forgiveness for a cosmopolitan/globalized, but divided world.

CHAPTER 3

FROM CALIBAN TO THE TALIBAN: ENGAGING CHARLES TAYLOR ON INTERCULTURAL ETHICS IN A SECULAR AGE

WILLIAM A. BARBIERI, Jr.

In an appreciation a few years ago of Jürgen Habermas on the occasion of his eightieth birthday, Charles Taylor singled out for praise three facets of the German philosopher's work: (1) his innovative dialogical ethical theory, (2) his broader philosophical theory of modernity, and (3) his activities as a public intellectual. More recently, in the round of commemorations of Taylor's own eightieth, it would have been wholly appropriate for those feting him simply to recycle his own speech – for Taylor, in parallel fashion, has (1) made his mark with some insightful philosophical interventions on the character of agency and sociality; (2) built these into a very powerful account of the intellectual and spiritual dynamics of modernity; and (3) striven to put theory into practice as a figure in Canadian politics and public life. And Taylor is not done; indeed, not long ago he spent the better part of a year in India exploring alternative models of secularization and modernity. Should he follow in the footsteps of his illustrious forerunner Hans-Georg Gadamer and turn one hundred, there is a good chance we will need to expand the laudation to include his signal contribution to comparative philosophy and intercultural understanding.

That is not to imply that these are new concerns with him. On the contrary, over his career he has had a good deal to say here and there about the hermeneutics and ethics of intercultural encounters. In this essay, I will trace how certain building blocks of Taylor's approach to intercultural dialogue have emerged through different facets of his work, including his early work on agency, his grand accounts of modern identity and secularity, and his forays into public life. I will then pause to identify a few particular problems that attend his treatment so far, before concluding with a few observations about the philosophical and theological possibilities his work opens up. [1]

---

[1] Special thanks are due to Peter Casarella and Norbert Hintersteiner for opportunities to present versions of this essay at, respectively, DePaul University and Trinity College Dublin.

I

Now if, as I say, it is premature to attribute to Taylor a full-fledged normative theory of intercultural relations, he has nonetheless had a good deal to say over the years that bears on this topic, from his early essays on philosophical anthropology; through his writings on Hegel, multiculturalism, the modern self, social imaginaries, and secularity; to his recent co-authored report on religious accommodation in Quebec. As key building blocks of his view we can consider his conception of sociality and collective agency, his appropriation of Gadamer's hermeneutics, his development of Hegel's notion of recognition, his theory of social imaginaries, and his grand narrative of the arc of Western secular modernity. Let us consider briefly each one of these particulars.

To my mind, Taylor's most perceptive and important philosophical work is to be found among his early writings on agency, language, and the character of the human sciences. Writing against behaviorist modes of explanation of human conduct, Taylor provided a nuanced and perceptive account of the central role of interpretation and understanding in agency, carving out along the way key places for culture and language in his philosophical anthropology. In vanquishing narrowly instrumental and cognitivist views of rationality and action, he drew attention to the crucial epistemological roles of the tacit background of practical action, and the social or communal grounding of agency. Language, community, culture, *habitus* – these became hallmarks of Taylor's perspective, and have operated as chief themes in his periodic reflections on intercultural comparison and dialogue. They have also predisposed him to take seriously the notion of collective action or communal agency.

These concerns have sent Taylor into an extended dialogue with other "thinkers of the social." During a long dalliance with Hegel he has honed his sense of the crucial roles of embodiment, social institutions, and culture in the development and maintenance of human freedom; meanwhile, from Herder he has appropriated a sense of the authenticity and originality of peoples.[2] From the sociological tradition, Weber and Durkheim have been important conversation partners as Taylor has thought through the dialectic between religious communities and individual spiritual seeking in the contemporary secular era (we could add here too Taylor's critique of James's individualism in his account of the varieties of religion today[3]). He has also placed considerable stock in Jaspers's thesis regarding the Axial Age, and the account of world religions as linked but diversified entities that flows from it. Through these engagements Taylor has articulated a

---

[2] Cf. Charles Taylor, *Multiculturalism and "The Politics of Recognition"* (Princeton, NJ: Princeton University Press; 1st edition, 1992), pp. 30-31.

[3] Charles Taylor, *Varieties of Religion Today: William James Revisited* (Cambridge: Harvard University Press, 2002).

conception of a world of communities bound – constructed even – by ties of language, culture, institutions, practices, and shared "strong evaluations" about what makes for a worthy life. This world picture has led many to consider Taylor a "communitarian," and has been discernible as the ground for criticisms that he has made of atomistic accounts of human behavior and moral theories that have given pride of place to narrow conceptions of moral rules at the expense of broader socially rooted apperceptions of the good.

We can pause here and acknowledge that Taylor has not always been rigorously attentive to the limits of "cultures" language. At times he seems to speak as if cultures are both highly integrated and more or less homogeneous, when in actuality they tend to be only messily demarcated and in flux, almost always have internal diversity and tensions, and are readily subject to reification and misrepresentation. It is also the case that Taylor's focus has been on the modern West and its modes of subjectivity, selfhood, and identity, and his philosophical history therefore has built-in limits. He is well aware of these criticisms, and has indeed recognized the need to acknowledge that there are multiple (*Eisenstadt*) or alternative (*Gaonkar*) modernities, and that we may at best have to rely on something like Weber's ideal types in trying to characterize the distinctive features of cultures. As I shall note below, he also has distinctly pluralist leanings in his own work.

The next building block in Taylor's approach is his use of the "social imaginary" as a way of characterizing the background understanding or world picture that informs and conditions societies or cultures and their actions.[4] Taylor appropriates the term from Jacques Lacan, Cornelius Castoriadis and, perhaps more proximately, Bronislaw Baczko,[5] but places his own spin on it. Multiple modernities, Taylor says, are accompanied by multiple social imaginaries; indeed, he develops a historiography whereby certain ideas gradually embed themselves, produce institutions and practices, and spread within a population in the form, eventually, of unexamined assumptions about the world.

What exactly is a social imaginary? Taylor, at first, is coy: it is "not a set of ideas" – it is, more basically, "what enables, through making sense of, the practices of a society." Eventually, he specifies that a social imaginary is a background, an inchoate and implicit orientation in – or of – social space

---

[4] Cf. Charles Taylor, "Modern Social Imaginaries," *Public Culture*, vol. 14, no. 1, Winter (2002), pp. 91-124; Cf. also Charles Taylor, *Modern Social Imaginaries* (Durham: Duke University Press, 2004); Cf. also Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007), especially pp.159-211.

[5] Ruth Abbey, "Back to Baczko" (Review of Charles Taylor, *Modern Social Imaginaries*), *European Journal of Political Theory*, vol. 5, no. 3, July (2006), pp. 355-364. I owe this reference to German McKenzie.

that carries understandings of "how we stand in relationship to one another, how we got where we are, how we relate to other groups."[6] It is a *Vorgriff*, a shared layer of perception that carries with it a repertory of collective actions of which it "makes sense." Chief among the components of a social imaginary is a conception of moral order which varies from civilization to civilization and can shift significantly over time. Much of Taylor's recent work charts the emergence of the social imaginary operative in the modern West, which, in his telling, replaced older imaginaries infused by natural law or cosmic hierarchy with a new landscape privileging the notion of an order of mutual benefit and marked by distinctive and new social features such as markets, a public sphere, politics, peoples, societies, individuals, and sovereignty. These features, we should note, are not fixed; they can mutate, or confront radically different or alien conceptions of human relations – to each other, to power, to time, to law, to the land.

The notion of a social imaginary is a useful crystallization of Taylor's abiding concern with the epistemological background to political and ethical reasoning, a concept that effectively links this theme to political affairs. But Taylor's development of it so far leaves something to be desired and much to be done. For one thing, the social imaginary, though in an initial sense linked to ways of envisioning the boundaries and key structures of a social entity or polity, quickly leaches over into related collective conceptions: moral imaginary, cultural imaginary, religious imaginary – without it being clear when which conception is the proper referent and how they are different. For another, the social imaginary as proposed by Taylor is initially driven, to a great extent, by the ideas of elites, and only subsequently diffused and disseminated among the masses. Taylor's work, naturally, focuses on the first stage of this process, and there remains a need for greater examination of the second, crucial phase of dissemination if we are to get a handle on how the conditions of belief mutate in practice.[7] For my purposes here, we should consider too the horizontal dimension of social imaginaries: with what scope, and within which cultural and geographical spaces might they be identified? Taylor limits his own investigations to the modern Western social imaginary, but where does this butt up against other social imaginaries, and how might they be distinguished?[8]

---

[6] Taylor, "Modern Social Imaginaries," p. 107.

[7] Graham Ward has helpfully pointed to the work of Michel de Certeau as an example for the sort of historiographical approach required here: "History, Belief, and Imagination in Charles Taylor's *A Secular Age*," *Modern Theology*, vol. 26, no. 3, July (2010), p. 346.

[8] This was one of the central problems encountered by Alasdair MacIntyre in his own attempt to theorize the interplay of "traditions" of rationality and justice in his *Whose Justice? Which Rationality?* (Notre Dame: University of Notre Dame Press, 1989).

And more pointedly, what happens when there is a clash of cultures or of social imaginaries? This is one juncture at which Taylor is called upon to work through the issue of intercultural dialogue, and here he commands further resources on which to draw. One place where he has taken on this topic is his well-known essay on multiculturalism, "The Politics of Recognition," in which he weighs in on the issue of identity politics emerging from the ethnic, nationalist, and feminist politics of the 1980s. Because identities always develop dialogically, Taylor notes, whether and how recognition of one's (or one's group's) identity is given or withheld is crucial to our well-being. Rooting his discussion in Hegel's classic treatment of the master-slave relation, Taylor argues that the dynamics of recognition – how we address other cultures – constitutes a critical determinant of equality, freedom, and authenticity in modern societies. He then proposes an ethics of dialogue with several components. (1) The first is a presumption that any culture is due the respect we accord our own. (2) This respect, which, Taylor says, presupposes "something like an act of faith,"[9] is qualified: it is due only to comprehensive cultures of good standing, and it is due presumptively, but may be withdrawn if suitable warrants arise. Such warrants can be based only on judgments that arise from genuine attempts at understanding which not only acknowledge the otherness of different cultures but also recognize the limits of our own categories and standards of evaluation. We can compare cultures only through a hermeneutical process in which we strive to attain what Gadamer famously called a "fusion of horizons" that expands our own "background to valuation" through an encounter with the unfamiliar.[10] (3) This undertaking exceeds the limits of our language of understanding and theirs, and requires the creation of what Taylor calls "a language of perspicuous contrast" in which "the possible human variation would be so formulated that both our form of life and theirs could be perspicuously described as alternative such variations."[11] In the process, according to Taylor, we arrive at transformed standards for appreciating the worth of other cultures:

> Real judgments of worth suppose a fused horizon of standards…they suppose that we have been transformed by the study of the other, so that we are not simply judging by our original familiar standards. A favorable judgment made prematurely would be not only condescending but ethnocentric. It would praise the other for being like us.[12]

---

[9] Taylor, *Multiculturalism and "The Politics of Recognition,"* p. 66.

[10] Charles Taylor, "Comparison, History, Truth," *Myth and Philosophy*, eds. Frank Reynolds and David Tracy (Albany, N.Y.: State University of New York Press, 1990), pp. 37-56.

[11] Charles Taylor, "Understanding and Ethnocentricity," *Philosophy and the Human Sciences: Philosophical Papers 2* (Cambridge: Cambridge University Press, 1985), p. 125.

[12] Taylor, *Multiculturalism and "The Politics of Recognition,"* pp. 70-71.

(4) Indeed, Taylor says, we need to be genuinely open to the possibility that the contrast with another society or culture might show our own language of understanding to be distorted or inadequate and thus inferior.[13] In sum, Taylor warns equally against the relativist assumption that other cultures are beyond criticism and the harmful illusion of our own scientific or religious infallibility, and insists that the attempt to understand other societies ought to alter our own self-understanding.

Taylor's intercultural ethics is an attempt to mediate between standard liberal models of tolerance, on the one hand, and all-out culture wars on the other, by shoring up a position that is more inclusive of departures from secular norms while still insisting on all parties' acceptance of a commitment to shared democratic constitutional norms. It can still be queried whether Taylor's approach is sufficient to deal with the sort of very deep, often religiously founded objections to liberal democratic culture that continue to crop up in contemporary debates.[14] The question arises here as to whether Taylor's approach requires, in the end, that those who hold views about the singular truth of moral, religious, or political propositions accommodate themselves "unidirectionally"[15] to an underlying acceptance of certain tenets of pluralism to which Taylor, for one, holds – as I will discuss in a moment. If such is the case, continued resistance can be expected from culture warriors who reject a pluralistic outlook.

Taylor's musings on this topic are not entirely academic, and he has indeed had the opportunity to work on applications of his view in the context of Canadian politics – his own failed electoral bids notwithstanding. Most recently he co-authored an official report on cultural relations in Quebec. If the concerns he addressed in the 1990s were symbolized by, as Taylor noted, the figure of Shakespeare's Caliban – an emblematic figure epitomizing the lack of recognition of New World indigenous peoples[16] – in the last decade it has rather been the Taliban who have stood for the neuralgic issues attending cultural and religious diversity in North Atlantic societies. The Bouchard-Taylor report, commissioned following a period of particularly intense objections to religious practices associated with immigrants, took up as its charge assessing the situation and providing recommendations regarding issues of accommodation related to cultural

---

[13] Here he echoes themes from MacIntyre's *Whose Justice? Which Rationality?* and David Tracy's work on Buddhist-Christian dialogue, *Dialogue with the Other: The Inter-Religious Dialogue* (Louvain: Peeters, 1990).

[14] Cf. Jason Springs, "On Giving Religious Intolerance Its Due: Prospects for Transforming Conflict in a Post-secular Society," *Journal of Religion*, vol. 92, no. 1, January (2012), pp. 1-30. Springs believes Taylor's approach is not up to this task, and suggests Chantal Mouffe's agonistic approach has more potential.

[15] *Ibid*., p. 14.

[16] Cf. Taylor, *Multiculturalism and "The Politics of Recognition,"* p. 26.

differences in Quebec. Taylor's hand is apparent in the document's detailed discussion of "interculturalism," a model distinct from Canadian multiculturalism representing "a way of promoting ethnocultural relations characterized by interaction in a spirit of respect for differences."[17] Some features of this model are (1) its understanding of integration as a sort of contract in which respect for certain base goods – Quebec nationality, learning French – earns acceptance and the protection of rights; (2) its encouragement of plurilingualism and multiple identities; and (3) its insistence that members of the majority culture – i.e. francophone Quebecers – accept that their culture will be transformed through interaction with newcomers.

II

Another striking feature of the Bouchard-Taylor Report, finally, is its insistence that "cultural, and, in particular, religious differences need not be confined to the private domain. To the contrary, they must be freely displayed in public life."[18] This statement reflects the position that Taylor has defended in a running debate over the years with John Rawls and Habermas regarding the proper role for expressions of religious conviction in public, political, legislative, and even constitutional debates. Even though the late Rawls, and more recently Habermas in his talk of the post-secular society, can be credited with having come some way toward granting legitimacy to religiously backed utterances in public debate, they fall short of the level of inclusivity called for by Taylor. And it is here that a tension arises in Taylor's thought that I think requires further reflection, having to do with the issue of whether, for public purposes, religion should be thought of as deeply distinctive from other modes thought and reasoning. For Taylor seems here to want to have it both ways.

On the one hand, he has devoted much of his magnum opus, *A Secular Age*, to defending the proposition that in spite of the progression of various forms of secularization, the pursuit of human fullness depends ultimately on conforming our lives to the demands of a transcendent reality that he recognizes as the God of Abraham. There is a Tolstoyan quality to Taylor's book, and by this I refer not – or not only – to its heft. Like Tolstoy in his *Confession*, Taylor provides a probing – and poignant – analysis of the different responses he sees around him to the question of transcendence. Just as Tolstoy considered the "ways out" of ignorance, Epicureanism, strength, and weakness, Taylor meditates on atheists, seekers, existentialists, and doubting believers before giving us his own heartfelt defense of belief. For him, though, the transcendent ground of religion is categorically

---

[17] Gérard Bouchard and Charles Taylor, *Building the Future: A Time for Reconciliation*, p. 118.

[18] *Ibid*., p. 120.

different from the "immanent frame" characterizing modern secular societies, and to be a "believer" sets one apart in a fundamental way from one's secular counterparts.

On the other hand, when it comes to the public realm, Taylor wants to say that a religious outlook should not be excluded from political deliberation any more than competing philosophical views – say, Kantianism or utilitarianism – but should rather be regarded as on all fours with other worldviews. In a recent exchange with Habermas, he insisted vociferously that there is no epistemological divide between secular and religious reason.[19] Consequently, to insist that religious rationales be translated into the allegedly universal, neutral terms of public, secular reason in order to make them fit for public consumption is to impose an asymmetrical and hence unfair burden on them. So: is religion special and distinctive, or is it assimilable to other philosophical or cultural outlooks? An answer has implications ranging from public policy questions to theological debates, and for the time being, I would say that Taylor is still chewing on it.

There are, in fact, two conceptual issues here with which Taylor has yet to come fully to terms. He recognizes, first, that both his "immanence/transcendence" language – and, for somewhat different reasons, the dichotomy of "secular" and "religious" – are imperfect tools for his purposes. Transcendence is, of course, a term that carries much baggage, including, most often, an implied metaphor of verticality, carrying with it a radical division between (usually) nature and supernature. Fred Dallmayr has recently developed an effective critique of Taylor on this point that introduces Raimon Panikkar's thought as a more constructive, horizontally construed alternative for thinking about the transcendence-immanence matrix.[20]

The other question has to do with the "believer/nonbeliever" construction, which attempts to capture a reality that in practice tends to be more diffuse than Taylor's language sometimes suggests – and which militates against his impulse, elsewhere, to talk about "fullness" as something sought by all kinds of persons, religious, secular, or…in-between. This is an area in which theological and philosophical categories need to be better informed by sociological perspectives on the diverse and pluralizing relations between people and religious beliefs and practices.[21]

---

[19] Eduardo Mendieta and Jonathan VanAntwerpen, eds., *The Power of Religion in the Public Sphere: Judith Butler, Jurgen Habermas, Charles Taylor, Cornel West* (New York: Columbia University Press, 2011).

[20] Fred Dallmayr, "A Secular Age? Reflections on Taylor and Panikkar," *International Journal for the Philosophy of Religion*, vol. 71 (2012), pp. 189-204.

[21] Danièle Hervieu-Léger's work is particularly illuminating on this point: Cf. Danièle Hervieu-Léger's, "Mapping the Contemporary Forms of Catholic

III

To return for a moment to the Bouchard-Taylor Report: the document names its approach to the question of accommodation "integrative pluralism," and there is a sense in which this term not only captures the lineaments of Taylor's approach to intercultural relations, but serves as the leitmotif of his entire philosophical project. As Craig Calhoun has remarked, Taylor "remains enduringly engaged with the idea of a differentiated, pluriform whole"[22]–an idea that he highlights in his interpretations of Hegel and Herder and that crops up again and again in his other work. One sees it, for example, in the vision, presented in his Marianist lecture on "A Catholic Modernity," of the oneness of plural, irreducibly different human lives resulting from the reconciliation brought about by the dynamics of Incarnation and Redemption.[23]

In the same vein, in *A Secular Age* we encounter the theme of catholicity as "unity-across-difference" counterpoised against Taylor's negative portrayal of the way in which the "urge to reform" within Christianity has homogenized and thus mutilated the faith by failing to respect the integrity of different ways of being faithful. *A Secular Age* presents an account of, we might say, a bulldozed spiritual landscape. The dominant metaphor in the book is of flattening: thus, the forces of "Reform" and "discipline" squeeze out the carnivalesque elements that had balanced out the religions, given them their fulsomeness since the Axial Age; then, a variegated social landscape is compressed as a modernist social imaginary initially confined to elites spreads irresistibly to the masses; next, within the resulting immanent frame, "clock time" crowds out the sense of salvation history embodied in the registers of "higher time," and "closed world structures" emerge that systematically root out vertical perspectives of human transcendence while reinforcing the horizontal motifs of naturalism; soon, a "subtraction story" about the detrimental effects of belief pares down our accounts of self, agency, time, and society; and finally, a

---

Religiosity," *Church and People: Disjunctions in a Secular Age*, eds. Charles Taylor, José Casanova, and George F. McLean (Washington, D.C.: Council for Research in Values and Philosophy, 2012), pp. 25-38. Cf. also the burgeoning literature on "nones" in the American religious landscape, e.g. Robert B. Putnam and David E. Campbell, *American Grace: How Religion Divides and Unites Us* (New York: Simon & Schuster, 2010).

[22] Craig Calhoun, "Charles Taylor on Identity and the Social Imaginary," unpublished working paper (2000), p. 4.

[23] James L. Heft, ed., *A Catholic Modernity?: Charles Taylor's Marianist Award Lecture, with responses by William M. Shea, Rosemary Luling Haughton, George Marsden, and Jean Bethke Elshtain* (New York: Oxford University Press, 1999), p. 14.

"therapeutic turn" in spiritual practice flattens out our moral experience. In his criticism of these leveling processes, Taylor insists that "The Church was…meant to be the place in which human beings, in all their difference and disparate itineraries, come together."[24]

As he adds in a more recent piece on magisterial authority, the Church is a place in which giving pride of place to – indeed, "sacralizing" – one particular philosophical mode of articulating moral truths (say, natural law) at the expense of all other modes "goes against the spirit of Catholicism itself."[25] The sort of methodological pluralism that Taylor invokes here can be further seen in the architectonics of *A Secular Age*, which gleefully transgresses disciplinary boundaries to create a new genre, blending elements of history, sociology, philosophy, and theology.

Taylor's understanding of multiple modernities also partakes of this motif of plurality dialectically unified into a whole – and the same can be said of his conception of democracy, in which, as I have noted, religious viewpoints are invited into the public sphere to interact on equal terms with other sorts of comprehensive worldviews. In describing the product, Taylor drops Gadamer's "fusion of horizons" image in favor of Rawls's notion of an "overlapping consensus."

Lastly, I would add, Taylor's grand narrative of the dance of immanence and transcendence follows this pattern, inasmuch as he seems to believe that there is a historical dynamic in which different societies will swing back and forth between different, fragile points of equilibrium, such that more or less immanent, secularized societies will eventually give way to spiritual searching and a quest to, as he put it not long ago (echoing Michel de Certeau), make belief believable again. Investigating this dynamic has taken him to India; after that, China beckons, and we can hope that down the line we will be privileged with another typically rich Taylorian ethics of intercultural exchange and comparative social imaginaries.

---

[24] Taylor, *A Secular Age*, p. 772.

[25] Charles Taylor, "Magisterial Authority," *The Crisis of Authority in Catholic Modernity*, eds. Michael J. Lacey and Francis Oakley (Oxford: Oxford University Press, 2011), p. 261.

CHAPTER 4

THE HUMAN BEING WITH DIGNITY IN A GLOBAL AGE: AN AESTHETIC APPROACH

KATIA LENEHAN

INTRODUCTION

This paper attempts to make a comparison between the truth concerning our humanity in an artwork and in man. Discourses on truth shown in artworks not only have appeared in the West, but also in classic Chinese aesthetic texts. These discourses illustrate how the truth concerning the artist enters his artwork and how we appreciate it. The special characteristic of the truth, unique yet universal in the artwork, originates from the artist who is a singular person fulfilling his universal humanity, and in turn the truth in the artwork reminds us in an absorbing way of the truth concerning humanity in ourselves.

So, we begin by explaining the unique and singular yet universal characteristic of truth in the artwork and in man in the following order: first, the unique, singular and particular artwork reveals to us something universal; second, the universal in the artwork as something true about the human being; third, the unique, singular and particular artwork embodies in itself the truth, which makes it beautiful; fourth, every unique, singular, and particular human being embodies in himself humanity, which is universal; fifth, each human being as singular with dignity – by realizing his humanity within him – is beautiful; and sixth, the reflection on truth concerning humanity – from the artwork to the human person himself.

THE UNIQUE, SINGULAR AND PARTICULAR ARTWORK REVEALS TO US SOMETHING UNIVERSAL

There is no doubt that every artwork in the world is a unique object, so unique that its appearance is an event which no person can imitate. The uniqueness of an artwork consists first in its physical existence. Taking painting as an example of art, Etienne Gilson states:

> … be it only for purely physical reasons, no painting can possibly be duplicated. As has been said, there is a contradiction in conceiving a painting as identical with another one. Even if they are not always easy to detect, individuating differences do nevertheless exist. First of all, since they are two in number, the material out of which one of them is made cannot be the material included in other one.

> Secondly, since it has been seen that, in works of art, matter always is specified by its own form, it is hardly possible to imagine two paintings in which the quality of canvas, of the colors and of execution could be said to be really alike in all respects. Strictly speaking, a picture can be 'imitated'; it cannot be 'reproduced'.[1]

Unlike in painting, where artworks are destined to be solid objects, in an even a more abstract art form such as music, a piece of music played by the same performers can never sound exactly the same every time it is performed. For this reason, it is not surprising that Etienne Gilson imparted different meanings to the life of the painter and scientist: "It is not evident that, at the present stage of scientific progress, a premature death of a great scientist renders impossible the scientific discoveries that a longer life would have enabled him to make. On the contrary, the death of an artist certainly brings to a close of the production of the kind of painting that bears the imprint of his hands."[2]

No one would deny such an obvious fact that every artwork is completely unique and particular, and it is this trait which makes artworks much more valuable than many other kinds of objects in the world. However, the uniqueness of an artwork is not the only characteristic which entitles its name. Something communicable underlies the unique outlook of the work of art, and this communicability makes the artwork understood by man as an artwork. What makes us able to access an artwork is rather something universal and communicable other than its unique singularity. For Mikel Dufrenne, it is an essence, a form, embodied in the artwork for us to access: "… the form of the aesthetic object, a form which is singular and sensuous essence of the object and bestows on the object something of the eternity proper to essence. This is exactly what ruins allow to appear – a truth of object which needs a material body in order to be manifested, but which cannot be identified with that body."[3]

Dufrenne mentioned the "truth" of the aesthetic object, which is an issue we will examine further in this paper. For now, however, we can at least conclude that there is something universal and something true in an artwork for us to access.

---

[1] Etienne Gilson, *Painting and Reality* (New York: Pantheon Books, 1957), p. 65.

[2] *Ibid*., p. 117.

[3] Mikel Dufrenne, *The Phenomenology of Aesthetic Experience*, trans. Edward S. Casey (USA: Northwestern University Press, 1973), p. 165.

THE UNIVERSAL IN THE ARTWORK AS SOMETHING TRUE ABOUT THE HUMAN BEING

In classic Chinese aesthetic theory, it seems obvious that there is truth concerning artworks, truth as a goal that the real artist should aim at. In the 9th century China, the famous artist and theorist Jing Hao荊浩 (c. 833 – c. 917) wrote an article entitled *Drawing Notes*筆法記,[4] which had highly influenced Chinese aesthetics. In *Drawing Notes*, he formulated the well-known thesis of "truth in painting圖真." Jing Hao suggested without any hesitation that "truth in painting" ought to be the ultimate goal for the real artist to achieve and be the characteristic which defines the greatest paintings. He brought forth the meaning of "truth in painting" by contrasting it with the idea of the similarity of an object's appearance.

[The author] said, "Painting, [is] the exterior color. The valuable similarity of the object [in painting] obtains its truth, and that is its secret." However, the old man said, "Not at all. Painting [is] to paint. [You have to] ponder over the images of objects in order to catch their truth. [You] take their colors in terms of their colors and [you] take their reality in terms of their reality. If you do not know this technique, you may obtain only the similarity, but truth in painting remains unachievable." The author said, "What is the similarity? What is the truth?" The old man said, "The similarity obtains only the similar appearance of an object while the truth fulfills [in painting] with a flourish both its [invisible] spirit氣 and [visible] quality質."[5]

Jin Hao illustrated his ideal of painting through the old man's words. The definition "the truth fulfills with a flourish both its [invisible] spirit氣and [visible] quality質" seems a little vague here. This is partly due

---

[4] There has not been a English translation of筆法記 accepted as a fixed translation. I have seen the translation of "Notes on Landscape Painting Techniques" or "Record of Brush Methods." I use "Drawing Notes" since it points out the content of article and is as simple and clear as it Chinese name.

[5] Jin Hao荊浩, *Drawing Notes*筆法記. Quoted from Yuan Yougen袁有根, *Interpretation of Jin Haothe Pioneer of Chinese Northern Landscape Painting* 《解讀北方山水畫派之祖荊浩》(Beijing: China Federation of Literary and Art Circles Publishing Corporation中國文聯出版社, 2010). The Chinese word "*Qi*" 氣 has no equivalent English term for the translation. The famous thesis *Qi* Yun Sheng Dong氣韻生動 in classic Chinese aesthetics is proposed by Xie He謝赫 (-532), whose painting theory had highly influenced Jing Hao. The thesis *Qi Yun Sheng Dong*氣韻生動 was translated as "the life-movement of the spirit through the rhythm of things" in *The Ideals of the East*. Cf. Kakasu Okakura, *The Ideals of the East* (London: John Murray, 1903), p. 52. I will use Kakasu Okakura's translation of *Qi* as "spirit" until I find a more perfect substitute.

to the complex Chinese character "spirit," which simultaneously refers to the spirit of the object and that of the artist, and also of the spirit of the image created in painting. According to the context of the article, the old man seemed to say that the "truth in painting" is not only the outside quality, but also the inside spirit of an object. Our inference finds its proof in the same article when Jin Hao talked about the defects of painting: "There are two kinds of defects in painting: one is the invisible and the other is visible. The defect of the visible is a defect such as painted flowers and trees that have appeared in the wrong season or when the human figure appears larger than the size of a house…, defects of this kind may still have a chance to be corrected. The invisible defect, however, is the defect that the spirit氣 and the rhythm韻 of things are completely eliminated…, the defect as such is irretrievable."[6]

Therefore, the greatest painting for Jing Hao is the painting showing the image of an object which captures not only the object's spirit but also its exterior quality. This means that the image in the painting perfectly combines an object's spirit and its outer appearance, and according to Jin Hao, this is the truth achieved by the artist in painting. However, Jing Hao's ideal of painting is not an easy task for the artist, because the spirit of an object in painting is not something which can be obtained as easily as reaching for coins in your pocket. On the contrary, it requires the artist to have a fusion of his own *Qi* (spirit) and the object's *Qi* (spirit) in order to create a new image in the painting. What he created in the painting is no longer a representation of an existing object, but rather, a new reality, which is already a transformative of the original reality. Since every image created by the artist is different this new reality, even wrapped in the most unique outlook, according to Jing Hao, bears the truth within it and this is precisely the truth the artist should target. If we ask ourselves whether this truth found in painting is available only for its author, namely, for the artist who created it, the answer would certainly be "no." For Jing Hao, there is something true in an artwork to which all onlookers can access, so to speak, there is something universal or general that everyone can comprehend, even though it is not universal in the way of cognitive knowledge.

The notion of truth is viewed as related to art and artworks both in Chinese aesthetic theory and in the West, especially in the contemporary philosophy of art. For example, both Ricoeur and Gadamer challenge Kant's separation between truth and aesthetics. Ricoeur discusses this in his yet to be published Lectures on Imagination.[7] Ricoeur once used

---

[6] Yuan Yougen袁有根, *Interpretation of Jin Hao – The Pioneer of Chinese Northern Landscape Painting* 《解讀北方山水畫派之祖荊浩, pp. 325-326.

[7] Professor George Taylor told me in person that he is now editing these lectures for publication. I thank him for sending me some of the materials concerning this topic which he is working on.

Impressionism as an example to illustrate his idea of "productive imagination": "Impressionism tried to beat photography where it cannot work by creating a new alphabet of colors capable of capturing the transient and the fleeting with the magic of hidden correspondences. Once more, reality was remade, with an emphasis on atmospheric values and light appearances."[8] In Ricoeur's work we find something true in painting, which is not the truth of representation, but the truth as manifestation: "Ricoeur's theory of productive imagination requires revision not only of our concept of reality but also of our concept of truth. No longer is truth defined in terms of 'adequation,' a conformation between judgment and existing reality, because the disclosure of new reality has more to do with a concept of truth as manifestation."[9]

Therefore, even in man's creation through which the transformative dimension of existing reality is accomplished as a remade reality, there is something true in it. The artist, and only the artist, can make it happen. What we attempt to show here is that, both in Jin Hao and Ricoeur, there is truth in the artwork, which may not be the objective truth as scientific or cognitive knowledge. However, truth as the new reality manifested in painting, which inevitably bears the artist's *Qi* as Jing Hao said or imagination as Ricoeur said, and thus bears some truth concerning its author. If we continue from here, we can say that the artwork is a man-made work, through which the artist's being and his nature as a human being is somehow brought into light. The truth in a work does not only come from the original reality used as an object by the artist in his work, but also from the artist's imagination, character, human nature, and ability to make an artwork, so to speak, his whole being or his *Qi*.

Once the work is finished, the truth captured by the artist no longer remains within the artist; it turns into that which everyone can access, namely, something universal and general though not in a cognitive or speculative way. Onlookers recognize in the truth of a work not only the object depicted, but also the being of its author with all his qualities as a human person. In this way, we may say that the universal in the artwork has something true about the human being.

THE UNIQUE, SINGULAR AND PARTICULAR ARTWORK EMBODIES IN ITSELF THE TRUTH, WHICH MAKES IT BEAUTIFUL

As previously mentioned, the onlookers are able to access or to recognize a special truth in artworks, a truth which neither completely

---

[8] Paul Ricoeur, "Lectures on Imagination (1975)" (unpublished), Chapter 17:14.

[9] George H. Taylor. "Ricoeur's Philosophy of Imagination." *Journal of French Philosophy*, vol.16, nos.1 and 2, Spring -Fall (2006), p. 98.

concerns the original reality, i.e., the object being depicted by the artist, nor completely concerns its author, but rather, concerns a fusion of the two. This paper, we have to note, focuses a bit more on the truth related to the artist, since we attempt to show that the artist in his creation carries over in his works both his uniqueness and all of his qualities as a human being.[10] This is the trickiest thing in art. How can the artist's unique character and his universal quality as a human being be simultaneously conveyed in a work? As we have mentioned, every work has its own unique appearance and expression that cannot be copied. The way a painter chooses his pens and paints, the way a poet chooses his words, or the way a composer chooses his notes – not one of them can be exactly the same. The uniqueness of a work is one reason which makes it so valuable and precious because it is always "the only one" on the planet. An artwork is always singular and unique, since its existence can be realized only through the unique person – the artist. Nevertheless, if the unique or singular quality of a work derives from the uniqueness and singularity of the artist, his uniqueness and singularity – we shall not forget this – is first of all a part of the nature of a human being, a nature which allows the possibility for him to become himself.

In this way, the artwork is a place as such where the more it is singular and unique, the more it realizes the *possibility* of our nature and thus realizes our essence as a human being. There is then something general, universal, and true about human nature brought into light in the artwork, even though it is shrouded in a most unique outlook. Mikel Dufrenne crystallizes this point perfectly: "I can employ the word 'joy' as an admittedly imperfect name for the Mozartian world, and thus rediscover the general beneath the singular, because Mozart is more than Mozart and recaptures the humanity within himself. The work expresses the singular experience which, however, harbors within itself – and eminently so – a human essence." [11] If there is any possibility that an onlooker, a unique being himself, is able to access or feel a connection with another unique person, i.e., the artist, through an artwork, this possibility is based on, and is only based on, the fact that they both belong to the human race and bear the same humanity. Without wiping away each other's differences, the author and the onlooker meet in the depth of an aesthetic experience. If the onlooker feels that the work is "moving" him and experiences the ineffable

---

[10] In fact, the original reality or the object being depicted by the artist in the work is also of great importance. If there is any possibility that the truth concerning the artist can be conveyed in the work, it is through this object, and only through the object, his truth is able to be brought into light. This fact recalls the famous saying, "Consciousness is always consciousness of something." Without that something or that object depicted which is always in union with the being of the artist, nothing can be shown to us.

[11] Mikel Dufrenne, *The Phenomenology of Aesthetic Experience*, p. 482.

pleasure that only artworks can offer, he may say, "This work is beautiful." Beauty here is not in this sense the ideal beauty of ancient models or standards fixed in the art academy, but rather, in the sense that "beauty is one way in which truth as unconcealment comes to presence." [12]

When a unique artwork realizes some universal truth, the universal truth concerning ourselves as humans – even though this truth may not concern a scientific type of knowledge, but concern the understanding of the human being for itself – the universal truth somehow turns a singular, particular artwork into something beautiful for us. Through an artwork, a work wrapped in the most unique outlook, the artist and his audience must meet and share a common understanding of at least one aspect of man's nature; otherwise the artwork can never be "moving." It is this common understanding and universal truth underling the artwork which transfers a work into an incarnation of beauty *understood by man*. So, in this sense we can say that the "transferring" or "turning into" is based on the human being's own understanding of himself, his nature, truth and beauty, and through this understanding it is finally possible to embrace every singular and particular because it is in one way an embodiment of our own nature.

EVERY UNIQUE, SINGULAR, AND PARTICULAR HUMAN BEING EMBODIES IN HIMSELF HUMANITY, WHICH IS UNIVERSAL

Just as an artwork, each person is so unique that he/she is "the only one" on the planet. A person in life can be never an impersonal subject as a cognitive agent assumed in epistemology. He is himself with all his concreteness and is capable of possessing depth, which has no substitute. If a person, his deep self, is so different from others, then how is it possible for him to recognize in himself any similarity with another? How is it possible for him to have any connection with anyone else? We have seen this paradox in the case of art: the more the work is unique, the more it becomes an artwork, and the more it realizes the truth concerning the artist's being with all his human qualities. To be more precise, the paradox which occurs in art results exactly from the paradox in man himself. It results from the fact that the more a person is unique and singular – the more he is himself – the more he embodies human nature within him. We see the real similarity between us not in our humanlike appearances, but in the depth of our singularity and uniqueness that is firmly grounded in the possibilities of our nature; more precisely, it is simply one way to realize our humanity. Nothing is more obvious than this: I am a human being not because I look like a human being, but because I bear within myself humanity. "Humanity is only a possibility within us, yet it is this possibility which founds our

---

[12] Martin Heiddeger, *Off the Beaten Track*, trans. Julian Young & Kenneth Haynes (New York: Cambridge University Press, 2002), p. 32.

reality. Insofar as we accentuate our differences by creating and accepting ourselves, that is, insofar as we develop our reality, we attest to this possibility." [13]

Our ways are uncountable in attesting this possibility in our nature. Is it not beautiful that we identify the ontological affinity between one another by just being ourselves? The human universal in which each unique person participates does not destroy his singularity. He never has lost a bit of contact with his humanity due to his own uniqueness; and on the contrary, it is exactly his uniqueness that makes him human. The truth is that we may be most similar to others precisely when we are most profoundly ourselves.

The relationship between man and his fellow human beings is rooted within man himself as one possible realization of humanity. We may parallel this fact in a rather loose sense with art again by showing that every different kind of beauty fulfilled in a concrete artwork is one possible way to participate in beauty as a transcendental of being. Jacques Maritain comments on this point: "[It is] … the free creativity of spirit. In the craftsman the creativity of the spirit is, as it were, bound or tied up to a particular aim, which is the satisfying of a particular need. In the poet it is free creativity, for it only tends to engender in beauty, which is a transcendental, and involves infinity of possible realizations and possible choices."[14] Just as an artist freely creates, we are free to become ourselves. Each person as a delegate of humanity realizes one possible way of being a human being simply by actualizing his own reality, just as each beautiful artwork realizes one possible way of the transcendental beauty insofar as its actual existence is created. Humanity is the deepest root of the human universal. Man, when being a unique, singular, and particular person, embodies in himself one possibility of his own nature and thus in one way actualizes the human universal.

EACH HUMAN BEING AS SINGULAR WITH DIGNITY – BY REALIZING HIS HUMANITY WITHIN HIM – IS BEAUTIFUL

When we say that we feel consubstantial with others in our own most differentiated depths, there are two implications: one is that we are different from others at our deepest self; and the other is that we are able to detect these differences only because they are differences which ground themselves in humanity – the common basis that we share. When such differences are superficial, such as with the features of our appearances,

---

[13] Mikel Dufrenne, *The Phenomenology of Aesthetic Experience*, p. 480.

[14] Jacques Maritain, *Creative Intuition in Art and Poetry* (New Jersey: Princeton University Press, 1953), p. 112. In the scholastic tradition, there was the debate concerning if beauty itself belongs to the transcendental family of being. Thomas Aquinas himself never explicitly named beauty as a transcendental. However, Jacques Maritain accepted beauty as a transcendental without hesitation, with which I gladly agree.

clothing, cultural norms, circumstances, and histories that inevitably impose on us from the moment we are born, these superficialities easily distinguish and divide us from one another. However, these are not the kind of differences we are concerned with. What we are attempting to demonstrate here is the difference in one's profound self from the other, which, in one way, makes him so unique that he can never be conceived of as a commodity or an object, yet, in another way, it is the same uniqueness and singularity which brings him together with other human beings who are as unique and singular as he is. How is this so? As we have mentioned, these differences are differences which are grounded in the same basis –our humanity.

The singularity and uniqueness of each person, instead of dividing us from one another, becomes a light illuminating our humanity as the common root in us and reveals the truth concerning our nature. The more unique we are in our profound substance, the more we attest to the possibilities of our nature, and the more human we are, the more we understand the truth about ourselves. This uniqueness within us is not the uniqueness and singularity which exhausts our humanity, but, instead, reveals to us and in us our humanity. Furthermore, I am able to identify the uniqueness and singularity in myself from others precisely because I comprehend my shared humanity with others. This comprehension may be unclear or perhaps I have never pondered over it once in my life, still, I have a comprehension of it since I bear my humanity at every moment of my life. Only through this comprehension do I realize my uniqueness in my profound self as one of the possibilities of my human nature which allows its actuality. Through this comprehension I rediscover in someone's uniqueness the same basis I share with him, despite the many superficial differences exist between us. Finally, it is possible for me to accept or even embrace and appreciate someone else who is totally different from me because to affirm his uniqueness is to affirm the way he reveals his basis as a human being – a basis shared by me.

If beauty is something which fulfils its own nature, then every unique person who realizes in his own way humanity is beautiful and, therefore, dignified. When humanity shines within this unique person, we find in him the beauty and the dignity of being a human being. One's uniqueness and singularity in his deepest self is a light which illuminates his humanity, and he is the most beautiful when he is being himself, since "just as everything *is* in its own way, and is *good* in this own way, so everything is beautiful in its own way."[15] This humanity extends beyond man; so I am able to recognize it through my own uniqueness and also recognize it through someone's own uniqueness even when this someone is outside of me.

---

[15] *Ibid*., p. 163.

REFLECTION ON TRUTH CONCERNING HUMANITY – FROM THE ARTWORK TO HUMAN BEING

According to what we have stated, we list the comparison between the truths concerning humanity in the artwork and in man himself as follows:

In artwork	In man
In man-made artwork there is a truth concerning humanity, the source of which is the artist.	In every man there is a truth concerning humanity fulfilled in him for simply being him.
This truth in the artwork is found in the most unique and singular way, and it cannot be completely copied.	This truth is found in man in the most unique way, and no two men are exactly the same.
This truth concerning humanity found in the artwork is not the kind of cognitive or speculative truth of epistemology.	This truth concerning humanity found in man is not the kind of cognitive or speculative truth of epistemology.
Still, this truth concerning humanity in the artwork somehow can be shared and understood by people through the aesthetic experience. So there is something universal in every unique artwork, which can be shared by people, even though it is not universal as cognitive knowledge. This universal is the universal which does not destroy the singular whereas the singular does not exhaust the universal.	Still, this truth in man concerning humanity can be surely understood by people when they encounter one another, since all of us have the understanding of ourselves and accordingly our humanity, which is shared by others. So there is something universal in every unique man, even though it is not universal as cognitive knowledge. This universal is the universal which does not destroy the singular whereas the singular does not exhaust the universal.

All the above-mentioned similarities of truth concerning humanity found in the artwork and man have formed the basis of this paper. It is not surprising that the truths found in the artwork and in man are so similar, since the artist, as a human being, is the cause of the artwork. If we can find any truth concerning humanity in the artwork, the source of this truth can only be the artist. The work is unique and singular simply because its cause is unique and singular. The truth concerning humanity shown in a singular artwork comes from the humanity fulfilled in one singular man. Neither the humanity in man is something fixed as an object recognized in epistemology – we have an infinite variety of ways to fulfill it and it is in its nature to allow all kinds of unique fulfillments – nor is the humanity in the artwork.

However, it is ironic that we appreciate every unique person less than every unique artwork, just as we can easily appreciate or cherish the artwork, but not its cause. One may say that it is because the magical power of the aesthetic experience "brings us together." It is true that when the aesthetic experience occurs, we do separate ourselves from an ordinary attitude and this, indeed, helps us to experience something universal – something shared by the artist and the spectator – underlying the unique outlook of the artwork. However, the aesthetic experience helps to discover the underlying universality in the artwork, but it does not replace it. The fact remains that no matter how powerful the impact of the aesthetic experience is on man, without the human basis implied in the artwork, an artwork cannot be perceived as an artwork, so to speak, a man-made work. The artwork moves us in the way that is different from a stone in nature. A poet, a painter, or a composer opens the world in his work that offers a new insight into reality, an insight based on this man, the artist, and a being-in-the-world, and thus an insight pervaded with all his human qualities. Undeniably, we love the way the artwork moves us.

Nevertheless, the question arises: if we love the impact the artwork has made on us and we appreciate so much a world in the work opened by the artist, a world permeated with all human elements from the artist, why do we not appreciate the humanity in a person as much as that in the work? Is not the humanity fulfilled in a man even more direct and more accessible than that in an artwork? From our point of view, the answer is "yes" and "no." "Yes" theoretically because it is more direct; but "no" because it is not more accessible. The artwork is made especially by man and for man. A well-designed work is so alluring that it is much easier for us to abandon our ordinary attitude in the aesthetic world and to appreciate the bearing of the human basis imprinted in an artwork. Or precisely speaking, with the help of the aesthetic experience, the universal, the humanity implied in the artwork stands out par excellence. However, when one encounters another who is completely different, it is not as easy for him to see the beauty of humanity underlying the differences. The humanity fulfilled in every man is not actually as accessible and as dear to us as we had thought.

We have to admit that the differences between people in our daily life are not always pleasing. We have mentioned already that there are two kinds of differences. One represents superficial differences, such our features, dress, or even customs, cultures, circumstances and histories, while the other marks the real differences in the deepest self, differences which makes the person unique, singular, and irreplaceable. Differences in the deep self are the differences permitted and nourished by our humanity and, instead of dividing one another, are able to bring us together. Here exists the very reason we compare truth concerning humanity in the artwork to that in man. For us, the artwork serves as a reminder. It is the very crystal which is accomplished only through the total devotion of the sincere artist with his whole heart and being, and thus the uniqueness of his deep self, exhibited in an artistic way, is pushed forward and surges onto the surface of the

artwork. The border between the artist's superficiality and his deepest self becomes extremely diminished in the artwork. The artwork, therefore, reminds us of the real uniqueness of the artist, the uniqueness as one way of actualizing our humanity which is able to bring us together.

If we can embrace the uniqueness of the artwork – the uniqueness results from the uniqueness of the artist – why can't we embrace the uniqueness of each individual? Why can we not cherish every person we encounter in life as we cherish the work? What we need to do is to look into the superficial differences of each human being, recognize the uniqueness of the deep self and appreciate the way one bears the humanity shared by us. It is unnecessary, I think, to exaggerate the meaning of this aesthetic approach; after all, to view and appreciate the uniqueness of one's deep self in our daily life remains an ideal. However, by comparing the artwork to man, we do know more about ourselves, our humanity, and our nature. Interestingly, the artwork often reveals the truth concerning ourselves even more clearly than when others are in front of us. The truth and its paradoxical trait – universal yet singular – found in the artwork will always remind us about the truth found in ourselves, and the way we cherish the artwork will always be the best paradigm that we should adopt to treat everyone we meet in our life.

CONCLUSION

Truth in the artwork not only reveals for us the truth concerning our humanity but reveals it par excellence. Truth conveyed in the artwork first originates from its author and so does its paradoxical characteristic of being unique yet universal. Through a comparison between the truth concerning humanity in the artwork and that in man, we may see humanity better fulfilled in everyone.

In this global age, we inevitably encounter various conflicts and misunderstandings which have resulted from different cultural impacts in terms of migration and immigration. It is impossible to solve these problems unless we improve our mutual understanding, acceptance, and even appreciation others as they are. The basis on which we can appreciate others is nowhere else but within ourselves, namely, our humanity. My uniqueness is one way to fulfill a humanity shared with others. It is the beauty of our humanity that allows us to carry it out in different ways. From the perspective of human dignity, respecting the way others are and respecting me as I am is one thing.

However, this obvious fact is so simple that it may be easily ignored. At the same time, such respect is so hard to achieve that we may easily treat it as idealistic talk. An aesthetic approach to this fact may offer us a fresh perspective. Truth as unique yet universal as shown in the artwork reveals this fact concerning our humanity to us face-to-face. The artwork may serve as a reminder which uses its own beauty to recall the beauty of our own humanity.

It is necessary to note certain limitations of this paper at its very end: the interactive cycle between the artist's works and his culture here is not discussed. There is no doubt that a person is the starting point in the appreciation of the artwork or man. However this should not lead us to suppose that culture and society are irrelevant to our discussion. The artist is always the artist in the context of culture and society, and through him his artworks inevitably convey messages from his culture, and convey them in the way that no one has ever done. When we encounter the artist's works we also encounter his culture, and furthermore, the way he brings cultural elements to light in works may in turn affect his own culture and the spectators who appreciate this culture through his works. Truth concerning our humanity also plays a role in the cycle between the artist's works and his culture. Further research, I believe, needs to be conducted on this topic.

CHAPTER 5

FOUR RESOURCES FOR PHILOSOPHICAL MODERNITY IN CHINA

HUANG QIHONG

Since the Opium War, China has been actively and passively pursuing the idea of modernization. Modernization in turn, has been changing traditional China into a new China, a society with both Chinese characteristics and the basic features of modernity. Over this nearly 200 years China has experienced several major changes: the Westernization Movement, Wu Xu Reform, Xin Hai Revolution, the Republic of China, the Communist Revolution, the Reform and the subsequent opening up. However, the dream of modernity with Chinese characteristics has not come about, until today. Modernity with Chinese characteristics, as a kind of total framework including artifacts, humanity, society, politics and thought, is at different level. This article focuses on the philosophical dimension of modernity with Chinese characteristics, which we call philosophical modernity. It will look at the structure of human nature with Chinese characteristics and the general principles of Chinese social order.

One of the basic premises of the pursuit of philosophical modernity with Chinese characteristics is that the original traditional Chinese structure of human nature and the overall principles of traditional social organization have not been adapted to the requirements of modernity, which originated from Western Europe and is spreading throughout the world. Therefore, in order to establish philosophical modernity with Chinese characteristics, we must make clear the main differences between Western modernity and Chinese tradition. Some of these differences are the following:

First, Western modernity, to a large extent, is based on a Christian background, so it has a transcendent entity to guide the change of modernity; traditional Chinese culture lacks this dimension.

Second, Western modernity highlights the individual status of the subject, emphasizes the equality of persons and the importance of law between persons thereby elevating a kind of spirit of contract based on equality. In traditional Chinese culture, people are not equal in personality and law, the individual has limited free will and independent character;,traditional Chinese culture emphasizes, to a great extent, control by power.

Third, in Western modernity belief in absolute truth and a rigorous system of epistemology which extends to the field of social morality, play a big role. There is a kind of rigid occupational spirit and moral consciousness. In contrast, traditional Chinese culture lacks belief in absolute truth, especially knowledge systems based on analysis and logic.

That limit also extends to the field of social morality and the lack of a stable and universal ethics.

Fourth, Western modernity demonstrates strict democracy and the spirit of law promoted by a Christian background. These factors, have worked together to gradually establish an evolving democracy and legal system in the West. In contrast traditional Chinese culture does not have the spirit of democracy and rule of law based on liberty and equality. Although some restrictive measures on authority exist, these measures are not standardized or transparent. They are often concealed, and often brutal, full of guile and trickery.

Given these huge difference between traditional Chinese culture and social structures and Western modernity, we cannot but, temporarily, bracket out Chinese traditions, and re-examine some of them. Modern Chinese have to face the question: how to creatively transform modernity with traditional Chinese culture as foundation? The attitude in modern China of treating Chinese culture as fundamental and Western culture as decoration (中学为体, 西学为用) is definitely not promising. The characteristics of Western modernity are based on its theory of human nature and its worldview which are different from traditional Chinese culture. Without adopting, to some extent, the Western theory of human nature and view of the world, it is impossible to decorate original Chinese culture with Western modernity.

Likewise, modern "New Confucianism" mode which declares that we can open the new through going back to our origin (返本开新) is difficult to achieve. This mode is premised on the assumption that many features of Western modernity are rooted in and originated from traditional Chinese Confucianism, especially Pre-Qin Confucianism. However, this is, simply, not the case. The basic human nature assumptions and ethical settings of Pre-Qin Confucianism and Western modernity are different, with different roots. Modern New Confucianism thinks that going back to the origin can produce the fruit of modernity, but I maintain that is impractical.

Thus, I believe that we may need to look for new and creative ways for transformation, which should be guided by the following. Our search should not adhere to the difference between the "fundamental and decorative" (体用之别). The path should be open to a new way of going back to the origin (返本开新), integrating Chinese traditional resources as the basic element of Chinese modernity, with other important resources from Western culture. All of these links should be integrated into a coherent whole, based on deeper philosophical principles. Through this synthesis, some beneficial ingredients of traditional Chinese culture can be retained and some core values and principles of Western culture can take root in China. This positive interaction between beneficial components of traditional Chinese culture and core values and principles of Western culture, Zhang Dainian called "comprehensive innovation."

The crux of the matter is to determine which elements of traditional Chinese culture can be retained, which of the Western culture's core values and principles can be introduced, and how to integrate these different elements. To make the above-mentioned integration we must start our analysis from the *a priori* structure of human existence. Heidegger's existential analysis gives us a way. According to Heidegger's view, a being of independent existence is *Dasein* who exhibits the following features:

First, the surrounding world pre-exists relative to *Dasein*. This world has provided him/her with basic material, emotional, and ethical resources. Thus, Dasein should have a grateful heart for the surrounding world, because he/she is cast into the world. He should produce some ideas about positive emotions and ethics to the world, and should not place himself in abstract opposition to the world. We call this element the affective dimension.

Second, Dasein should have clear consciousness of her/his own limitation and his uniqueness so as to understand the unique property he has. To establish this unique property he raises himself to be the subject of a world of his own. All else, and others, around him are brought into Dasein's consciousness and value judgments. We call this element the subjective dimension.

Third, in order to judge others and the world around him with some internal support system, *Dasein* must have a clear consciousness of the meaning and value of his own existence. However, this meaning and value cannot be only empirical because meaning and values are ontological. They only appear when *Dasein* builds his existence-his living, as a whole, in the face of death. This means listening to the voice of conscience, which comes from *Dasein* itself, in response to an absolute standard. To establish its own significance and value, *Dasein* needs to establish a transcendent and absolute entity outside of himself, and in God. Thus, *Dasein* is inseparable from God. We call this element the ontological dimension.

Fourth, *Dasein* not only lives in this setting of ontological significance, but also sinks into the surrounding world. If he has not sunk into the surrounding world, he cannot highlight the ontological significance. *Dasein's* sinking into the surrounding world is sinking into the "they-self" (*das Mann*) thinking ways and means of communication, which is equalized and communal. He feels confused because he has to communicate with others; the other is sinking into the course of dealing with the things surrounding him. Using the things at hand to deal with the things he faces, he feels busy in the course of dealing with all of these things. Since *Dasein* feels confused or busy, he is like all ordinary people following some given social rules, which pre-exist before him. Though Dasein can change these rules through some special opportunity; no matter how the rules change, they are indispensable. We call this element the dimension of peripherality.

In short, an individual's living in the world cannot be separated from his affective and emotional connections with the transcendent entity and the surrounding world. He is inseparable from his of individual subjectivity,

and cannot get away from the guidance of the significance of existence, which comes from the transcendent entity and through subjectivity. He is also inseparable from dealing with things and the people in his surrounding world and the empirical rules produced in the course of dealing with the things or people. Therefore, affectivity, subjectivity, ontology and 'peripherality' constitute the basic links of individual survival.

Since the *a priori* structure of individual existence is constituted by the previous contents, so these elements are indispensable for people in any culture and on any stage of the history of human existence. If we set out from this *a priori* structure and reflect our philosophical modernity of Chinese characteristics, we will find the following: the "emotional noumenon" of traditional Confucianism can support the affective and emotional dimension of the individual existence. Marx's critiques of alienation and materialization can highlight the rational dimension of peripherality between individual and the world surrounding him. Hegel's spiritual noumenon and the concept of ethical organism not only reveals the ontological dimension of the meaning and the value of individual existence, but also can highlight the rational and ethical affective dimension between individuals and others in the surrounding world. While John Rawls' procedural justice principle and difference principle not only can be consistent with the Confucian notion of "emotional noumenon", it can also coalesce with Marx's Socialist principles, and adapt to Hegel's concept of the ethical organism. At the same time, moreover, Rawls' procedural justice principle and difference principle can highlight freedom, democracy, individual subjectivity and the spirit of the rule of law. Therefore, the philosophical modernity of Chinese characteristics should integrate Confucius' notion of "emotional noumenon", Marx's critiques of alienation and materialization, Hegel's notions of spiritual entities and the concept of the ethical organism as well as Rawls' principle of procedural justice and the principle of difference into a whole.

Although Confucius talks about heaven, the earth, spirits and the Gods, mostly, he thinks there are three reasons why people should do good things: respect and be kind to others, be filial towards our parents, and be loyal to our homeland. The first reason is the assumption on the goodness of human nature; second, he thinks that the world surrounding an individual exists before himself; and lastly, individual's inner time-consciousness depends on the surrounding world. In short, Confucius emphasizes that the world surrounding an individual exists before the individual; hence the existence, development and perfection of the individual is not independent of the surrounding world. So, he stresses that we should face the surrounding world with the heart of thanksgiving and a feeling of respect. On the other hand, he emphasizes that each individual's inner time-consciousness is based on his awareness that his parents gave him life. Our parents constitute the starting point of our time and so they should be the origin of our meaning of life. Because of this, being filial to our parents and being loyal to our homeland is a necessary choice of ethics. It constitutes

the "emotional noumenon" of an individual's life-world. Perhaps, the problem is that Confucius' specific claims concerning political and ritual aspects have not been adapted to the requirements of modernity. However, Confucius' emotional ontology needs to be retained and developed in order to have "modernity with Chinese characteristics." On this point, Confucius is stronger than Western modernity itself.

Although Marx's imaginings about the basic institutions of Communism exist as Utopian compositions, the assumptions of his theories are imperfect. Nonetheless, his critique of the phenomenon of alienation and materialization is extremely profound. These phenomena are caused by the capitalist system. In response to Marx's critique, Western Capitalism constantly adjusted itself by trying to avoid the occurrence of severe alienation and materialization. Although the efforts of Western nations were unsuccessful, they indicate that from the final point of view, it is not good for China to blindly copy or imitate the West, especially the capitalist system. In fact, Marx's critique of the phenomena of alienation and materialization prompts a kind of rational way for individuals to communicate with others and things in the surrounding world. This way highlights the subjectivity and initiative of the individual, and the freedom and the objectivity of meeting one's desires and the objectification that involves. In addition, it makes individuals communicate with others through a kind of universal human nature–different from the objectification and commodification of Capitalism. Therefore, Marx's critique of the phenomena of alienation and materialization tries to shed light on the human search for full human nature. Through this search, we can help establish the central location and the position of the subject in the world of phenomenon. It plays a positive role in overcoming the loss and materialization of the individual, while the individual subject is formed by the surrounding world, he should not be overwhelmed or deformed by it. This principle should be a basic element of philosophical modernity with Chinese characteristics.

Hegel's philosophy is the most comprehensive and integral transcendental approach in Western modernity. Moreover, it is also one of the most practical ways to transcend modernity. Undoubtedly, Marx's critique of the phenomena of alienation and materialization reveals the dilemma for economic life under the capitalist system. However, the alternative project Marx offered is not operable. His way of transcending Capitalism lacks the spiritual dimension. Because the socialist morality advocated by Marx is a reaction based on the resolution of the transcendental entity, this way of transcending Capitalism lacks roots in reality as well as an absolute standard. Hegel differs from Marx. He retains the absolute spirit's subjective and substantive status as being-in-itself and being-for-itself, which makes morality, ethics and the principle of rule of law, all rooted in ontology. The specific rules, advocated by Hegel, have an absolute standard that cuts off the way to relativism. This absolute spiritual entity confirms that the existence of the individual is based on the

transcendental dimension of meaning and value of life which every individual must have. At this point, Marx and Confucius are not to be compared with Hegel because Hegel's absolute spiritual entity is not the mysterious entity, which is unrelated to the phenomenal world. This absolute is not out of the realm of the individual's recognition but needs to return to the phenomenal world and realize itself in the individual's subjective spirit. On the surface, there are contradictions between essence and phenomenon and between transcendence and immanence. Hegel solves these contradictions through the concept of the ethical organism and the principle of the unification of logic and history. For him, the ethical organism is not only a kind of realistic historical performance of the absolute spirit, but also the resources of objective content of the subjective consciousness. It is implies getting the recognition of the educated subjective spirit because of the respect for the individual subjective spirit. On the contrary, the modernity which appeared in the modern West is based on eliminating the ethical organism. This modernity sees the state, civil society and even the family as unstable and non-universal entities. These hover between scattered, abstract individuals connected by a kind of contract based on the calculation of profits. Between these abstract individuals is a kind of external mechanical relationship. In this mechanical relationship, the individual changes into an abstract pure economic animal. The ethical and spiritual dimensions are set aside. In his own way, Hegel's philosophy overcomes the scattered, abstract subject advocated by Western modernity. It goes back to the organic correlation between individual and his surrounding world and reconstructs the spiritual existence of the individual. It makes the individual return to the source of value and noumenon. A philosophical modernity with Chinese characteristics needs to contain something of these principles of Hegel's philosophy.

Rawls' procedural justice and difference principle is a kind of returning to the integrity, value and morality of people. This returning is based on inheriting the spirit of liberal democracy and the spirit of the rule of law in Western modernity. As mentioned above, however, Western modernity has caused the problems revealed by Marx and Hegel. Therefore, what the philosophical modernity with Chinese characteristic should accept is not all components of Western modernity. Notably, some aspects of freedom, democracy, and rule of law which leave out morality and values should be rejected. This is one aspect of the problem. Another aspect is that the basic framework of the spirit of freedom, democracy and rule of law of Western modernity is what we need to learn from. This is the important dilemma facing China.

How to adopt this basic framework while at the same time avoiding the problems produced by the framework? China has to make some careful selections. Rawls' liberalism of returning to the virtue tradition appears to be one way to solve this difficult problem. He establishes the principle of procedural justice, one of the most important features of Western modernity. It solves the problems caused by pure procedural justice and the

hypothesis of the economic man. The difference principle is also an expression of Marx's Socialism, Hegel's concept of the ethical organism and Confucius' "emotional noumenon" in economic and legal dimensions are all needed ingredients. Basic resources for philosophical modernity with Chinese characteristic will be found in many places.

Perhaps, most importantly rather than the expansion or extension of one or more philosophical systems, philosophical modernity with Chinese characteristic calls for a balanced integration of these four resources.

Confucius' "emotional noumenon," Marx's critiques of alienation and materialization, Hegel's spiritual entities and the concept of ethical organism, and Rawls' principle of procedural justice and the principle of difference are the most valuable part of these philosophical systems. However, they are not representative of four systems of philosophy. In these four philosophical systems, some principles are uncoordinated and even contradict or conflict with each other. That is why, I do not claim to endorse, the whole system of any one Western thinker However, these four aspects of these philosophers correspond neatly to the four dimensions of the a priori structure of the existence of the individual subject outlined by Heidegger, namely, the affective, the subjective, the ontological, and the dimension of peripherality. If Heidegger's analysis of the *a priori* structure of the individual is reasonable and universal, then it is a necessary option to integrate these four dimensions into contemporary Chinese philosophical reflection.

Perhaps, in Heidegger's analysis on the *a priori* structure of the existence of individual, affectivity and ontology are the dimensions of transcendence and authenticity while subjectivity and peripherality are intrinsic and experiential dimensions. The dimensions of transcendence and authenticity distinguish humans from animals, while the dimensions of the intrinsic and experiential are the aspect which makes human beings exist as bodies. Both of these are very important. However, relatively speaking, the dimensions of transcendence and authenticity provide the human being with essence, the intrinsic and experiential dimensions makes for the essence of human existence. From the view of value, the dimensions of transcendence and authenticity are prior to the intrinsic and experiential dimensions. The intrinsic and experiential dimensions must be built on the basis of the dimensions of transcendence and authenticity, the former is subordinate to the latter.

Further, in the dimensions of transcendence and authenticity, ontology is the fundamental while affectivity is the decoration. According to Chinese tradition, the fundamental is more important and the decorative, relatively minor. Hence, ontology should be the first and the most basic element of the four dimensions, and affectivity the second. Moreover, in the intrinsic and experiential dimensions, the subjective dimension is prior to the dimension of peripherality. Thus, the subjective dimension is the third important basic element and the dimension of peripherality is fourth. Accordingly, in a philosophical modernity with Chinese characteristics,

Hegel's spiritual entities and the concept of ethical organism should be first, Confucius' "emotional noumenon," second, Rawls' principle of procedural justice and the principle of difference third, and Marx's critiques of alienation and materialization, fourth. These four core principles can be unified and integrated by Heidegger's existential and hierarchical analysis, provided above.

The integration of these questions and basic concepts into the construction of a new system of Chinese Philosophy clearly needs further exploration. Most importantly, they need to be communicated in a style sensitive to Chinese culture. Nonetheless, it is my firm conviction that the philosophies of Hegel, Confucius, Rawls, and Marx are profound resources for a new comprehensive approach to Chinese philosophy.

CHAPTER 6

ON THE RULE OF VIRTUE IN CONTEMPORARY CHINA

LI MAOSEN

INTRODUCTION

The notorious Cultural Revolution (1966-1976) is criticized as a "Left" deviation in the Party (CPC, i.e. the Communist Party of China) and the state (the Central People's Government of the People's Republic of China). In that period, the position of public officials was often above the law. The law was just a toy in their hands. Officials are expected to play a very important role in China, even in the moral sense. As officials are trusted to have loyalty to the Party and the state, they may be excused even if they are engaged in the wrongful use of resources. Those who have misused the property of the state may not be regarded as criminals. Their wrong deeds might be considered as an administrative mistake, and according to its degree of seriousness, the person may be deprived of his official title, his Party membership, or transferred to another position, so as to avoid political notoriety. It is difficult to consider such a punishment as juridical or moral punishment in real life. In the 1980s and 1990s, a market economy was adopted to replace the planned economy when it was believed to be the most pragmatic way for Chinese socialism to be further developed. The rule of law, rather than socialist ideology and revolutionary morality, proved to be more effective in guiding people's behaviour.

It is widely accepted that the law should represent the common will, benefit the people, and that everyone should be equal before the law (Li, 2002). But the People's Republic of China is at a very early stage in applying the rule of law in comparison with some economically and socially developed countries. There has not yet developed an independent judicial authority. It was not until 1997 that the Party adopted a policy for the rule of law. The promotion of material civilisation and spiritual civilisation is claimed to be the major goal in the socialist cause. The former Party General Secretary Jiang Zemin regarded the rule of law as the basis for political civilization. He sought to try to make it as important as material civilization and spiritual civilization in China.

In this relatively short time span, the laissez-faire nature of the market economy turned Chinese socialism into "socialism with Chinese characteristics." Such radical economic and social changes in China have an impact on social and personal morality. The concept of socialist morality used to be understood as part of Marxism and the thought of Mao Zedong (Li, 2001a). It may be regarded as revolutionary morality which is closely connected with the Party's warfare and politics. It is in this period that

revolutionary morality gradually lost its popular influence on social regulation. Its rivals appeared both from within and outside China, such as Chinese tradition, Western thought, various religions and conventional civilities. The resulting value conflicts and confusions have been so obvious and fierce that they have shaken the very foundation of socialist moral beliefs of many Chinese people and made the Party's ideological work unconvincing in many respects. Fearful of a crisis of values, the Party and the state seek to renew the system of socialist values and strategies in order to best suit their needs. In 2001, the Party began to adopt the rule of virtue as a statecraft strategy comparable to the rule of law.

In this paper I present an analysis of the rule of virtue, and comment about how it is related to traditional Chinese ethics and universal values. I try to argue that the rule of virtue would be dynamic and effective only if the virtues are well rooted and cultivated in the practical community life.

THE RULE OF VIRTUE AS A STATECRAFT STRATEGY

In China, moral promotion as part of spiritual civilization is the responsibility of the Party. A major guideline for socialist, spiritual, and civilizational reconstruction was put forward in 1986 and further emphasis on some important issues was reiterated and circulated in 1996. As mentioned above, legal compliance met with serious challenges in the economic reform of the early 1990s. News of deceit and dishonesty frequently became media headlines. Divorce and quarrels at home, fake commodities in the market place, and corruption in government led to some kind of moral turmoil. The whole society worried about the so-called crisis of honesty and faith. The Party had to take stopgap measures to enhance the ideological and ethical standards of the entire population.

Former Party General Secretary Jiang Zemin strongly advocated the mutual support of moral and legal regulations. He expressed that idea at the Central Party Committee Conference of Ideological and Political Work in June 2000. He also compared the rule of virtue as a statecraft strategy to the rule of law at a conference in January 2001 (Li, 2001b). The Party then deliberated his thought and issued the *Program for Improving Civic Morality* in October 2001 CPC, 2001).

There is plenty of literature espousing the rule of virtue in China from Party propaganda, academia, and practitioners. Their major propositions may be outlined as the following:

Ruling the state by virtue and ruling the state by law complement each other in the Socialist spiritual civilization. The rule by virtue should be guided by Marxism-Leninism, Mao Zedong's thought, and Deng Xiaoping's theory, and be integrated into a socialist ideological and ethical system compatible with the socialist market economy and socialist legal standards. It puts "serving the people" at the core, takes collectivism as the principle, and makes civic virtues (the "five loves," i.e. a citizen must love or support the country, people, work, scientific knowledge and socialism) as

basic demands. More specifically, the *Program for Improving Civic Morality* divides moral building into three categories which includes public morality, family virtue, and professional ethics. The *Program for Improving Civic Morality* prescribes the basic and widely recognized codes of conduct for mutual help, friendly treatment, and progressive relationships. It encourages popular participation in building a spiritual civilization. It is expected that the rule of virtue will intensify the ideological and ethical improvement among people, especially youth, so as to guide them in their pursuit of higher ideological and ethical standards.

Yet the rule of virtue as statecraft strategy seems to have be neglected when Hu Jintao replaced Jiang Zemin's role as General Secretary of the CPC Central Committee, State President, and Chairman of the Military Commission of the CPC Central Committee in 2005. President Hu coined the phrase "harmonious society" in his socialist scientific development theory in 2004 and put it into the Party's policy in 2006. He suggested a further program which is abbreviated as "eight-honours and eight-shames" (Hu, 2006).

Table: Classification of "Eight-honours and eight-shames"

N	Honour to those who	Shame on those who
1	love the motherland	harm the motherland
2	serve the people	betray the people
3	search for science	refuse to be educated
4	are hardworking	indulge in comfort and hate work
5	help each other	seek gains at the expense of others
6	are trustworthy	trade integrity for profits
7	abide by law and discipline	break laws and discipline
8	uphold plain living and hard struggle	wallow in extravagance and pleasures

He calls on all Chinese, especially young people, to be educated in the socialist sense of respect. At this point, however, the rule of virtue is seldom mentioned in Party policy.

ANALYSIS OF THE MECHANISM AND ITS IMPLICATIONS

The rule of virtue was advocated as a statecraft strategy for establishing a society of the rule of law. This was done at a conference of the Party's ideological work leaders who are responsible for propaganda all over China. The so-called ideological work is part of the heritage from the communist movement of the 1920s. It is regarded as an institutional guarantee for maintaining socialism and communism against capitalism.

Through it, the Party tries not only to determine people's political standing and behaviour, but also to set up their worldview, life philosophy, and moral consciousness. Ideological work is carried out by the Party, the Chinese Communist Youth League, and even the workers' unions and the women's federations in every workplace or community. An annual evaluation used to be recorded in an individual's personal profile for the purpose of promotion or work transfer. In this sense, ideological work used to be very strict. However, it now has become a joke, until the early 1980s, when a personal profile had to have a reference from a workplace or community, testifying that the person has a clear political background and the right life style. A remark like "clear political background" meant that the person was not born from a landlord or capitalist family and the person supported Party rule. A remark like "the right life style" implied that the person had good personal relationships and had no sexual partners outside marriage.

The rule of virtue is mainly carried out as ideological work. In every state-owned workplace or living community, there are two channels of administration. However, the Party's channel is superior to the government or business one. According to the notion of Three Representations (Jiang, 2001), the Party claims to represent the developmental trend of China's advanced productive forces, the orientation of China's advanced culture, and the fundamental interests of the overwhelming majority of the Chinese people. The Party's channel is still the only means for most officials to be promoted at the work place. So it comes as no surprise that officials are expected to comply with the Party's edicts, and are not much encouraged to exercise reflective choice in discharging their duties. They are responsible for implementing orders issued by those in higher positions in the administrative hierarchy.

However, economic reforms and the opening up of China to the outside world have released forces that have indeed transformed Chinese society, resulting in many more opportunities for Chinese people to realize their potential and live their beliefs in everyday life. They do not have to claim that they support the Party and the state in order to make a living. Ever since the early 1980s, state-run enterprises or assets began to be operated by individuals who were paid by contract fees and percentages of profits paid to the state. Gradually, more and more businesses are privately owned. A large proportion of such work places are actually outside ideological work control. As new technology and information are introduced into China, so are many different life values and political ideas. Moreover, people find it hard to make moral judgements based merely on political slogans. Many people are confused by moral demands when they realize that officials who are supposed to be faithful to the state deliberately work covertly for their own interests, by using their position of power to their advantage. In the 30 years of economic reform, countless cases of bribery, fraud, malfeasance, and waste at all levels of government and state-owned enterprises have been documented.

There is clear demonstration that the Party's channels are no longer effective in promoting ideological and ethical progress. Premier Wen Jiabao could not help criticising moral problems in China. He coined the term "moral blood" to denounce some businessmen who advanced their own short-term interests and hurt the interests of the entire society. He made a speech at a meeting with members of the Counselors' Office and the Central Research Institute of Culture and History (two advisory organs to the State Council) and asked them to pay attention to the importance and urgency of moral culture building, citing some serious food safety scandals, such as the melamine-contaminated infant formula, clenbuterol-contaminated pork, the rampant use of oil retrieved from drainage gutters for cooking by restaurants, and steamed buns dyed fresh with harmful chemicals at super markets (Zhang, 2011). However, he offered no concrete measures to solve these moral problems, but rather, condemned these practices as a result of a "crisis of faith" or "vacuum of ideology."

ANALYSIS OF ITS BASIC PRINCIPLES AND CONTENT

The rule of virtue is a continuation of the ideological program described above. At this point, I would like to move on to an analysis of the origin, function and present dilemmas of the major principles of that program, such as: serving the people, collectivism, and civic virtues.

Serving the People

Serving the people is regarded as the core value of revolutionary morality. It was put forward by Mao Zedong in 1944 when he wrote a memorial to a guard soldier whose death became a metaphorical symbol of the revolutionary cause of liberating the Chinese people from depression and exploitation by feudal landlords and imperialists. Nowadays the five Chinese characters for serving the people (usually in Mao's calligraphy) are a symbolic sign placed at the entrance of all government and military buildings. It is claimed that such moral and political advocacy is one of the most important reasons that the Chinese people followed the Communist Party instead of other political parties.

As an expression of revolutionary morality, the relationship of service should be between officials (or the armed forces) and ordinary people. That is the reason they are called public servants. Many exemplary people from the army and Party members are praised for such virtue and accorded the quality of being faithful to the public, and not selfish. The relationship between officials and ordinary people is mainly indicated by the identity of being a Party member or public servant. The binding force in that relationship is thus a political one, and not one of professional ethics. "Serving the people" then may easily become the chopped logic of "We serve the people, but not you because you are not the people." Its

revolutionary or socialist significance can be lost when a growing number of people do not identify themselves in such a political sense.

Collectivism

Collectivism is regarded as a principle of revolutionary morality. According to this principle, the unification of social and individual interest should be the guideline for all people's behaviour. The historical condition for its existence lies in the centralized power system and planned economy. In the first 40 years of the P. R. China, the people enjoyed a collective life through an assigned workplace, which usually provided housing, schools, hospitals, and pensions. As all workplaces were owned by the state at different levels and in different forms, ideological work spread systematically all over China. The state-enterprise system made the workplace an "iron food bowl," and in the meantime locked people's value choices into the socialist welfare system. The economic reform of the 1980s gradually broke the "iron food bowl." People were encouraged to depend on their own work and ideas, seeking their fortune outside of state-owned workplaces. Private ownership of the means of production and property like cars, houses, shares in companies, and private businesses were not only permitted but also glorified. Therefore, in the transition from a planned economy to a market economy, public policy changes have made a proportion of Chinese people rich. But that also led to people's failure to show their loyalty to the Party and the state, as well as to a form of collectivism which advocates that the country's interest as supreme.

Collectivism is closely connected with patriotism, defining the political ethos and centralised government regulation. But collectivism is not equal to patriotism, though both of them are society-centred behavioural guides. Patriotism still has vitality in its own terms, while collectivism lost its force in fighting against the capitalist values like individualism, liberalism, and hedonism, and is sometimes denigrated as inferior to teamwork spirit.

The Civic Virtues

The constitutional foundation of the People's Republic of China established on October 1st 1949 was called by the Common Programme of the Chinese People's Political Consultative Conference on September 30, 1949. Its 42nd Article states that love of fatherland, love of the people, love of labour, love of science, and care for public property shall be promoted as the public spirit of all nationalities of the People's Republic of China (1949). It was revised in the 1982 version of the Constitution of the People's Republic of China (1982), the 24th article of which advocates the civic virtues of love for motherland, for the people, for labour, for science, and for socialism. "Public spirit" and "civic virtues" are different

translations of the same Chinese term. These are often referred to as the "five loves."

The "five loves" are considered as the most basic guidelines for the Chinese spiritual, civilizational reconstruction. However, in changing the fifth love from "care for public property" into "love for socialism" in the 1982 version of the Constitution, political requirements were given priority. "Love for socialism" may be politically more important than "care for public property." But "care for public property" has more universal practicability in daily life than "love for socialism" which is now rarely related to personal manners.

THE RESTORATION OF TRADITIONAL CHINESE VALUES

The rule of virtue is not a new phrase in Chinese culture. Confucianism is an authentic expression of the rule of virtue. Some well-known quotations from the *Analects of Confucius* illustrate this:

One who rules through the power of Virtue is analogous to the Pole Star: it simply remains in its place and receives the homage of the myriad lesser stars. (Analects 2:1)

If you try to guide the common people with coercive regulations and keep them in line with punishments, the common people will become evasive and will have no sense of shame. If, however, you guide them with Virtue, and keep them in line by means of ritual, the people will have a sense of shame and will rectify themselves. (Analects 2:3)

If a person is able to govern the state by means of ritual propriety and deference, what difficulties will he encounter? If, on the other hand, a person is not able to govern the state through ritual propriety and deference, of what use are the rites to him?"? (Analects 4:13)

But some Confucian ideas are criticized as feudal ethical codes. For example, the Confucian *Three Cardinal Guides* demands that the ruler guide the subject, the father guide the son and the husband guide the wife, everyone carrying out his specific responsibilities in particular roles of hierarchical and unequal relationships. Confucianism stresses the beneficence of the lords and the submission of the subjects in the process of ruling, and inspires Chinese society to operate by the rule of people exercising benevolence or virtue instead of the rule of law. That obviously does not tally with Chinese socialist political/ethical standards.

It was not on the spur of the moment that the former Party General Secretary Jiang Zemin advocated the rule of virtue in 2001. In June 1996, he invited Professor Luo Guojie, a well-known Chinese ethicist, to give him a lecture about Confucianism and state-rule in ancient China. The adoption of the rule of virtue indeed triggered a boom in traditional Chinese culture, to the extent of even regarding current moral turmoil as the result of abandoning traditional ethics during the Cultural Revolution. Today, a lot of ordinary people show an interest in reading the classical works. It is believed that the promotion of various virtues, especially virtues for

officials and merchants, is a cure for real world moral problems. It is also believed that the Party General Secretary Hu Jintao's suggestion of "harmonious society" is a heritage of the Confucian tradition. The concept of harmony is considered to be a core value in Confucianism used to reach compromise by seeking common ground and respecting differences.

The restoration of Confucianism is encouraged in the hope that it may help to improve ideological work and civic morality. However, limited success in restoring Confucian values may be another symbol of the decline of revolutionary morality, but the Party takes advantage of the boom of interest in traditional culture in strengthening the "soft power" of Chinese culture to fight against Western values. It has spread Chinese culture and values in foreign countries in order to strengthen that Chinese soft power.

REJECTION OF THE UNIVERSAL OR WESTERN VALUES

Nonetheless, the definition of universal values is sometimes regarded as a trick for spreading Western values in China. *The Economist* has a report about the debate over universal values in China. It emphasizes that "it is not quite true that China is rejecting Western values such as democracy. Rather, it is fighting over them." It further analyzes that "the term 'universal values', or *pushi jiazhi*, is a new one in Chinese political debate – surprising given that concepts commonly associated with it, such as freedom, democracy and human rights, have been bickered over incessantly for 30 years" (2010, p. 43).

The concept of globalization does not mean the globalization of everything in China. Currently, it is still confined to the economic area. It is not difficult to understand such an attitude towards globalization in Chinese circumstances when the so-called "ideological work" is better understood. However, there are indeed value conflicts in the both political and moral senses in the real world of China. For example, it is not difficult to observe that primary school students are taught to be young pioneers of communism, secondary school students are required to be socialists, and some of them become members of Chinese Communist Youth League. However, college students may tend to advocate individualism on campus and have to deal with some issues of capitalism in their work and lifestyles after graduation. The descent from communism to socialism, and then to so-called socialism with Chinese characteristics, demonstrates that political and moral beliefs have encountered conflicts between political propaganda and the pragmatic pursuit of self-interest and other values. The political nature of Chinese society makes people believe that the economy should first serve the political will and that the central government should be responsible for all the country's economic means. Political responsibility is usually regarded as the people's supreme social responsibility. Yet, such political responsibility has changed frequently according to one political movement after another and thus weakened people's confidence in such political responsibility or policy. It may make people indulge in hypocrisy, moral

relativism, or opportunism, especially when individual rights and interests become part of the popular rhetoric in China.

In order to lead people out of such a moral maze and stick to the system of propaganda, the Party, in recent years, has been seeking to return to the Socialist core values. It should not be too difficult to find core values in our life, such as trust, integrity, respect, honesty, gratitude, and responsibility. However, the Party has been trying to figure out what Socialist values should be for many years. In the meantime, some local branches of the Party have put forward their own core values of local spirit instead of the unified national ones. The Beijing Spirit consists of four words: patriotism, innovation, inclusiveness, and virtue (People's Government of Beijing Municipality, 2011). Patriotism is always the key element. Its explanation may be extended to the demand that a citizen should fully obey the Party and the state. It is also thought to be the most effective weapon against the danger of losing Chinese identity and against all kinds of foreign invasions – political, military, economic, and cultural.

Some scholars try to justify and accept universal values. Some major Party leaders do not advocate them, but regard them as political or religious expressions of particular social systems or cultures, insisting on the Chinese model of social development in the age of globalization. Despite such theoretical or political divergence, people, in practice, have to keep a balance between the traditional Chinese heritage, the westernization of daily life, and political ideology in their own daily lives.

CONCLUSION

The rule of virtue in contemporary China is consistent with the generic nature of Chinese political ideology. It is based on the so-called revolutionary morality that was rooted in political and military needs. Centralized state governance may be regarded as a kind of military organisation, the guiding principle of which is more or less expressed in all state-owned enterprises and workplaces. Moral tensions have already occurred between people observing revolutionary morality and those with a more civilian mentality. If some people are self-centred and seek material interests, they are criticised as backward in ethics and ideology. That difference of moral perception is expressed by propaganda stating that most Chinese nationals should be revolutionary people who are supposed to sacrifice themselves for the collective interest when in need. But reality bites. For example, some officials or public servants at state-owned workplaces still try to keep their privileges and status, while farmers and migrant workers are obviously in much more inferior situations. If officials are not publicly selected in a democratic way, but rather appointed in a nepotistic process, or promoted by bribery, they will surely pursue their private interests. Moreover, even if they underpin the efficient working of the system, the exclusionary nature of their appointments leads to social injustice and unequal hierarchical relationships. Thus, patriotism,

collectivism, socialism, or nationalism will not find a reasonable position in the Chinese people's moral judgments. Also, as noted, the political expression of traditional Chinese ethics or universal values may not always be useful for people to authentically reflect their own virtues. The rule of virtue must, therefore, be integrated into democracy and the legal system so as to bear fruit in people's lives.

* The author gratefully acknowledges support from the Fundamental Research Fund for the Central Universities of China and the Research Fund of Remin University of China.

CHAPTER 7

IDENTITY AND IMMIGRATION: A QURANIC PERSPECTIVE

SAYED HASSAN AKHLAQ HUSSAINI

INTRODUCTION

A significant quotation from Ikhwan Al-Safa,[1] a well-known Muslim group, could shed light on the question of the proper identity in an Islamic context: "Persian root, Arabic religion, Hanafi[2] denomination, Iraqi education, Hebrew/Jewish intelligence, Christian character, Syrian ascetic, Hellenistic Sciences, Indian Enlightenment, Mystic/Sufi behaviors, angelic ethic, divine meditation and perfect knowledge."[3] This poem prepares us to look extensively at Islamic Identity at different times, places, and cultures as well as the unity between stability and mobility of the Muslim. The mosaic identity originates from the Islamic Holy Scripture, the Holy Quran – the core of the Islamic world that identifies and realizes Muslim entities. From this perspective, this essay will try to explain briefly the Quranic view on immigration, the concepts of Identity and *Ummah* that are related to Muslims' immigration.

MUSLIM IDENTITY

Crucial to understanding Muslim identity is the Muslims' understanding of the Quran that makes their life meaningful. The following points would be helpful. First, the Quran literally means the "Recitation." Second, it is the word of God that descended[4] to the Prophet Muhammad by God's verbatim inspiration. This inspiration that happened in a span of 23 years is connected to particular events and situations. They are known in the Islamic interpretation of the Quran as literally the "circumstances of descending" (*Shan-e Nuzol*), the particular context, time, place, or events in which or in response to which, particular verse/s of the Quran descended to

---

[1] The fourth or fifth century AH/ tenth or eleventh century CE.

[2] Arabic term means follower of Abu Hanifa (699-767), founder of one of the four Islamic schools of law within Sunni Islam.

[3] *Rasa'il Ikhwan al-Safa'* (Bayreuth: Dar Sader, n. d.), chapter 22, 2/376.

[4] The words, "revelation" and "unveiling,"were not used intentionally because they are far from the common understanding of Islamic "*Wahi.*" Both the Quran and Islamic tradition emphasize on "*Tanzil*" the decadence and falling down.

the Prophet Muhammad. Hence, the Quran is tightly connected to the life of Muslims in the time of the prophet's life. The Quran focuses on a single position specific to the conditions of that time when it was generalized into law. Third, the Quran is the main miracle of the Prophet Muhammad. It means, for the Muslims, that it is organized by God to discover God's guidance for people forever.

There are different readings of the Quran on proper Muslim identity: philosophical, ethical, mystical, ideological and religious canonical understanding.[5] Based on the Quranic verses, the different understanding could be reduced to the following. First, Muslims have definite beliefs concerning: Oneness of God, the prophecy of Muhammad and previous prophets, and judgment day (Quran, 2:1-5). Second, Muslims have to practice forgiveness and amnesty (7:199; 24:22), solidarity (3:103; 8:46); good communication (42:3-40) and avoid isolation and austerity (57:27). Third, Muslims must be self-confident (43:54; 28:4), brave (21:57; 3:172-173; 10:71), tolerant (2:185; 3:159), just (4:135; 55:7-9; 57:25; 5:8&107; 4:58), kind (41:34), honest (4:85&122), introspective (2:44); struggle (53:39), value one's family (30:22; 17:23), respectful of social connections (2:27), and hospitable (51:24-27). Fourth, Muslims ought to pray (*Salat*) (2:3 & 238), fast (2:183-185), go for pilgrimage to Mecca (3:97), financially support the needy (*Zakat*) (2:177; 30:39), promote virtue and prevent vice in public (3:104&110; 3:113&114; 103:1-3).

MUSLIM COMMUNITY (*UMMAH*)

Ties of kinship and relative relationships are an important part of people's life. The merciful God counts it as a sign of His Power: "And it is He Who has created human being from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful" (Quran, 25:54). Further, the Prophet of God tried to sublimate the pure natural ties to a faithful, ethical, and rational correspondence based on free will (2:256) and self-awareness (88:21-22; 76:3). This effort for sublimation connected individuals as well as the Tribe, a common and familiar Arab style of life in that period, to the *Ummah* – a new type of community that was constructed by Islam. The Tribe[6] had been built from

---

[5] For example Cf. Hujjatullh Javani, "*Hoveyate Dini ya Hoveyathaye Dini*" *Islam Pizhuhi*, vol.1, 1384, pp.135-154. This is the original title of the paper in Persian language, which could be translated as "The Religious Identity or Religious Identities."

[6] These are populations asserted or assumed to be largely self-reproducing or genetically isolated, linguistically uniform, culturally uniform, self-titled, socially integrated through ties of kinship and marriage, and politically integrated under a headman, chief, or other political leader. Bryan S. Turner,

one expanded family. This arrangement led them to the slogan: "Support your brother; no matter he is right or wrong."[7] The tribe's identity is defined by the chieftain, who determines their conducts of peace and war, friendship and hostility, customs and etiquettes, personal and social lifestyles, and even their faith and beliefs. Islam reformed the last, that is, the chieftains defining its tribe's beliefs and by starting a social mission of removing and deconstructing this tribal practice but went beyond it by establishing the *Ummah* (5:104; 26:74).

"*Ummah*" is the Arabic and the Quranic term for a "group of people", commonly used to describe the Muslim community. The Quran uses the term 64 times in different contexts that are all related to a group of people who have something in common, such as same time, same location, or same faith. It was used more in chapters (*Surah*) inspired in Mecca than those in Medina. Looking closely on how the Quran used the term, discloses the following. First, it stands for "united people" referring to natural circumstances of mankind (Quran, 2:213; 10:19; 43:33). Second, it means "each community and nation": (3:113; 43:22-23, 10:47; 16:63; 22:67). Third, it refers to the "Muslim community" which is described as Abraham's followers (2:127-128) characterized by being moderate – not extremist – in deeds (2:142-143) and promoting virtue as well as preventing vice in public (3:110). This attribute comes before one's belief in God. Fourth, it implies a "perfect example." The verse 120 chapter 16 describes Abraham as an *Ummah* because some of the characteristics that Abraham had should be emulated by the people and not the number of people in the community.

As regards Muslims' life, *Ummah* is a new term coined in the period of the Prophet Muhammad which aims at diminishing tribalism and ethnic struggle through setting up an egalitarian social structure. It is conceived as a pluralist society that includes Muslim as well as non-Muslim such as Jews and polytheists. Prophet Muhammad's life describes *Ummah* as "one body, if one part is ill, the whole body feels it."[8] There is no ritual marking entry into the *Ummah*.[9] Unfortunately, in the modern age, *Ummah* has been redefined to refer exclusively and ideologically to Muslims.[10] It is the influence of war among different western ideologies, such as liberalism,

---

ed., *Cambridge Dictionary of Sociology* (New York: Cambridge University Press, 2006), p. 659.

[7] In *Ummah*, the slogan changed into: "Support your brother; no matter he is right or wrong; if he is right support in the way, if he is wrong support him to leave the wrong way."

[8] Tariq Ramadan, *To Be a European Muslim* (Leicester: The Islamic Foundation, 1999), p. 158.

[9] Cf. *Encyclopedia of Religion* (New York: Macmillan Inc., 1955), vol.15, p.124. (Henceforth ER)

[10] Cf. *Ibid*.

socialism, and nationalism on Islamic new-thinkers on the one hand, and reaction to European colonialism on the other.[11]

NOTION OF IMMIGRATION/EMIGRATION (*HIJRAH*)

"*Hijrah*" is an Arabic term that includes both emigration and immigration. However, the word connotes more a breaking of relationships, rather than the "flight", as it was formerly translated.[12] This term in the Quranic and Islamic tradition contrasts with the notion of escape (*Harb*) which covers only the physical and psychological state, and Al-Ta'arrub,[13] translated literally as "desertification." In contrast to *Harb*, *Hajr* – the Islamic root of the word Hijrah – means facing difficulties to overcome them and take a risk. It is rooted in cutting, changing and going away.[14] Hijrah also differs from *Safar* and *Sair*, which means a journey (30:9; 16:69); terms that played significant roles in the Islamic terminology and civilization, such as the creation of *Sirah*, the Prophet's biography. The Quran discusses *Hijrah* as a special value related to particular knowledge of God, prophecy and the Day of Judgment, while discussing the journey related to religious laws such as praying, fasting, borrowing and ablution with earth or sand. The Quran mentions the term of *Hijrah* (Im/migration) twenty-four times but always in the verb form implying that, for Muslims, it is not an abstract and ideal value, but real and actual fact; and consequently, its holders – the immigrants – more important than its ideas.

HISTORY OF ISLAMIC IMMIGRATION

There are two important immigration and emigration events in Muhammad's time mentioned in the Quran, which can help us to understand the Islamic notion of Immigration. We briefly consider these two immigration events.

---

[11] One more example is "Dar Al-Kufr." It changed inexplicitly to "Dar Al-Harb" and prepared a vehicle for extremist people. To know the meaning of Dar Al-Kufr from Al-Shariyah's viewpoint and its non-relevance with current secular states: Cf. Hussain Ali Muntazeri, *Hukumat-e Dini wa Huquq-e Insan* (Tehran: Saraii, 1387), pp. 70-73.

[12] ER, 10:140.

[13] It also means "Becoming or the similarity to Arab people." In the Islamic context, it means returning to the mentality of the desert and Arab people before the migration of the prophet Muhammad. According to Islamic law it is a big sin to move and live for long in one place that you cannot live there faithfully.

[14] *Hijrah* and *Muhajer* (immigrant) and *Hagar* have same etymological root in Arabic language.

Immigration to Ethiopia

Prophet Muhammad allowed the first Muslim migration to Ethiopia which took place in 615 CE. He admonished the migrants to be faithful and peaceful. The Quranic verse counts Ethiopian Immigration with equal significance to that of Medina (Quran, 3:195). When the Muslims had asked the Prophet Muhammad's permission to migrate, he mentioned three characteristics of Ethiopia that made it proper for migration: first, the king who did not allow injustice; second, it is a land of honesty; and third, it is a dream place for comfort.[15] These three points continue to inspire migration.

Emigration to Medina

The second and most important migration, in the Islamic history, happened in 622 CE. It was from Mecca to Medina. The aim was to accompany the Prophet Muhammad, who was facing a lot of difficulties in carrying out his mission. After 13 years of preaching, following the death of Abu Talib and his beloved wife Khadijah, he was unsuccessful in gaining support for him and his followers from the chiefs of the clans. He searched, in his last three years in Mecca, for new sources of support. At the annual pilgrimage of the year 620, he met six men from Medina who were interested in what he had to say. At the pilgrimage of 621, five of those came back, along with seven others, representing most of the clans of Medina, and they promised to accept Muhammad as the Messenger of God and refrain from sins. In the following year a stronger party of seventy-three men and two women came from Medina, met Muhammad, and to the earlier promise added an undertaking to support him. After this, Muhammad's followers began to migrate to Medina. Furthermore, Muhammad's life was in danger in Mecca. There was a plot to kill him, which in turn prompted his migration to Medina.

Medina, about 250 miles north of Mecca, was an oasis where dates and cereals grew abundantly. The inhabitants included various groups of Jews and Arabs. For over half a century before Muhammad's arrival in Medina, there were sporadic bitter skirmishes between various groups that had been escalating. Although, hostility would momentarily cease due to exhaustion, still peace could not be formally reestablished. It seemed likely, then, that one of the reasons why many people wanted Muhammad to come to Medina was the hope that he would be able to maintain peace among two rival factions, the Arab tribes of the Aus and the Khazraj with the Jews being involved on both sides.[16]

---

[15] Cf. Ibn Hisham, *Sirat Al- Nabi (The Biography of the Prophet),* Majdi Fathi Al-Sayed, ed. (Cairo: Dar Al-Sahaba, 1995), 1:349.

[16] ER, 10:140.

Reciting this verse of the Quran "Verily He Who ordained the Quran for you, will bring you back to the Place of Return. Say: My lord is Aware of him who brings guidance, and of him who is in manifest error"[17] (28:85), the prophet Muhammad migrated to Medina with his companions. Through this verse the Prophet clearly shows his concern for the homeland, the relationship between the divine mission and immigration, and its link to religious guidance. The Prophet's emigration described, in the Quran, as God's plan (8:33) as well as the faithful practices (8:72) that led to mutual satisfaction of God and the Believers (9:100). This emigration, historically, led to the following issues in Islamic history and culture:

Establishment of the Prophet-State Based on a Civic Contract, the Constitution of Medina

Before the Prophet's emigration the name of Medina was Yathrib. It was changed into Medina Al-Rasul, the city of the Prophet. The City as understood in historic and Arabic context includes three characteristics: specific boundaries, special safety, and people's interconnectedness based on awareness, solidarity, and kindness.[18] This change led to establishments of new structure that resulted to the development of Islamic doctrine on society and politics. On the first months of this migration, a document – usually known as the Constitution of Medina – was released stating the agreement between the Prophet Muhammad and the people of Medina. This document, which will be the main focus of discussion henceforth, will lead to a better understanding of the interplay between the secular and the sacred realms, the civic contract and divine confirmation in Islam. The content of the Medina Constitution is based on the Quranic verses mentioned above. Here are some significant articles of this document: [19]

(1) This is a document from Muhammad the prophet, between the believers and Muslims of Quraysh and Yathrib, and those who followed them and joined them and labored with them.

(2) They are one community (*Ummah*) to the exclusion of all men.

(3) The Quraysh emigrants according to their present custom[20] shall pay the bloodwit within their number and shall redeem their prisoners with the kindness and justice common among believers.

---

[17] Muslims recite this verse when they depart to a travel.

[18] Ahmed Islami, *Qanon-e Asasi, Rahborde Mashroeyyate Dawlat-shahre Nabavi*, vol. 54 (Tehran: in *CheshmAndaz-e Iran*, 1387&1388), p. 86.

[19] The original Constitution is not numbered. The numbers are cited as they appear in the references used by the Scholars.

[20] The Arabic term "*Reb'a*" or "*Reba'a*" (الربِعه و الرباعه) means former approved practices as well as the former situations and state including their laws and customs especially related to criminal law (*Ibn Hashim*, 2:126 footnote;

(15) God's protection is one, the least of them may give protection to a stranger on their behalf. Believers are friends one to the other to the exclusion of outsiders.

(16) To the Jew who follows us belong help and equality. He shall not be wronged nor shall his enemies be aided.

(17) The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of God. Conditions must be fair and equitable to all.

(20)(a) The God-fearing believers enjoy the best and most upright guidance.

(20)(b) No polytheist shall take the property of person of Quraysh under his protection nor shall he intervene against a believer.

(22) It shall not be lawful to a believer who holds by what is in this document and believes in God and the last day to help an evil-doer[21] or to shelter him. The curse of God and His anger on the day of resurrection will be upon him if he does, and neither repentance nor ransom will be received from him.

(25) The Jews of the B. 'Auf are one community (*Ummah*) with the believers. The Jews have their religion and the Muslims have theirs, their freedmen and their persons except those who behave unjustly and sinfully, for they hurt but themselves and their families.[22]

(37) The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. A man is not liable for his ally's misdeeds. The wronged must be helped.

(39) Yathrib shall be a sanctuary (*Haram*) for the people of this document.

(44) The contracting parties are bound to help one another against any attack on Yathrib.

(45)(a) If they (co-contractors) are called to make peace and maintain it they must do so; and if they make a similar demand on the Muslims it must be carried out except in the case of a religious battle.

Dawud Firahi, "Dawlat Shahr-e Peyambar," *Journal of Politics and Laws College*, vol. 73 (Tehran: University of Tehran, fall 1385), pp. 191-192, 216, and the footnote no. 206. The respect for the former customs of each tribe is repeated in the next 8 articles by calling their names separately. It represented the independence of customs, social style of life, and traditions or Medinaian tribes.

[21] There is an Islamic narration (*Hadith*) that describes evil-doing here as violent actions against people without rule of law or doing something out of Islamic laws on behalf of religious laws (Cf. Firahi, 1385, p 209, footnote1).

[22] This article is repeated for other tribes of Jews from 25 to 35.

(45)(b) Every one shall have his portion from the side to which he belongs.

(46) The Jews of al-Aus, their freedmen and themselves have the same standing with the people of this document in purely loyalty from the people of this document. Loyalty is a protection against treachery. He who acquires ought acquires it for himself. God approves of this document.

(47) This deed will not protect the unjust and the sinner. The man who goes forth to fight and the man who stays at home in the city are safe unless he has been unjust and sinned. God and his messenger Muhammad is the supporter of the good-doing and God-fearing persons." (Ibn Hisham, 1995, 2:126-129)

Some of the main points that are contained in the foregoing articles are the following. We briefly sum them up. First, *Ummah*, a politico-social community, emerged for the first time as a legal entity in the Islamic civilization. It is based on a social contract rather than on a strictly dogmatic prompting. It covers Jews and polytheists as well as Muslims (articles 1, 2, 20 & 25). Second, *Ummah* recognizes individual dignity and underscores mutual respect and responsibility among Muslims and non-Muslims by calling on each tribe of Muslims and non-Muslim by name (articles 15, 16, 37 & 46). Third, the constitution emphasizes a pluralistic culture (articles 3-11 and 25). Fourth, religious support for the Social Contract (article 39 & 46 & 47); the constitution called for a new reality – sanctuary (*Haram*). In contrast to *Hel*, *Haram* covers particular obligations and restrictions on war and killing except – for defense, removing trees, mistreating asylum seekers, as well as respect for travelers. Fifth, the constitution guarantees all citizens the freedom of religion (Article 25) and legal equality (article 16). Sixth, the constitution emphasizes the rule of law repeating it eight times focusing on the foundational place of the written contract, that is, the constitution is the initial and basic "law" in the eyes of the Prophet. So, spiritual and ethical sublimation, as the highest aim of the prophet, requires a foundation, which is rule of law. Seventh, thus the new city through rule of law and civic contract was trying to show (a) God's support for rational and social contract; and (b) the rational contract as the base for ethical and spiritual sublimation. It is a crucial moment to see the connection between the sacred and the secular in the Islamic tradition; God's plan in the Prophet's migration that satisfies simultaneously God and the believers.

Beginning of the Islamic History and Calendar

Significant moments in Prophet Muhammad's life are recorded in the calendar: personal details, such as the year of his birth and death; other relevant facts of Islamic faith, such as the descent of the holy Quran and his

prophecy. The Year of Migration (*Hijra*) was chosen as the starting point.[23] The choice is significant because it underscores the unique place of migration in Islamic civilization. It provides a clear example of the Muslims' understanding of relationship between the time and mobility and religious stable substance. This verse of the Holy Quran connects mobility to stability in the highest level: "Every day He is (engaged) in some affair" (55:29).[24] The text is the core point that shows the unity between the secular and the sacred, the temporary and the permanent, the momentary and the eternal, the world and hereafter, and the civil contact and divine guidance.

Appearance of a New Terminology

After the *Hijrah* two kinds of believers are distinguishable in the Quranic verses as well as in Islamic tradition. They are titled the migrants (*Muhajirin*) and helpers (*Ansar*): *Muhajirin* are those who emigrated from Mecca to Medina, and *Ansar* are those who were from Medina. The word *Ansar* means "helpers", "champions", "supporters" and the oppressed against the enemy. Once it is used in Quran describing the disciples of Jesus (61:14). So, the new society was built from different sets of people: those who missed their homeland and those who shared their homeland; those who have facilities and those who seek them; those who have an established position and who want to establish such position; and those who have natural relations to Medina and those who are bound to it by faith and contract! Historically, *Ansar* had committed to deal with *Muhajirin* in justice, equality, brotherhood, and to help them.[25] According to an Islamic report, these terms were used for the first time in the Quran (9:197&199) and in Arabic world.

Islamic Special Brotherhood

At the first months after migration, the prophet Muhammad gathered his companions from both the *Muhajirins* and *Ansars*, asking them to make a brotherhood among themselves composed of persons from Mecca and

---

[23] It is common in the time of the second Caliph, Umar Ibn Khatab, that *Hijrah* was determined as the starting point of the Islamic calendar. Although there were more evidences that it was determined by the Prophet himself during his time. Cf. Jafar Subhani, *Foruq-e Abadyyat* (Qum: Dafter-e Tabliqat-e Islami, 1366), 1:438.

[24] Sufis interpret the term "day" in this verse as the "moment." Muhammad Iqbal's attempt in *The Reconstruction of Religious Thought in Islam* (1930) is an example among Islamic intellectuals to bring together mobility and stability in interpreting the Quran.

[25] Ibn Hisham, *Sirat Al- Nabi*, 2:351-352.

Medina.[26] Relationships among them covered rights, equality and inheritance. The last one is canceled by the last verse in chapter eight of the Holy Quran.[27] This brotherhood is described as the grace as well as the sign of God among Muslims for the guidance toward the best position here and thereafter (3; 102-106). Actually it is a smell of lovely behaviors of people in paradise (15:47). Migration changed the standards of social relationships from natural – based on involuntarily matters like blood and social positions – to the cultural ones based on the willed matters, like rationality, ethical values and egalitarianism; from brotherhood among relatives to brotherhood in religion and awareness (9:11; 49:10). This is a special brotherhood in the Islamic civilization that tried to join the religious and human values. A discussion of the Islamic general brotherhood that covers all people will be discussed later. This particular event sublimated the spiritual principle called "Al-Wilayah" (8:72 & 9:71).[28]

Hijra as a Dynamic Link between Faith (Iman) and Struggle (Jihad)[29]

The position of migration is between faith[30] and struggle[31] as indicated in several verses of the Quran such as 2:118; 8:72&74&75; 9:20-22; and 16:41. According to Muslims, firstly, this order refers to the divine values, but is not limited to praying and piety; secondly, there is a significant connection between faith and migration (8:72)[32]; and lastly, there is a significant relation between migration and struggle. Having them linked to each other is the way to reach God's grace as well as the highest level of religious entity. In other words, faith and struggle work dynamically and dialectically to improve each other. Migration changed the idea of faith and

---

[26] Ibn Hisham, *Sirat Al- Nabi*, 2:130.

[27] This cancelation includes two important points: respect for natural relatives between religious relationship; and the flexibility of religious laws.

[28] For a comprehensive and new reading form this principle and its relation with the Islamic theory of Politics see: Sayed Yahya Yasrebi, *Tafsir-e Rooz* (Tehran: Amir Kabir, 1390), vol.1, preface, chapter 2, and Sayed Yahya Yasrebi, *Muqaddemeye Dar Falsafey-e Seyasat Dar Islam* (Tehran: Amir Kabir, 1387), pp. 420-426.

[29] The Quranic notion of Jihad, including both religious and political meaning, is very far from misunderstood "Holy war" in the west; Muhammad Sa'id Ashmawy, *Against Islamic Extremism*, ed. Carolyn Fluehr-Lobban (Florida: University Press of Florida, 2001), pp. 112-119.

[30] Faith means the correct understanding of world, God, and humanity.

[31] Struggle stands for applying one's understanding in faith about world, God and humanity in the best way.

[32] This idea provided a vast area for Muslim Sufi and Ethical schools of thought to focus on the inner migration, the ethical and the spiritual journey.

struggle, and gave migration a different feature with new opportunities and challenges.

Applying the Principle of Unity in Plurality

Repetitively, with respect to the *cosmos*, Islamic doctrine shows us the power of God through the diversity of creatures and events. There is also a constant battle between good and evil. God allows evil by upholding the freedom of man and respecting the rule of law. To quote the Holy Quran on this point: "To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ." (5:48) So the *cosmos* is based on the diversity and struggle to acquire knowledge[33] and overcome evil. This inevitable diversity covers customs, traditions, cultures, and individual personality. Emigration was an opportunity to meet new people with different customs, backgrounds and interests. As mentioned earlier in the constitution of Medina, Prophet Muhammad showed his respect for community identity and internal independence by calling nominally each tribe of Muslims and non-Muslims, and particular customs (*Reb'a*) of each ethnic group that comprise the *Ummah*. It is narrated that in spite of spiritual dominance of the prophet over all Muslims of his time the *Ansar* and *Muhajirin* in trying to live the spirit of brotherhood, equality and justice, were concerned about their tribe's characteristics and sometimes even showed being proud of their tribes.

Interaction Based on Civic Contract and Ethical Values

As stated earlier, interaction between guests and host is based on a civic contract, as indicated in the Medina Constitution. The ethical values are also found in the Constitution not as ethical notes and preaching, but values that are closely linked with religious experiences, Islamic identity, practical theology, and rational foundations. The believers have to conduct their lives ethically corresponding to their beliefs. This is why it is said that Medina's verses of the Quran are more related to ethical issues than Mecca's verses of the Quran, which were more related to creeds.[34] The interaction between Muslims and non-Muslims in Medina was based on the Constitution of Islamic state of Medina as well as general Islamic ethics regarding people unrelated to their faith.

---

[33] "O, mankind! Verily We have created you male and female, and have made you nations and tribes that ye may know each other" (Quran, 49:13)

[34] Rasul Jafariyan, *Tarikh-e Seyasi-e Islam; Siraye rasule Khuda* (Qum: Nashr-e Dalil, 1380), pp. 240-243.

HOST-GUEST RELATIONSHIP

There are twelve principles that regulate the relationship between Muslims and non-Muslims, which that can help us to understand immigration in the present time. However, before proceeding to this topic, a clarification on the problem of the relationship between Muslims as a host or a guest and non-Muslim[35] as a host or a guest is needed because it is presumed that Islamic doctrines make some limitations on this relationship. The universality of Islam is associated with wishing the blessing of God for Muslims and non-Muslims alike. Here are some of the obvious proofs that validate the claim. First, all the Quranic chapters except the one that has been replaced in another chapter start with the phrase: "In the name of God, the merciful and the compassionate." Muslim interpreters of the Quran say that the difference between merciful and compassionate in case of God's attributes lies in its scope: the general – not provided to Islamic faith; and specific – provided to Islamic faith, while the merciful covers all creatures and the compassionate covers only the believer. Second, Quran not only counts belief in different prophets as the condition of Islamic faith (2:285), but also declares the Prophet Muhammad as the mercy for all mankind not only for Muslims (21:107). Third, salvation is not limited to Muslims (2:62; 5:69). So, God, as the world's origin,provides the way to God through His Prophets, and the last salvation on judgment day is for everyone and not only for Muslims.

In addition, the Prophet Muhammad was ordered to follow the Prophet Abraham and declared: "Then, We commended you (O Muhammad) to follow the way of Ibrahim the upright who was not an idolater" (6:123). The Quran called Abraham "*Khalil Al-Allah*", the intimate friend of God (4:125). The reason, according to Islamic tradition was his majesty and hospitality. His faith and deeds are good example for Muslims. The Quran applied the word "an excellent example" thrice to introduce

---

[35] The Holy Quran distinguishes two levels of believing: the first level is Islam – testifying to existence on One God, and prophecy of the prophet and the second and higher level is faith (*Iman*) associated with higher knowledge and more practices (Quran: 49:14). Nonbelievers or infidels are known in the Quranic term "*Ka'fer*," which means literally "those who cover over the truth." However, the Quran does not limit the term *Mu'min*, i.e., the possessors of faith to those who follow the Islamic religion; it includes the faithful of Islam along with followers of other religions (2:62, 5:69). Cf. Seyyed Hossein Nasr, *The Heart of Islam* (New York: Harper One, 2002), pp. 42-46. Professor Nasr after examining the verses related to "*Iman*" wrote: "One could therefore say that in the most universal sense whoever has faith and accepts the One God, or the Supreme Principle, is a believer, or *Mu'min*, and whoever does not is an infidel, or a Ka'fir, whatever the nominal and external ethnic can even religious identification or that person might be." *Ibid*., p. 43.

practical patterns for faith and behavior; once to the Prophet Muhammad (33:21) and twice to the Prophet Abraham. Two verses in the Quran emphasize on following the Prophet Abraham. These two verses (60:4&6) are interrupted by this prayer narrated from the Prophet Abraham: "Our lord! Make us not a trail for the disbelievers, and forgive us, Our lord! Verily, You, only You, are the All-Mighty, the All-Wise." (60:5) Explicitly it means Muslims are called to pray and follow the Prophet Abraham in order that God may not make them subject to confusion. They have to be transparent in speech and act justly so that others may learn from them (2:143). A quote from a well-known Hafiz's poem in Persian states the same thing "The comfortable state of two worlds is explained, thusly, With friends, humanity; with enemies, courtesy." This guides Muslims in their dealings with non-Muslims.[36]

Having clarified the distinction between Muslims and non-Muslims as hosts and guests, we move on to consider the list of twelve principles based on the Holy Quran that rules how a Muslim should treat others, which could be applied to the case of immigration.

The Principle of General Brotherhood

Islamic brotherhood includes two spheres: among Muslims and among mankind. The Quranic verses, when narrating the story of prophecy, mentions brotherhood among humankind, especially between believers and non-believers, irrespective of their belief, race, language, culture and style of life (7:65, 73, 85; 26:161) which is based on common origin of people: "O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with God is that who has more integrity. Verily, God is All-knowing, Well-Acquainted (49:13)."[37] The general brotherhood guides Muslims in dealing with non-Muslims kindly and respectfully.[38]

---

[36] Muhammad Shams al-Din Hafiz (1325-1389) is a famous Farsi lyric Sufi poet from Shiraz, Iran whose last name, Hafiz, literally means remembrancer and reminder, originated from memorizing the holy Quran. This is his poem describing himself: "Your love reaches to complaint, if you, like Hafiz, recite the memorized Quran with the fourteen forms of narrations." (Translation mine)

[37] According to Abu Al-Futoh Razi, this verse of the Quran descended when some Muslims, *Muhajirin* and *Ansar*, criticized the prophet Muhammad for taking special care of a sick Ethiopian slave. Abul Al-Futoh Razi, *Ruh-e Al-Jenan Fi Tafsir-e Al-Quran*, eds. Jafar Yahaqqi and Muhammad Mahdi Naseh (Mashhad: Istan-e Qud, 1378), 18:44.

[38] Cf. Ahmad Beheshti, "Amizesh ba Mabnay-e Ukhuwwat," *Maktab-e Islam,* vol. 38, no. 8 (Iran: Qum, n.d.), pp. 43-49.

The Principle of Justice

In Islam, the meeting point between the sacred and the secular is the principle of the justice. It is an essential foundation for the Islamic doctrine, a theological matter. Justice is both the attribute of God and a theological base for different Muslim denominations. The holy Quran describes justice as the word of God (6:115), His attribute (3:18), His order to people (16:90), the mission of the prophets (42:15; 57:25), the method of creation (82:7), the way for friendship with God (49:9), and the closest thing to the Islamic desired piety "*Taqwa*" (5:8). Then it encourages the followers' adherence to justice and to apply justice in their social life including dealings toward those who wronged the person[39] and with non-Muslims. This verse of the Quran clearly orders the prophet to judge the case of non-believers according to Justice: "So, if they (who hurry to fall into disbelief) come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, God loves those who act justly." (5:42) This verse addresses the Muslims to deal justly with non-Muslims emphasizes on kindliness, insists on good behaviors and exhorts staying away from any negative interpretation of the justice. "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves the fair-minded."(60:8)

The Principle of Human Dignity

Islam gives human beings the highest possible position as the successor/viceroy of God on the earth (2:30). It bestows this honor on everyone notwithstanding her or his race, place, time, culture, religion, and interests: "And indeed We have dignified the Children of Adam, and We transported them around on land and at sea, and have provided them with wholesome things, and preferred them greatly over many of those We created."(17:70) Then God blesses Himself while depicting the process of creation of His excellent creature, the human being (23:14). It is obvious that the "creator" is irrational because he still blesses his best creature even if he lacks excellence. This special creation shows a particular dignity for human beings from the Quranic viewpoint. There is a verse in the Quran that narrates Abraham's prayer for believers to which God included his blessing for non-believers. He asked God to make Mecca a place of security and provide its believer with fruits. God answered: "And for him who disbelieves" (2:125). This Quranic approach leads Muslim scholars to explain that there are two bases of human dignity in the Quran: the

[39] "And let not the enmity and hatred of others make you avoid justice" (5:8).

initial/inherent and the one that is earned (49:13). The basis for the earned dignity is his/her deeds and knowledge. The first one is the base for natural, social and civil rights.[40] Muslims are obligated to care for non-Muslim's dignity in thoughts and deeds.

The Principle of Mutual Respect

According to Islam's doctrine, any one is an expression of humanity. "Anyone who kills any person… acts as if he had killed all humankind; anyone who saves a life acts as if he had granted life to all humankind."(5:32) The dictum – "Dealing with others is dealing with mankind" – is the basis of mutual respect. The Quran emphasizes on the social aspects of human beings; so it claims (referred to 7:34; 10:47; 45:28) that on judgment day, the person will undergo a two-tiered evaluation: according to his/her personality and by his/her society.[41] Therefore building a peaceful and respectful society is the first step toward spiritual promotion, as prescribed in Muhammad on immigration to Ethiopia. Furthermore, justice – as the slogan of admired society – in the Quran means not doing unjustly and not accepting unjust circumstances (2:279), is applied in the peaceful society. There is no domination of non-Muslims over Muslims (4:141) as well as of Muslims over non-Muslims (4:90) in the name of their religion. Islamic teachings, such as the integration of aspects on the person, sociability, justice, and spiritual promotion lead to a respectful dealing with non-Muslim.

The Principle of Peaceful Behavior

There is a significant link between Islam and peace. The name "*Islam*" originated from "*Selm*," the Arabic term for "peace." Peace is a name of God (59:23); and the paradise is the house of peace (6: 127). The origin – God, the way – religion, and the goal – paradise are related to peace. The Quran explicitly calls all Muslims to have peace with one another: "O you who believe! Enter absolutely into peace! Do not follow the footsteps of Satan. Verily, he is to you a plain enemy." (2:208) There are many ethical advices for peaceful dealing with different people, but the question may arise on the discord between what religion preaches and the

---

[40] Hussain Ali Muntazeri, *Resal-e Huquq* (Tehran: Saraii, 1385), p. 37. Here are extra-evidences concerning the Islamic tradition (*Sunnah*) and arguments for the human inherent rights: Ibid. pp. 32-39. The author of this book is an eminent religious authority in the Islamic world (Ayatulla Al-Uzma).

[41] Murteza Mutahheri, *Islam wa Muqtazeyyat-e Zaman* (Tehran: Sadra, 1370), 2:209-212.

practice of Islamic *Sharia*.[42] With regard to Islamic approach, religious preaching has to be done in mild speech and kind manner, even when faced with a transgressive Pharaoh (20:43-44). This is what God conveys to the Prophet Muhammad: "And by the mercy of God, you dealt with them gently. And had you (Muhammad) been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (God's) Forgiveness for them; and consult them in the affairs."(3:159) If violence is absolutely not allowed for the highest goals of Muslims and against the worst person, surely it is not allowed in daily life of ordinary people's affairs.[43] Moreover the Quran gives a rule to prevent fights by reminding them of the historical oppression and injustice engraved in the minds of nations:"That is a nation which has already passed away. There awaits it whatever it has earned, while you will have what you have earned. And you will not be asked of what they used to do." (2:141).

Ethical Principles

A verse in the Quran teaches to exchange the good behavior with a better one and this will change the enmity to close friendship (41:34) in society. In addition, the kindness and goodness (*Ihsan*) is not limited to Muslims. "God does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, God loves those who deal with equity." (68:8) The ethical advice of Islam is to move from *Ihsan* and reach *Ithar* – a state where giving to others what one also needs preferring to answer the other's needs over those of the self – becomes the rule of one's conduct. Verses of the Quran describe the pious believers who give food – in spite of their needs – to the needy, the orphan, and the captive for the sake of God without anticipating rewards or even appreciation from an ungrateful non-Muslim (76: 5-10). It is narrated that these verses allude to the action of Ali Ibn Abitalib, the son of law, and Fatimah, the daughter of the prophet Muhammad, and their sons, who practiced this virtuous practice and suffered hunger for three days as a consequence.

---

[42] *Sharia* in Islamic tradition has two different meanings; the whole of Islam that is synonym with Islam, and the Islamic laws regarding to Muslims' practices. *Sharia* is the one third of Islam; the other two are Creeds and Ethics. The most contradictory aspects between Islam and modern values appear in *Sharia* in second meaning which could be deduced from the other parts.

[43] A good paper that examines in detail and explores the different ideas on the Islamic Al-Sharia's view in communication with *Kafir* (non-Muslims) as well as the question of war and peace is Muhammad Ali Barzenoni, "Islam: Asalat-e Jang ya Asalat-e Sulh?," *Majalley-e Huquqi*, vol. 33 (Tehran: The Lawful Deputy of the Presidency, 1384), pp. 73-157.

The Principle of Unity in Plurality

Islam sees the diversity of cultures and creatures that includes non-humans (10:6) and humans (49:13) as a sign of Truth. The difference among human beings comes from the permanent natural situation (2:213): "And if your Lord had so willed, He could surely have made mankind one community; but they continue in their differences" (11:118). "To each among you, we have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ." (5:48) Hence, Truth is not possible in uniformity: If your Lord had so wished, everyone on earth would have believed, all of them together! So will you force mankind to become believers?"(10:99) The holy Quran correspondingly insists on the same origin of mankind (49:13). If diversity is permanent why does it call people to unity? A new meaning of diversity and unity, similarity and non-similarity arises that make the divine invitation and human dialogue possible. It is the path sought by Muslims in different societies.

The Principle of Hospitality and Generosity

Migration involves two parties: immigrant – *the guest*, and native – the host. As mentioned, in a particular period of Islamic civilization they were known as *Muhajirin* and *Ansar*. Due to modern changes in political life, together with the emergence of new boundaries and national identities, as well as moving toward world civil society, it is not possible to return to the strict *Muhajirin-Ansar* paradigm, and in all probability the especial brotherhood is not repeatable at all.[44] There are potentials in great religions in general and Islam in particular that could give seminal ideas on how the migrant and the host should behave toward each other. There are plenty of verses in the Quran that apply to guest in different ways: as the angels of God for annunciation (51:24-29; 11:81; 15:58-68); as carrier of honor and dignity (51:24); as a way for justifying the opponents (12:31); as a method

[44] Some great scholar such as Waqedi (author of *Al-Maghazi*) believed that the lawful order of Islamic brotherhood canceled when verse 75 chapter 8 descended. Cf. Muhammad Reza Hedayat Panah, "Jaygahe Payman-e Baradari dar Hukumat-e Nabawi," *Ketab-e Mah; History and Geography*, vol. 61 (Tehran: Iran Book House, Aban & Azar 1381), p. 257. In addition, the general Muslims brotherhood (All faithful individuals are brothers, 49:9) is more than ideological one; it covers more the ethical and spiritual realms. The experiences of Afghan immigrants living in Iran, when dealing with *Sharia*, showed that the old Islamic paradigm for relationship between *Muhajirin* and *Ansar* is no longer practiced.

in relationship between government as well as prophet with citizens and followers (33:53), and as a significant part of a culture and civilization (11:78; 15:68). These verses prepare a proper area, inspired by holy text, for Muslims to deal with non-Muslims in paradigm of guest and host (5:5). The concept of hospitality can work in several ways including the Theology of Hospitality to promote social life and personal character in facing matters such the immigration and communication.

The Principle of Honesty

Honesty plays a big role in Islamic culture. It is stated in the Holy Quran that honesty is an attribute of God (4:87; 4:122), of prophets (19:41; 19:54; 19:56); and of true believers (33:23; 33:35; 3:16-17). Honesty is mentioned as a way of life (9:119); and as the way of salvation (33:24; 5:119; 26:221-222; 39:3; 40:28; 45:7). God orders the prophet to ask help from God to be honest, from beginning to the end: "And say: My Lord, let me entry be honestly, and (likewise) my exit be honestly. And grant me supporting authority from your presence." (17:80) The reason why Muhammad gave permission to his followers to migrate to Ethiopia is that Ethiopia is the land of honesty. There are numerous arguments in the Quran that encourage Muslims to deal honestly with both believers and non-believers, because it is one of the foundations for establishing a peaceful society.

The Principle of Social and Individual Contracts

One important aspect of human beings is his/her contract with other/s. Two verses of the Quran order Muslims to stand by their contracts: "You who believe, fulfill your contracts." (5:1); "And fulfill the contracts; surely the covenants shall be questioned of (on the Day of Judgment)." (17:34). An important point in Islamic view on social and individual contract is that there are not only two parties to a contract but three. The third party is God who will ask the people an account on their commitment to contracts (17:34). The Quran asks Muslims to keep their commitments on social and political contracts even if they meet some personal harm.[45] Fulfillment of the contracts and covenants is a significant characteristic of true believers (13:20; 23:8; 70:32).[46]

---

[45] Cf. Yasrebi, vol. 2. Texts related to first five verses of chapter 5; Cf. also, here is an Al-Sharia's order about international contracts that may lead to ignorance of some Islamic laws. Cf. Hussain Ali Muntazeri, *Resal-e Huquq*, 1387, pp. 45-47.

[46] This poem of Rumi, the eminent Sufi from Balkh, expresses and explores the significant role of contracts in Islamic perspective:

Two verses of the Quran order Muslims to fulfill their contact with polytheists (9:4&7) even if polytheism is spurned by the Quran since it kills people's dignity through submission to idols (10:106; 31:13). Furthermore, the prophet Muhammad fought against the people of Mecca to defend one non-Muslim tribe, Banu Khuza'a, because of the contract with them.[47] Nowadays contracts appear in variety of forms based on modern social structures institutionalized in civil society. This obligation should be included in all of them. If there are aspects that pertain to Muslims, they can be pursued to respect the provisions of the contract through civil means.

The Principle of Social Responsibility

A human being is defined as a responsible entity[48] in the Islamic theory of life with regard to his/her society and relationship: "That everyman receives only what he makes an effort for."(53:39) "The God does not change what any people may have until they change whatever they themselves have." (13:11) "And do not follow that of which you have no knowledge. Verily the ear, the eye, the heart, each will be questioned." (17:36) The holy Book encourages the people to establish a society full of justice, goodness, and to help relatives, avoid evil deeds, prostitution and oppressiveness (16:90). It asks Muslims and non-Muslims to observe common values despite outward differences and help people for spiritual life in society (3:64). Moreover the prophet, exemplifying the highest degree of moral life (64:4) for mankind (21:107), is the best example for Muslims to follow (2:143; 33:21). Muslims have to be good examples for others to follow them (2:143). All these verses insist on the social responsibility of Muslims – both believers and non-believers – to help

---

Man resembles a tree, and the root is the covenant: the must be cherished with all one's might.

A corrupt (infirm) covenant is a rotten root and is cut off (deprived) of fruit and grace.

Although the boughs and leaves of the date-palm are green, greenness is no benefit (when conjoined) with corruption of the root;

And if it (the bough) have no green leaves, while it hath a (good) root, at the last a hundred leaves will put forth their hands.

Do not duped by his (the learned man's) knowledge; seek (to know whether he keeps) the covenant: knowledge is like a husk, and his covenant is its kernel (Rumi, 5:1166-1170).

[47] Cf. Hussain Ali Muntazeri, *Resal-e Huquq*, 1387, p. 69.

[48] This verse of the Quran is the key for interpretations of human essence of responsibility: "We offered the Trust to heavens and earth, and to the mountains too, they refused to carry it and shrank back from it. However, man accepted it; he has been unfair (to himself), foolish" (33:72) and Cf. 76:1-3.

themselves, their family, neighbors, community, and society to promote toward rational, ethical, and spiritual values.

The Principle of Dialogue

The Quran, the miracle of the Prophet Muhammad, is a book that emphasizes the intellectual relation with its audiences: Thus, God explains his signs to you, so you may use your reason.(2:242) Undoubtedly, one way for using the reason and understanding is dialogue, which implies talking and listening. Plenty of verses use dialogue and teach its application. God Himself started the dialogue with angels to let them know of His decision to create people. Angels argued against God and God approved the rightness of His decision (2: 30-32). God talked with Satan asking him why he disobeyed him. Finally He accepted Satan's request for more opportunity. (7: 12-18) His prophets argued with their people inviting them to follow God's way (11:32). Some prophets asked God the reason for the torment (11:45-47 & 74). It inspires Muslims to make dialogues with Non-Muslims discussing it as the best method (29:46).

THE PURPOSES OF IM/MIGRATION IN QURAN

The Quran explicitly mentions positive motives for immigration including both secular and sacred ones, the search for science (9:122); [49] for justice (16:41; 28:21); and for guidance toward God or for reaching prophecy (29:26; 37:99).[50] Although there is a risk taken, there are verses in the holy Quran indicating positive outcomes of the immigration, like a better life (4:100) for both host and guest (8:74); greater safety(4:100);[51] religious freedom (29:56); this-worldly and hereafter goods (16:41), and the highest place in front of God (9:20-22).

CONCLUSION

This article has begun pondering over the question of Islamic identity by narrating an ancient Muslim philosophers' quotation. It could also be

---

[49] There is a comment that says immigrant for science, not conditioned to religious one, is equal to *Jihad*; Muttaheri, Murteza, Goftarhaye Manavi, pp. 249-250.

[50] It is happened to the prophet Muses. With regards to the Islamic orthodoxy, the prophecy completed by the Prophet Muhammad, but the spiritual journey and its accomplishment is open for anybody.

[51] The comfortable and safe living is a value in a Islamic culture, so on that Rumi, a great Sufi, describes the place where we are comfortable: It is the abode of my Friend and the city of my King; in the lover's eyes this is (the meaning of) love of one's native land (Rumi, 3:3805).

concluded with a poem from a modern Muslim philosopher Muhammad Iqbal (1877-1938):

> "I have lived a long, long while," said a fallen shore;
> "What I am know as ill as I knew of yore."
> Then swiftly advanced wave from the Sea upshot;
> "If I roll, I am," it said; "if I rest, I am not."

Both the first and the last narration insist on a mobile and mosaic identity. Another side of Islamic Identity is related to *Ummah*, which is also flexible. The Quran describes immigration as an inevitable part of civilization. It was concerned with two great events during the prophet's time – immigration to Ethiopia and emigration to Medina. It tries to connect worldly and spiritual interests in this topic where a kind of unity in plurality, the secular and sacred affairs meet. It notes that Muslims may migrate because of worldly needs but continue on with unworldly demands; and, indeed, it is possible to combine them rationally. So, focusing on story of immigration in the Quran helps one to better understand the Muslims' mentality as well as help Muslims to deal with non-Muslims. Obviously immigration consists of some risks; sacrifices for immigrants and hospitality for hosts; but it is also full of opportunities as supported by the Quran. It is related to realizing the high capacity of humankind in facing different cultures and traditions; a mirror for self-knowing and other-knowing; the call to reform morally; to redefine and expand ethical values, to improve the social sphere and change the cultural monologue to dialogue. Finally immigration is a new way to look at God and religion; a new search for the definition of piety and reflects significant different perspectives from the light of the Quran, a misunderstood book in the West!

PART II

APPLYING THE PRINCIPLES

CHAPTER 8

HERMENEUTICS, EDUCATION AND ETHICS: DIALOGUE WITH GADAMER

SÉRGIO RICARDO SILVA GACKI

> One cannot achieve total clarity about one's own interests and questions.
>
> H.G. Gadamer

INTRODUCTION

The hermeneutical dialogue is a practice that has a fundamental ethical connotation. The language that discusses the dialogue has its own spirit and truth as it "reveals or makes something appear as from this moment on."[1] The dialogue is not an end in itself. We dialogue because we want to dialogue; we need to dialogue; and we are dialogue. We also dialogue because we want to understand; and behold the sense of dialogue. This presents an opening a chance for education. Initially, it is crucial to emphasize that dialogue is the meeting place between subjects where they have the possibility of seeking understanding. Gadamer teaches that understanding is not conceived as subjective processes of a man or woman against an object but as a mode of being of the human as such. An education alienated *from* this horizon of understanding vilifies the human spirit. The hermeneutical in this horizon assumes the scope of a philosophical stance, which among other issues lends itself to assess comprehension as an ontological process. Thus, Gadamer's philosophical hermeneutics is characterized by a dialectical and dynamic movement which is not simply analytic and descriptive insofar as it develops an understanding of Heidegger's ontological hermeneutics, but also rehabilitates the dialectical or dialogical aspect of philosophy which Heidegger wanted to overcome by means of an imminent critique.[2]

Indeed, there is a circular relationship in the way the process of understanding occurs. The attributes of the thing understood interferes and moves the attributes that we understand. There is a dynamic of change that is possible only in dialogue – we are no longer who we were, but we are not subsumed since we keep the horizon that we are in and, to where we return.

---

[1] Hans-George Gadamer, *Verdade e Método,* 4ª ed., Tradução de Flávio Paulo Meurer, Petrópolis : Vozes, 2002), p. 559.

[2] Cf. Chris Lawn and Niall Keane, *The Gadamer Dictionary* (London : Continuum, 2011), p. 76.

The other is always something external and foreign; it is always the other. It is like the circular motion – hermeneutical circle; we are always coming back to the familiar place – ourselves. It is the task of keeping the movement going, and avoiding both dogmatism and relativism.

In this paper, we attempt to verify the lived experience, the underlying structures of meanings, and the assumptions surrounding the practice of critical education in order to develop a greater understanding of the contradictions and distortions hidden within everyday practices. In this way we can employ the term "critical education" to encompass educational agendas that seek to engage politically with the struggle to move beyond the existing historical and hegemonic structures that reproduce social and environmental injustices. Thus, this paper brings a presentation of the hermeneutical philosophy that intends: first, to clarify the limits of the method as a metaphysical seduction to education; second, to establish conceptual dialogue with education: possibilities of protecting education against metaphysical pretensions; third, to judiciously examine education's methodical self-awareness and its consequences, thus starting from the problem that meant the metaphysical comprehension of education; fourth, to present the dialogue as an ethical/hermeneutical horizon, and along with the concepts of hermeneutical philosophy we propose another way of understanding education, which is articulated on the horizon of dialogue ethics and follows the path of discussion proposed by Gadamer's rediscovery of the priority of the question.

HERMENEUTICAL DIALOGUE IS NOT A METHOD FOR EDUCATION

We need to clarify that the problem is not method, but rather every objectivization which generalizes methodological claims. Yet, the crux of the problem may be the inability of relinquishing these claims when they are no longer adequate to the issues for those who work with methods. Education suffers in many instances due to this inflexibility – and is afraid to leave the safety of the "known path", even in the face of indications that one's path is amiss.

All this leads us to revise our prejudices in confronting life, and more specifically in the encounter with the other. On the other hand, we must also recognize the prior intention as one that maintains legitimacy and protects understanding from the arbitrariness of opinions that defend relativism. Such relativism is shown by an authoritarianism that is paradoxically what we call the "universality of relativity." There are no grounds for such a stance. However, this is not a naive stance to defend the lack of sense, considering that "relativism" is not disinterested, but on the contrary, it serves one's interests. Unlike hermeneutics or the break with things themselves, it is the end of history in another guise. The *status* of normality binds itself to the artificial creations of culture. The relativism of the world is the world of the representational culture. In this world, trivialized

postures aligned with acceptance of the superficial aspects of the consumer society become a guide for the ethical. Mediocrity, as Nietzsche asserted, becomes the word that defines the world in which we live. However, who would believe the warnings of a madman?

We believe that it is still relevant to warn that Gadamer's hermeneutics presented here did not intend to be a doctrine of educational method, but rather he offers a hermeneutical horizon for education to reflect beyond its methodical self-consciousness – beyond its prejudices. The reflection on the ethics of dialogue which Gadamer offers as our title announces is a hermeneutical horizon for education. However, what do we mean by a horizon as the hermeneutics for education? It first means to put a checkmate on the methodical self-consciousness of education – any crystallized ideas and prejudices of all kinds, and fundamentally to question the indiscriminate confidence in method. We start answering the question about a "hermeneutical horizon for education" when we present a philosophical hermeneutics from a critique of scientism. This task goes through the unfolding of fundamental concepts presented in *Truth and Method*. Nietzsche, in order to present a paradigmatic example of the confrontation of the methodological stance, exaggerated the overvaluation of consciousness. Thus, consciousness is revealed only as a clipping of the reality which can eventually help us understand real life situations.

DIFFERENCES BETWEEN ETHICAL AND TECHNICAL KNOWLEDGE

The focus of this paper is to offer a hermeneutical horizon for education. We understand by the term "philosophical hermeneutics" the priority of the question, and practical philosophy as the basic element of hermeneutical ethics, namely, the ethics of dialogue. By demonstrating that it is impossible to ignore the radical differences between ethical and technical knowledge, the thesis claims with Gadamer that hermeneutics *happens* as practical philosophy. This shows itself extremely productive for education. In this way, we have a justification for practical philosophy as a protection of education. Let us examine the fact that the human does not dispose of himself or herself as a craftsman would his stuff. Therefore, the question is how to distinguish the knowledge one has of oneself as an ethical person from the knowledge that one has to make something. Therefore, one who knows how to make something knows a good, and knows it – knows it "in itself" – in such a way that, when given the opportunity, he is able to proceed effectively to the execution. The one who makes a decision ethically learns something, too. Due to the education and training received, she/he possesses a general knowledge of what we call fair and correct behavior. Then the role of the ethical decision is to find, in a

concrete situation, what is fair. In other words, the ethical choice is there to "see" and put in order everything that makes up a concrete situation.[3]

In this sense, does the distinction that we have made between the technical and ethical knowledge disappear? The answer to this question is found in the analysis of Aristotelian *phronesis*, i.e., a technique is learned and can be forgotten; one can "lose" a skill. However, the ethical knowledge is neither learned nor forgotten. It is like the knowledge required for a profession that can be chosen. One cannot reject it and choose another because unlike the subject of *phronesis* the human finds himself now in a "state of action in a situation" and thus always bound to have ethical knowledge and apply it according to the demands of his specific situation.[4]

For this same reason "application" is somewhat problematic since one can only apply what he already possesses and knows. However, ethical knowledge is not our property, something we have and what we can or cannot use. Thus, if it is true that the image which man forms of himself – what he/she wants and ought to be – consists of guiding principles, such as justice, courage, solidarity, and the like, it can be easily admitted that there is a difference between these ideas and that which an artisan conceives upon preparing a plan for the execution of his work. It is sufficient for us to think, in order to confirm such a difference the way we are aware of what is "just." What is "just" is totally relative on the ethical situation in which we find ourselves. One cannot say in a general and abstract way which actions are fair and which is not; there are no righteous actions "in themselves," independent of the situation that lay claim on them.[5]

HERMENEUTICAL DIALOGUE WITH THE TRADITION

The belief in method, as we have seen, leads many educators to believe that in their speech they can exhaust the subject, and even assures them that otherness can be met with full understanding. It is possible for hermeneutics to address this situation. Hermeneutics clarifies our limits. Hence, we can say that when we say something, we never exhaust the subject. Hence, the hermeneutical approach gives us permission to work with matters that are very close to the *paideia*. We can even articulate issues from *Bildung*, obviously, not in defense of a resumption of the Enlightenment categories, but in dialogue with them, seeking the wealth of their own contributions. However, taking up again practical philosophy and

---

[3] Cf. Hans-George Gadamer, *O problema da consciência histórica.* Org.: Pierre Fruchon. Tradução: Paulo César Duque Estrada. (Rio de Janeiro: Fundação Getúlio Vargas, 1998), p. 52.

[4] Cf. *Ibid*.

[5] Cf. *Ibid*.

the priority of the question immerses us in issues of *paideia*.[6] In this sense, one remains alert in the sense of maintaining a hermeneutical dialogue with the tradition. This endeavor also tries to follow the instructions from Paviani with respect to what "does not close the philosophy of Plato and Aristotle, ignoring all the historical process of Greek civilization."[7] Gadamer's hermeneutics is protected against the dogmatism indicated by Paviani, since he maintains himself in an open dialogue with tradition, eschewing the commonplace stance that is purely methodological.

It is evident in the thesis that the ethical stance of the dialogue proposed by Gadamer appears as a way for humans to meet and respect their differences, bypassing the methodical scheme that believes in the homogenization of people. The hermeneutical dialogue confronts the methodological reductionism that stifles educational practices. In assuming the ethical stance of the hermeneutical dialogue, Gadamer moves away from relations of domination that reproduce themselves in the various areas where education takes place. The dialogue, which we seek to sustain, proposes other paths for education, including a constant confrontation with the "illusion" of double bias theory and *praxis*, as in confronting "these incorrect articles of faith, transmitted by inheritance, [which] eventually became a kind of common base for the human species."[8]

The hermeneutical perspective works in the speculative dimension of *logos*. It affirms that anyone who speaks a language but does not understand anything beyond it does not talk. To talk means talking to someone. Such statements by the author have already revealed the fragility of pedagogical marketing discourse that conveys the pedagogy of control, the pedagogy of training for the slavery of salaried work, and worst of all, the pedagogy of adaptation and acceptance of barbarism. Language exists only in dialogue.[9] and dialogue as an ethical stance requires of us much more than the pretentious, anachronistic, irresponsible, and seductively comfortable transmission of knowledge. The student, the other that challenges us, has

---

[6] The Gadamer's work culminates in inquiring into a world civilization that only now begins to emerge. The application of hermeneutical thought to the times seeks out experiences through which new and more encompassing cultural and social attachments and identities can be formed. It foreshadows the creation of a new *paideia*, or *Bildung*, one which moves from its European origins toward the worldwide communication of cultures.

[7] Jaime Paviani, "A *paideia* grega e a educação atual," *Sobre filosofia e educação: Racionalidade, diversidade e formação pedagógica*, Ângelo Vitório Cenci, Claudio Almir Dalbosco; Eldon Henrique Mühl (Org.) (Passo Fundo: Ed. Universidade de Passo Fundo, 2009), p. 134.

[8] Friedrich Nietzsche, *A Gaia Ciência* (Coleção Os pensadores), 2. ed. (São Paulo : Abril Cultural, 1978), p. 119.

[9] Cf. Carsten Dutt, *En conversación con Hans-Georg Gadamer* (Madrid: Tecnos, 1998), p. 55.

something to tell us. The educational act is not the act of the delivery of a commodity with which we have no relationship whatsoever. However, the educational act is obviously not a "Salvationist Movement;" we are connected to its consequences in real life. Authentic dialogue is a space of encounter with the other. In that encounter – when it occurs effectively – we become the other, marked by an ethical interpellation of the other.

THE OPENNESS OF THE QUESTION

From his approach – on the priority of the question, which Gadamer recovers from Plato *via* Collingwood – one can even conclude that the authenticity and relevance of the questions proposed in the area of education could only occur in maintaining the search for understanding on the horizon of a meaning connected to the world and to real life. All this put us in a clash with a number of critical issues. Perhaps a necessary democratization of knowledge would not be colliding into the paradox of the "technical knowledge" – already denounced by Adorno, in the sense that the availability of knowledge has become a purely instrumental moment – which Nietzsche has also already pointed out.

This reflection draws upon philosophical hermeneutics and defends an education permeated by curiosity and the quest for truth posed by Socratic wisdom recovered by Gadamer in the priority of the question. Understanding opens the way for the articulation of knowledge that can only occur with the question. The question indicates meaning, coherence, path, opening, possibilities; it moves us, creates confrontation, take us out of the inertia, breaks with massification, just to name a few possibilities. The question moves the dialogue and this transforms us. The question lays the interlocutors in the open and allows us to recognize the limits that surround us. The thesis demonstrates that these limits can be recognized in assuming an ethical stance of the hermeneutical dialogue. After the dialogue, we are no longer the same. In this perspective, it is worth noting that the process of dialogue, "whatever might be its outcome, is but the development of an original community, of which the interlocutors were not sufficiently conscious at the beginning."[10]

DIALOGUE: ETHICAL STANCE ORIENTED TO THE GOOD

Socrates was a philosopher in the Platonic sense of the word: he did not consider himself a wise man; and he emphasized his own lack of knowledge and ignorance. Besides he held that what is most important and essential as the good. For Socrates, this is the fundamental issue. This thesis

---

[10] Carlos Bernardo Gutiérrez Alemán, *Temas de Filosofía Hermenéutica: conferencias y ensayos* (Bogotá: Universidad Nacional de Colombia, 2002), p. 227.

takes up the platonic tradition again by returning to dialogue with a view to understanding and defending dialogue as an ethical movement to the good. Dialogue is not an ontological negation. It does not give up the search for the good. To give up the search for the good is to give up ethics. To claim that we do not know what is good turns into a general excuse that has airs of being virtuous, but is merely a lack of theoretical authenticity. Socrates calls us to have the courage to make choices and live with the consequences.

The discourses, which proclaim they are postmodern, preach something that rotates between relativism and modern subjectivist metaphysics – a question that we have raised previously. Such a stance either justifies, in this sense, the attitude of "letting go" or of making an explicit decision.[11] Yet, "not choosing" becomes the choice, with all the implications involved. From this, we can infer an error of situational hermeneutical misunderstanding. Fear of uncertainties, which always involve the person who decides, dominates through this metaphysical stance. This "postmodern man, dominated by his prejudices, gives up the search for the good, believes he can shirk the responsibility and consequences. It is a great mistake. According to tradition, Socrates appealed to the philosophy of the investigation of the structure of the world and natural occurrences. He carried on a tireless dialogue without pause, asking about the "good"; actually, he was the archetype and model of all those who see in the philosopher a man whose interest in knowing oneself. His thought helped to maintain himself above the misfortunes of life, injustice and suffering, even the bitterness of death. This is another element that integrates the image of philosophers.

Socrates, who has attempted to overcome disorientation and absence of ethics in the Athens of his time, is still a role model for the ethical recovery of pedagogical action. In his practice of ethical formation of youth, he sought to promote an orderly coexistence and ethics in the political community. In this sense, "… he is entirely willing to expose, through dialogue, their assessments of the situation and to offer, also in dialogue, his own convictions as suggestions as a help to decision making. In his thoughtful prudence, in his finesse and integrity, as well as his kindness, he shows himself superior to all other 'teachers' of morality."[12] Apparently, this emphasis justified the thesis that this suggestion and offer of help from the dialogue proposed by Socrates remain valid and current. The recognition of this can be seen in the recovery of the Socratic-Platonic effort of philosophical hermeneutics. By revisiting this tradition, Gadamer again exposes the fundamental problem of all education (*Erziehung*) and training

---

[11] We say explicitly because we understand that we are always deciding, even if implicitly. The omission is a decision.

[12] Wolfdietrich Schmied Kowarzik, "Filosofia Prática e Pedagogia," A. Claudio Dalbosco *Filosofia Prática e Pedagogia* (Passo Fundo: UPF, 2003), p. 63.

(*Bildung*) that "has been worked out by Plato through the systematization of the dialogue of *praxis* of Socrates and, since then, remains the foundation of all pedagogy as well as of practical science."[13] The *aporia*[14] of the production of knowledge was established. The knowledge must be produced by the learner, since it is not implanted within him naturally nor can it be introduced by the educator. What becomes clear in this experience is that knowledge is the result of a process. The Socratic metaphor that makes this clear is the Maeutic Art – the art of being a midwife.

ON EDUCATION

Given the methodological reductionism imposed on academic reflection, what expectations can we have and what kind of projects can we propose to education? How to educate, since the very thought of education is hampered by a methodical spirit that often undermines the educational process? Throughout history, we see a process of accommodation to this pragmatic-techno-scientific referential. The so-called "human sciences" imported the scientific method to their investigations in an attempt to frame the human within the reference of the alleged accuracy and certainty of causal-explanatory science. Education has not gone unscathed in this problem. Education finds itself stuck in the theory of knowledge, which it has taken inadvertently from the modern science. Gadamer, consolidating his critique against to instrumental spirit of modernity, warns us that wisdom is not limited to technical-calculative knowledge. In fact, wisdom is not to know more than others, but to know that I know nothing.

Is it correct to say that education has difficulties especially to understand the theoretical basis of our goal? Is education really stuck in the theory of knowledge that it has taken from modern science? The answer to both of these questions is "yes." This is the big trap to which the human sciences including education have fallen into. It is in this context we need to understand the depth of the criticism of Gadamer, both explicit and implicit, against the instrumental spirit that reign supreme. Such rationality takes a dehumanizing and oppressive character, gains ground in every society, dramatically influencing the production of knowledge. However, it should

---

[13] *Ibid.*, p.70.

[14] Definitions of the term "*aporia*" have varied throughout history. *The Oxford English Dictionary* includes two forms of the word: the adjective, "aporetic" which it defines as "to be at a loss," "impassable," and "inclined to doubt, or to raise objections"; and the noun form "aporia," which it defines as the "state of the aporetic" and "a perplexity or difficulty." In philosophy, an aporia is a philosophical puzzle or a seemingly insoluble impasse in an inquiry, often arising as a result of equally plausible yet inconsistent premises. It can also denote the state of being perplexed, or being at a loss, at such a puzzle or impasse.

be noted that the concern with the consequences of this inadequacy[15] is a general problem. The problem we are facing in Gadamer is linked to the theme of understanding.[16] On the trail of this problem, we see that in the hermeneutical dialogue we have the space for understanding to happen; there is a relevant ethical underpinning to support and guide the efforts of education. In this horizon, we have the fruitful justification for efforts to promote dialogue between the philosophical hermeneutics and education.

By placing the hermeneutical dialogue at the center of the debate about education, we are defending the horizon of understanding as a yardstick of the educational process, questioning the quantified/commodified system that tries to impose its hegemony on education. When we reflect on the understanding of education we can review the structures and practices in this medium. Can we consolidate in the horizon of education the proposed sale and delivery of knowledge as if it were a commodity? Is it possible that the "happening of understanding" takes place in the homogeneous process practiced by educational institutions? The evidence so far presented, justify the preliminary thread of discussion we propose here, which advocates hermeneutical dialogue as the ethical approach to education. Dialogue and understanding are in circularity, and it is in the true dialogue understanding occurs. When understanding occurs, we know that we face dialogue. Faced with these elements, we can raise further questions: whether education occurs outside understanding? What is this thing we call education? Education with a view to ethical formation of the subject is the same as what market calls "education"? These questions help compose the way and object of this paper. The concept of education remains in the background, in an effort to propose a concept that does not follow the instrumental logic.[17]

---

[15] The inadequate methodologies in the human sciences took us to experience like consequences the inhumane reality that seeks to homogenize man accordingly, and ultimately crystallize inequalities that become a deep social violence.

[16] The consequences of our neglect with this phenomenon of understanding actually are shaped from the blind belief in the referential from the causal explanatory sciences applied to human sciences.

[17] It is important to note here the recognition of instrumental elements necessary educational practices, but not justified belief in instrumental practice as the only way to act in education. We see this clearly in the proposed management and optimization which is increasingly gaining ground in educational practices. The control mechanisms intended to "guarantee" positive results in education. Anyway, our criticism has two parts: first, I criticize the scientistic belief ingrained in the mentality teacher; and second, we criticize regarding the management methodologies already in place and consecrated (CVs online, electronic points, the quantitative measurement of production, physical and virtual forms aimed at all kinds of control, etc.). All this

How can we provide an environment for the happening of understanding? [18] We did not ask: how do the others understand? For, we do not appeal again to methodological schemes that allegedly determine the path of someone in the educational process. Education needs to learn how to invite the other to dialogue. It needs to try not subsuming the other in a methodical way that does not know the process education as meeting – setting up such a stance is like maintaining the path of the metaphysical tradition. In this sense, we have strong grounds to defend the model for the happening of understanding from Gadamer's hermeneutics is dialogue. We argue that the dialogue in philosophical hermeneutics is not a method for the case of education; it is an ethical stance. When we assume that the dialogue takes an ethical stance with all the implications, we put ourselves in the open position; we give the example dialogue, dialogue is practice, and therefore, we can have a chance to educate each other. Educating is not a methodological act apart from the other. Gadamer clarifies: when he argues that "one can only learn through dialogue,"[19] he warns that this is a very broad statement, which he tries to explain in a philosophical way and which influenced all his efforts for decades.

It is interesting to note that learning takes place in dialogue and in a language. Learning a language is does not necessarily mean one writes it without errors, but first of all language is to speak and respond.[20] This is also a general observation, which leads us to understand how the other is always included in our being-in-world. This assertion repels the traditional way of thinking about education, instill in another who submits, and not in another that comes to us. For Gadamer, language only takes place entirely in dialogue. Besides, to achieve this position for the teacher is only a limited possibility. In fact, the teacher will have to find a way where it mediates "giving to young people the ability to fill their own knowledge gaps from their own activity"[21] and deal with the situations that the instrumental education system requires: The need to educate themselves consists: first of

---

bureaucratizes teachers' work (which increasingly have problems of burnout), and demonstrates that the managers (mostly businessmen from education) have a disdain for ethical, aesthetic, affectiveness, which are also the basis of education. This paper tries to work philosophically these questions that underlies these practices.

[18] When we talk about learning environments, it is impossible not to think in schools. There is room for understanding in school? I think so. When we propose hermeneutics for education we are aiming with that happen the understanding.

[19] *Educação é educar-se (Bildung ist sich selbst zu erziehen)*, *Revista do Programa de Pós-Graduação em Educação da UNISINOS*, vol. 5 (São Leopoldo: UNISINOS, jan/jun, 2001), p. 20.

[20] Cf. *Ibid*.

[21] *Ibid.*

all, in the moment where we feel our weakness, we need find our forces, and never leave to the schools or rely on the results contained in the bulletins.[22] Gadamer emphasizes the practical character of his own experience of language, the own happen of the experience as the founding act of a "new experience. The ethical assumption of seeing the other, and including him/her on our horizon as an ontological experience, is posited as fundamental. In dialogue we find ourselves, we take the risk, we look at ourselves within the process, and thus, we reveal ourselves to the world.

FINAL CONSIDERATIONS: INTERRUPTING THE DIALOGUE

Time is the life of death: imperfection.
João Guimarães Rosa – *Great Backlands: Tracks*

Gadamer tells us that the dialogue does not end, but can be interrupted. It seems an attitude that keeps us far from the hermeneutical spirit, when someone tries to give the last word. Thinking about it, we write this section on interruption of dialogue, not a conclusion. The ideas remain open. In this regard, the reader is invited to go on a tour through the world of possibilities. That is hermeneutics. We think of the philosophy of education in dialogue with a possibility of building a global community. In a kaleidoscope of different languages, cultures, differences, tastes, aesthetics and the like, how can we help the education to overcome their limits to achieve the human? We believe that hermeneutics promises in this regard. Hermeneutics claims the possibility of encounter among people in a world of differences, where such differences are maintained and respected. Thinking of the key differences, we tried to navigate in other languages with which hermeneutics maintain a close contact. In this sense, this paper is written in the context of the relationship between literature and mythologies. These are forms of language that takes into account the hermeneutics as avenues for understanding among men, that is, dialogue can happen. Therefore, it is important to remember that opening up to dialogue, in order take the dialogical approach, involves taking an ethical position.

For Hermann, in "Gadamer, the problem of ethics is related to the general problem of the good of human life."[23] Human life occurs in the language, so in the words of Gadamer "the being which can be understood is language." For Hermann, appositeness leads to education with studies of ethics proposed by philosophical hermeneutics. According to Hermann, it is relevant and important as that "Education, which is also *praxis*, can become more enlightened for itself also in relation to ethics and better understand their formative dimension. The moral knowledge, able to guide action in

---

[22] Cf. *Ibid*., p. 23.

[23] Nadja Hermann, *Hermenêutica e educação* (Rio de Janeiro: DP & A, 2002), p. 96.

concrete situations, creates condition for overcoming the conflicts resulting from different standards that operate in the educational environment, such as subjective rules of each educator, professional norms or institutional norms."[24]

The pretentious posture of domain, which is made as the "rules of the game" of the educational environment – as Hermann mentions, is the result of the inheritance based on the belief in method, control and security. Reflection on the naivety of such destructive beliefs clearly shows the urgent need for these beliefs to be rethought. Unfortunately, it was necessary to question the appropriateness of the pedagogy that arrive to children in the early school years, that still believes on awareness and mastery of the otherness. To quote Hermann: "There is no more reason to believe in the absolute foundation of ethics, that an educational trust based on the philosophy of consciousness, and the tendency inherent in the domain, can really ensure the autonomous man. The unity of the subject was made at the price of exclusion and repression."[25] Gadamer insists that the range of the domain is limited by other forces of the community, the family, the camaraderie, solidarity, so that people understand each other. "The understanding arrive always at first", when we realize" Ah, now I understand what you want! With that I did not say also that you have reason or you will have."[26] Recognizing the ethical inadequacy of man is perhaps the beginning of our changes, and recognition of ethical possibilities of hermeneutical dialogue for education, provides a chance for we try to overcome the reality that threatens to destroy mankind.

The hermeneutic phenomenon occurs by dialogue, an alternative to the violent embrace that reason has on education. We recognize here the uniqueness, both radical and immeasurable, of the sense of plurality. That is reason. However, we need to take care not to accept the total reconciliation. Knowing that you cannot always do justice to the otherness of the other, we must resist the temptation to assimilate the other superficially like the same and reject as insignificant or harmful the other otherness. Therefore, dialogue as belonging and as difference refer to understanding how ethical dimension of practical knowledge.[27] In this sense, we realize immediately that this understanding of our practical situation and what we have to do in this situation is not a monologic matter. The hermeneutic procedure has a

---

[24] *Ibid*., p. 97.

[25] Nadja Hermann: *Ética e Estética: a relação quase esquecida.* (Porto Alegre: Edipucrs, 2005), p. 24.

[26] Cf. Hans-George Gadamer, *Da palavra ao conceito: a tarefa da hermenêutica enquanto filosofia,* C.I. Almeida, H.G. Flickinger, L. Rohden, *Hermenêutica filosófica: nas trilhas de Hans-Georg Gadamer* (Porto Alegre: Edipucrs, 2000), p. 23.

[27] Cf. Carlos Bernardo Gutiérrez Alemán, *Temas de Filosofía Hermenéutica: conferencias y ensayos*, p. 215.

way of dialogue, where we must do it together. Our way of life has character "I-thou", "I-we" and "we-we." Our practical affairs depend on mutual understanding. In this horizon, I insist, is allowed to conclude that understanding takes place in dialogue.[28]

Ultimately, we understand education as one of the areas with great potential for reflection and action to reverse the hegemony of capital. We look to education in the hope which it means a better future, because in education we have the opportunity to recognize and work with the multiplicity and plurality of people. The dynamics of life obviously also are linked to the teacher's work, and when we realize this, we present the fact that we are involved in something that transcends our ego, our uniqueness, and our individualism towards building a global community.

---

[28] Carsten Dutt,, *En conversación con Hans-Georg Gadamer* (Madrid: Tecnos, 1998), p. 97.

CHAPTER 9

MIGRATION AND DEVELOPMENT ANTHROPOLOGICAL DIMENSIONS

CORAZON T. TORALBA

INTRODUCTION

The recent economic crisis which continues to trouble the big economies of the world did not leave the rest of the world unscathed. Thanks to globalization the difficulties are shared because of interdependence and interconnectedness that allowed businesses and investments to be done anywhere and at any time around the globe. Globalization also introduced a new lifestyle that defies border and makes us reflect on what awaits us in the future. Moreover, the phenomenon seems to undermine one's concept of nationality, identity, and belongingness. Unity amid diversity; think global, act local became the mantras.

The means of communication and advances in technology enabled the other half to see how the rest live. Lifestyles that were a privilege of the developed countries were passed on by the developing world's moneyed class. Desire for better living conditions had driven migration of individuals, while families may have confounded the problem experienced by people in countries affected by the economic problem. A virtual knowledge of the other's way of life is now a reality for these migrants. From a simple copycat, who are alien to such lifestyles, the migrants eventually assimilated into the mainstream of that society – at least in the immediate community that they find themselves in. Questions then of one's personal and cultural identity in a diverse community – originally thought of as a single unit – are bound to be raised specifically for children of first generation migrants. These are children raised and/or born in lands not of their parents' birth. This paper will reflect on these phenomena.

Beginning with the discussion on the phenomenon of international migration, this paper will explain the notion of the person – seen here as the main protagonist – and then the analysis of the macro and micro consequences of international migration using the Filipino migration phenomenon as an example. It will also be guided by social encyclicals that "provide principles of reflection, criteria of judgment and directives for action."[1]

---

[1] Pope John Paul II, *Solicitudo Rei Socialis*, no. 3 available at http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html. Social encyclicals draw from

MIGRATION AND DEVELOPMENT

As of 2010, the United Nations estimates that close to 200 million people have lived outside their country of birth.[2] These include those who moved in to settle as well as contractual workers and students.

Migration understood as the movement of persons or groups of people to sustain or improve life is as old as mankind itself. From the period of food gatherers to the current information age, people have moved and continued to relocate to improve present living conditions. The whole of the world is man's field. Only his human conditions have placed limits to his territorial reach and to what he could achieve. In the beginning, he crossed territorial borders, later he crossed the seas and recently he has overcome the limits of the seas by dominating the skies. What was once a journey made perilous by the harsh environments and unknown territories, now the danger is manmade. He has to battle own inner demons often alongside the hostility of his fellowmen. From the economic perspective, man is seen as a threat to his fellowmen. The other is regarded as a competitor to his life, to the limited resources and to the shrinking labor market. The other is the cause of his misery and has no right to be in the same territorial circumscription.[3] The legal framework is being laboriously crafted to bar entry of these unwanted individuals.

Globalization has also changed the rules of engagement. Whereas before when might and brawn are determinants of who will be the winner in the power struggle, it is now one's intellectual capacity and his persuasive ability that will transform what he finds at hand into something beneficial for him and society at large. Thus, the extent of his reach is no longer circumscribed to his immediate milieu; rather it extends virtually as far as the ideas would go. Moreover, its application has crossed not only disciplines but way of life. The innovator has become the leader. His capacity to sway others to his own way of thinking and the direction he orients them to comes with the two-fold benefits of being ahead in the race and material advantages for seizing the opportunity. Together they form a

---

the gospel directives for confronting the social issues that the faithful are faced with and challenge them to live the demands of the Gospel in their lives. The encyclicals leave to the individuals of goodwill the practical application of the doctrine; hence, there is a plurality of solutions adapted to the diverse circumstances that the faithful find themselves in.

[2] Cf. http://www.un.ortg/esa/population/publications/2009Migration_ Chart/IttMig_maps.pdf (accessed 8/25/12).

[3] Cf. Tsuneo Akaha, "Cross-Border Migration as a New Element of International Relations in Northeast Asia: A Boon to Regionalism or a New Source of Friction," available at http://www.asianperspective.org/articles/v28-n2.pdf (accessed 10/11/12); "The Financial Crisis and Xenophobia," available at http://www.globalization101.org/the-financial-crisis-and-xenophobia-2/.

community of like-minded individuals who can prioritize gaining over losing, and keeping such gains for themselves over sharing it with others and for the interests of society.

Be as it may, migration created not only personal but social, economic, political and cultural challenges for both the receiving (host) and the sending countries. Among those who temporarily migrated for professional reasons, international migration's causes and effects both to the sending and host are conditioned by three sets of underlying factors, economic, political and demographic.[4]

Development of peoples and nations produced winners and losers depending on how the phenomenon is viewed. This paper contends that migration is a win-win situation. Beginning from the macro perspectives of the sending and host countries to micro entities such as families and individuals who participate in this phenomenon – everyone is a winner using development perspectives as gauge.

Development is usually defined "as the significant and measurable economic growth, and the emergence of social, economic, and political institutions."[5]Development in this paper is defined as a process in which something passes by degrees to a different stage (especially a more advanced or mature stage).[6] However, the approach is holistic. It is not limited to the social, economic and political indicators; rather, it will examine the total impact on the protagonist of development: The person.

THE PERSON AS PROTAGONIST

Development is for the person, by the person, and occurs in the person, as argued elsewhere.[7] It is innate in man to develop the world by transforming those resources he finds into things that will benefit him. Such is rooted in his creative calling, the transformation of the world.[8] The world is left to him by his creator for him to cultivate and make useful for him and others. It is his historical nature; that is being material; hence subject to time and space that made him belong to a particular race and inhabit a specific locality that could be his boon or bane. Thanks to such faculty, he could be in a comparative advantage if he inherits a rich culture that made him

---

[4] David Clark Alexander, ed., *The Elgar Companion to Development Studies* (Cheltenham: Edward Elgar 2006), p. 371.

[5] Richard J. Payne and Jamal R., Naasar, Politics and Culture in the Developing World, 4th ed. (Bostom: Longman, 2010), p. 106.

[6] http://www.thefreedictionary.com/development accessed 10/6/12.

[7] Corazon T. Toralba, "The Person at the Center of Development: The Philosophical Foundations of *Caritas in Veritate," Selected papers on Caritas in Veritate:The Philippine Experience*, ed. Ma. Victoria Q. Caparas (Pasig: UA & P, 2010), pp. 3-19.

[8] Cf. Genesis 1:26.

appreciate the nature and purpose of things. Through his creativity he could convert these resources into something useful that makes him proprietor of products, be it tangible or otherwise. Such ingenuity that has its economic reward places him in a better socioeconomic situation than the rest of mankind.

Why is this so? Man's intellect discovers the essence of things and their use. Moreover, the refinement of artifacts and the civilization arising from it depends on man's discovery of their usefulness and propriety, as well as his understanding of *what* and *who* he is. Through his intellect man reflects on the world – consisting both the physical and human elements along with its cultural underpinnings – that uncovers itself before him and invites him to take part in it. Due to man's will, however, he can choose to accept the world *en toto* or in part. He could also decide to modify that world. The encounter does not leave him untouched. It has entered his consciousness and had shaped him. Using contemporary philosophers' definition of the person and his subjectivity,[9] one could surmise that one understands oneself more intimately based on the extent of his understanding of the world he inhabits. With such knowledge, he changes that world to a place that serves his best interests. The world that he "recreates" is a reflection of his understanding of the self: his innermost longings and desires. Hence, the better he knows himself the greater his involvement with that world. It is his inner life – his interior world – which will determine the quality of his intervention.

The person, however, is not an isolated piece who thrives unassisted by fellow human beings. From birth that phenomenological data is indisputable. He does not owe to himself his conception or birth. His growth and development into a mature individual who could take care of himself and others is due to the generosity coupled with a sense of justice of his parents and the immediate community. In the same way that the material world that he inhabits affects him, his association with the persons around him changes him. However, the process of shaping and reshaping which has been unconsciously unidirectional as he/she is growing up becomes multidirectional as he matures while his engagement with his milieu becomes more conscious and purposive.[10] Together with his fellowmen he "recreates" his immediate milieu as he "recreates" himself.

In this task of recreation man with his fellowmen build communities of mutual help in the attainment of a common goal–that of making that particular community a better place to live in. In that common goal or

---

[9] Karol Wojtyla defines the person as "an objective entity, which as a definite subject has the closest contacts with the whole (external) world and is most intimately involved with it precisely because of its inwardness, its interior life." Karol Wojtyla, *Love and Responsibility* trans. H. T. Willets (San Francisco: Ignatius Press, 1993), p. 23.

[10] Nicomachean Ethics I.

common good, identified as societal conditions favoring the integral development of persons, unspoken or unexpressed goals are included. Such minor goals are pertinent to the achievement of an overarching goal they have explicitly agreed on or perhaps already tacitly living by. Each one contributes in a way he/she sees coordinated with everyone else, while respecting individual differences they naturally possess and not supplanting in any way the other person's competency.

To achieve the common goal, the members of that particular community subscribe to an unwritten or written code of behavior passed on from one generation to the next, while the family serves as the main transmitter of values cherished by the community as foundational spirit. Hence, Aristotle values the education with the view to the constitution.[11] Following Aristotle, the family is the biological as well as the moral foundation of any given society as it not only provides bodies but preserves its main aim the moral excellence of its members in view of community living.[12] The family's means to achieve this aim is the activity of wealth management, which includes acquisition, possession and utilization of material property necessary for survival and a good life. One understands "good life" as not simply subsisting but also enabling man to live and act well. Living well is to satisfy bodily needs. A happy man has to have sufficient goods that satisfy his bodily needs. Doing well is to live a life proper to reason so that man will achieve his excellence.[13] Aristotle understands wealth as "all the things whose value is measured by money."[14]. The material sufficiency that the household manager aims at includes self-sufficiency that enables him to survive, raise a family and contribute to the needs of the society of which the householder is part of.[15] In modern parlance, this could be translated into the activity of providing for one's family through work.

WORK: THE MEANS FOR FAMILY SELF-SUFFICIENCY

Work is defined as "a human effort which creates goods, that is to say, the effort which puts itself at the service of a piece of work, a creation of labor, itself destined for the humanity, an effort personal in its origin, but fraternal in its ends."[16] It could also be defined as the "totality of human activities necessary as means and technically recognized as such by which

---

[11]Politics 1259b, pp. 15-20.

[12] *Ibid*.

[13] Nicomachean Ethics 1095a, p. 16.

[14] Nicomachean Ethics 1119b, p. 20.

[15] Politics, 1253b 25, 1256b, p. 30.

[16] Etienne Borne and Francois Henry, *A Philosophy of Work* (London: Sheed and Ward 1938), p. 96.

men transform the world to suit their needs, render service to society and perfect themselves as persons."[17]

From the foregoing definitions, work has personal and social aspects. Work is a human activity, as something deemed by the agent as useful or enjoyable and thus worth pursuing. Work is transformative in nature. Through man's decisive effort, he transforms his immediate milieu while simultaneously transforming the person, the worker.

Work then has an objective and a subjective dimension. In its objective dimension, work is man's way of dominating the material world. Man finds himself in that world with what the world could offer. The physical world is an external reality that he experiences as something that imposes on him as something to be used and dominated. Dominion understood as governing the world in a way that it could serve him. In dominating the world, he leads it to the purpose of the world's existence, which is to serve him. This would entail using what he finds at hand to satisfy his existential needs. Some of these needs could be enjoyed without effort but others have to be obtained through work. Still others that are "hostile" to man's existence should be tamed and/or made friendly to him.[18]

In its subjective dimension, work is a means of self-transformation. Through work man attains the perfection due him both in the ontological and operative level. In the former, he actualizes his potentials because his intellect and will are involved. Man grasps the essence of things and the purpose of their existence. Armed with this knowledge, he could use them according to their essence or he could turn them to something that could maximize that being's potentials. On the operative level, in the process of transforming the world it is the whole man that is engaged, not only his intellect but his will and his body as well. It is not enough that man understands the inner workings of the universe but he must also intend to transform the world. Through consciously choosing to work that demands effort and toil, man goes against the easy way of grabbing what he needs from others through force and violence. By going against his beastly nature, man is able to know and realize his true value and dignity – that he is not like a beast and that he must act according to his dignity. Through this man grows towards self-possession and self-governance, ultimately towards his perfection.

Work perfects man because by working man not only actualize his potencies but also makes him a better person through the virtues he acquires when he works. When he discovers the nature of the things he finds in the world and decides to transform them to suit his purpose, he has to obey nature's laws so that things could be useful to him and serve him. He cannot

---

[17] Tomas Melendo, *La Dignidad del Trabajo* (Madrid: Rialp, 1992), p. 104.

[18] Corazon T. Toralba, "Work and Society," *Universitas*, November (2009), pp. 38-39.

exploit things arbitrarily. In the process man learns humility through discovery and obedience to the laws inherent in things. He also learns to be patient as the desired results come not on one's bidding but when it is opportune. Tilling the land, sowing and harvesting, for example, are done respecting the seasons of the year and the biological cycle of crops. Even the technological advances of this era or the last were not achieved by chance but through patient plumbing of "secrets of the universe."

Man by nature is not the sole beneficiary of his work or his time the only recipient of his achievements. While he inherited the legacies of the past, he prepares for the future in the present. Work in whatever guise necessarily has social dimension. The outcome is automatically shared with others with its corresponding financial reward. While laws and regulations have placed limits on how one could benefit from the product of his work such does not give an absolute right; rather such only guarantees a peaceful and orderly possession and enjoyment thereof. Following the principle of the universal destination of material goods,[19] the earth is not the possession of a privileged few but belongs to everyone and to no one in particular. No one could lay full claim to the earth and its produce even though he has labored to make it fruitful. He can, however, lay claim the right to private property. The right is natural to man to possess things necessary for life. Regarding something as personal and not common is for order's sake and to make effective use of that particular resource.[20] Hence while respecting the autonomy and sovereignty of states, migrants ought to find a welcoming attitude to their aspirations to share in the developments in other places other than one's place of origin.

Work is also the means that enables a person to establish a family.[21] The end of the fruit of one's work is the support for oneself, provision for one's family, to practice liberality with friends and contribute to the

---

[19] Pope John Paul II, *Laborem Exercens*, no. 14 available at http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens_en.html accessed 10/12/12.

[20] Cf. Thomas Aquinas, Summa Theologiae, II-II q. 66 a. 1-2 available at http://www.newadvent.org/summa/3066.htm accessed 10/9/12.

[21] Work constitutes a foundation for the formation of *family life,* which is a natural right and something that man is called to. These two spheres of values-one linked to work and the other consequent on the family nature of human life-must be properly united and must properly permeate each other. In a way, work is a condition for making it possible to found a family, since the family requires the means of subsistence which man normally gains through work. Cf. Pope John Paul II, *Laborem Exercens* no. 10, available at http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens_en.html accessed 10/8/12.

maintenance of society.[22] Work also has been the vehicle for economic prosperity and social mobility.

The family is defined by Aristotle as the association established by nature for the supply of man's everyday wants. He traced the genetic development of the family from the union of the male and the female for the preservation of the human race.[23] Preservation includes provision of man's basic present and future's needs. The uncertainties of the future make man labor in the present to somehow secure the future. It is also in man's inner makings that he aims for a better life in all aspects because as has been discussed, he has not only to subsist but to live well. This explains his drive to surpass himself in the present. When one's immediate environment and present societal conditions do not offer the possibilities to realize his ambitions, he is driven to seek for those conditions elsewhere; hence the phenomenon of migration.

MIGRATION: THE PHILIPPINE PHENOMENON

Migration from the Philippines started at the beginning of the 20th century when the Philippines was ceded to the United States through the Treaty of Paris in 1898. The first wave of migrants came to the United Sates were the so called *pensionados*. They were students being prepared to take over the running of the government from the Americans if and when the Americans decide to leave. These students numbering about 500 came back and took the reins of the government. They were followed by a wave of students who were not part of the *pensionado* program who instead bet on their luck and did not return to their home country, having decided to remain even if given the chance to come back. To survive they became part of the unskilled labor force that worked in the pineapple plantations in Hawaii. A fresh wave began in 1965 when medical personnel and allied medical services were needed in the US and the gates were opened again to Filipinos.[24]

From intercontinental movement Filipino migration shifted to the Asian continent. The oil boom in the Middle East and the Arab countries' development called for engineers and construction workers. Then it was mainly men who migrated but in the 1980's the feminization of the work force began with the need for domestic helpers, nannies, nurses and medical personnel. The geographical locations diversified into the neighboring Southeast Asian countries.

---

[22] Politics 1256b, pp. 25-30.

[23] Politics 1253a, pp. 25-30.

[24] Cf. John M. Liu, Paul M. Ong and Carolyn Rosentein, "Dual-Chain Migration: Post-1965 Filipino Migration to the United States," *International Migration Review*, vol. 25, no. 3, Autumn (1991), pp. 487-513.

These Filipinos were called overseas contract workers since they did not settle in these countries but simply went there to work. With the government's systematizing the exodus of workers to foreign lands, Filipinos started to be located almost everywhere around the globe. They are employed as seamen, entertainers, teachers and a host of service-related professions.[25] The motivation for migration is predominantly economic. Tied with Filipinos' strong familial affinity, the great moving force is to improve the lot of one's family.[26]

Since the movement is from the developing to developed nations questions are asked whether there is a direct link between poverty conditions present in the sending country to the phenomenon. Literature on the subject denied that there is a direct link to poverty based on the personal qualities of these migrants. The migrants belong not to the poorest of the poor but to the middle class or higher with most being university graduates.[27] Filipino migrant workers have at least a high school diploma (32%) and a university degree (63%).[28] Besides this, the processing of papers requires an investment that the poor would not be able to afford. The Philippines' neighboring countries who demanded the same services were met in the same fashion. Consequently, these developments created the so-called brain drain with the loss of needed professionals and skilled workers for the country's developments.

This effect is offset by remittances that put money directly into the pockets of overseas workers' dependents. The total remittances of Filipinos sent through formal channels are estimated to be US $10 billion for the first half of 2012.[29] These, in turn, are spent on consumables that contribute to

---

[25]Aniceto Orbeta Jr. and Michael Abrigo, "Philippine International Labor Migration in the Past 30 Years: Trends and Prospects" Discussion Paper Series no. 2009-2033 *Philippine Institute for Development Studies*, November (2009) available at http://www3.pids.gov.ph/ris/dps/pidsdps0933.pdf accessed 10/8/12.

[26] Cf. Deirdre McKay, 'sending Dollars Shows Feeling' – Emotions and Economies in Filipino Migration, *Mobilities* vol. 2, no. 2, July (2007), pp. 175-194; Cf. also Aubrey D. Tabuga, "International Remittances and Family Expenditure Patterns: The Philippines' Case *Philippine Institute for Development Studies Philippine Journal of Development* vol. 35, no. 2, Second Semister (2008); Cf. also Asuncion Fresna-Flot, "Migration and Transnational Mothering: The Case of Filipino Migrants in France" *Global Networks*, vol. 9, no. 2, April (2000), pp. 252-270.

[27] Cf. Gillian Brock, *Global Justice: A Cosmopolitan Account* (Oxford: Oxford University Press, 2009), pp. 191-212.

[28] Cf. Aniceto Orbeta Jr. and Michael Abrigo, "Philippine International Labor Migration in the Past 30 Years: Trends and Prospects."

[29] Cf. *Central Bank of the Philippines*, "Overseas Filipinos Cash Remittances by Country by Source," available at http://www.bsp.gov.ph/Statistics/keystat/ofw.htm (accessed 10/8/12).

the economic activities in the sending country.[30] As to whether the gains from the remittances alleviate the poverty situation in the sending country, evidences are yet to be found. The remittances sent have a direct effect on the consuming and spending patterns of migrant workers' families but not necessarily on the poor who rarely have a family member participating in the migration phenomenon.

However, this cycle indirectly trickles down to the poor due to the economic activity generated from consuming patterns. One could surmise that if the poor who, although may not afford involved expenses, possess required skills to be employed in sectors that are favored by consuming patterns of migrant families. The economic benefits then somehow reach poorer sectors. This is evident in the changes in migrants' families' lifestyles. Some may need domestic help, for example, potentially coming from economically challenged communities or relatives.[31]

On the other hand, the host country enjoys the service of needed professionals and skilled workers which would otherwise be in dearth supply. To the charge that the migrants undermine the chances of the natives' employment opportunity by taking away the needed jobs, studies show that in some countries the majority of the migrants are employed in what are considered dirty, difficult and dangerous jobs that the locals are averse to or in jobs that locals may not be competent in. The competition from migrants should in principle challenge locals to acquire better skills and land in higher paying jobs.[32]

Against the claim that money could have remained in the host country and contribute to its economy, experience shows that migrants consequently contribute to the economic activity of the host country through consumption.[33] These migrants have to meet their basic needs and avail of the products and services in the host country. Moreover, they send the host country's local products to their families at home.[34]

The phenomenon also has its share of social and cultural paradoxes. On one hand, the economic dividend helped the social mobilization of some of the migrant workers' families. Some families, on the other hand, suffer family breakdown. Of the former, these families prioritized consumer spending on the intangibles such as education and real estate. Children of migrant workers were able to enroll in schools that offer better education,

---

[30] Cf. Aubrey D. Tabuga, "International Remittances and Family Expenditure Patterns: The Philippines' Case."

[31] Cf. the cited articles of Asuncion Fresna-Flot, McKay, and Tabuga.

[32] Cf. Gillian Brock, *Global Justice: A Cosmopolitan Account*,

[33]In countries where an added value tax (VAT) or its equivalent (government service tax) is charged to the consumer the migrants contribute to the government's coffer through this legislated taxation scheme.

[34] Cf. Asuncion Fresna-Flot, "Migration and Transnational Mothering: The Case of Filipino Migrants in France."

eventually enabling them to be in better paying jobs. Of the latter, some children bereft of parental guidance suffered psychological problems. Marital fidelity, as well, had been a challenge.[35] The worker also suffers from emotional setbacks especially those who are employed as nannies because they are sometimes assailed by the guilt that they should have been taking care of their own children instead of another. The guilt has been mollified by the thought that they are providing a better future for their own children.[36] While the original plan is to work for a few years, at most five, experience showed that the worker has been going out of the country for decades to support not only their children but also the extended families and the children's children who have not gotten out of the dependency mode.

On the host countries where the migrant worker has decided to settle bringing his/her family with him/her or taking advantage of family reunification programs of host countries, a new social and cultural landscape has been evolving. The population replacement level having ebbed, the migrants who in former times had been colonies of the developed host nation are the ones actively contributing to its demographics. Due to decline in fertility and graying population, the host country's population's working base has been replaced by migrants who also contribute to population growth by taking on citizenship in the host country where nationality or legal status is based on the principle of birth.[37] In addition, the host countries' social benefits could be an encouragement. Since the main goal for migration is to improve their present conditions then having children and rearing them in the host country assure migrant workers that their children will live better lives than they have. Replacement migration is seen as being necessary to replenish at least partially the diminished age cohorts in both skilled and professional workers. International migrations are seen to provide the labor needed to maintain competitiveness in

---

[35] *Ibid*. Cf. also Estrella Mai Dizon-Anonuevo, "Addressing the Social Cost of Migration in the Philippines: The Atikha Experience" available at http://www.icgmd.info/sessions/session_1_2/pdf_estrella_anonuevo.pdf (accessed 10/12/12); "Generation Left Behind by Filipino Migrant Workers," New York Times, Dec. 23 (2008), available at http://www.nytimes.com/2008/-12/23/world/asia/23ihtmigrants.1.18889081.html?pagewanted=all&_r=0 (accessed 10/20/12).

[36] Rachel Salazar Parreñas, "Mothering from a Distance: Emotions, Gender, and Intergenerational Relations" *FilipinoTransnational Feminist Studies*, vol. 27, no. 2, Summer (2001) pp. 361-390 http://www.jstor.org/stable/3178765 (accessed 10/6/12).

[37] Cf. http://www.un.org/esa/population/publications/migration/execsum.-pdf. David E. Bloom, David Canning, and Günther Fink, "The Graying of Global Population and Its Macroeconomic Consequences" available at http://www.cardi.ie/userfiles/The%20Graying%20of%20Global%20Population.pdf (accessed 10/11/2012);

technical fields. Moreover, the growing population of a particular ethnic group necessarily brings into the host country migrants' traditions and habits such as their native cuisines, religious practices and modes of dressing that in turn enrich local culture. The same may be said of the migrants who have to adopt a culture different from one's own.

Globalization also seems to present solutions to some of the social problems that have usually seen as arising from the phenomenon of migration. Jobs, for one, have moved closer to home. Businesses with the aim of enhancing competitiveness looked for various ways to lower costs, improve services and increase product quality through outsourcing processes and employing foreigners without making them leave their country. Taking advantage of low costs of labor in the developing countries, companies have also moved their manufacturing factories to other parts of the world, particularly in developing nations. In the service sector, call centers were set up where the prevalent global language of commerce and industry, English, is widely used. Modern means of communication facilitated business transactions and provision of services. These developments contributed to the economic wellbeing of the people of that particular community. Technological advances mitigated the effects of physical separation of families. Growing in intimacies has become virtual, that is, technologically mediated.[38]

Still, other socio-political challenges present themselves both in the host and sending countries as well as for the migrant workers. Issues such as redefinition of cultural identity, purity of culture and homogeneity need to be addressed in migrants' country of destination. On the political front, granting and protection of corresponding human rights; on the social front, the entitlement to the social benefits that are given to workers; and on the cultural front, the challenges to the familial and community traditions that identifies one to his homeland. Depending on whether citizenship is granted or not to the migrant and his dependents, some of these challenges extend beyond the lifetime of the worker. Another compounding challenge is the shift in the cultural landscape in the host country with a growing population of migrants who are driven to make a difference.[39]

On the other hand, the sending country is bereft of the needed populace driven and educated enough to be instrumental in the development

---

[38] Lee Komito, "Social Media and Migration: virtual community 2.0," *Journal of the American Society for Information Science and Technology*, vol. 62, no. 6 (2011), pp. 1075-1086, available at http://www.ucd.ie/lkomito/jasist-komito.pdf accessed 10/10/12

[39] Cf. "Cultural Effects of Migration" available at http://www.globalizat-ion101.org/cultural-effects-of-migration/ (accessed 10/11/12); cf. also Cimmarusti Rocco, "Exploring aspects of Filipino-American families," *Journal of Marital and Family Therapy* vol. 22, no. 2, April (1996), p. 205.

of that country. More so, a good number of those leaving their countries of birth are dissatisfied by their perceived socio-political and economic situations that they think should be changed. Some of these conditions are allowed to perpetuate because they benefit a powerful elite or simply that those who could address the problems are helpless in facing the challenges.

Taking the globalized world as a setting for community building questions the presence of migrants would initially be at a quandary on how they will fit into their immediate milieu. Nevertheless, the aim of a better life overcomes the initial resistance to be aloof and remain on the sidelines of the concerns of that particular community. The desire to fit in and be accepted will overrule whatever prejudices a migrant might be harboring. Such prejudices could be originating from cultural prejudices in thinking that what one has is better than that of the receiving country. The migrant will not only strive to fit in but be genuinely part of the community. He will seek ways to participate through involvement in community building activities, being of one sentiment with the rest and striving to attain common explicit and implicit goals. Through exerting the effort to belong, the migrant keeps his benefiting family back home in mind. As he gets immersed in that particular milieu, consciously or unconsciously some of the community's ways of life rub in, thus causing a new mode of existence to begin. Then the community's and the person's cultural makeup gradually changes.

No person or community is immune to this process. No man is the same throughout his biological life. Even if there is a particular substrate that has been of what and who he thinks he is, that foundational make up is enriched or impoverished as he goes through life. Bereft of the extended families and friends that accompanied him in his growing years, he could imbibe values or counter values which he has initially been schooled as true, good and beautiful.

The host community stands to benefit from the presence of migrants and their families. They could count on additional help in the attainment of their goals. Moreover, they are enriched by the distinct cultural makeup of the migrant. In the same way that the migrant learns from the host community the receiving community residents also learn from the migrant. New knowledge about other people and events enrich the persons unless they consciously reject it.

CONCLUSION

Economic migration is a phenomenon that drives persons to seek for a better life elsewhere other than their birth place. The desire is inherent in the person's innate desire for transcendence and providing for a better life for one's nuclear and extended families. In the process, the person acquires subjective perfections that make him better. As he acquires work-related virtues, he becomes a better provider for his family. In addition, his exposure to different cultures expands his horizon. He also contributes to

the development of his country of origin and to the host country by participating in the developmental programs of that country through his work. The host country also stands to gain because a breed of purpose-driven workers become not only a passive part of the community but also contribute to its development.

Not without its share of difficulties both on the micro and macro levels, the phenomenon is here to stay with actors and places changing depending on where better chances of living a good life exists. Such will continue to pose challenges both to hosts and guests, nevertheless, one could be guided by ideas enunciated in this paper in welcoming and taking the risks of having a "stranger" in one's midst.

CHAPTER 10

CONFUCIAN ALTRUISM, GENEROSITY AND JUSTICE: A RESPONSE TO GLOBALIZATION

VINCENT SHEN

GLOBALIZATION

I define globalization as: "An historical process of deterritorialization or cross-bordering, in which human desire, human universalizability and ontological interconnectedness are to be realized on the planet as a whole, and to be concretized now as global free market, trans-national political order and cultural glocalism."

Let me explain my notions regarding desire, universalizability and ontological interconnectedness which are crucial to this definition. I use the term desire to describe the energy within each one of us that is directed towards many others (people and things) and ideas of an ever higher level of universalizability. This dynamism presupposes the interconnectedness of all things and persons on the ontological level, so that we direct ourselves always toward many others and in this dynamic process lies the significance and meaningfulness of our life. I make a distinction between universality and universalizability. I don't buy universality pure and simple in this concrete and historical world. For me, in the process of our temporal existence, we are looking for the ever higher and for universalizability. Globalization is a process of implementing the universalizable in the process of time.

HUMAN NATURE LOOKING FOR HIGHER UNIVERSALIZABILITY

Since globalization is a process that concerns the whole of human kind, it should have some foundation in the nature of human beings. Philosophically speaking, it should be based on the human desire that always looks beyond in its longing for higher universalizability. Globalization as a technological, economic and cultural process should be seen as the material implementation of this universalizing dynamism in human nature. For us humans, determined as we are by historicity, there can be no universality pure and simple but only process of universalization over time. This is to say that universality pure and simple is only an abstract ideal existing on an ever-receding horizon. Real human history is a process of unceasingly going beyond and towards higher levels of universalization.

Anthropologically speaking, this may be traced back to the historical moment when a human being picked up the first chopping stone and came

to use an instrument. In this way, human beings went beyond the determinism of physical nature and thereby established a free relationship with the material world. Since that moment, human beings entered into the process of hominization. *Homo faber*, was able to go beyond the determination of material world by using tools, however, he was still dependent on the material world and therefore not yet totally human. When human beings were able to communicate with one another through language, a system of signs that concentrated human experience, and thereby revealed the intelligibility of things in communicating with one another, they started to exist on a new level of universalizability. Moreover, when human beings came to engage themselves in aesthetic and disinterested activities, such as playing, making sacrifices and embarking on creative/ artistic endeavors, there emerged a higher level of freedom, even to the point where they lost themselves in things and in other people. While they may well have been tired after a hard day's labor, human beings could still find the energy to dance, play games and take part in ritual sacrificial activities. This illustrates the truth that human beings are more human in these free playful and creative activities.

Therefore, the stages of *homo loquutus* and *homo ludens* that followed were more human, more universalizable and therefore more humanized, and not merely hominized. Starting with humanization, the universalizable dynamism in human nature entered into the human historical process. This is probably why Eastern and Western philosophers in the Axial Age, a time of philosophical breakthrough between the 8th and the 2nd Centuries BCE, would understand reason as the most essential function of the human mind. In ancient Greek philosophy, the human being was defined as "*to on logon exon,*" later translated into Latin as "*animal rationale,*" the proper function of which was *theoria*, which in looking for the theoretically universalizable, produced knowledge for knowledge's own sake. In ancient China, the concern was more with the impartial or the universal in human praxis, the practically universalizable. Theoretical or practical, there was a common interest in universalizability in both East and West.

THE NEED OF STRANGIFICATION/*WAITUI* 外推

Today's globalization brings with it the contrast with localization, and also the contrast of homogenization with diversification. This is a moment of human history when people of the world feel close to each other on the one hand, and also vulnerable and susceptible to conflicts on the other. At this critical historical moment it is time to be open toward others instead of keeping 'closed within ourselves. In response to the urgency of today's situation, characterized by conflicts resulting from the self-enclosure of different peoples within various disciplines, cultures, political and religious groups, etc., we human beings should be more concerned with one another and the possibility of mutual enrichment.

As a means to overcome antagonism via the construction of effective

dialogue, I have proposed the strategy of "strangification," or *waitui* 外推 in Chinese, the etymological meaning of which is the act of going outside of oneself to meet multiple others, or going beyond that with which one is familiar to strangeness, to many strangers. This act presupposes the appropriation of language by which we learn to express our ideas or values in the language of others or a language that is understandable to others. In their turn, "strangification" and "language appropriation" presuppose an original generosity toward many others, without limiting oneself to the claim of reciprocity which is quite often presupposed in social relationships and ethical rules.

Three types of strangification will be discussed here. The first of these is linguistic strangification, by which we translate one discourse/value or cultural expression/religious belief into the discourse/value/cultural expression/religious belief of other scientific, cultural or religious communities. If it is still understandable after translation, then it has universalizable validity. Otherwise, its validity is limited to its own world and self-critical reflection must be undertaken with regard to the limits of one's own discourse/value or expression/belief.

The second type is pragmatic strangification. If one discourse/value or expression/belief can be drawn out from its original social and pragmatic context and put into other social and pragmatic contexts and remain valid, this means that it is more universalizable and has a validity that is not limited to its own context of origin. If it becomes invalid after such re-contextualization, then reflection or self-critique should be undertaken with regard to its limit.

The third type is ontological strangification. A discourse/ value or expression/belief, when it is universalizable by a detour of experiencing Reality Itself, for example, a direct experience of other people, Nature, or even of the Ultimate Reality, would be very helpful for understanding other's different scientific micro-worlds (disciplines or research programs), cultural worlds, and religious worlds. This is very important for religious dialogue today, in the sense that instead of conceptual debates, it is better for one religion to understand another religion through the detour of one's experience of the Ultimate Reality, that, if indeed Ultimate, would allow one to have access to its various manifestations.

Today, the dialogue that is needed between different cultural traditions and religions should be understood, in this context, as a process of mutual strangification. Religious and/or philosophical dialogue should be conceived as based on a mutual act of *waitui*外推 (strangification). In the dialogue between A and B, on the level of linguistic strangification, A should translate his propositions or ideas/values/belief system into the language of B or a language understandable to B. Meanwhile, B should translate his propositions or ideas/values/belief system into the language of A or a language understandable to A.

On the level of pragmatic *waitui*外推 (strangification), A should draw his proposition(s) supposed truth(s)/cultural expression/value/religious

belief out from his own social, organizational context and put it into the social, organizational context of B. Meanwhile, B should draw his proposition(s), supposed truth(s)/cultural expression/value/religious belief out from his own social, organizational context and put it into the social, organizational context of A.

On the level of ontological *waitui*外推 (strangification), A should make efforts to enter into B's micro-world, cultural world or religious world through the detour of his/her experience of Reality Itself, such as a person, a social group, Nature, or the Ultimate Reality. Meanwhile, B should also make efforts to enter into A's micro-world, cultural world or religious world through the detour of his experience of Reality Itself.

This is to say that communication and dialogue with others will never be conducted from within one's self-enclosure. Such communication and dialogue can only begin when one steps outside of one's self-enclosure to meet the other, which I call "a process of mutual *waitui*外推 (strangification)." I go outside of myself to you and you go outside of yourself to me, so as to form a dialogue leading to mutual enrichment. When we conduct mutual *waitui*外推 (strangification), we make our own scientific/cultural/religious/life world understandable to each other by translating our languages into the language of the other or a language that is understandable to the other, by putting it into the other's pragmatic context or by going through the detour of experiencing Reality Itself or the other's life-world. This process of mutual *waitui*外推 (strangification) is to be conducted not only in everyday life, in scientific research, in cultural and religious life, but also in economic and political life, where different political parties, interest groups, governments and peoples etc. should commit themselves to a process of communication leading to mutual enrichment rather than conflict or war.

*Waitui*外推 (strangification) and dialogue in the form of mutual *waitui*外推 (strangification) are more fundamental than the communicative action understood by Habermas as argumentation. For me, Habermasian argumentation presupposes a previous effort of *waitui*外推 (strangification) in expressing one's proposal(s) in the language of others or in a language understandable to others, without which there can be no real mutual understanding and no self-reflection in the process of argumentation. Habermas' four ideal claims for understandability, truth, sincerity and legitimacy simply cannot work in the real world. Without previous mutual *waitui*外推 (strangification), I would think I'm sincere, but you would think I'm a hypocrite; I would think that I'm telling the truth, but you may consider that just absurd; and, since a commonly acceptable norm doesn't exist yet, or that the law necessary for legitimacy is still an issue under debate, there is no accepted legitimacy so to speak.

GENEROSITY TO MANY OTHERS

In today's globalizing world, where we are confronting/ encountering multicultural traditions both at the international and national level, we should practice strangification and dialogue as mutual strangification with many others. I replace the idea of "the Other" (l"autrui, l'alterité) of French postmodernists such as G. Deleuze, E. Levinas and J. Derrida with the concept of "many others." Since the term "the Other," implies an inherent opposition between Self and Other, and under the inspiration of the Confucian concept of five relationships, Daoist concepts of Myriads of Things (*wanwu*萬物), and the Buddhist concept of all sentient beings (*zhongsheng*眾生), I prefer to use the term "many others," which for me is the concrete ontological context in which we are born, grow up and develop. Life will be saner if we always keep in mind that we live among many others. The idea of "many others" is much more realistic and clear than Levinas's concept of "tiers parts," which means only the Other of the Other.

Also, the original generosity implied by this first act of going outside of oneself should be seen as the condition *sine qua non* of all reciprocal relationships. Philosophically speaking, before we can establish any sort of reciprocity, emphasized for example in Marcel Mauss' *Essai sur le don* as the principle of human society, there must be a generous act of going outside of oneself to the other. If in the classical world and modern world, the golden rules were heavily emphasized and reciprocity was seen as the basic principle of sociability, now in the post-modern world and the world of globalization, we need a principle that extends beyond that of reciprocity. The new ethical and social principles that we are looking for should base themselves on original generosity and strangification as the act of going outside of oneself to many others.

CONFUCIAN *REN* AND *SHU*

All social institutions and social processes, whatever their nature, should have existential and ethical meaningfulness for human beings. The same applies to the process of globalization, developed by communication technology and implemented on economic, political and cultural levels, which is now bringing humankind into more and more systematic networks. This situation of living in networks existentially exemplifies the ontology of dynamic relationship that Confucianism claimed long ago. The Confucian concept of *ren* denotes the internal relationships between human beings and all things existing in the universe (heaven and earth). By reason of *ren*, human beings can be affected by and respond to one another, and by the act of *shu*, they can extend to larger realms of existence beyond themselves, to others, to family, to social community, to the state, to all under heaven, now interpreted by the term globalization. The network of this dynamic relationship cannot be said to exist in the form of substance, neither can it

be said not to exist, to be nothingness. It's always present, dynamically developing, not only on the ontological level but also on the ethical level.

Confucius tried to revitalize the institutionalized human relationship of his time (hierarchical institutions and codes of behavior), named *li*, by tracing back to its origin and basing it on *ren*, which signified the sensitive interconnectedness between one human being and another, between nature and heaven. *Ren* manifests human being's inner self and responsibility, in the original sense of his ability to respond, in and through his sincere moral awareness. Also, *ren* means the ontological inter-relatedness giving support to all social and ethical life. Thus, under my interpretation, *ren* means ontological innerconnetedness, and therefore the responsiveness of human beings to many others, including beings that are not human. As I understand it, with *ren*, the human being has an inner dynamism that causes him to generously go outside of himself to many others without losing his own sense of self' That's why Confucius said that *ren* is not remote from or difficult for any human being; when an individual wills for *ren*, he will find it already there within himself. In saying this, Confucius laid a transcendental foundation to human being's interaction with nature, society and heaven. In this philosophical context, responsibility was understood as the ability to respond to many others, rather than a burden that one must bear, or merely the assumed liability of an agent seen under the philosophy of subjectivity. It means that through seeing and responding to the goodness in many others, one can achieve one's selfhood.

In my view, the virtues of being able to step out of one's self-enclosure and be generous to many others are the most essential in the process of globalization. In Confucianism, *shu* could be seen as such a basic virtue. Although quite often translated as "altruism" (Chan: 44), or "putting oneself in other's place" (Ames: 92), or even as "using oneself as a measure to gauge others" (Lau: 74), it is here best understood and interpreted in terms of strangification, in the sense that "he who practices *shu* knows how to strangify" (*shu zhe shan tui*恕者善推) and "extend from oneself to other people" (*tui ji ji ren*推己及人).

In the *Analects*, not much was said about *shu*, though it was said by Confucius himself to be the expression to act upon till the end of one's life.

> When Zigong asked, "Is there one expression that can be acted upon till the end of one's days?" The master replied, "There is shu恕: do not impose on others what you yourself do not want." (Analects 15:24; Roger Ames:189)

Here *shu* was understood in the spirit of the negative golden rule, "do not impose on others what you yourself do not want." The same negative golden rule was repeated by Confucius when answering Zhonggong's question about *ren* (*Analects* 12:2, Roger Ames 153). From this repetition, and the fact that they have the same definition, we can see a very close relationship between *ren* and *shu*. On the other hand, a positive golden rule

was given in answer to the question about the concept of humanity (*ren*), also addressed to Zigong, thus we read, "A man of humanity, wishing to establish his own character, also establishes others, wishing to be prominent himself, also helps others" (*Analects* 6: 30, Chan, p. 1).

As we can see, both negative and positive golden rules are, in Confucian terms, based on a reciprocal relation between self and other. With *shu*, one extends one's existence to larger and larger circles. It is the act of going always beyond oneself to many others, from self to family, from family to community, from community to the state, and from the state to all under heaven. This is the act of "extending or strangifying from oneself to other people" (*tui ji ji ren*推己及人). A Confucian existence is an ever-expanding life based on self-cultivation.

The Confucian way of life is extending one's humanity to larger and larger circles in the process of which one perfects one's self. Even if self-cultivation takes priority over many others in the order of moral perfection, strangification or *shu* is always necessary in the order of ethical and political implementation. As Mencius said, "Hence one who extends his bounty can bring peace to the Four Seas; one who does not cannot bring peace even to his own family. There is just one thing in which the ancients greatly surpassed others, and that is the way they extended what they did" *Mencius* 1: 7, Lau: 57).

In Confucianism, the tension between self and others is normally to be solved by reference to golden rules, both negative and positive, based ultimately on the principle of reciprocity. In this sense, we can say that in the Confucian world, in which human behaviors are necessarily regulated by *li*, even the act of going outside oneself to the other initiated by *shu*, and the original generosity it implies, have to be regulated by reciprocity.

The principle of reciprocity becomes a guiding principle of social and political philosophy in the *Great Learning*. There it is called the principle of measuring square (*Jiejuzhidao*絜矩之道). There seems to be a positive version of the principle followed by a negative version. They are put in the context where the extension from "governing the state" (*zhiguo* 治國) to making peace within all under heaven (*pingtianxia*平天下) is explained. The positive version reads:

> What is meant by saying that the peace of the world depends on the order of the state is: When the ruler treats the elders with respect, then the people will be aroused towards filial piety. When the ruler treats the aged with respect, then the people will be aroused towards brotherly respect. When the ruler treats compassionately the young and the helpless, then the common people will not follow the opposite course. Therefore the ruler has a principle with which, as with a measuring square, he may regulate his conduct (Chan: 92).

The major point here is the governance by *ren* (humanity): when the ruler governs his people by respect and humanity, his people will respond with peace and harmony. Positive reciprocity is here expressed in terms of filial piety, brotherly respect, submissiveness and compassion for the young and the helpless etc., initiated by the ruler. On the other hand, there is also the negative version of the measure of square:

> What a man dislike in his superiors, let him not show it in dealing with his inferiors. What he dislikes in those in front of him, let him not show it in preceding those who are behind; what he dislikes in those behind him, let him not show it in following those in front of him; what he dislikes in those on the right, let him not apply it to those on the left; and what he dislikes in those on the left, let him not apply it to those on the right. This is the principle of the measuring square (Chan: 92).

As is made clear, the reciprocity here is extended analogically from one side to the opposite side: from superior to inferior, from inferior to superior; from right to left, from left to right; from front to behind, from behind to front, and thereby forms a cubic relationship, not merely a square, of reciprocity, though always taken in a negative sense. Within this cubic structure of reciprocal relationship, more attention is paid to the horizontal; that is, from right to left, from left to right; from front to behind, from behind to front, than to the vertical relation between superior and inferior, which is mentioned only once. Nevertheless, the concept of "extended reciprocity" plays a major role in this largest extension of human relations – from the state to all under heaven.

CONFUCIUS' GENEROSITY

In general, the virtue of generosity discussed here can be understood in two senses: as liberality or as magnanimity. When we look for the Confucian virtue of generosity in terms of liberality or generosity in the giving or sharing of one's material goods, we might first think of Zilu. When assisting Confucius with Yan Hui, asked by Confucius what he would like most to do, Zilu replied, "I would like to share my horses and carriages, my clothing and furs, with my friends, and if they damage them, to bear them no ill will" (*Analects* 5.26, Ames 102). This shows that Zilu possessed the virtue of liberality. Even if it concerns the sharing rather than the unconditional giving of his material goods, Zilu nevertheless expressed his non-possessiveness and generous sharing with many others in the sense of friends. Zilu didn't say "share with any other in general," but "share with my friends," all of whom were equal to one another and reciprocal in being good to one another. So it seems that Zilu cherished friendship more than material goods. Friendship in which one shares one's own material goods is friendship in strong sense. According to Aristotle, friendship is also a kind

of virtue. In this sense, Zilu could be said to have a virtue of generosity in the context of friendship in a strong sense.

But Zilu's generosity in terms of liberality with his own material goods, even his ambition to govern well a state of a thousand chariots, were not highly evaluated by Confucius in comparison with the ambitions expressed by those others who were present. Confucius preferred, and praised, Gong Xihua's reply in the same dialogue:

> In the late spring, when the spring dress is ready, I would like to go with five or six grown-ups and six or seven young boys to bathe in the Yi River, enjoy the breeze on the Rain Dance Alter, and then return home singing (Analects, 11.26).

Upon hearing this, Confucius heaved a sigh and said that he agreed with Gong Xihua. Thus we can see that Confucius put emphasis on existential feeling and on the spirituality that comes from being close to the rhythm of nature. This shows the cosmic scope of Confucius' mind. Indeed, Confucius' mind was so great that his virtue of generosity was not limited to liberality, but much closer to what Aristotle termed "magnanimity." Confucius did not care much about material goods; his ambitions were spiritual, and much loftier than any desire for fortune or position. This is illustrated when he said: "To eat coarse food, drink plain water, and pillow oneself on a bent arm – there is pleasure to be found in these things. But wealth and position gained through inappropriate means – these are to me like floating clouds" (*Analects* 7:16, Ames 114). In his own words, his ambition is "to bring peace and contentment to the aged, to share relationship of trust and confidence with my friends, and to love and protect the young" (*Analects* 5:26, Ames 102). This indicates that what Confucius cares about most is the existential comfort of all people of all ages, which might stem from his desire to universalize the virtue of humanity.

We should point out here that Confucius also understood generosity in the sense of reciprocity. In answer to Zizhang's question about *ren*, he said: "One who can practice five things wherever he may be is a man of humanity…Earnestness, liberality, truthfulness, diligence, and generosity." As we can see, among these five virtues *kuan* (liberality) and *hui* (generosity) were related to the virtue of being generous, although all five are related to reciprocal virtues, as Confucius himself explained: "If one is earnest, one will not be treated with disrespect; If one is liberal, one will win the heart of all, If one is trustful, one will be trusted. If one is diligent, one will be successful. And if one is generous, one will be able to enjoy the service of others" (*Analects* 17:6, Chan 46-247). Note that Confucius spoke of all this in terms of consequences: that one would not be treated with disrespect, would win the heart of all, would be trusted, would be successful, would be able to enjoy the service of others etc. This shows us that Confucius considered moral matters not only from an intentionalist but also from a consequentialist point of view. But liberality and generosity in

the Confucian sense, as to the consequences they bring, still stand on reciprocity.

CONFUCIAN JUSTICE AS RIGHTEOUSNESS

Confucius understood justice as rightness or righteousness, which can be traced back to the basic ontological make up of human beings – *ren*, and is realized in the institutionalized codes of behavior and social institutions called *li*. From *ren*, Confucius derived *yi*, rightness, which for him represented respect for multiple others and proper actions towards multiple others. Confucius did not say much about *yi*, though what he did say was essential to Confucianism: "A wise and good man makes rightness the substance of his being; he carries it out with ritual order. He speaks it with modesty. And he attains it with sincerity. – such a man is really good and wise!" (*Analects*, 15:18). Notice here that *li* was that which a wise and good man used to carry out *yi*, which was the substance of his own being. For Confucius, rightness was also the criterion by which good men were distinguished from base guys (*Analects* 4:16). All moral norms, moral obligations, our consciousness of them, and even the virtue of always acting according to them, was based on rightness.

Now, from *yi*, Confucius derived *li*, the ritual or proprieties which represented the ideal meaning of harmony with a sense of beauty, and the actual meaning of codes of behavior, social institutions and religious ceremonies. Youzi, a disciple of Confucius, once said: "The most valuable function of *li* is to achieve harmony. This is the beauty of the way of ancient kings, who followed it in all occasions, large or small" (*Analects* 1:12). It is in this sense that *li* can be understood as a general Confucian concept of cultural ideal, as harmony with a sense of beauty, or a graceful order leading to beauty and harmony. With it, human life in the past is worthy of remembrance, in the future, worthy of expectation, and in the present, full of meaningfulness.

As I see it, there are two concurrent dynamic directions in a Confucian moral experience. One is the dynamic direction of manifestation, in which *ren* manifests into *yi*, and *yi* manifests into *li*. The other is the dynamic direction of grounding, in which we trace back and ground *li* in *yi*, and *yi* in *ren*. Confucian ethics constitutes a model of interactive movement between these two dynamic directions.

Thus, in Confucian terms, the concept of distributional justice is based on the moral righteousness that respects each and everyone, and it is when people show disrespect for each and everyone that there is no justice in the distribution of resources. However, moral righteousness comes from *ren*, the ontological interconnectedness and the ability to respond, though *ren* itself should always be realized through moral righteousness, which is in turn realized by *li* (ritual).

CONCLUSION

From a philosophical point of view, the process of globalization can be seen as an historical process during which the transcendent and ever-universalizing aspect of human nature is realized. The dynamism that lies behind this realization is human intelligence and desire, their universalizability and perfectibility, developed since humankind was humanized by language and art, and self-consciously furthered through philosophical endeavor. In times of modernity, human beings have been searching for the resource in their own subjectivity and the rational construction of this world by way of conceptual representations. But now, entering into the process of globalization, we need a new ethics based on the original generosity to many others that is accomplished through unceasing strangification.

Without globalization, human universalizability to a higher level cannot possibly come about. However, globalization itself should have respect for and be resourced by different cultural traditions. It should be an invitation, not an imposition. In this context, the Confucian concept of *shu* and its virtue of generosity may be a source of inspiration, even if there is some limit to their emphasis on reciprocity, in which case they are in need of self-critique and further support which would arise from the original spirit of generosity. If human beings are not ready for further strangification and greater generosity toward many others, they will not be ready, not even worthy, to move on to real globalization, that is to say, in Confucian terms, to move on to the all under heaven (*tianxia*天下).

CHAPTER 11

POSSIBLE LIMITATIONS OF DIVERSITY: IMPLICATIONS FOR CIVIL SOCIETY AND POLITICAL STABILITY

VLADIMIR G. IVANOV

It is rather evident that in politics – especially if we are talking about states in transition with autocratic[1] political regimes – that a dichotomy exists between "stability and manageability" A political system and the "socio-political diversity" which brings modernization impulses that make political systems more diverse are in some tension. Many political scientists and philosophers believe that diversity contains the potential for economic and social development. This kind of social dichotomy, however, should not be confused with the pure dichotomy between democracy and authoritarianism. The lack of diversity could harm development, but the excess of it could also lead to anarchy and dysfunction of a social system. The main problem here is the compatibility between optimal manageability and stability of the political regimes. Plato touched upon this problem when he wrote that power should not belong to too few or too many. It is important to find a specific balance for every social system. Both simplification and over-complication are natural tendencies peculiar to all systems whether these systems are natural or artificial. Natural systems are based on the iron law of oligarchy while artificial systems are based on entropy the second principle of thermodynamics,

The principle of dichotomy is applicable to most social systems: from civil society organizations to the global institutions and regimes. The useful principle here could be that which is mentioned in a speech by Russia's first president, B. Eltzin, – "allow as much diversity as you can handle." This dichotomy beyond its political hypostasis attracts the attention of specialists in cybernetics and management. Mathematicians detect the regularity that in any "artificial system," as W. Ashby formulated, the first principle of regularity, the principle of necessary diversity, states that governance can be really effective if the level of variety of the ruling sub-system of a society corresponds with the variety level of the whole society. The Russian mathematician Levantovskiy formulated the second principle, the so-called "principle of fragility of the good" also known as the "theory of finiteness." It states that there is a limit of increase on the level of

---

[1] Cf. M.G. Marshall, Cole B.R. Global Report 2009, "Conflict, Governance and State Fragility," available at http://www.systemicpeace.org/-Global%20Report%202009.pdf.

diversity of any ruling sub-system – So the more complicated the system, the more fragile it can become. The correlation of these principles creates the frame of effective management of any system. Efficiency of political management is also correlated with legitimacy of the ruling regime.

It is then justified to apply the methodology of cybernetic theories of management to the analysis of political phenomena and to define the necessary level of diversity which helps develop or renew a political system, while at the same time, helping to preserve its stability and effective manageability.

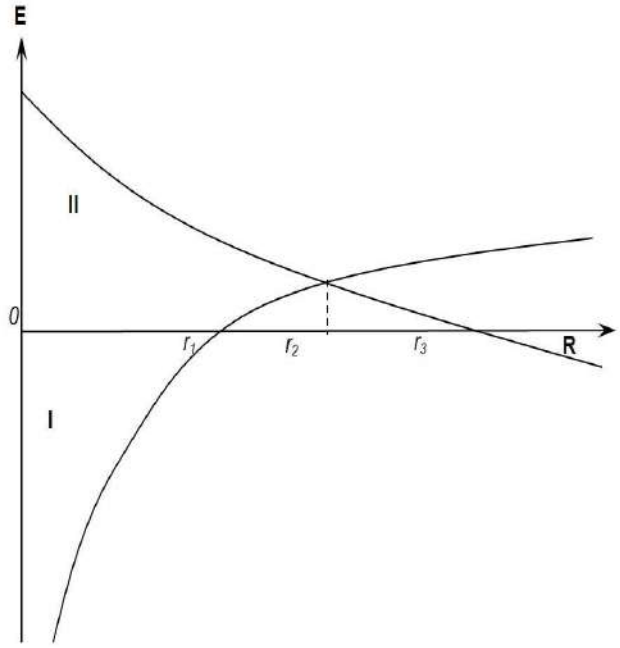
As O. Shabrov[2] noted, one of the features of societies, as systems, is their permanent development and complexity. Societies develop continuously and become more varied and complicated. Globalization challenges many communities and the humankind in general. These communities face a level of diversity of social systems that continuously increases leaving governments less and less space to preserve their efficiency. See Figure I below, the point r1 on the axis R is continuously drifting to the right and the range of possibilities of effective management (the zone of effective management) is inevitably narrowing as time passes.

Curve I tentatively represents the growth of effectiveness of management (*E)* with the increase of level of diversity of the ruling (managing) sub-system *R* in compliance with the first principle, while curve II – on the contrary marks the decrease of effectiveness in compliance with the second principle. The point *r1* on the axis *R* is the degree of diversity of manageable object, *r3 is the maximum (limit)* diversity of the ruling sub-system. The relatively efficient management is possible only if $r1 < R < r3$. When $R < r1$ the object becomes unmanageable effectively; when $R > r3$ the subject of management loses its stability, starts to degrade.

Fig. 1. The influence of the level of diversity of society and the "Ruling sub-system" on effectiveness of management and the level of political stability.[3]

[2] O. Shabrov, The Effectiveness of the State Management in the Conditions of Postmodernity // Power, 2010, # 5. (in Russian)

[3] *Ibid*.



What are the means to solve this dilemma that could be called "the problem of correlation of diversities"? Logically we can offer two possible ways out of it:

1. Increase diversity of the ruling sub-system making it more open, thereby increasing the number of political parties, interest groups, and boosting the elite rotation and presentation of interests; or

2. Simplify the manageable social system by three possible means:

- decrease state's sovereignty,
- delegate management's functions of to the level of self-organization, or
- slow down socio-political development including possible artificial archaization of the society and political system.

The latter is typical of contemporary Russia. The administrative sub-system in the first decade of the 21st century was becoming increasingly less varied to keep power tried to artificially decrease the society's level of variety. That is why the number of women and the number of political parties in the parliament decreased significantly. Since 2011, as the result of the misbalance of diversities in mass protest movements in the country forced ruling elites to acknowledge necessity of "injection of diversity" to the political system. Necessary but insufficient laws followed.

During the era of globalization the borders and coordinating elements of the possible effective balance between manageability and diversity have narrowed. Both excessive centralization and excessive diversity of the ruling sub-system could negatively affect stability, identity and efficiency of the society, and legitimacy of power. From the perspective of elite theories this social balance could be perceived as optimal configuration of elitisms and egalitarianism unique to every social system.

But the problem of misbalance of diversities is present not only on national level. The processes of regional and global integration have also faced this challenge, with the European Union as the most obvious example.

The given methodology could also be useful to reveal and explain the prospects of consolidation of the so called "global civil society."

The term "global civil society" (GCS) appeared approximately two decades ago as the result of the new discovery of the civil society. However, historically the very idea of global civil society had its origins in the concepts of world citizenship and "*jus cosmopoliticum*" of Immanuel Kant who wrote on the universal civil society.

The most universal definition of this new social phenomenon is as follows: "GCS is a sphere of ideas, institutions, organizations, networks and citizens placed between primordial forms of social organizations (family), state and market and active outside national societies, politics and economics."[4]

During the last century the number of international structures of civil society increased more than 200 fold. Until 1990's civil society was perceived mostly as national phenomenon, but towards the end of that decade s the concept of non-governmental sphere called "global" (M. Kaldor, M. Glacius, H. Anheimer) or "transnational" (S. Sassen) civil society began to appear. As the result of globalization the "global associational revolution" the growth of the "third sector" of civil society took place. There was a mass increase in scales of organized private activities all over the world. Now there are about 50,000 non-governmental organizations operating at the international and global level. These organizations dispose of much more funds than the United Nations).

The appearance of GCS at the historical scene as a "third force", "third way" or "third sector" along with the state and free market was not accidental. It was caused by the so called "failures" of the state and free market to solve the key questions of public and social development. The result of this dissatisfaction was the search for the new "middle way" mostly oriented to the solution of social problems. This search was very popular in political discourse in the 1990s (T. Blair, G. Shreder). The famous thesis of L. Jospen: "Yes – to market economy, No – to market society" found many supporters worldwide.

---

[4] H. Anheier, M. Glasius and M. Kaldor, eds.: I*ntroducing Global Civil Society: Global Civil Society* (Oxford: Oxford University Press, 2001).

The organizations of global civil society represent the unique combination of private structure and common goals. According to sociologist A. Giddens these structures are the "basic elements of the politics of the third way" necessary in the modern world.

The appearance and spreading of the concept of GCS was determined by five main reasons:

1) Reinvention of civil society – revival of interest to the phenomenon of civil society especially in Europe and Latin America.

2) Revolutionary processes of globalization, turbo-capitalism and political transformations including the third wave of democratization and transnationalization of elites.

3) Acknowledgement of fragility of bio and techno spheres and human civilization in general which took place partially because of the activities of ecology and anti-war movements.

4) Informational revolution.

5) Widespread perception that the new world order would bring new challenges and threats as well as possibilities.

The "discovery", research and conceptualization of GCS seemed promising and were praised by many scholars as one of the biggest achievements in human sciences of 1990's. There were several considerable research projects at the London School of Economics, John Hopkins University, ICNPO and others. However, today we see that almost all of this research has slowed the very concept of GCS does not attract much research interest. It was a short burst of interest. Presently, the widespread perception is that it was a misleading direction for research. Any substantial and meaningful consolidation of global civil society – not imitation of it by a handful of international NGO's – seems like 'mission impossible.'

I suppose that such a conclusion is inevitable because the composition of GCS is very diverse. Probably it is too diverse – beyond any possible limit of consolidation. As we know, global civil society includes a very wide spectrum of organizations: international NGO's, social movements, social networks, labor unions, religious organizations, etc.

One can see the strict contrast between the most noticeable and recognized professional, highly institutionalized and bureaucratized global NGO's on the one hand and wide and not so vertically organized and professional social movements on the other. Between the two we can see the misunderstanding and competition on who should best represent global civil society. The schism of the same kind could be seen between many organizations and movements representing the old East-West, North-South dichotomies.

I would like to conclude the article with the assumption that the level of diversity of civil society organizations and institutions defines the whole possibility of the "third sector" to become an influential and independent actor in politics and decision making processes both on national and

transnational levels. And nowadays on the global level, civil society still has little perspective to constitute itself as such an actor. This state of affairs represents the substantial feature and advantage of civil society – its level of diversity contains endless creative potential and makes impossible all claims and attempts to tame and control it.

CHAPTER 12

IMMIGRATION AND INTERNAL MIGRATION: AN INDIAN PERSPECTIVE

VENSUS A. GEORGE

INTRODUCTION

India is a country that has a land-mass of 3.29 million square kilometers (1.27 million square miles), about one-third the size of the United States of America. India is the most populous country after China with a population of 1.22 billion, while China has 1.35 billion. The figures show that India represents 17.31 percent of the world's population, which means one out of six people on this planet live in India. With the growth rate of 1.58 percent, India is predicted to overtake China by 2030 having about 1.53 billion people. The population of the four Indian metropolitan cities is: Mumbai (Bombay) 18.4 million; Delhi 16.3 million; Kolkata (Calcutta) 14.1 million; and Chennai (Madras) 8.6 million. About 72.2 percent of the population lives in some 638,000 villages and the rest 27.8 percent live in about 5,480 cities, towns, and urban agglomerations. Fifty-three of these cities and towns have a population of more than one million. Politically India is divided on linguistic basis into 29 States and 6 Union Territories. Indian constitution considers India as a Sovereign Socialist Secular Democratic Republic with Parliamentary System of Government, in which the President is the Head of State and Prime Minister is the Head of Government, who governs the country with his Council of Ministers, and is accountable to the Parliament. Indian constitution provides a Federal Structure, and the States of the Indian Union have the Governor appointed by the central government as the Head of State, and elected Chief Minister as the Head of State Government, who governs State with his Council of Ministers, and is accountable to the State Legislative Assemblies.[1]

In this paper, we begin by taking an existentialistic view and look at India as it exists today. The most striking feature we find is the diversity of India. Hence, we begin by analyzing this primary characteristic, its diversity. Then we ask for the cause of India's diversity and state that it is

---

[1] The statistic we give regarding the population of India is based on 2011 census. Cf. *India*, www.state.gov/r/pa/ei/bgn/3454.htm. Cf. also *Top Cities of India by Population Census 2011*, www.census2011.co.in/city.php. Cf. also *India: The Land of Diversity*, www.vyomanconsulting.com/India.pdf. Cf. also *India's Population 2012*, www.indiaonlinepages.com/populationindia-curreent-population.html.

caused by an inflow of immigrants into India since about ten-thousand years. This takes us to the elaboration of the theme "India as the land of immigrants." This will be followed by the discussion on the question of "illegal immigration into India," which is another thorny issue in India today. Next we consider the issue of "internal migration in India," which has become a major political problem between the States from which people migrate and States to which people migrate. Finally we analyze the question of Indian immigrants in other countries with special emphasis on Indian immigrants in the United States of America. Now, let us move on to consider India as a land of diversity.

INDIA: A LAND OF DIVERSITY

The striking feature of India, as we find it today, is its diversity. Unlike China – by and large a land of one race and one language – India is multi-racial and multi-linguistic. We can speak of geographical, racial, linguistic, religious and social, and political diversity in India. [2]

Firstly, India is diverse both in its geography and varying climatic conditions. The snow-covered Himalayan ranges are extremely cold while the deserts of Rajasthan are well known for their heat. The river-beds and the valleys provide moderate weather and fertile land for cultivation. Thus geographical and climatic diversity has contributed to the variety of flora and fauna of India.[3]

Secondly, India possesses a rich variety of races. Prof. V.A. Smith calls India as an "ethnological museum." The diverse racial origins of the people of India is clear from the different physical features of people belonging to different areas of the country: some are tall and well built while some are short; some are dark while some are fair, with all kinds of shades in between; and some have Caucasian features while others have Mongoloid or Negroid features.[4]

Thirdly, India is a land of diverse languages. Indian languages belong to three major language families – Austric, Dravidian and Indo-Aryan. Austric family of languages is the tribal languages, spoken by the tribal people/aborigines (*Adivasis*) of India, who live in the hilly terrain and jungles. Austric languages are older than and different from both the Dravidian and Indo-Aryan groups of languages. Only 8 % of India's population speaks the Austric family of languages. Dravidian languages are spoken mostly by people of southern India, while Indo-Aryan languages are spoken by people of the rest of India. These two languages are spoken by 92 % people of India. There are nearly 398 languages spoken in India the

---

[2] Cf. *Short Essay on Diversity in Indian culture*, www.preservearticles.com/.../short-essay-on-diversity-in-indian-cultu.

[3] Cf. *Ibid*.

[4] Cf. *ibid*.

origin of which can be traced back to the above-mentioned three groups. Some of these languages are dialects, while others are with their own scripts, grammar, and literature. It is interesting to note that not a single Indian language is spoken across the whole length and breadth of India. Each of these languages is spoken by people belonging to different races and ethnic groups. VIII Schedule of Indian Constitution recognizes 22 official languages of India. They are Sanskrit, Hindi, English, Guajarati, Punjabi, Bengali, Assamese, Kashmiri, Urdu, Oriya, Marathi, Kannada, Tamil, Telugu, Malayalam, Sindhi, Konkani, Manipuri, Bodo, Dorgi, Maithili and Nepali. Many of these languages found in VIII Schedule of Indian Constitution have their own scripts, grammar and literature. There are regional languages, which are spoken by large group of people, but have still not acquired official or constitutional status. This group of languages includes, among others Rajasthani, Bihari, Haryanavi, Bhili, Gondi, and Tulu.[5]

Fourthly, in the religious and social sphere, India possesses great diversity. Almost all the major religions of the world with their sects are practiced in India: Hinduism and its sub-sects, such as Vaishnavism, Saivism, Shaktism and many other such groups; Buddhism and its sects, such as Mahayana, Hinayana and Vajirayana; Jainism with its sects, such as Digambaras and Svetaambaras; Christianity with its manifold denominations; Islam and its sub-sects; Sikhism, Judaism; Parcism – Indian version of Zoroastrianism; and Bhai-Faith. Thus, India is a nation of religious pluralism. Similarly, in the social sphere the general customs and manners of the people are greatly different. People of different regions use different types of dresses, food habits and customs. Certain people are quite civilized while others are yet backward in their customs. Thus, the differences in food habits, dress-code, customs, and way of life of different ethnic groups point to the divergence in the social life of the people. [6]

Finally, there is great diversity in the political sphere. Political diversity is found not only in the ancient India at the time of kings and emperors, but also is characteristic of the present-day political scenario. Politically India is a multi-party democracy. It is interesting to note that many of these political parties represent and fight for the interests of different racial, ethnic and caste groups. In this way diversity pervades all through the Indian subcontinent. Thus, according to Radhakumud Mukherjee, "India is a museum of cults and customs, creeds and cultures, faiths and tongues, racial types and social systems."[7]

---

[5] Cf. *India: Languages and Scripts*, www.cs.colostate.edu/~malaiya/scripts.html.

[6] Cf. *Short Essay on Diversity in Indian Culture*, www.preservearticles.com/…/short-essay-on-diversity-in-indian-cultu.

[7] Cf. *Ibid*.

One may wonder as to the reason for the existence of such diversity and variety in India. On deeper reflection one has to come to the conclusion that if such diversity exists in India, it has to come from outside India. The existence of many religions, languages, ethnic groups, cultures, customs and ways of life in India implies that large groups of people of different races and ethnicities, cultural and linguistic backgrounds, and physical features and complexion have immigrated into India at different period in the long history of this country. Thus, the only way to explain diversity, which is the significant feature of India, is to accept the fact that India is largely a country of immigrants. In the next section, we proceed to expound on India as the land of immigrants.

INDIA: A LAND OF IMMIGRANTS

In attempting to explain India as a land of immigrants, we first raise the question "why India is a land of immigrants?" Having stated that India is a land of immigrants, we move on to speak of the original inhabitants of India. Finally we briefly explain the course of immigration into India historically and chronologically.

Why India is a Land of Immigrants?

The great Urdu poet Firaq Gorakhpuri wrote in one of his poems regarding the beginnings of India as follows: "In the land of Hind [India], the caravans of the peoples of the world kept coming in and India kept getting formed." The multi-ethnic, multi-cultural, multi-linguistic, and pluralistic India can only be explained, as poet Firaq says, in terms of people of different ethnicity, culture, and language immigrating into India at different eras of Indian history. One may question the reason for this hypothesis. The answer is simple. In ancient times India has been a paradise for pastoral and agricultural societies because of its fertile land, hundreds of rivers, vast expanse of forests, and its rich natural and mineral resources. Since India is blessed with untapped nature's gifts and that people can find comfortable life here, for thousands of years, people from outside India kept moving into India. Therefore, Just as North America (U.S.A. and Canada) is predominantly made up of "new immigrants" from Europe over the last four or five hundred years, India is a country of "old immigrants" who came into India mainly from the north-western and to a lesser extent from the north-eastern boarders of India since the last ten thousand years or so. Thus, about 92 % of the people living in India today are descendants of these immigrants of different cultures, ethnicities and languages, who have immigrated through the north-western and the north-eastern boarders of India. Hence, India is more a country of immigrants like North America. However the difference is that in the case of India the immigrations have

started approximately about ten-thousand years ago, while the North American immigration has started only about five-hundred years ago.[8]

Original Inhabitants of India

Having made this claim that India is a land of immigrants, we need to substantiate our claim by raising question of the original inhabitants of India. This is our concern in this section. For long, it is believed that Dravidians are the original inhabitants of India. However, this view is contested now based on some of the new evidence available. Firstly, Dravidians are not aborigines, the primitive tribes of the hills and jungles, but civilized inhabitants of the fertile tracts. Dravidian civilization is associated with the Indus-valley Mohenjo-Daro and Harappa civilization. Dravidians have established a well organized agrarian society. Hence, they are not tribal people or aborigines. Many ethnologists, based on genetic studies, claim that Dravidians are not merely different in culture, customs and habits from the aborigines, but also racially and genetically different from them. Secondly, the Dravidian language is not the language of the tribal people and aborigines of India. The tribal people spoke the Munda languages, belonging to the Austric family of languages, which is much older than and different from the Dravidian languages. Based on the evidences of differences in race and language between the Dravidians and the aboriginal tribal people of India, it is believed now that the pre-Dravidian tribals, who speak Munda languages and their descendents, are the original inhabitants of India. The descendents of these pre-Dravidian Munda aborigines includes the tribal people who now live in parts of Chotanagpur (Jharkhand), Chhattisgarh, Orissa, and West Bengal; the Todas of the Nilgiris in Tamil Nadu; the tribals in the Andaman Islands; and the *Adivasis* who live in the forests and hills in various parts of India, such as the Gonds, Santhals, Bhils, and a few other groups.[9] Having considered who

---

[8] As a matter of fact there has been hardly any immigration from India from ancient times to recent times. There have been only immigrations into India and some of these immigrations came in the form of invasions of India. Immigrations from India started only during the colonial rule when British rulers sent Indians as indentured labor to work in plantations in some of their colonies outside India, such as Fiji, Mauritius, and a few other countries. The next immigrations from India is more recent when a few million Indians immigrated to the developed countries, such as U.S.A., Canada, Britain, Australia, to Gulf-Countries and to a few other countries for better job opportunities. We will deal with this topic later in the section dealing with immigrations from India. Cf. *India: Largely a Country of Immigrants*, www.thehindu.com/opinion/op-ed/article1081343.ece.

[9] *India: Largely a Country of Immigrants*, www.thehindu.com/opinion/op-ed/article1081343.ece. Cf. also *India: A Land of Immigrants: The Day After*,

the original inhabitants India are, let us briefly state the history of the flow of immigrations into India since the ancient times.

Course of Immigration into India

Since pre-Dravidian aborigines and tribal people are the original inhabitants of India, the Dravidians are said to be the first group of immigrants who have moved into India. Now, it is believed that the Dravidians have immigrated into India from the mountainous regions of Baluchistan and Afghanistan through the north-western boarder of India. The evidence to substantiate this theory is the existence of a Dravidian language called Brahui, which has a high degree of similarity with Tamil, the most ancient among the Dravidian languages in India. Brahui is still spoken by more than two million people, known as the Brahui people, in certain regions of Baluchistan, Afghanistan and Iran. This evidence clearly indicates that Dravidians have immigrated into India through its north-western boarder and developed a civilization which is much prior to the Indo-Aryan civilization and continued for many centuries before Aryans immigrated into India.[10]

The Aryans are the second group of immigrants into India. Greco-Roman affinity to the Aryan language, Sanskrit, indicates that the Aryans belong to a pre-Indo-European race. After the Aryans several other nations have made their entry into India: the Persians (521 B.C.), the Greeks (327 B.C.), the Huns (454 A.D), the Arabs (712 A.D.), the Mughals (1230 A.D.), the Turks (1398 A.D.), the Portuguese (1498 A.D.), the French (1564 A.D.), the Dutch (1602) and the British (1639). All of these groups have left something of their legacy in India. Presently, India has a variety of cultural, racial, linguistic, religious and social complexities in its thinking as well as living that emerged from the divergent cultures that have immigrated into India.[11] All these clearly indicate that India is a land of immigrants. Immigrations and intermingling of immigrant groups over thousands of

---

www.dayafterindia.com/maga_detail_news.php?id=750-India. Cf. also *Reality Distortion Field: India: Land of 'Old Immigrants'*, vijuswritings.blogspot.com/-2011/…/india-land-of-old-immigrants. Cf. also *India is a land of Immigrants/Critical Twenties*, www.criticaltwenties.in/lawthejudiciary/india-is-a-land-of- immigrants.

[10] Cf. *India: Largely a Country of Immigrants*, www.thehindu.com/opin-Ion/op-ed/article1081343.ece. Cf. also *Reality Distortion Field: India: Land of 'Old Immigrants'*, vijuswritings.blogspot.com/2011/…/india-land-of-old-immigrants.htm.

[11] Cf. Sebastian Velassery and Vensus A. George, eds.: *Identity, Creativity, and Modernization: Perspectives on Indian Cultural Traditions* (Washington D.C.: Council for Research in Values and Philosophy, 2012), p. vii.

years have made India a multi-cultural, multi-racial, multi-religious, multi-linguistic nation as it exists today. Having looked into India as a land of immigrants, we can move on to consider the issue of illegal immigration into India.

ILLEGAL IMMIGRATION INTO INDIA

Illegal immigration into India is a serious problem. When we speak of illegal immigration into India, we can speak of two types of illegal immigration having different purposes. The first type is the illegal immigration of Bangladeshis into India mainly for economic reasons, looking for better prospects in life. The second type of illegal immigration is the terrorists from across the border moving into India with the aim of destabilizing India as a nation and as a democracy through terrorist attacks. Let us briefly consider each of these types of illegal immigrations in the next sections.

Illegal Immigration from Bangladesh

The main country with which India has the problem of illegal immigration is Bangladesh. Often it is referred to in India as "India's Mexican Problem." The exact number of Bangladeshi illegal immigrants in India is not currently available. Census data gives a figure of 2 million; however media reports put it as high as 20 million. In considering this problem, we first make an attempt to briefly present the origin and statement of the problem. Secondly, we account for some of the consequences of this problem to India as a nation. Finally, we stress the importance of not taking extreme political positions on this issue and the need for taking a balanced view on this thorny problem.

Origin and Statement of the Problem of Illegal Immigration. This problem has its origin in the persecution of the people of East Pakistan, the earlier name for Bangladesh, by the Pakistan army. This led to the inflow of over three million refugees. The refugee problem led to the Liberation War in 1971 and the establishment of the new country called Bangladesh. The war combined with continued political and economic turmoil in Bangladesh in the following decade forced Bangladeshis to seek refuge in India. The Indian government was open and hospitable. Initially, the refugees were accommodated in camps and later many were given legal status in India, while some repatriated back into Bangladesh.[12]

---

[12] Cf. *Illegal Immigration in India*, en.wikipedia.org/wiki/Illegal_immigration_in_India. Cf. also *India's 'Mexican' Problem: Illegal Immigration from Bangladesh*, www.ibtimes.com/indias-mexican-problem-illegal-immigrat.

However, even after the stabilization of the political situation in Bangladesh immigration continued illegally because India offered better economic possibilities. Some political parties within India encouraged, supported and facilitated this illegal immigration for political gains because it would add to their vote-bank. For example, in West Bengal the leftist communist government has tacitly not only sympathized with and encouraged illegal immigration, but also assisted in settling illegal immigrants. As a result, illegal immigration has continued unabated in the States of the Indian Union bordering Bangladesh, such as West Bengal, Assam, Tripura and Mizoram. The increasing numbers of Mosques that are being build and the growth in the number of Saudi-funded Madrasas in some of these boarder States, particularly in West Bengal, are presented by those who oppose illegal Bangladeshi immigration as proofs to the increasing number of illegal immigrants. The government of Bangladesh does not accept the claim of Indian government regarding Bangladeshi illegal immigration. Besides, there is still tacit support for the illegal immigrants from Bangladesh among some regional political parties in India. As a result, the efforts of the central government do not produce the intended effects in stopping illegal immigration from Bangladesh.[13]

Consequences of Bangladeshi Illegal Immigration. Since1979 there had been a number of communal clashes between the immigrants and the local people particularly in the States of Assam and West Bengal because there was a sharp increase in the Muslim population in these States mainly due to illegal immigration. These communal flare-ups have prompted the central government to take some measures, such as fencing the border with Bangladesh and strict vigilance in the borders to check illegal immigration. These efforts have decreased the number of illegal immigration, but have not stopped the phenomenon. According to Concern Universal, an international N.G.O., a minimum of fifty Bangladeshis illegally cross into India every day. Once they have entered into these boarder States, they move into other States without being identified as illegal immigrants. For instance, Bangladeshi illegal immigrants have been moving to the southern State of Kerala owing to the high wages for unskilled and semi-skilled laborers in the State. The Kerala police are reportedly finding it difficult to check the influx of these Bangladeshi illegal immigrants. Kerala State Intelligence officials have found that a large section of migrant laborers in the State claiming to be from West Bengal, but are actually from Bangladesh. Often identification of illegal immigrants becomes more difficult because they speak Bengali, have similar physical features of the people from the State of West Bengal, and have managed to get identity cards illegally.[14]

---

[13] Cf. *Ibid*.
[14] Cf. *Ibid*.

According to those who oppose illegal immigration from Bangladesh, there are a number of real problems faced by the concerned border-States and India as a country. Firstly, illegal immigration from Bangladesh has changed the demography of some of the States bordering Bangladesh. For instance, in States, such as West Bengal, Assam, Bihar, Tripura, Delhi and Nagaland the population of Muslims, mostly from illegal immigrants from Bangladesh, has more than trebled in the past decade, which has significant political implications. In Assam, the illegal immigrants have acquired a critical say in an estimated 50 of the State's 126 assembly constituencies. Secondly, illegal immigration facilitates illegal trade across the border between the two countries. Thirdly, the presence of Illegal immigrants from Bangladesh can pose a security threat to India. Their poverty, Islamic faith, and living in ghettoes make them prone to religious extremism and they can be easy targets to be recruited by terrorist organization. An indication of this can be seen in the establishment of massive Saudi-funded Madrasas, which can be used by terrorist groups, and the implementation of Sharia laws by Islamic courts is quite prevalent in many villages of the State of West Bengal. This is also clear from the fact that people of Bangladeshi origin have been involved in many cases of terrorist attack in India.[15]

Need for a Balanced Perspective on Bangladeshi Illegal Immigration

Though above-mentioned problems are based on facts, one cannot say that every Bangladeshi illegal immigrant is a terrorist or prone to terrorism, or is here in India with the intention of destabilizing India. Many of them are immigrating to India often for economic reason, as they see prospects of better life in India. It is clear from statement of one long-time Bangladeshi immigrant to Indian media: "I miss my birthplace and my brother, but this is the sacrifice we have to make so that our next generation has a better future. My son is studying to be a doctor. Do you think this would have been possible in Bangladesh?" Illegal immigration from Bangladesh is definitely a serious problem for India, but it is important that we take a balanced view. The rhetoric against illegal Bangladeshi immigration in India is strikingly similar to what right-wing American politicians say about illegal Mexican immigrants. For instance, Ravishankar Prasad, of the Hindu nationalist Bharatiya Janata Party (B.J.P.), has warned that illegal immigration from Bangladesh should be halted immediately. Prasad's words are virtually a mirror image of the anti-immigrant sentiments of many Republican politicians in the U.S.A. Any such extreme approach may not help in solving the issue, but can lead to further alienation of the immigrants within India and jeopardizing the relationships with a friendly neighboring country.[16]

---

[15] Cf. *Ibid*.
[16] Cf. *Ibid*.

Illegal Immigration of Terrorists into India

Other than Illegal immigration from Bangladesh, there is the illegal immigration of terrorists of various groups from neighboring countries of India. For instance, terrorist organizations, which have their camps in Pakistan, infiltrate India to carry out terrorist attacks in Kashmir and in different parts of the country. Similarly, a number of internal terrorist groups like the Maoists, the Naxalites and other terrorist groups operating in north-eastern States of India are supported by some of the neighboring countries of India by allowing these terrorist groups to operate their training camps in their countries and by providing them with arms and ammunitions to carry out attacks within India. These types of illegal immigration of terrorists and abetting such activities are unacceptable and must be condemned.[17]

Now that we have looked into the contentious issue of illegal immigration into India, we can move on to consider the issue of internal migration in India.

INTERNAL MIGRATION IN INDIA

The problem of internal migration is a very serious problem in India. In unraveling this problem, we clarify the meaning of internal migration; spell out its causes in Indian context; highlight the dynamics of internal migration in India; and explore its consequences on the places and people of migration, on the politicians, and on the migrants themselves. Finally, we also suggest some remedial measures, which include taking an unbiased and open view on the problem of internal migration and the task of the State governments and the government of India to cope with the problem of internal migration.

Meaning of Internal Migration

Internal migration consists in people, such as displaced persons, uprooted people or economic migrants, crossing the boundary of a political/administrative unit for a certain minimum period of time. Thus, movement of people between different towns and villages within a district, between different districts within a State, and different States within a country are examples of internal migration. It implies a rational decision on the part of the migrating individual to move from a less advantageous situation to a more advantageous one after assessing risks and benefits involved. However, the decision to move is more complex. It is not just a simple rational choice by individuals seeking to maximize his/her income;

---

[17] Cf. *Illegal Immigration in India*, en.wikipedia.org/wiki/Illegal_immigration_in_India.

but it is a decision rooted in social relations and influenced by history, culture, and policy regimes the government or the local administration has put in place.[18] Having clarified the meaning of internal migration, we now look into some of the factors that cause internal migration in India.

Causes of Internal Migration

In recent times, there has been a very high rate of internal migration in India. Women's migrating due to marriage is one of the main causes of migration in India. Apart from that employment remains the biggest cause of migration in the country. The inter-State migration for employment has not been very high in the past as people have preferred to move to the cities within their State. However, in the last decade there is an increase in the inter-State migration for employment. The literate people constitute a vast majority of the migrants, but there is an increase in the number of illiterate workers of the informal or unorganized sectors, such as domestic workers, construction workers, and the like, particularly in urban areas. Higher education is another cause of migration in India, as a good number of students planning to do higher studies move to cities that have reputed institutes of higher education.[19]

Other than the above-mentioned general causes of internal migration in India, there are several "push-and-pull" factors that are responsible for the large-scale migration, particularly from the rural areas. Although the decision to migrate cannot be explained merely through simple "push-and-pull" factors, it does help to identify some of the new pushes and pulls that are facing people who live in marginal areas of India today. Some of the push-factors that make people migrate out of their villages are the following: first, the declining opportunities in agriculture due to the scarcity of cultivatable land, inequitable land distribution, low agricultural productivity, high population density, and exclusive dependence of rural economy on agriculture; second, draught conditions due to failure of monsoon and groundwater exploitation that makes cultivation nearly impossible; third, poor mountain and forest economies with low agricultural productivity due to semi-arid conditions, impossibility of modern agricultural equipments, and the non-availability of governmental support, such as agricultural credit; fourth, fall in the prices of agricultural commodities; fifth, reduction of subsidies for agriculture; and finally, lack

---

[18] Cf. *India and Migration, Migration In India, Human Migration*, www.azadindia.org/social-issues/migration-in-india.html. Cf. also *Migration in India*: *A Cause of Socio-Ethnic Friction – Social Issues India*, *www.policyproposalsforindia.com/article.php?article_id...1 – India*. Cf. also *Circular Internal Migration and Development in India*, essays.ssrc.org/acrossborders/wp-content/uploads/2009/08/ch8.pdf.

[19] Cf. *Ibid*.

of proper transportation services to transport agricultural products. The pull-factor that attracts people to migrate from their villages is the availability of many jobs in the informal and unorganized sectors, particularly in the urban and semi-urban areas. These jobs need hardly any training so that farmers could easily switch to them. These jobs include being security guards, street vendors, bicycle rickshaw pullers, house maids, porters, attendants, petty traders, construction workers and the like. Thus, the "push-and-pull" factors together cause internal migrations, particularly from the villages and rural areas.[20]

Dynamics of Internal Migration

South Indian States, such as Tamilnadu, Kerala, Andhra, Karnataka, Goa, and central and north Indian states such as Maharashtra, Gujarat, Haryana, Punjab and Delhi have become attractive destinations for the migrant population. Rapid urbanization, industrialization, development of tourism, and the possibility of jobs in the informal and unorganized sector in these States have generated more employment opportunities. People migrate to these regions, particularly to the cities and towns of these States, perceiving them as greener pastures. On the other hand some of the northern and north-eastern States are poor in infrastructure facilities and densely populated. Hence, a large number of people from States like Uttar Pradesh, Uttaranchal, Orissa, Jharkhand, Chhattisgarh, West Bengal, and Bihar, and the north-eastern States migrate to the above-mentioned states in search of jobs. Landlessness, low agricultural production, lack of local employment opportunities, and marginalization of the poor people are the biggest causes of the migration of people from these States.[21] From what we have said it is clear that internal migration in India is huge in terms of numbers and it is basically a movement of people from rural villages to urban cities. Besides, this movement of people is towards some specific States within India, as we indicated above. Now, we move on to look at some of the consequences of internal migration in India.

Consequences of Internal Migration

The inflow of migrants into cities and towns of the above-said States

---

[20] Cf. also *Circula*r *Internal Migration* and *Development in India*, essays.ssrc.org/acrossborders/wp-content/uploads/2009/08/ch8.pdf.

[21] Though factors like internal conflicts and political unrest have not become significant cause of migration in India as yet, the government must guard against them in the long run, particularly in areas where there is the presence of internal terrorist groups such as the Maoists and the Naxalites. Cf. *Migration in India*: *A Cause of Socio-Ethnic Friction – Social Issues India*, *www.policyproposalsforindia.com/article.php?article_id...1 – India.*

create pressure on the job-market as the migrants compete with the locals for jobs. Since migrants are usually more willing to work on lower wages, they dent the prospects of the locals on getting jobs. Besides migrants work hard and over a period of time take over jobs and businesses in their migrated cities. This creates social and ethnic unrest that has lead to violence in some States. The migrants themselves become vulnerable as they enter new territories. Though internal migration is seen as something natural and beneficial to both the migrants and the locals, it has brought about several problems in the Indian situation. Though the freedom to travel and reside in any part of the country is enshrined in the Indian Constitution as a fundamental right of every citizen, experience has shown that it has created friction, conflict and sometimes violence within the society. [22]

We could cite the example of violence against migrant workers from the States of Bihar, Utter Pradesh, Orissa and West Bengal, in the city of Mumbai (Bombay). Regional politicians, like Raj Thackeray, whip up anti-migrant sentiments particularly in his speeches that ignite communal, political and sectarian passion against the migrants, which has ended in mass-violence against migrants in the city of Mumbai. His advice to all the Chief Ministers of the States from which these migrants come is: "Take care of your people and don't just unleash them on us." Though there have been no incidents of violence against migrants in the cities of Delhi and Chennai, similar anti-migrant sentiment prevails in the minds of some of the political class and some people of these cities. Sheila Dixit, the Chief Minister of Delhi, echoes Raj Thackeray's advice, when she says: "All the States will have to think why their people are migrating from their States. If the States provide them opportunities and livelihood, build better cities, then I do not think the migration will continue." Similarly, there has been threat against migrants from the north-eastern States in the city of Bangalore and other cities of southern and western States, which has made them to leave for their own States *en masse*. However, they have returned after assurance of protection by the various State governments and the police of different cities.[23]

The local political classes and the group of locals that resist the inflow of migrants also have their concerns. Uncontrolled inflow of migrants from certain parts of the country to the select cities of India is becoming a big challenge to these cities. Raj Thackeray sees that the unknown antecedents of these migrants pose a security threat to the city and that the infrastructure of the city is unable to cope with such a large influx. According to Sheila Dixit the swelling of migrant population is a challenge to her government, as crime rate has increased greatly in the city of Delhi. The Chief Minister of the State of Kerala speaks of the increase of communicable diseases in the areas where migrants have been living and so

---

[22] Cf. *Ibid.*
[23] Cf. *Ibid*.

want to screen them before letting them come into the State. The advice of Raj Thackeray and Sheila Dixit to the Chief Ministers of the States from which the migrants originate is based on facts. The States from where they migrate are among the poorest and worst-governed. Three decades of Communist Party rule has made West Bengal the biggest source of dispensable, cheap and unskilled labor for the whole country. Similarly, years of governance deficits in Orissa and Bihar also have left the people with no other option but to migrate from their States. It is necessary that the political leadership of the States from which the migrants come take steps to address the problem of migration.[24]

Getting lost in this cross-fire of political war of words, the political class has completely forgotten to address and find some solution for the problem of internal migration. Neither the political leadership of the States from which the migrants come nor that of the host-States do something to remedy the situation either by fighting the cause of migration or finding some solution to the actual situation of the migrants. In the process those who suffer most are the migrants. For millions of migrant laborers, it is the only way to cope with economic distresses and fight poverty. In their alien destination, in the cities of Mumbai, Delhi or Chennai, as Biharis, Odiyas or Bengalis they are socially and politically marginalized; they are targets of exploitation; and they expose themselves to risks, such as cheating, physical attacks, and health hazards. They take up hazardous and poorly paid jobs which the local population is unwilling to do. For instance, construction and masonry jobs in the western and southern states are handled entirely by migrant laborers. Though there are laws to provide their safety, nothing works for them and often they are not even aware of the laws. Since the migrant laborers often move around with their family, their children do not have access to education because of mobility, social alienation, affordability and language. Thus, a whole generation of children grows up without education, and start working with their parents as they grow up. Besides, the increase of migrant laborers in the Indian cities has increased the number of slums in and around every Indian city. The situation of migrant laborers in India is very pathetic.[25] In the next section, we move on to spell out some remedial measures.

Remedial Measures

In coping with this sensitive issue of internal migration in India, it is important that all involved, particularly the politicians, do not take a narrow, closed, and emotional perspective on the issue. It is necessary that all concerned must take an open, sensible, and sympathetic view. Taking a narrow view on this issue – particularly by the political leaders of the States

---

[24] Cf. *Ibid*.
[25] Cf. *Ibid*.

from where the migrants come and the host-States – has ended in trading inflammatory speeches one against the other, which instead of helping the situation has aggravated it, thereby leading to hatred, antagonism, and violence. It is essential to consider that the internal migration issue as a humanitarian problem and deal with the migrants with hospitality and humaneness. Besides, it is important for the locals of the place where migrants live and work, to consider that the migrant workers are, in fact, contributing greatly for the development of the place by doing those tasks, which the local people themselves are not often willing to do. If this sensitive attitude is cultivated by the local people and the local political leaders, a right solution to this problem can be found. Thus, effecting right attitudinal changes is the first remedy to cope with this difficult problem.[26]

Besides, bringing about these attitudinal changes, there must be concrete and planned efforts to cope with this problem. All the State governments and the government of India must come together to formulate a planned, long-term strategy to counter the problem of internal migration. It is important to empower the rural population both economically and socially so that migration from villages to cities is controlled even though not stopped. Though there are several anti-poverty and infrastructure generating schemes launched by the government in many villages of India, still they have not succeeded in raising the economic standard of the rural people because they have not generated full-time employment opportunities in the rural areas. If agriculture is given top priority by providing modern means of cultivation and made a profitable venture, then not only will it employ a large number of rural people, but also make them economically independent. This, in turn, will make the people stay in rural areas and not migrate to the cities. Similarly the government must encourage private enterprise to start small industries and infrastructural development projects in rural and semi-urban areas by providing private entrepreneurs incentives, such as tax-holidays and rebates, thereby reduce the rural-urban divide on infrastructure. This will help educated people l find job opportunities near their home, and can choose to remain in villages instead of moving into cities in search of jobs. If they still decide to migrate to bigger cities, their choice should be dictated more by a spirit of exploration rather than compulsion to move out due to lack of opportunities at home.[27] Having clarified the question of internal migration, we move on to consider the question of immigration of Indians into other countries.

IMMIGRATION OF INDIANS INTO OTHER COUNTRIES

In our consideration of immigration of Indian community into various countries, firstly we take up for our discussion the general patterns

---

[26] Cf. *Ibid*.
[27] Cf. I*bid*.

of immigration seen from the historical perspective. Secondly, we focus our attention on the issue of immigration of Indians to the United States of America.

General Patterns of Immigration of the Indian Community

When we speak of immigration of Indians into other countries, we can identify four immigration patterns, which sometimes have interwoven with each other. Each of these patterns of immigration has had its own specific backgrounds, characteristics, and conditions. Besides, these patterns differ in terms of the length of people's stay in the immigrated country, numbers of immigrated people, and the historical contexts in which these immigrations have emerged.[28] We briefly consider each of these four patterns of immigration of Indians into other countries.

The first and the oldest pattern of immigration flow from Indian subcontinent are initiated by trade and business interests. Already in the pre-colonial times traders of Indian coastal communities have established profitable trade-ties with the countries of East Asia, East Africa, and Central Asia. However, the nature of immigration is more "temporary" and "circular" in nature. These traders have travelled to these countries, looked for trade prospects, exchanged economic goods, and then returned to India. This trading community has served intermediaries through whom these trading nations have been linked to India. These traders have been cosmopolitan in their outlook, developed long-distance trade connections, introduced the notion of the circulation of capital, effectively changed role of women by involving them in trade, and made the "trust" the basis of trade and business relations. However, it is only in the 19th century – probably after the British has sent Indians as indentured laborers to work in sugarcane plantations to some of these countries – that these Indian traders immigrated to settle for good and establish trading and business-centres.[29]

The second pattern of immigration of Indians comes about when the British government decided to send Indians as indentured laborers forcing them to work as sugarcane plantation workers in some of their colonies, such as the Caribbean Islands, Fiji, Mauritius, and a few other countries, thereby replacing the freed slaves, in the context of the 19th century plantation economics. The fundamental difference between the immigration of the trading communities of the pre-colonial times and immigration as plantation workers is that while the former is a free choice of the traders and has been circular in nature, and the latter is a "forced immigration" that continued for a long period of time. While leaving India for working in the

---

[28] Cf. Gijsbert Oonk: *Global Indian Diasporas: Exploring Trajectories of Migration and Theory* (Amsterdam: IIAS/Amsterdam University Press, 2007), p. 10.

[29] Cf. *Ibid*, p. 11.

sugarcane plantations of the British colonies, they may have intended to return back to India; many continued to stay in these countries and created their new homelands abroad. In the same period, British government decided to arrange the immigration of another group of Indians to serve colonial governments overseas as clerks, teachers, and other government servants. This immigration has been described as being part of the colonial expansion system, in which the Indians contributed by collaborating with the British.[30]

The third current of Indian immigration took place after the World War II. This pattern consisted of Indian immigrants, known as the "twice immigrants", and include Indian indentured laborers settled in former British colonies, having rejected and expelled by their host countries migrated to some other countries. For instance, Indian indentured laborers from Suriname, who migrated to Netherlands; or those Indian immigrants expelled from East Africa who later immigrated to United Kingdom and Canada. These groups have been forced to leave their host countries for political rather than economic reasons. However, it is interesting to note that many of this group has not considered coming back to India. This does not mean that they have had no cultural ties with their "motherland"; but the economic needs, political situation and family ties sent them to the lands of their immigration. It is a highly diverse group of immigrants which includes traders, laborers, as well as professionals.[31]

The fourth pattern of immigration also took place after the World War II and the division of Indian subcontinent into India and West and East Pakistan. This immigration continues up to the present. First, this pattern includes the immigration of Muslims from India to West and East Pakistan, and the immigration of Hindus from West and East Pakistan to India. These immigrations have come about because some Hindus living in Pakistan and some Muslims living in India have not felt secure to be in these respective countries. The above-mentioned groups of people lost their trust in the ability and willingness of the new governments of India and Pakistan to protect their minority rights, and so decided to move to their own countries. Second, this pattern also comprise immigration of the highly educated professionals from India, who moved to United Kingdom,[32] other European countries, United States of America, Canada,[33] and Australia[34] to find jobs

---

[30] Cf. *Ibid*.

[31] Cf. *Ibid,* pp. 11-12.

[32] Cf. Roger Ballard: "The South Asian Presence in Britain and Its Transnational Connections," *Culture and Economy in the Indian Diaspora*, eds. Bhikhu Parekh, Gurharpal Singh and Steven Vertovec (London: Routledge – Taylor & Francis Group, 2003), pp. 198-222.

[33] Cf. Harjot Oberoi: "Imagining India Diasporas in Canada: An Epic without a Text?," *Culture and Economy in the Indian Diaspora*, eds. Bhikhu

as teachers, lawyers and doctors. Third, this pattern embraces the recent exodus of immigrants, mostly Information Technology professionals, who have moved to the United States of America, Canada, European Union countries, Australia and a few other countries. Finally, this pattern also consists of numerous migrants who have found work as construction workers, housekeepers, nurses, and some technical professionals since the 1970s in the Gulf countries.[35] Often people who belong to this pattern of immigration have gone to these countries as "temporary migrants", but for some reasons either intentionally or unintentionally have not returned to India.[36] Having analyzed the general patterns of Indian immigration, let us move on to consider the Indian immigration into the United States of America.

Immigration of People of Indian Origin into the United States of America

In exploring the question of the immigration of Indians into the United States of America, we make an attempt present a brief history of this immigration. Secondly, we look at the Indian population living in the U.S.A. Finally we elaborate on Indian ethnic identity and the means Indian immigrant community makes use of in cultivating and strengthening Indian identity of the Indian immigrant community.

A Brief History of Indian Immigration into the United States of America. Indian immigration to the United States of America began by late 19th century or early 20th century when Sikh and Hindu immigrants from agricultural areas of Punjab were brought to western Canada and north-western U.S.A. as laborers in railway construction, in lumbering and in agriculture. By the 1920s a good number of these immigrant laborers have become owners of their own farms. The descendents of these Punjabi farmers continue to do farming in the agricultural valleys of California and in the south-western States of Colorado and Texas. These immigrants have been poor, inward-looking, narrow-minded, and still suffer from racial prejudice in parts of California. After 1965 there has been an influx of new

---

Parekh, Gurharpal Singh and Steven Vertovec (London: Routledge – Taylor & Francis Group, 2003), pp. 184-196.

[34] Cf. *Origins: History of Immigration from India – Immigration Museum*, museumvictoria.com.au/origins/history.aspx?pid=26. Cf. also *Indian Immigration to Australia*, www.workpermit.com.

[35] Cf. Prakash C. Jain: "Culture and Economy in an 'Incipient' Diaspora: Indians in the Persian Gulf Region," *Culture and Economy in the Indian Diaspora*, eds. Bhikhu Parekh, Gurharpal Singh and Steven Vertovec (London: Routledge–Taylor & Francis Group, 2003), pp. 102-122.

[36] Cf. Gijsbert Oonk: *Global Indian Diasporas: Exploring Trajectories of Migration and Theory*, p. 11.

Punjabi Sikh immigrants – victims of political strife in Punjab and at the same time inspired by the Green Revolution's restructuring agriculture in India – who have made it in a big way in agriculture and strengthened the Sikh religious and ethnic identity in these areas.[37]

From 1965 to 1980 a new brand of urban middleclass Indian immigrants – well-educated, fluent in English, with college degrees and professionally trained – began to arrive in large numbers in response to the new U.S. immigration laws which has given preference to immigrants with advanced education, professional qualification or large amount of capital to invest. During this period Indian scientists, engineers, medical personnel, financiers, entrepreneurs and many other professionals were recruited to fill labor shortages in the ranks of American science, medicine, industry, service sector and small business. As a result, urban centres, such as California, New York, New Jersey, Illinois, Texas and Florida, have attracted particularly large numbers of Indian immigrants. With the increase of Information Technology (IT) related job-market and the relocation of high-tech industries in suburban areas, such as northern New England, a good number of Indian immigrants engaged in the IT business. The only drawback to this population shift of Indian immigrants both in the urban and suburban centres is the increase of racial antagonism towards these new brand non-white immigrants.[38]

In the mid-1980s when the immigration regulations have changed and immigrant visa has been harder to get the youthful members of India's professional classes continue to immigrate into the U.S. with student visas, with the hope that they can translate it into permanent residence. Today many Indian youths from middle-class families of urban India plan and strategize their education to acquire the type of training that will permit them to immigrate either to U.S. or to one of the developed countries by the time they finish their college education. They also locate and network with their friends and kin, who may be permanently living abroad. These young people also make use of the available family unification clauses of the U.S. immigration law so that they can legally immigrate into this county and look for better prospects in their life. Thus, these more recent immigrants and young people think of immigrating to the US to increase earning power and access to consumer goods.[39]

Indian Population Living in the United States of America. This section attempts to delineate where Indian immigrants are located socially

---

[37] Cf. Johanna Lessinger: "Indian Immigrants: The Emergence of a Transnational Population," *Culture and Economy in the Indian Diaspora*, eds. Bhikhu Parekh, Gurharpal Singh and Steven Vertovec (London: Routledge – Taylor & Francis Group, 2003), p. 169.

[38] Cf. Ibid, pp. 169-171.

[39] Cf. *Ibid*, pp. 171-172.

within the United Sates. The Indian immigrant population in the United States is representative of every class, caste, language, region of origin and religion. Besides, it is economically and socially diverse and less uniformly privileged. The first group is the professionals – who are highly visible in American society – include wealthy doctors, financial consultants, engineers and executives, middle-class university professors, insurance salesmen, and mid-level civil servants. The second group is the Indian-American entrepreneurs, who occupy positions, such as the founders of high-tech industries, owners of chains of hotels, CEOs of urban real estate companies, and owners import-export firms, construction companies, or manufacturing plants. The third group is the independent businessmen or self-employed entrepreneurs, such as a person who operates a single gasoline station or a grocery store. Having one's own business gives a social status, but there is no guaranteed income like the salaried class of entrepreneurs belonging to the second group. The fourth group of Indian immigrants belongs to the lower-middle class and they hold working-class jobs, often poorly paid and are insecure both economically and socially. This group includes: security guards, taxi drivers, factory workers, store clerks, and hotel or restaurant workers. Often this group of Indian immigrants has come to the United States on the basis of family reunification rather than through professional quotas or on merit of educational excellence.[40]

However, if we look into the social origins of the fourth group of Indian immigrants they are not very different from their more successful fellow Indian immigrant who belongs to the other groups. There are slight differences in class background between them. Those belonging to the fourth group come from a small town, but the others come from a metropolitan town. As a result, one from the fourth group has less sophisticated information network, slightly less fluency in English, and a degree from a local technical college rather than from a major university. Though these differences are slight, in the world of competitive job-market, they count the most because the person with these slight educational disabilities cannot be qualified for a competitive work visa. So they come to this country on the basis of family reunification. When they migrate the differences get amplified and set the stage for downward social mobility because such person has to settle for non-middle class work. In large urban areas, such as New York, these less prosperous Indians immigrants are economically indistinguishable from large numbers of other new immigrants who fill the lower ranks of the city's service and manufacturing sectors. Their experiences are not different from lower ranking Russians, Dominicans or Haitians. For this group of Indian immigrants, being at the other end of economic scale, the discourse on "Indian exceptionalism", "a model minority" and "transnationalism" makes no sense. Having little

[40] Cf. *Ibid*, pp. 167-168

money to spend on home visits, or even less to invest in India, these Indian immigrants remain closed to relatives, events and tastes in India. They may keep their ethnic identity close to their heart because they are not in a position to have any influence in the Indian context.[41]

Cultivating and Strengthening Indian Immigrant Identity. Since the mid-1960s, official U.S ideology towards different ethnic groups and cultures which make up America as a nation moved from earlier model of "immigrant assimilation" to a model of "cultural pluralism." Hence, each immigrant community is officially encouraged to preserve and recreate its specific and unique cultural identity as part of the celebration of "Americanness," This being the official policy, the Indian immigrant community in the United States established customs and institutions that will preserve the essentials of "Indian heritage" and pass it on to the next generation in the context of its life in this country.[42] In this section, we make an attempt to state some of those customs and institutions that help the Indian immigrants to cultivate and strengthen their Indian identity and ethnicity as the expression Americanness.

First, in our practical living ethnic identity is preserved and passed on with the help of those items we use in our every-day life, such as food, jewellery, clothing, videos and music recording, religious articles, books and newspapers, electronic items and the like. Indian immigrant community has seen to it that these things are available through Indian commercial establishments.[43]

Second, religious, cultural, professional and political ethnic organizations keep the Indian immigrants connected to each other and to their homeland. Temples, Mosques, Gurudwaras, and Indian Christian Churches and the community organization associated with them play an important role in transmitting ethnic, cultural, social and religious values, beliefs and practices to the next generation of Indian immigrants, who do not have direct contact with Indian heritage.[44]

Third, Indian television and radio programs, two major newspapers *India West* and *India Abroad*, and smaller news papers published in Indian local languages, such as Tamil, Urdu or Bengali – serve Indian immigrant community in the United States, Canada, Britain, Africa and Australia not only by providing them with entertainment and news, but also as the means to exchange views and ideas, as a vehicle for marriage advertisements, and as a means of fostering the "feeling of being Indians" among the Indian immigrants, thereby preserve and sustain Indian identity.[45]

---

[41] Cf. *Ibid*., pp. 168-169.
[42] Cf. *Ibid*, p. 172.
[43] Cf. *Ibid*.
[44] Cf. *Ibid*, pp. 172.
[45] Cf. *Ibid*, pp. 172-173.

Fourth, a number of organizations caters to the interests of people from particular States of the Indian Union. For instance, the Tamil Sangam – attempting to bring together the Tamil speaking people from the State of Tamil Nadu; the Gujarat society – catering for people from the State of Gujarat; and Malayalee Samaj – dedicated to the Malayalam speaking people of the State of Kerala. These associations serve a number of purposes for the people of a particular region: they organize concerts, plays and poetry reading in local languages; provide possibility of learning one's "mother tongue" by arranging language lessons; maintain links with the people of the native State and raise funds for charitable causes "at home"; provide the possibility of informal network for friends from the same State and introducing their children of marriageable age to suitable partners; and serve as the means of coming together in each other's homes for prayer, worship and fellowship. Besides they perform many support functions for their members, such as helping those suffering from personal tragedies, job losses or visa difficulties, assisting families in times of crisis, and helping to raise teenagers.[46]

Fifth, two national organizations, the Federation of Indian Associations in America (FIAA) and the Association of Indians in America (AIA) attempt to represent the political interests of the immigrant Indians in the United States. Due to the efforts of the AIA, from 1980 "Asians of Indian Origin" has become census category. These two organizations organize different local festivals and parades which announces immigrant Indians as visible and important ethnic group within the multi-cultural local setting. For instance, in New York City FIAA organizes an annual India Day parade down Madison Avenue in the month of August each year. Similarly AIA arranges for the celebration of Diwali in lower Manhattan. In this way these associations serve as means to create the Indian immigrant identity abroad.[47]

CONCLUSION

In this paper, we have attempted to highlight that Indian diversity comes from the fact that India is a land of immigrants. We have drawn attention to two important problems that affect India as a nation today – the problem of illegal immigration into India and the problem of internal migration in India. The paper also has brought to light the general patterns of Indian immigration into other countries, and particularly the immigration of Indians into the United States of America.

Thus, India, as a nation, has come to the end of the circle because from a land of immigrants it has become an immigrating land. From being a land that has shown hospitality to all people who have come to it, to a land

---

[46] Cf. *Ibid*, p. 173.
[47] Cf. pp. 173-174.

of immigrants who count on the hospitality of others. If we reflect on the long history of India and its people, one striking characteristic India as a nation/people manifests is hospitality. For instance, in its long history, any group of people who came to India – not with an intention of waging a war – but to establish trade or as visitors have been received by the kings and people of India with open arms. All the European nations – such as the Portuguese, the French, the Dutch, and the British from 1498 to 1639 that have come to India to establish trade relations with different Indian kingdoms – have been welcomed by the Indian kings and people. The kings of India treated them as their valued guests, gave them free land and all the other requirements to set up full-fledged trade centres in India trusting them as genuine traders. The principles – that guided the pre-colonial Indian traders who have established trade relations with the countries of East Asia, East Africa and Central Asia – are cosmopolitan outlook, which implies hospitality; belief in circulation of capital; and trust as the basis of trade and business relations. It is in this spirit of trusting relationship that traders are supposed to have with each other the kings of India looked at and treated the European traders. However, as history has shown, the European traders who came to India for trade have breached this trust, have manipulated the situation throughout their stay in India and colonized the country of their hosts.

Even today, despite the extreme stand taken by a small group politicians and people, by and large the attitude the people of India towards Bangladeshi illegal immigrants and migrants within India, or any such marginalized group of people is one of sympathy, hospitality, accommodation, and a desire to help. There are many non-governmental and Church organizations in India who take up the cause of these marginalized people, and assist them in every possible way despite the opposition they have to face from a powerful minority. Often these organizations provide them legal assistance thereby use the provisions of the law to protect the rights of such people. Thus, hospitality towards and sympathy for the suffering, and the spirit of accommodation are ingrained in the Indian Spirit. It is this Spirit that holds India as a thriving democracy despite its polarized political class and diverse political system.

The Indian Spirit is a unity in diversity and a harmony of contrasts is based on the following:

- First, a sense of unity of all life as the expression of an unseen reality, which is both immanent and transcendent.
- Second, a desire for synthesis – a desire to combine apparently disconnected fragments in life and experience as essential unity.
- Third, a recognition of sufferings and sorrows of life, which goes hand in hand with an attempt to arrive at their root-cause and remove these sufferings and sorrows.
- Fourth, a feeling of sacredness of life, which finds its expression in the concept of non-injury (*ahimsa*) to all creatures when considered

negatively, and in the concepts of active compassion (*karuna*) and service (*maitri*) when considered positively.

- Finally, a great tolerance for others' beliefs and points of view.

PART III

FROM PRINCIPLES TO ACTION: SOME U.S. EXAMPLES

CHAPTER 13

THE LOCAL AND THE GLOBAL: RECOVERING NEIGHBORHOOD COMMUNITIES IN THE METROPOLITAN WORLD

JOHN A. KROMKOWSKI

The topic and title of this seminar, *Building Community in a Mobile and Global Age*, is in certain respects an invitation to reconsider the ongoing process of human development from the compact forms of rural community to the highly differentiated forms and modes of organization created with the invention of urban settlements. Beginning with the ancient experiences of the polis and onward toward the contemporary movement of persons into urban settlements new bonds of union are required among the variety of populations for the complex relations among persons and the new modes of actions availed by larger scale human orders. It is beyond contention, however, that the development of large-scale urbanization has become a world–wide phenomenon. All countries are engaged in the formation of integrated systems of transportation and the coordination of market activities and the movement of people from village life is by far the most stunning geo-demographic of the post WWII transformation of cultures and civilizations.

The implications of globalization can be best viewed as an extension of urbanization toward mega-regional forms of human organization. Mega-regions include the regime capacity to govern large areas and populations, the economic capacity to assure stability and policies, which highlight the importance of the migration of people into market economies and metropolitan polities. The 'migration' of technology and the organization of markets and attendant new relations among places and people pose exceptional challenges, opportunities and advantages. The question of building community in a global age of metropolitan urbanization can be framed by recognizing the types of human organization and dimensions of urban communities: the economy, the polity and sociality. These differentiated yet overlapping spheres of human order can be ranked by their power capacity in the new metropolitan world of globalisation: (a) the economic, built upon profit and which provides for material needs; (b) the political, built upon power which implements social engagement and decisions of collective action limited by laws in pursuit of the economic well-being and the common good; and (c) the cultural and ultimately meaning-giving and religious (in the broadest and non-sectarian sense of the word), in which the purpose and deepest levels of human diversity find their common threads. It is the third sector of human sociality that is the primary

concern of the following exploration and explication. Although this sector can be measured and quantified such descriptions and data are indicative of its elemental reality. These indicators are important and valuable, but do not capture the existential and essential characteristics of human association and organization. The disparities among various places express the enormity of the human challenges related to the shattering experiences of eclipsed communities and the challenge of building new communities in the metropolitan world. The final section of this paper will address aspect of renewal that are related to the contemporary process of building communities in the current phase of globalized urbanization and the destruction of communities. The extensive urban interaction that emerged in the 19th century and its acceleration in the 20th century has propelled new forms of knowledge, including knowledge of various societies and their particular sociality grounded in their symbolizations of order. The following excerpt from Eric Voegelin's *New Science of Politics* provides a compact and yet precise expression of the core issue and central considerations of human organization and social realities. Voegelin writes:

> For man does not wait for science to have his life explained to him, and when the theorist approaches social reality he finds the field pre-empted by what may be called the self-interpretation of society. Human society is not merely a fact, or an event, in the external world to be studied by an observer like a natural phenomenon. Though it has externality as one of its important components, it is as a whole a little world, a cosmion, illuminated with meaning from within by the human beings who continuously create and bear it as the mode and condition of their self-realization. It is illuminated through an elaborate symbolism, in various degrees of compactness and differentiation – from rite, through myth, to theory – and this symbolism illuminates it with meaning in so far as the symbols make the internal structure of such a cosmion, the relations between its members and groups of members, as well as its existence as a whole, transparent for the mystery of human existence. The self-illumination of society through symbols is an integral part of social reality, and one may even say its essential part, for through such symbolization the members of a society experience it as more than an accident or a convenience; they experience it as of their human essence (p. 27).

Globalization has enormously influenced cultures. Culture defines a form of commons and culture is a popular language term related to the technical term "symbolization of order", especially to the social practices embedded in the action and behavior of persons and their institutions which are derived from the dominant and social efficacious "symbolizations of

order." Symbolizations of order are essential access points into depths and heights of the mystery of existence. These realties are an especially important concern and in many respect a neglected dimension that this seminar aspires to broach in a variety of ways. The mystery of existence extends to the mystery in historical changes of order and thus to the problematic of migration and the interaction of cultures. At this level migration and globalization are metaphors for a moment in human existence. At its extreme these metaphors are about the universal and ultimate action from birth to death – from beginning into the beyond of existence. Along that way, however, we are invited to consider additional dimensions, perspectives and modes of organization that are definitive and measure our participation in the personal and social aspects of being. However, as we seriously engage in the critical clarification of personhood and social realties we are invited to be attentive to the senior partners-in-being that are beyond the personal and social, but accessible at the depths and heights (in different ways, registers, intensities, texts, languages, levels of compactness and differentiation) of all social order. Persons and societies in an age of technological and material interdependency forces us to also engage science and its relationship to nature and those manifestations of the mundane and the transcendent which are woven into the substance of the bonds of community. The task of understanding building communities, thus transcends the personal and social, but holds them central to fundamental participation in the mystery of being and existence that is only discoverable through understanding and building communities. This is not because the economic or the political are unimportant; indeed they have fully absorbed our efforts in modern times. But there is now an emerging awareness that though necessary these are insufficient. They concern how we are to live, but not what we live for; they enable, but do not inspire; they are useful means, but to unexamined ends. Hence in recent times, especially at the end of the ideologies or perhaps as the reason for this ending – attention turns to culture and awareness of the commitments of a people. But with the emerging self-awareness of ones' own culture, the intersection with others achieves new depth as well. For the enhancement and extension of human hopes require new dimensions of cultural awareness and new directions related to inter cultural cooperation and the related new leadership and competencies. We need now to begin to think together so as to move beyond divisiveness and conflict.

The sciences of human affairs have deepened our ability to know of one's own society. The critical clarification of symbolizations of order and comparative analysis and interactive relationship to other symbolizations of order encountered are especially evident in immigrant receiving countries and particularly painful and distressing in regimes that oppress and conquer ethnic groups and nationalities within the reach of their power. Such contexts pose the following options: 1) to appropriate or reject symbolizations of order and ways of substantial participation in the world of meaning conveyed by symbolizations of order; 2) to refashion older

symbolization and modes of participation into other bonds of union that give fresh meaning. However, interaction with other cultures may also produce alienation and isolation. Moreover, the transportation, communication and technological capacity for maintaining relationships with one's pre-immigration culture have complicated the process of assimilation and acculturation. In addition, the formation of isolated enclaves by choice or by imposition of law or economic disparity and the lack of education to pursue an economic mobility strategy poses vexing problems. Life and settlement in the metropolitan world are segmented by design, which generally form patterns measured by income, education and cost of housing. Such clusters are the context within which the task of building community through personal and social encounters occurs. The function and purpose of communities is related to the ever-human desire for meaning within larger scale forms of human settlement as well as the political, economic and social exchanges that cannot be achieved except for the existence of communities. The exploration of the worldwide power-field and its complicity in the creation of new types of cultural bonds to drive and define social action and aspiration are topics beyond the scope this paper. However, my sense is to follow Simone Weil's observation that one can expect that the uprooted will uproot others and that building community is a difficult, but important process of transplanting and nurturing new growth in new contexts from which the human/divine spirit may flourish in the metropolitan world.

What seems interesting to me about the structuring of the world which we call urbanization/globalization and the processes that have now reached mega-regional extents is that this re-configuration of geography and agglomeration of peoples has consequences which are especially difficult for the cultivation of community. The pluri-formality and multiplicity of communities and the fragility for human bonds influenced by mobility pose enormous strains for person integrity and identity. The development of new competencies to build communities is the imperative of our time.

The macro-level of large-scale forms of human organization is the locus of modernity and the contemporary re-theorization of modernity and the transmission of such findings into the re-articulation of more human practice is a worthy agenda which links the reconstruction of theory with the reconstitution of community-based practice. Urban places such as universities and institutes are the locus of the research space within which the central questions regarding reality are posed. The claim is made that persons with the leisure to ponder and thematize issues and remedies are an essential aspect of the critique and development of cultures and the recovery of sociality as a civilizational resource. Urban places are the locus of fresh searches for the attunement of human action to the imperatives of eternal realities – nature, persons, societies and gods. These primordial elements are given to human experiences and about which the tasks is to find the approaches required for the re-articulation human cultures and sociality. If human sociality is becoming eclipsed within the mega-regional urban

formed by a coalition of economic and state power, then how can the retrieval of human substance be proclaimed and nurtured? Can these forces that have shaped these large-scale worlds of urbanization, i.e., a coalition of economic and state power and its domination over others be reordered to a more equitable sharing and shaping of the burdens and benefits of life and culture? Can the critique of these particular spheres as being bereft of the fuller sources of being and for its diminishment of capacities for excellence that are only accessible from participation in forms of human sociality become a pathway toward the recovery of sociality? Sociality is a fragile, but grounded relationship among persons that is accessible through evocative participation in symbolizations of order. Sociality understood in this sense the source of the substance and capacity to re-attune persons to the ground of reality needed for the full flourishing of nature and persons as partners in the human –divine mysteries of existence. Sociality is the source of being-in-participation with others. The sources of sociality are found in the foundational myths, memories, rituals, music, accounts of the beginning and the beyond. Sociality is community, but its ongoing existence and presence is always uncertain. Some of its portals of being–in-participation seem to have been narrowed and even closed so that their evocative and saving power has been lost through forgetfulness and ignorance. Others have been crowded-out and clogged by the over-confidence that filled the modern mind and its action that in effect close-off ways of knowing and made their capacity for action inefficacious even into the present moment.

Although the successes of market production and state coercion are clearly ascendant, it is more than obvious that our time is haunted by the ever so incomplete message of the era to satisfy the yearning that emerged with the *QUESTION* of meaning and the *MEANING* of fundamental questions. In fact the question posed in this seminar suggests this exact point. I am told, by some cyclical determinists that the beginning of new phase of human consciousness is emerging as another slips-away – about every 500 years in China. Vico had another calculus and time line. But in my neighborhood this form of consciousness emerges within me whenever I recall what I learned from a significant poet from my home state: he borrowed from another older poet when he wrote something like the following: there are two ways to get an education: One, to recall a sacred memory from your childhood: Two, the experiences that rush into your soul when you discover that a person who is publicly respected and honored is in fact a malicious lunatic. And three, the experience of meeting a person who set out to save the world. He soon recognized his failure, but set out to heal a country. He resigned from this project before the saving moment occurred, but then he met another person with other experiences and other aspirations. She wanted to save, organize and develop her neighborhood. Her scale of human action is an interesting beginning and a worthy perspective for understanding community and communities.

But the consequences of the changes initiated by globalization demand rethinking relationships among people and cultures at all levels of

human association and organization. Communities, as the title of this seminar indicates, are neither automatic nor naturally stabile, persistent and lasting institutions. In fact, all association, organizations, communities, neighborhoods, even regimes are human inventions that may become institutions. Institutions are essentially relationship among persons that last overtime which enable collected/group action and that possess some form of sharable object that expresses some level of substantive and/or procedural bond of union. Community is a type of sociality that requires leadership initiatives in the cultivation of a shared substance and in the process of interpersonal dynamics leading toward building an organization that can frame collective goals and achieve collective objectives reach beyond the strategies and tactics of the past and beyond the crisis of the moment. They must include, but also dig deeper than the campaigns to energize passion that are woven into to popular evocations and forms of cultures. Without neglecting goals promoted by economic and governmental institutions which generally diminish the legitimacy of sociality that is the ground of culture and people-hood, the current challenge is to discover more deeply and richly the nature of cultures. The task is to rediscover and apply the resources of the various cultural heritages, to develop new understandings of inter-cultural coalition-building and cultivate multi-culturally competent leadership, and to evolve the processes of information and agenda sharing among existing community-based organizations, institutions and networks.

This initiative would explore aspects and the bonds of union that are available and that can be nurtured as a new urban sociality based in the human and humanizing instants of the various cultures. Unlike the notion fostered by earlier eras, which typically assumed that existence of human solidarity would emerge as a consequence of economic development or as bond of alliance to the state, the new perspective recognizes the legitimacy of the economic and governmental sectors, but posits the relevance of cultivating a community-based expression of participation that has been ignored and neglected. The new symbolization could be popularly imaged as a form of local identity that could become a new bond of affinity to economic and state action and a substantive institution of human scale and personal relations among and between persons which appears to be missing from the functional relations that predominate in the economic and governmental arenas which drive the development of countries. The processes of organizing and developing communities at the neighbourhood level are proposed as approaches to overcoming the dominance of the economic and governmental sectors in this era of global urbanization. The consequent rebalancing of economy, polity, and, sociality would yield the added value of the transmission of substantive cultural and traditional aspects which convey the meaning bearing messages of cultural traditions.

The process of community organizing and community development must be rooted in the fresh insights and benefits of human imagination that are discoverable and discernible from the summary of findings and conclusions that following. The community building process promotes the

realization that human life and relationships are not entirely and totally physical and material, nor entirely accidental and matters of convenience, but representative of the human search for commonalities that provide transcendence and its expression in the little words of meaning found essentially in human communities. Certain aspects of this process are illustrated in the in the case study portion of this paper.

CASE STUDY: NEIGHBORHOOD REVITALIZATION

Formative and guiding forces of human experience grounded in community traditions teach profound lessons. What one learns and values at the first intersection of the personal in one's family and of the public in one's neighborhood shapes one's judgment and action in the urban arena of culture, government and economy that constitute the urbanized settlements in which larger and larger numbers of people live. Periods of change often produce a conflict but more importantly they force us to define the commonweal we share. But groundless expectations for the future based in ideological images of the past eclipse honest-to-experience representations of reality, which ought to inform and guide us. Immigration to America included the experiences of persons and communities uprooting' themselves from native lands, making the arduous journey to America, trying to establish roots here, facing discrimination and privation, and attempting to adjust to a culture which was totally alien to the one they had left. They faced the threat and difficulty of detention or rejection, entrapment by unscrupulous shipping and boardinghouse agents, finding decent lodgings and employment and adjusting to a very unfamiliar life-style.

The success or failure of community and economic development activities throughout the cities and communities of the U.S. depends largely upon very localized characteristics, dynamics and developments. Federal agencies, state and local governments can provide various incentives and supportive programs, but they cannot supply directly the most critical need nor can they alone implement community and economic development ventures and processes. These public sector actors can, however, recognize needs and design programs which eliminate bottlenecks and promote the development of those factors which produce successful development.

Thus the argument begins: The neighborhood is the building block of a city and the neighborhood experiences are an important value source of found in sociality articulated from the substance of cultural traditions. However these sources of sociality are currently neglected elements of models of economic and governmental development which drive mega-cities in this era of globalized urbanization. A remedy for this imbalance can be approached by the gathering of human insight that has been synthesized in the following case for neighborhood revitalization and proposed as a pathway toward building community in an age of global urbanization. These findings are proposed and should be assessed, tested, and outcomes evaluated as a pathway toward the recovery of a flourishing community-

based presence of sociality. The recovery of community in neighborhoods in the global metropolitan age created and dominated by the economic and governmental action that has transformed countries throughout the world is a global and local agenda. The mega-cities of all countries are equally in need of recovering their cultures but also ought to be engaging in the plethora of cultural manifestation that the movement of populations brings into urban life. This work of re-engaging culture ought to be more systematically and artfully brought into the process of globalization, which has large been economic and governmental and not attentive of the forms of sociality, that are part of the human legacy of world.

In the American the experience, the small-scale settlement of urban areas – the neighborhood – not only mediated the passage of immigrants, toward becoming American ethnics, citizens, producers and consumers, as importantly, it mediated the person from family into the public world of common culture, politics and economics. Through such interaction and relationship a society fashions bonds of association and exchange. The neighborhood is the initial locus of an interesting set of intersections, which may be fruitfully named the public, private and community sectors of the American reality. Thus the neighborhood is a social invention whose capacity for economic and cultural well-being appears to be pivotal for social formation, economic well-being and political development. Contemporary urban neighborhoods exist in uneasy tension with large-scale governmental, cultural and economic institutions. The agenda proposed for urban neighborhoods and the endorsement of social formation influenced by immigration and ethnicity does not invoke either of these sources as merely symbolic or as romantic political totems. The neighborhood agenda emerges from experiential analysis of the relation of immigration and ethnicity to the moral universe of exchange of goods and services. Such experiences informed by pragmatic common sense suggest the ground from which preference for the neighborhood can be determined without the sleight of hand employed by either romantic nostalgia or destructive progressivism.

The factors which ensure the steady increase in potential production and consumption, as well as participation and ownership in a given community, form a complex equation. Community and economic development depend on a host of interacting processes: entrepreneurial activity, the actual basis of all production, the availability of productive processes and resources, the accessible level of technique, social institutions and attitudes, capital, and sufficient population and level of consumption. The saliency of these various contextual factors shift from time to time, and their relationships to each other change. Some of the factors are of course external and beyond the influence of a community. But, experienced neighborhood analysts and proven practitioners of neighborhood revitalization have fashioned an understanding of this complex process. They can help discern what is meaningful, effective and needed to develop a community and to promote its full economic potential.

In addition to a correct analysis of economic and market factors, it is now more than obvious that the full use of community resources, in all their variety, is important to any particular local economic development endeavor. The non-participation of any sector public, private or community puts a venture at extreme risk. Citizens groups, private businesses and other institutions can either oppose change and stifle development or be the primary impetus for development and improvement. Frequently, the difference between the adoption of one or another posture is determined by a group's self-interest and its understanding of its ability to share in the development.

It is clear then that the process by which a neighborhood economic development program is carried out requires this process of cooperative interaction. The public sector, primarily municipal government, must create the proper environment in order for business to operate effectively. The private sector, principally business people and financial institutions who indicate a desire to remain and invest in the neighborhood, must take a central position in the actual process of business development. Organized community groups must actively participate in the planning and implementation of the revitalization program, provide broad-based citizen support, relate the economic development program to the overall neighborhood revitalization process, and mediate between conflicting interests when and if the occasion arises. The three sectors should be jointly involved from the outset. The following narrative model includes a description of the public, the private and the community sectors each, and the role each must play in an effective economic revitalization program.

Public Sector

The primary responsibility of the public sector is the delivery of various types of services and actions which are essential to a healthy community environment. In many cases, adequate delivery by the public sector can be a sufficient trigger for considerable private investment in the neighborhood. Provision of certain services and/or public actions by the municipality can spell the difference between the feasibility and non-feasibility of development projects. A partial listing of those necessary services and actions include:

- Police/security
- Parking
- Sanitation and neighborhood appearance
- Transportation facilities
- Code enforcement
- Other public actions – zoning, taxing, etc.

Adequate lines of communication should be established between public agencies and the private sector. Also because they are composed of

and represent, the interests of the residents of the area (who are the electorate), the community leadership must also play a vital role in this communication process.

Private Sector

In the context of the revitalization process, the private sector generally is made up of the local business and financial community. In any economic development program, this sector must carry the bulk of the development activity. The existence of a strong local merchants' association is often a precondition for an effective program. The members of such associations should be expected to contribute to the support of their organizations by both financial involvement and the contribution of in-kind services.

Experience has shown that business development must involve all or most of the following aspects of the neighborhood economy. A neighborhood commercial revitalization program, as carried out by a local public/private partnership, must be able to deliver services in all the following areas.

Improving the Competitiveness of the Existing Merchants. Local merchants forced to compete with regional shopping centers, generally are unable to do so effectively. By forming and working through active merchants' associations patterned along the lines of those regional shopping centers, merchants can upgrade the physical appearance of their stores and the quality of merchandise, increase the scale of operations, promote the neighborhood as an interesting and convenient place to shop, institute building and equipment maintenance programs, and achieve cooperation in other programs of mutual benefit.

Providing Basic Commercial Services Lacking in the Neighborhood. Most old urban neighborhoods are under-serviced in terms of availability of basic goods and services. Treating the neighborhood essentially as a shopping center or district provides a way to analyze demand patterns, identify opportunities for new commercial activities, locate potential entrepreneurs, and assist in packaging and developing new business enterprises such as supermarkets, drug stores, junior department stores, hardware stores, etc.

Quality of Life Elements. A viable neighborhood economy should have interesting and entertaining commercial establishments such as restaurants, boutiques, and other shops, drawing heavily on the ethnic or cultural foundations in the neighborhood. These quality of life elements enhance life in the neighborhood and also attract customers from outside the neighborhood.

Involvement of Financial Institutions in the Local Economy. The local banks must play a central role in the revitalization process by providing loans to the merchants and property owners for rehabilitation and

physical improvement. In most cases, banks are far more receptive to loan applications if they are properly packaged and part of a larger revitalization effort. For this reason, a local development organization should assist in individual business packaging and should help structure an overall development program. Its participation in establishing effective lines of communication between the financial institutions and the overall development effort can help assure an ongoing and mutually beneficial working relationship between the financial institutions and the local business community.

Upgrading the Employment Base in the Community. Except in very rare cases, the revitalization process will be severely limited if there is no expansion of the job base provided by the industrial sector. The city's overall economic development entity and community-based organizations should develop an active program to retain what industry is already in the neighborhood and to attract new industry by acquisition and relocation. In most cases, light assembly-type plants providing 50-70 jobs each are ideal for urban neighborhoods because they generally are nonpolluting and relatively labor intensive.

Community Sector

While the bulk of revitalization activity will come from the private sector, there are several aspects of the revitalization process in which community development organizations play a critical role. As part of their involvement in the planning process, community organizations must see that the economic revitalization program relates to, and supports, the overall neighborhood development program, especially as it pertains to land and physical development (e.g., housing) as well as to stability and neighborhood cohesion. Areas in which the community development organizations might be involved include the following.

Property Maintenance. Just as maintenance of commercial property is critical to the success of a commercial revitalization program, overall neighborhood revitalization requires physical maintenance and improvement programs for residential property. By working with homeowners, the development organization can assist in arranging for property improvement loans through local banks and savings and loan associations. The confidence generated on the part of lending institutions toward the economic revitalization program should be transferable into other areas of a neighborhood revitalization program, including housing and home improvement programs. Certainly the lines of communication and working relationship established by the development organization between the financial institutions and the community should result in a closer partnership in these areas.

Development of Land and Physical Resources. Neighborhood revitalization cannot occur without reference to the land and physical resource needs of the area. These needs include living and working space

(housing and building construction and rehabilitation), social services (e.g., medical and educational facilities), and recreational opportunities (places of entertainment, sport and relaxation). In each of these areas there are obvious opportunities which a community development organization can help identify and package. Keep in mind that local ownership or oversight of these resources is a primary goal and requirement for neighborhood stabilization.

Local Ownership of Commercial Real Estate. To allow for greater local participation in neighborhood land use, programs can be developed to increase the local ownership of commercial and industrial real estate. The development organization can assist in the development of investment syndicates, organize property management companies, and recommend methods for improving the attractiveness and marketability of the commercial locations. It is also felt that broad-based community ownership of commercial real estate could improve the quality of maintenance and reduce vandalism.

However, these strategies and techniques regularly are neglected by economic planners. Moreover, the impacts of investments which improve the capacity of community-based economic development are not factored into traditional approaches to unemployment, joblessness and poverty. New, yet tested, opportunity-creating approaches are needed to promote community development as an alternative to welfare dependency. Research and demonstration projects in neighborhoods which are successfully revitalizing their commercial strips suggest the validity of the following neighborhood economic revitalization (NER) approach. This approach replicates ordinary entrepreneurial processes which take into account different variables in each neighborhood. It is structured around ordinary entrepreneurial processes so that performance can be measured by profit and loss and assessed by community satisfaction.

A NEIGHBORHOOD ECONOMIC REVITALIZATION APPROACH

There are four major steps in such an approach: 1) identification and capacity building; 2) development; 3) implementation; and 4) wrap-up. These steps parallel those a private developer/entrepreneur would take to revitalize a commercial strip.

1. Step one begins by focusing on a troubled but still robust neighborhood which includes a neighborhood commercial area. The neighborhood residents and their institutions, along with local businesses, financial organizations and city officials are organized to shape their future through the initiatives of energized local leaders. Local leaders often are assisted by small seed grants and professional neighborhood organizers. They begin a process of meeting local needs, addressing unfairness in public and private allocation of resources, and developing neighborhood

confidence. At this point, a rudimentary plan of action is clear and a series of development sites and possibilities are proposed.

2. In step two, the development process, the leader's contract for a market analysis of the existing area, hire an architect or engineer to review the physical plans and environment, expand the staff organization if necessary, and coordinate funding allocations and availability. They also work with a planner, the city, businessmen and residents to draw up a plan for their area. Step three involves implementing the plan. The final step, wrap-up, includes grand opening ceremonies and management of the commercial operation.

The revitalization of an inner city commercial strip involves the same public and private sectors which led to its decline in the first place. The major task is revitalizing the spirit of these forces to bring about a concerted, comprehensive program for the total rehabilitation of the social, economic and physical environment.

The selection criteria used in the identification process are comparable to the ordinary entrepreneur's identification of a suitable market place. The economic revitalization of a community depends on the existence of a host of preconditions which ensure the profitable rebuilding. Profits must be measured not merely in cash flow balances of the merchants or cost benefits to city coffers, but also in the sense of place, dignity and freedom from fear of the inhabitants of the neighborhood. Initial and ongoing processes of community organizing and empowerment, leadership training and recruitment, as well as fashioning indigenous institutions to meet the challenges of rebuilding community cohesion, are needed to achieve optimum improvement.

Commercial revitalization will be most successful in an area where other programs for housing, crime control, jobs and health care exist. The ills of a ten to twenty year period of disinvestment cannot be cured piecemeal or quickly, even if all the people will it to happen. The pump can be primed with grant/subsidy dollars, but the successful operating cash flow mechanism for restoration of a neighborhood's life blood requires more dollars than it is politically possible to extract from the coffers of government. With an organized community, a series of coordinated programs and an active publicity campaign for communication between all sectors, the approach can operate successfully in the overall fabric for neighborhood economic revitalization.

The neighborhood economic revitalization approach will operate with few government controls or reviews, but it requires capital input at several points to ensure the successful capture of conventional funds. A careful balance, therefore, must be maintained between effective public control mechanisms and the allocation of limited public resources. It will take hard surveys and human energy for organizing groups into productive contributors in order to rebuild neighborhoods, cities and the nation; it is, therefore, important that local government be a sensitive, helping partner

rather than a bureaucratic obstacle. Although it requires only a small amount of seed funds to begin the process, an astute organizer is needed to entice the initial capital investment which, in turn, is used to leverage other investments of capital. There are a number of sources of capital and matching capital funds, i.e. public and private sector funds, foundation funds, etc. An organization can afford to call in technical assistance to further its efforts at banding the neighborhood together, identifying revitalization processes and determining goals and objectives as some of these capital sources are identified and become available.

As a tool for the reversal of disinvestment in neighborhoods, the revitalization approach includes almost all applicable steps or activities necessary to affect reinvestment. It has taken at least ten to twelve years for neighborhood organizations in the inner city to coalesce, to identify themselves and their needs, and to learn the processes of reinvestment. This approach is an outgrowth of these decade-long efforts. Continued efforts of the sort and the consequent successful rebirth of inner cities for all peoples who live and work there can be accomplished during the next two decades.

Conventional approaches to development could be operational in inner city sites if redlining by bankers and insurance companies were not a counterproductive factor. The Home Mortgage Disclosure Act, the Community Reinvestment Act as well as some features of the tax code are rudimentary incentives for recapitalizing jobless and poor areas. The perceptions of large-scale financial institutions should be refocused so that dependency and decline may be abated. Building or restoring the participation of banks, insurance companies and other investing institutions as trusting partners is thus a key factor in this approach. The political machinery and bureaucratic process should also be refocused so that the faith of all the parties concerned and affected by the process of revitalization can be restored. Most successful efforts towards revitalization are achieved by joint efforts of community residents and merchants acting in concert with public agencies and public and private source of investment capital.

An important difference between this and conventional approaches is the nature of the "entrepreneur." From one decisive, profit-motivated individual this approach goes to a tripartite group of various vested (and often conflicting) interests. Whereas the conventional entrepreneur works almost singlehandedly and with single purpose of mind, in the neighborhood approach the entrepreneurial team must relate to a host of negative influences and obstructions. This challenges the simple-minded notion of the individualistic entrepreneurship which neglects the effects of positive and negative external factors and fails to see that the neighborhood is a micro-market and economic multiplier. In point of fact the use of the neighborhood approach has begun the reexamination of conventional wisdom and market trends.

Reinvestment in urban neighborhoods by ordinary entrepreneurial interests will probably accelerate. However, this action for justice through

development is not an automatic mechanism. It must be catalyzed and assisted by public, private and community resources. These must be targeted toward local projects that increase the flow of reinvestment and market activity in neighborhoods and encourage the development of viable establishments which will increase the range and quality of goods and services available to the community.

Projects could accomplish such goals through various program components that:

- lend support to potential businesses that will employ neighborhood residents
- encourage an increase of local ownership and involvement in new businesses
- aid in making the commercial corridors more competitive with outside markets by supporting physical development programs that will improve the appearance of and help stabilize the district
- support the establishment of a strong and active business association to organize cooperative advertising and promotional events
- encourage the involvement of community residents supporting and developing the direction and programs of the project.

Thus the process and the project of neighborhood revitalization includes more than invocation of wholesome values and symbols. The celebrated recover of squandered practices is mostly imagery. In most respects neighborhood revitalization is a complex contemporary artifice – a contemporary social economic invention. The measures of success proposed in this agenda are articulated and exercised by the persons involved. That the large-scale mechanism of cultural, economic and social formation ought to be attentive to the presence of the social fabric that constitutes the lived experience of urban neighborhoods is as important today as it was in the early 20th Century. The record of that era is as uneven as it is today. The ongoing work of social and economic justice is a task for each generation and each period of immigration. Honest-to-experience recollection of the immigrant experience, ethnic social mobility and neighborhood decline are the pathway to normative and practical prescription about multi-cultural social formation and neighborhood development.

CHAPTER 14

AFRICAN-BORN AND THE CHURCH COMMUNITY IN THE UNITED STATES

ANIEDI OKURE

THE AFRICAN BORN IN THE UNITED STATES

Race classification is a complex issue. While this is not a central concern of this work, it touches on it in relation to the discourse on the identity of the African born in the United States. The focus however, is to engage the issues of visibility of the African born in the American society and within the Church community, and how the African born find a welcome in both the society and the Church. The reader will notice that the discussion on acculturation of the African-born does not engage at length mitigating factors that lie outside the African born community. It mentions them in passing and focuses rather on ways the African born could maintain visibility and belonging to both the Church and the American society.

Characteristics of African-Born in the United Sates

Data gathered from US Census,[1] American Community Survey, Migration Policy Institute[2] indicate that about two million African-born live in the United States. Figures from African community leaders are much higher.[3] The median age of the all African born is 36.1 year. They are slightly younger compared with the overall foreign-born population with a median age of 37.5 years.[4] In all, 53 percent of African born in the US are 44 years and under. More than half reside in seven states: New York, California, Texas, Maryland, Virginia, New Jersey and Massachusetts. Between 2000 and 2012, about 600,000 African born gained Legal Permanent Resident status (LPR); of which 94,711 obtained LPR in 2007

---

[1] The basic data is from 2010 US Census: http://www.cemsis/gov/2010-census/data/.

[2] http://www.migrationpolicy.org/

[3] The discrepancy is due to who gets included/excluded by the Census Bureau of which I shall explain shortly.

[4] US Census 2010 http://www.census.gov/prod/2012pubs/acs-19.pdf Accessed March 20, 2013. Cf. David Dixon *"Characteristics of the African Born in the United States,"* Migration Policy Institute, 2006.

alone. Within the same period more than 36,000 were admitted on F-1 (student) and J-1 (professional) Visas.[5]

Census figures of the African born vary between the official (census bureau) and other sources. These discrepancies are largely due to who gets counted for what purpose. The first is that many African-born, especially those whose immigration status has expired, generally do not get counted in the official census. The second is that when the census bureau says the African-Born, it means just that; namely those who were born in Africa and are now living in the United States legally or are naturalized US citizens. However, many African-born heads of households would generally count their American-born children as African born. We see in this instant that while an African-born couple with four children might think they are six Africans in the household, the census bureau counts two.

The African born are spread out in major metro areas: Washington, DC, New York, Atlanta, Houston, Los Angeles, and Boston. They live in inner cities on first arrival and move into the suburbs later as they get better jobs and settle to raise families. They find the suburbs better environments for raising a family. This has consequences for the African community. They are dispersed all around. They are less likely to live in segregated areas so there are no large clusters of African-born communities; a factor contributing to their invisibility.

Other Category of African-Born: Priests and Religious

Presently, there are about 900 priests and 1,200 African sisters in the United States. They too are recent arrivals. A majority arrived since 1990. The number is growing. They are engaged in diverse ministries; in chaplaincies, parish ministry & education. About 5% serve African-born Catholic communities. Most serve the US born Catholic communities in parishes; hospital chaplaincies; prison ministries; military chaplaincy. They are part of the Church in the US; even, for example, in rural Midwest Iowa. There is growing number in ordination classes; including those joining US based religious communities such as the Josephites.

African born sisters are engaged mainly in primary and secondary education, health care ministry and social work. They work with the vulnerable members of the society, and are an integral part of the Church family in the United States.

Compared to other immigrants, the educational status of the African-born in the United States is impressive. Some 48.9% hold a college diploma; about 20% have graduate degrees, 26% have less than college diploma (associate degree, registered nurses, etc.). 7.6% of African born in

---

[5] David Dixon, *"Characteristics of the African Born in the United States."*

the 2010 census indicated they were not fluent in English.[6] These statistics show that African-born Catholics have some common denominators that should serve as strong basis for working together and building a strong community: (1) they share the status of foreign born, (2) they have a common language – English/French. Even most French speaking Africans also speak English and more especially (3) they have a common faith and, with the exception of the Ge'ez (Ethiopia & Eritrea), and Coptic (Egypt), they have a common rite – the Latin rite.

Living in Two Homes

The African-born tries to keep home traditions alive in many ways, including food; meals are often the means to maintain social relations. Many Africans come to the United States with the hope of returning within a few years to their home country. However, for most, the "few years" turn into 15, 20, 30 years and counting. In the meantime, they have investments here in the form of American-born children, homes they have purchased and are financing, social networks, citizenship and job. They have invested in the US economy for a long time by way of taxes and social security contributions.

In the meantime their long absence from their home country means diminishing connections even when visited regularly. The visits last only a short time. They have less social capital in their country of birth and more social capital in the United States. Yet most have not taken the necessary steps to anchor themselves within American society and the Church, and thus, take advantage of their social location. Many still see themselves as "immigrants"; a mentality that contributes to accepting their location on the fringes of American society and culture. Some of this mentality is also carried into the Church community.

As indicated earlier, there are elements within American society and in the Church that contribute to this feeling; elements that are beyond the control of the African born. However, the interest here is on factors that are internal to the African-born community, things that lie within their control, and, consequently, things that they can change.

IDENTITY CHALLENGE TO THE AFRICAN BORN

Among the more than 40 million "blacks" in the United States, about 8 percent – 3.4 million are foreign born, almost evenly split between Africa

---

[6] US Census 2010; Cf. David Dixon, "The African born in the US," Migration Policy Institute, 2006. (http://wwww/migrationinformation.org/us-Focus/display.cfm?ID=366#13.

and the Caribbean[7]. The way African born, and indeed all immigrants, define their identities affects how they interact with the larger society and with the Church. Prior to arrival in the United States, the African born was identified by nationality and ethnicity. Upon arrival in the United States, they are categorized within the American mix (Black/African American). The African born ceases to be Nigerian, Tanzanian, Kenyan, Cameroonian, Ethiopian, Congolese, Eritrean, Ghanaian, etc. They ceased to be classified based on native language and ethnicity. They are now black or African American. Feeling somewhat threatened by this new and broad identity category; a category that effectively renders their treasured identity null and void, many African born resort to, and emphasize even their narrower ethnic identity over their broader national identity and seek recognition within this narrower comfort zone. This can be counterproductive especially if such narrowly circumscribed identity reference generates undue in-group sympathies and can slow down if not impede acculturation and integration into the broader society. Social identity theory maintains that strong in-group sympathies can give rise to out-group antipathies which in turn can fuel intolerance and conflict[8]. While intolerance on the part of a minority group can at best be symbolic vis-à-vis the larger group, the adverse effects on the minority in-group can be far reaching. It can fuel isolationist fears of the other's culture and a hindrance to genuine integration. The lesson from the Tutsis and the Hutus in Rwanda highlights this problem on a larger scale.[9]

Regardless of whether or not the African born chose to identify within the broader category of black/African American, they are nonetheless identified as such by the American public and the salience of stereotypes associated with blacks continue to impinge on their lives.[10] Like other blacks, the African born is saddled on a daily basis, with finding ways to address and negotiate American society's assumptions about them.

---

[7] US Census 2010, Cf. David Dixon, The African born in the US, Migration Policy Institute, 2006.

[8] Gibson study of ethnic Groups in South Africa seems to suggest that this is not necessarily the case. Cf. James L. Gibson, "Do Strong Group Identities Fuel Intolerance? Evidence from South African Case," *Political Psychology* vol. 27, no 5 (2006), pp. 665-705.

[9] Cf. Susan Fiske, *Envy Up, Scorn Down: How Status Divides us* (New York: Russell Sage Foundation, 2011).

[10] *Ibid*. The issue of identity is often misunderstood by those outside the "black" community and even by those within the "black" community. Negative media images of Africa on the one hand and hip-hop culture and the negative projection of images of African America youth, especially the projection of young women by rap music video generate mutual caution in regard to "belonging" within the community.

Belonging to American Society

The African born population struggle to belong to American society. Even naturalized citizens have constant reminders: (a) they cannot be president, although this is applicable to all foreign born (b) their striking intonation makes them distinguished, (c) the constant questions: "Where are you from?" How long are you here for? When are you going back? – Elements that continue to place them outside the inner circle of society, even if only mentally. While these are general questions that the foreign born are asked, the foreign born of African descent seem to bear the brunt of it. He or she is questioned far more frequently than other foreign born living in the United States. From a cultural standpoint, such questions imply "you are not welcome here," at least, not for too long.

Response by African-Born

In the light of this "alienating" atmosphere, some African born resurrect and hang onto the home culture and seek out a "welcoming" environment, including other non-catholic Christian churches even if that implies being only an occasional participant. They resort to traditional associations. Again, such recourse to reinforce one's identity is not exclusive to the African born; it applies generally to uprooted people. In all the African born finds that although they are members of the church family, they are also permanent residents and often citizens of the United States. However, their entitlements and rights can only go so far; there is a glass ceiling.

Reinforcement of Culture

There is no single African born identity. The African born tend to reproduce and reinvent themselves[11] once in the United States. One finds various national and ethnic based organizations across the country, including numerous non-profit organizations started by African born groups or individuals. A consequence of this multiplication is the dissipation of energy and resources among African born. But let us not misread this as advocating for the melting pot theory or the call by some integrationists for the annulment of immigrant identity and recreating a new one fashioned in the American way. Even in a true melting pot with a symphony of taste, individual constitutive ingredients can still be identified.

---

[11]Jacob Olupona and Regina Geminacni eds., *African Immigrant Religions in America* (New York: New York University Press, 2007).

Religion and Social Network

The African-born are very religiously attuned. For most, churches are not only religious institutions; they also serve as civic centers and a forum for socialization.[12] They serve as central networks that provide services such as counseling, shelter, employment resources, financial assistance, health services, real estate tips, etc.[13] These are central to persevering ethnic identity. Some African born have also started to create their own church congregations with loose denominational affiliation. The new trend in African communities includes creating separate churches where African born can worship as an African congregation, some with Pan African flavor such as the Bethel Church in Silver Spring, Maryland whose services are rendered in English and French. Others consist only of nationals from the country of origin. This allows for worship in the languages of the ethnic composition of the congregation.[14]

Implications of Identity Re-Enforcement

The energy vested by the African born to create and invest in the micro-identity marker often seems counterproductive. American society sees and identifies them in the context of black identity and attributes to them the general markers associated with this larger group. Yet the social arrangements within the African born community tend to ignore this categorization. Instead, one sees a continuous emphasis on, and engagement in the narrower identity circle and consequently in (a) Spreading thin of meager resources which otherwise could have been pulled together for a broader cause, and better service to the community; (b) Group fragmentation by resorting to close-knit organizations which is often limited to a very small geographic region. These close-knit kindred groups serve as important safety anchors, and give a shot in the arm, to a sense of belonging. However, overconcentration in these groups often isolates the African born from the larger context and slows their integration. The longer they keep together the harder it is to integrate with others. Sometimes, the resistance to integration is driven by concerns among the long standing "officials of the group" and their place in the merger should they occur.

---

[12] Michael W. Foley and Dean R. Hoge, *Religion and the New Immigrants: How Faith Communities Form Our Newest Citizens* (New York: Oxford University Press, 2007).

[13] Jacob Olupona and Regina Geminacni, eds., *African Immigrant Religions in America*.

[14] *Ibid.*

AFRICAN-BORN AND CHURCH FAMILY IN THE UNITED STATES

The dynamics described in the context of the general society applies to the African born within the church community. They participate or better, attend church activities but many generally feel as guests. How does this come about? The reasons will be explained later but for now, suffice it to say that the observation is not an indictment of the host community or the African born but a simple acknowledgement of the fact.

Church as Family

Most Africans see the Church as a family. The family is the fundamental unit of belonging; a place every member calls home; a place where one would normally expect unconditional acceptance and a sense of security. The family is the fundamental unit of identity. Within the family, members stand together shoulder to shoulder, the uniqueness of individuals is acknowledged and each person is expected to assume responsibilities unique to his or her place in the family (e.g. older members and younger-newer members).

An important aspect of the family is its role as the primary unit of socialization. Older members socialize new members into the family so that they can assume responsibility and carry on the family name and tradition within the larger context of society. The socialization process is crucial for the continuance of the family. It is an important undertaking and requires patience, dedication, commitment of time, and investment of resources; knowing that it will pay off in the long run. The family lives on through the next generation; the generation we leave behind.

Another aspect of the family is that it is the place we learn the basic process of relationship – that for the family to function properly, we must imbibe the principle of give and take. As new members arrive, older members of the family adjust to accommodate the new ones. An important lesson the new members learn quickly is that the world does not revolve around them. There is a give and take relationship. The family of God is the greatest family one can have.

When African Bishops gathered for the 1994 Synod of Bishops, they adopted the theme: *Church* as *God's Family*[15]. For the Bishops, this was the most appropriate guiding principle for evangelization. Just as it is the fundamental unit of society, the Christian family is the primordial unit of the church, or as the Second Vatican Council puts it, the family is the domestic church.[16] The Bishops noted that the image of the Church as

---

[15] Pope John Paul II, *Ecclesia in Africa*, Post-Synodal Apostolic Exhortation, 1994.

[16] *Ibid.,* §80.

family calls attention to the rich concept solidarity and complementarity. It emphasizes warmth in human relationships, acceptance, dialogue, trust, and a helping hand when needed.

The bishops pointed out that *building up the Church as Family* avoids all ethnocentrism and excessive particularism. Seeing the Church as a family tries instead to encourage reconciliation and true communion between different ethnic groups. It favors solidarity and the sharing of personnel and resources among the particular Churches, without undue ethnic considerations.[17] The Second Vatican Council's Dogmatic Constitution *Lumen Gentium* points out that "the Church is a sign of intimate union with God and of the unity of all mankind."[18]

New Paradigm for Building the Family of God

The US bishops have noted that "The Church of the twenty-first century will be, as it has always been, a Church of many cultures, languages, and traditions, yet simultaneously one, as God is one – Father, Son and Holy Spirit – unity in diversity."[19] The twenty-first century ushers in an era of world shrinking and calls for a paradigm shift in how we define and operate as the family of God. Today's high-tech media environment imposes on us new sets of challenges. Communication systems and means of transportation have reached an unprecedented height, such that distances that took months to cover a century ago are now covered in hours. In my last trip from Nigeria to the United States, for example, I had dinner in Lagos, breakfast in Paris, and lunch in Washington DC – all within sixteen hours.

Advances in technology, which has accelerated the phenomenon of globalization, spurred the intermingling of peoples, and call into question previously established boundaries and categorization of peoples, particularly nation-state, race, citizenship and nationality. Today the concept of "global citizens" emerging out of the Article 2 of the universal declaration of Human Rights,[20] multi-heritage and multi-racial individuals

---

[17] *Ibid.,* §63.

[18] "*Lumen Gentium*,: *Dogmatic Constitution on the Church*," Promulgated by Pope Paul VI on November 21 (1964), §1.

[19] "Welcoming the Stranger Among Us: Unity In Diversity A Statement of the U.S. Catholic Bishops," Issued November 15 (2000) by the NCCB/USCC.

[20] Cf. UN Declaration of Human Rights http://www.un.org/en/documents/ udhr/index/shtml#a2. Article 2: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country

are part of our common discourse. This fast growing demographic challenges the traditional understanding of race and ethnicity.

Recently I came across a young lady from Mexico who is married to a Nigerian. Her mother is Chinese; her father Mexican. Her paternal grandmother is from Portugal. Their children will have ancestry from Africa, Latin America, Asia and Europe. What will be the racial, ethnic and cultural heritage of these children? While this may not be the norm, the future will certainly be seeing more of such families.

Responding to the signs of the time, multinational corporations have devised new ways of corporate presence and a paradigm shift on how business is conducted. American Express, for example, operates a twenty-four hour customer service. But how are customers attended to? From where are the customers getting their service? If you call an American Express customer service department at 10:00 pm Eastern Standard Time in the United States, your customer service will be provided from Asia, most likely from New Delhi, India. Most probably, the customer service consultant in India is not sitting in the office to render the service but in a computer room in the comfort of his or her home.

We see mergers within the corporate world. Unlikely bedfellows get together to maximize their presence or for the sake of survival. It seems that the corporate world is living out the gospel of unity for the sake of the dollar and profit while the family of God, whose vocation is specifically to cultivate oneness in Christ, is falling behind. Jesus prayed that we may be one, just as he and the Father are one (John 17:22). The apostle Paul reminds us that in Christ Jesus, there is no slave or free born, Jew or Greek, male or female (Romans 10:12). How can we live out this vocation within the Church Family in the United States? What new paradigm is needed to bring together persons of different cultural backgrounds in the larger context of the Church family in the United States not as "separate but equal" but truly as a family of God?

The Second Vatican Council proclaims that the Church can learn from the world. The Vatican has taken the lead in learning from the world – modern communications, even reaching out to the Society of Pius X, building coalition with Anglicans, setting up a website and using modern means of communication to advance its ministry of evangelization. It is therefore appropriate to learn from modern forms of mergers, and training in cross cultural sensitivity and communication to enhance the work of evangelization and building one community from a diversity of cultures.

Borrowing a Leaf from a Mega Parish in Nigeria

St. Dominic's parish in Lagos, Nigeria has about 20,000

---

or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

parishioners. Many are not located within the geographic boundaries of the parish; they come from all over Lagos. The parish community is a mosaic of Nigeria's cultural and ethnic diversity. People from the East and West, middle belt, North and South come together and work together as a family; they have a common focus; they see themselves first and foremost as Catholics belonging to St. Dominic's parish. They take pride in belonging. Such a disposition pushes ethnic and linguistic differences into the background. Does this mean they have forgotten about or annulled their ethnic identities? Certainly not! Rather, they have brought their respective identities to fashion a much larger identity that is richer and more inclusive. The result is a vibrant faith community that continues to attract new members.

Catholic Christians need to learn how to work together; to see the Church family of God in the larger context; a context that transcends individual national and ethnic boundaries. This would be a true reading of the signs of the time in a world that is becoming more complex with among other things, increasing numbers of multi-racial individuals[21] and dual citizens which by themselves continue to challenge the traditional understanding of race and ethnicity; citizenship and nationality, and calls for redefining one's self in a given environment. Catholic Christians need to learn to read the signs of the time.

A WAY FORWARD

African born Catholics retain a strong fidelity to the Church. They identify closely with the Church's teaching on marriage and family. Their rate of church attendance is much higher than that of American born Catholics. However, the participation of the African born in parish life in the United States is generally limited to attendance at sacramental celebrations. Many are not incorporated as an integral part of the ecclesial community and thus few play a role within the Church. Granted, there are various reasons that might limit roles one can play in a parish, whether African-born or not.

Nonetheless, given the strong American *ethos* of the self-made individual, the African born might be served better by applying President

---

[21] According to the 2010 Census, 1 in 12 marriages in United States are multi-cultural, accounting for 4.8 million interracial marriages. In 2010 15% of all new marriages were between persons of different race or ethnicity. Within the same period 9 million Americans or 3% of the US population identified themselves as multi-racial. For the US population under 18 years the percentage is 5.6. Cf. David Dixon, *The African born in the US*, Migration Policy Institute, 2006; Cf. also Wendy Wang, "The Rise of Intermarriage Rates, Characteristics Vary by Race and Gender," 2012, http://www.pewsocialtrends.org/2012/02/16-the-rise-of-intermarriage/ (accessed March 20, 2013).

John Kennedy's famous inaugural statement to Church life, which I paraphrase here: "Ask not what the Church can do for you; rather ask what you can do for the Church." Again acknowledging individual limitations, there are instances where some African born have offered to be of service within the Church but were politely refused. There is a perception by some African born that the American parish is a self-sufficient entity. Thus, they do not feel the need to support the Church beyond contributions to the Sunday collection. However, there is need to change this mentality, this perception. It seems that the onus of integration rests more on African-born Catholics. They need to work harder at becoming an integral part of the Church so they can bring their gifts to enrich the Church Family of God in the United States.

CHAPTER 15

MORE THAN A HOUSE: HOME AND HOSPITALITY IN CAMDEN

PILAR HOGAN CLOSKEY

INTRODUCTION

The topic, "*Building Community in a Mobile/Global Age: Migration and Hospitality*," presents a daunting challenge. That challenge is multiplied many times over when applied to a city like Camden, NJ, perhaps America's poorest city and, ironically, located in one of America's richest states. That irony, with its ups and downs and pros and cons, seems to be a hallmark of globalization, urbanization and migration. The primary task of this short paper, however, will be limited in scope to a brief local case study from Camden, describing the work of the St. Joseph's Carpenter Society (SJCS), one of the ministries of St. Joseph's Pro-Cathedral Parish in East Camden. The paper will outline some grounding principles for making affordable housing available to the working poor and immigrant families. The process which emerges points to the deeper value and meaning of "home" and homeownership with significant implications for understanding person, community, migration and hospitality.

The principles, listed below, have their origin in the body of thought known as Catholic Social Teaching (CST).[1] In *Ecclesia in America*, Pope John Paul II highlighted the phenomenon of urbanization. "The frequent lack of planning in this process is a source of many evils…In certain cases, some urban areas are like islands where violence, juvenile delinquency, and an air of desperation flourish…"[2] Camden is a graphic example of what John Paul was writing about. That warning is all the more relevant today as the globe goes all the more urban.

This paper will be developed in four parts: some background on the City of Camden; an introduction to SJCS; application of CST to neighborhood planning; and a brief case study of the ongoing "Carpenter's Square" housing development. What consistently emerges is the determined

---

[1] Cf. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City: Libreria Vaticana, 2004); Cf. also, Charles E. Curran, *The Social Mission of the U.S. Catholic Church: A Theological Perspective* (Washington: Georgetown University Press, 2011); and Marvin L. Krier Mich, *The Challenge and Spirituality of Catholic Social Teaching,* rev. ed. (Maryknoll, NY: Orbis Press, 2011).

[2] Pope John Paul II, *Ecclesia in America, no.21.*

spirit of Camden's people, longtime residents and new arrivals, often motivated and led by the city's various religious congregations. This core, even in the worst of circumstances, does not give up on the dignity of the human person and the search for community.

BACKGROUND

Camden is a city of nine square miles and some 77,000 people, a population that has almost been cut in half in the last 40 years. Currently the population is almost equally African-American, 48 percent, and Hispanic, 47 percent. There are long-standing stable communities of African-Americans and Puerto Ricans, significant numbers of Central Americans and Dominicans, and smaller communities of Whites, Haitians, and Vietnamese. The largest contingent of new immigrants (before the recent lockdown) is from Mexico. Camden was once a proud middle and working class city that was home to RCA Victor, Campbell Soup and one of the largest shipbuilding industries in the U.S. All that changed with the unrest of 1969 -71 when most of the major companies started moving out. The current unemployment rate hovers at about 20 percent but functional unemployment has been estimated as high as 30-40 percent.

Camden has also suffered dramatically from crime and drugs. Over the last few years, the city has consistently been ranked as one of the most violent in the U.S. Open drug markets flourish on many corners and the murder rate has reached new highs. Nonetheless, budget cuts have caused deep reduction in Police and Fire service and, recently, a merger of County and City Police forces. Public education has suffered dramatically. "In Camden, only slightly more than 6 percent of adults have a college degree, while over 40 percent lack even a high school diploma."[3] The high school drop-out rate is among the highest in the country. Governance problems have been made more difficult by the recent economic crisis – 42 percent of the residents live below the official poverty level. Median income is about $26,000, compared to $71,000 for the rest of New Jersey. For many years, Camden has been blighted by abandoned, boarded up houses – often due to tax structures that make "running out" more sensible than selling. In spite of various past and ongoing efforts to clean-up abandoned properties, there are still about 4000 abandoned buildings out of a housing stock of about 28,358.[4] That means, approximately, one out of every seven houses is abandoned, boarded-up and often used for drugs and prostitution.

In 2002 the seemingly invincible spirit of Camden's people appeared to win a big battle. Confronted by a coalition of urban church groups,

---

[3] Alan Mallach, *In Philadelphia's Shadow: Small Cities in the Third Federal District* (Philadelphia: Federal Reserve Bank of Philadelphia, May 2012), p. 34.

[4] US Census Bureau, quickfacts.census.gov

Camden Churches Organized for People (CCOP) and Concerned Black Clergy (CBC), the State of New Jersey was compelled to respond to the city government's inability to govern. The city was awarded $175 million in bonds and loans and, in return, the state took over management of the city – including police, fire and schools. However, the outcome of this effort was less than effective and left a deep sense of frustration in local communities. Referring to the state's substantial investment in the Adventure Aquarium, one reporter sarcastically remarked, "Thanks to $25 million in recovery money, America's poorest city now has hippos."[5] Nonetheless, big projects were carried out – the Camden waterfront has been rebuilt, the downtown area somewhat renovated, hospitals and universities in the city have been financed and expanded. Some jobs have come out of the "takeover" and, clearly, the hospital and university investment in the city holds potential for future growth. However, the blighted neighborhoods with abandoned buildings, whose residents and churches led the struggle, never got their fair share of the promised "bailout."[6] Nonetheless, the spirit of human dignity, search for community, hospitality, and solidarity, continue. The people, churches, public agencies, and local non-profit organizations did not give up. The organizing and projects morphed into new approaches and concentrated on local neighborhoods – the struggle goes on. The echo of Pope John Paul can still be heard in Camden:

> The exercise of solidarity within each society is valid when its members recognize one another as persons…positive signs in the contemporary world are the growing awareness of the solidarity of the poor among themselves, their efforts to support one another, and their public demonstrations on the social scene which, without recourse to violence, present their own needs and rights in the face of the inefficiency or corruption of the public authorities. By virtue of her own evangelical duty, the Church feels called to take her stand beside the poor, to discern the justice of their requests, and to help satisfy them … in the context of the common good.[7]

---

[5] Alan Mallach, *In Philadelphia's Shadow: Small Cities in the Third Federal District*, p. 59; Cf. also, Matt Katz, "Camden's Waterfront and its Woes," *Philadelphia Inquirer,* November 9 (2009).

[6] Cf. Howard Gillette, Jr., *Camden after the Fall: Decline and Renewal in a Post-Industrial City* (Philadelphia; University of Pennsylvania Press, 2005); Cf. also John P. Hogan, "Taking a City off the Cross: Camden Churches Organized for People," *Credible Signs of Christ Alive: Case Studies from the Catholic Campaign for Human Development* (Lanham, MD: Rowman and Littlefield, 2003), pp.45-63; Cf. also "Camden's Crisis-Ungovernable?," *The Economist,* November 26 (2009).

[7] Pope John Paul II, *On Social Concerns* (1988), no. 39.

ST. JOSEPH'S CARPENTER SOCIETY – OVERVIEW

Abandoned buildings, crime and drugs, combined with the lack of city services provoked a new, more community-based, approach to parish work in East Camden. One of the first ministry offshoots, created by the pastor, Fr. Bob McDermott, brought St. Joseph's into urban planning, community organizing, community development, and affordable housing. The Carpenter's Society was founded in 1985 to help families improve their quality of life and create safe neighborhoods through homeownership. SJCS believes, and solid evidence indicates, that homeownership leads to a higher quality of life by encouraging stability, fostering personal pride, promoting the development of community ties, allowing families to build wealth, and attracting private capital to underinvested areas. To promote successful homeownership, the Carpenter Society performs three interrelated functions: community organizing; housing development; and homeowner education. The primary work targets abandoned homes for acquisition, rehabilitates those homes and sells them to neighborhood families.[8]

After creating housing opportunities in Camden for several years, SJCS gradually realized that if neighborhoods were to be reborn and a spirit of community rekindled, the rehabilitated houses needed more than good carpentry and masonry work. They needed to house socially and financially responsible families and informed community members. This realization, in 1994, led to the establishment of the Campbell Soup Homeowner Academy. The six week "Money Basics" and "Homebuyer Education" courses are both mandatory for all homebuyers. The first series of classes – pre-purchase – assess each applicant's status as a potential homebuyer and owner. Is this family ready to move forward or is more preparation needed? Issues dealt with include: budgeting and credit, searching for an affordable home, negotiating in making a purchase, doing the settlement, and changing from tenancy to responsibility for one's own property. The second series of classes, also required pre-purchase, teaches families the basics of financial management and the mortgage process, as well as the responsibilities of being a homeowner and community member. Trained staff members lead classes, in both English and Spanish, in physical maintenance of homes, as well as the State of New Jersey's expectations concerning state subsidies for affordable home purchase. The training is completed with discussions on growth of assets beyond house purchase. A wide range of topics is covered, with the hope of avoiding future crises – including budget and credit,

---

[8] For background on SJCS, Cf. Sean Closkey and Pilar Hogan, "Building Houses, Educating Communities: A Praxis/Reflection Model," *Living Light*, Summer (1999), pp. 38-43, and Pilar Hogan Closkey and John P. Hogan, "Romero's Vision and the City Parish: Urban Ministry and Urban Planning," *Romero's Legacy: The Call to Peace and Justice,* eds. Pilar Hogan Closkey and John P. Hogan (Lanham, MD: Rowman and Littlefield, 2007), pp. 1-10.

mortgage payments, predatory loans, insurance, liability, taxes, record keeping, banking tools for saving, and finally community involvement, integration and hospitality in your new neighborhood. Ongoing individual counseling in all these areas and more are readily available in English and Spanish. In 2012, 134 individuals graduated from the Homeownership Academy, while 228 people attended some classes. Over the years, some 7,000 people have attended the classes and about 3500 have graduated and been certified.[9]

A key element of the Carpenter Society's neighborhood redevelopment model is community organizing to form networks of residents and groups capable of addressing local concerns. Community organizing moves values and principles into action. Becoming involved in the community, knowing your next-door neighbors, playing an active role in the upkeep and development of the neighborhood are encouraged for all new homeowners. This is very important given the diversity in Camden's neighborhoods and the constant arrival of new immigrants. Recently, SJCS has begun a new neighborhood organizing initiative, "The East Camden Neighborhood Marketing Plan." The staff, along with community members, has worked out a three year plan, including a community steering committee and a program of local events (concerts, competitions, seminars) to promote neighborhood engagement.[10]

An additional component of this approach to community development is stabilizing the local housing market. This is, of course, extremely important in our multicultural, global, urban society fighting a deep economic recession. Too often markets make victims of the working poor and the immigrant. The recent real estate crisis was a worse-case scenario which hit the poor hardest. Nonetheless, to date, the Carpenter Society has developed more than 935 residential properties in targeted neighborhoods of Camden. Over 620 of these have resulted in homeownership. Typically, new home-buyers are African American, Hispanic or Asian. Depending on language, education and income level, more time might be needed for homeowner education. That is part of the hospitality and outreach to community members.[11]

---

[9] SJCS is most grateful to the Campbell Soup Foundation and other foundations for the generous donations and grants that make the education program possible.

[10] This initiative is being implemented, with funding and technical consulting support from *Neighbor Works America*, a congressionally chartered community development agency, comprised of a national network of more than 240 local community development and affordable housing agencies; see www.nw.org

[11] For this whole effort, a special note of thanks is expressed to the SJCS staff for their excellent team-work: Felix Torres Colon, Adriana Alvarez-Cintron, Felicia Bender, Rosie Figueroa, James Roche, Tracy Bell, Tracy Dinh,

A typical household annual income for potential homeowners is between $20,000 and $35,000. However, in spite of dismal economic times, the value of SJCS homes has risen dramatically. In 1990 rehabilitated homes sold for $20,000; today these homes sell for between $72,000 and $150,000. This constitutes a significant step forward, of growth and wealth accumulation for the working poor. Moreover, home ownership has had significant impact on family life and neighborhood stabilization. It is significant that over 90 percent of all SJCS homes sold are still owned by original buyers or their families. In addition and in spite of the recent terrible real estate crisis, SJCS foreclosure rate is only three percent. The fact that SJCS homes values are appreciating and that families are able to survive and thrive in Camden's tough social and economic environment is an endorsement of the community development and educational approach used. A *Philadelphia Inquirer* article summed up the effort:

> Since the Carpenter Society's founding in 1985, it has been chipping away at Camden's vexing housing problem. It initially worked on one house at a time – raising money, bringing in volunteers, and selling the fixed-up homes for cost of materials, less what was raised. The society soon hired and paid workers, fixing one block at a time. Now it can rebuild an entire neighborhood…. The results have been stunning.[12]

One other recent effort on the part of SJCS deserves mention. Since the economic downturn in 2008, Camden's situation has become even more dire. In spite of the efforts of various organizations, religious, public, and private, the ranks of the poorest grew. One of the very visible outcomes of this was the increase in the number of homeless. SJCS set out to make a small contribution to dealing with this and, in 2010, in partnership with Lutheran Social Ministries, established Joseph's House, a house of hospitality and shelter for some of Camden's homeless women and men. A building has been purchased and renovations will soon begin.[13]

CST PRINCIPLES: TRANSLATION AND APPLICATION

The principles and approach employed at SJCS owe their inspiration to two sources. The first is the vision of Fr. Bob McDermott, who

---

Richard Kochanski, Michael Welde, James Herman, and Joseph Ramos. Gratitude is also expressed to Msgr. Robert T. McDermott, pastor of St. Joseph's and founder of SJCS, and to the dedicated members of SJCS Board of Trustees.

[12] *Philadelphia Inquirer*, February 2 (2007).

[13] Thanks is expressed to the many volunteers who have helped in this endeavor, and especially to John Klein, for his dedication and leadership.

understands church as a community called to and energized by the participation and empowerment of people. Deeply influenced by Vatican II and the social mission of the church, he is committed to the "option for the poor" and is guided by the inspiration of Archbishop Oscar Romero that, "The poor tell us what the world is and what service the church can offer the world. The poor tell us what the *polis* – the city is, and what it means for the church to live in the world…"[14]

The second source of inspiration is the principles culled from CST. Seven themes have been articulated by the U.S. Bishops and provide a starting point and ready reference for the affordable housing program at SJCS. Basic concepts include: life and the dignity of the human person; importance of family, community and participation; rights and responsibilities; option for and with the poor and vulnerable; dignity of work and the rights of workers; solidarity and subsidiarity; and care for God's creation and environment.[15]

The Carpenter Society program and staff emphasize the importance and respect due to all clients. Family and community are key components of every project. As to rights and responsibilities, the educational program seeks to balance and foster both autonomy and solidarity. The staff seeks to educate homebuyers for independence and self-reliance but at the same time foster a sense of interdependence, community and solidarity. The fundamental option for the poor is the key underlying principle and defines what we do. SJCS strives to protect the rights of our own workers and also to promote the dignity of work and workers' rights in Camden. Solidarity is a core principle. The Society tries to get homeowners to expand their concept of neighbor beyond family, national, racial and religious lines. In turn, we understand "solidarity" in sync with "subsidiarity." That is, we do what is needed and helpful, but not too much, allowing, even demanding, that families and homeowners take on the responsibility for their new homes and new neighborhoods. Finally, SJCS has worked hard to be environmentally responsible in our housing and neighborhood rehabilitation. The community is keenly aware that Camden, like other poor urban centers, has too often been treated as an environmental dumping ground. As *Renewing the Earth* pointed out, "it is the poor and the powerless who most directly bear the burden of current environmental

---

[14] Oscar Romero, *A Martyr's Message: Six Homilies of Archbishop Oscar Romero* (Kansas City: Celebration Books, 1981), p.82.

[15] Papal encyclicals and Bishops' statements form the basis of modern CST. However, numerous summaries are available. Cf. for example, Thomas Massaro, *Living Justice: Catholic Social Teaching in Action* (Franklin, WI: Sheed and Ward, 2000); Cf. also Charles E. Curran, *Catholic Social Teaching, 1891-Present: A Historical, Theological and Ethical Analysis* (Washington: Georgetown University Press, 2002) and Marvin L. Krier Mich, *Challenge and Spirituality of Catholic Social Teaching,* pp. 8-13.

carelessness. Their lands and neighborhoods are more likely to be polluted or to host toxic waste dumps, their water to be undrinkable, their children harmed."[16] In down to earth street language, SJCS tries to convey these principles and put them into action.

Nonetheless, to make the above CST principles come alive, SJCS needs to make them more concrete and translate them into redevelopment strategy, community development, planning, and housing construction language. This we attempt to do when we design and delineate project plans. Our redevelopment strategy roughly follows these steps:

* The target area is defined; we look for clear boundaries, landmarks or institutions, which might unite a neighborhood, such as a church or community center. This allows for relationships to be built and neighborhood identity to emerge.

* Geographic Information System (GIS) is used; we map the conditions of the targeted area and identify area strengths and weaknesses.

* Redevelopment planning and work begin in the areas of strength and move gradually toward the areas of weakness.

* A scattered site rehabilitation approach is used; we redevelop areas that can be stabilized, but, for example, if abandonment exceeds 30 percent, experience indicates that rehab is not an appropriate tool and demolition might be necessary.

* Investment in an area is utilized to gradually move real estate values over a period of time; consistent and predictable reinvestment patterns will ultimately be incorporated into the pricing structure of the local market.

* Regular updates and comparisons of GIS maps help us to track neighborhood change; this feedback tells us what is working and what is not, and allows for readjustment.

Throughout this process, SJCS seeks to weave in human dignity, personal rights and responsibilities, common good, community participation, and care for the environment. Recently the Society has sought to further localize and personalize this planning approach by working, in collaboration with Cooper's Ferry Partnership (CFP) and the Regional Plan Association (RPA), to develop a resident-driven neighborhood plan – "*My East Camden: Many Voices, One Vision / Muchas Voces, Una Vision*." This plan began with a walking inspection of every building in the four census tracts of East Camden, carried out by staff and student volunteers. It continued with a house-to- house survey of homeowners, administered by hired, local-residents. We surveyed 386 residences in East Camden. Initial results indicate a very positive response to this participatory research and

[16] U.S. Bishops, *Renewing the Earth* (1992), 2

planning model and strong support for the new efforts at neighborhood revitalization.

CASE STUDY: CARPENTER'S SQUARE

In 2008, SJCS completed 219 for-sale units in the Baldwin's Run HOPE VI project. This extensive and concentrated rehabilitation project transformed a distressed 25 acre public housing site and surrounding area into an affordable, stable community.[17] The project was instrumental in bringing about the construction of the new Cato School and the new Boys and Girls Club. SJCS sought to replicate this model in other severely distressed neighborhoods, specifically Boyd and Morse streets near Baird Boulevard, the gateway to East Camden. The Carpenter's Square project was launched in 2009-2010. The area of the project is the location of "the alley," a place notorious for drug dealing and prostitution. SJCS had worked there for over 5 years rehabilitating homes, but then began working on the most blighted streets. The project will improve the infrastructure in the immediate area, offer safe and affordable housing that is attractive and well-suited to the existing neighborhood, provide redevelopment that increases the homeownership ratio, and, in turn, reduce crime and drug activity in the area.

There are 85 parcels located along Boyd and Morse Streets. Four units, at the intersection of Baird Boulevard, were already rehabilitated and sold. The vacancy rate for these blocks is a key indicator in terms of the overall health of the area; 24 units were vacant and boarded-up. In partnership with SJCS, the City of Camden has demolished 20 abandoned units. Working with residents of the area, the Carpenter Society designed a plan that will allow for the majority of homeowner-occupied, single family homes to remain. Redevelopment will occur mainly in the location of the duplex rental units. As part of the project, SJCS has redesigned problem alleys, updated local infrastructure, and improved streetscapes. Decorative street lighting has been installed on the main street, Baird Boulevard, as part of the gateway and renewal strategy. The combination of these elements had dramatic effect on the Baldwin's Run project and will play a crucial role in the Boyd and Morse Streets area. SJCS has partnered with Cooper's Ferry Development Association for this infrastructure work. Sewers, streets, lighting, and the problematic alley system have been renovated. Longtime alley flooding has been alleviated. Sewers, and water and gas lines, have been replaced; curbing, street paving, new sidewalks and fencing have been installed. As reporter Kevin Riordan stated:

---

[17] "A Good Life: Top 10 Cottage Neighborhoods," *Cottage Living*, July/August (2008).

> Consider as well the dramatic difference of Carpenter Square, where new homes rise at the former site of a notorious open-air drug market. The society recently finished the first four of 42 new units in the 200 block of Morse. The three-bedroom homes sell for between $76,000 and $129,000 to graduates of the society's Homeowner academy, which helps working people qualify for private mortgages."[18]

With funding support from the New Jersey Housing and Mortgage Finance Agency (NJMFCA) Choice Program, the City of Camden's HOME Program, and construction expertise support from The Reinvestment Fund-Development Partners (TRF-DP), SJCS will build and sell 42 new homes in Carpenter's Square. The first phase is for 17 single family units; 11 units have already been sold and the other six units are under construction, with four committed buyers. This first phase is scheduled for completion by December, 2013.

CONCLUSION

As SJCS approaches its one thousandth renovated or new home, it has become clear that "home" is, indeed, much more than a house. It is not just the difference between the"before" and "after" photos showing the evolution from a boarded-up, abandoned building to an attractive house. Rather it is the realization that homeownership fosters a deeper sense of person and personal pride, promotes community, hospitality and solidarity, advocates for community and educational development, attracts capital to under-invested areas, and allows families to build wealth. It is reflected in the proud faces of parents when keys are handed over and in the smiles of little girls and boys who can play in their yards, ride bikes on safe streets and welcome friends to their homes.

In sum, homeownership empowers people, strengthens families, and builds revitalized and hospitable neighborhoods. In the midst of the real estate and economic melt-down and global migration, we need to confront the culture of displacement and homelessness. On a local scale, SJCS seeks to do just that by opening a path to home ownership for the working poor and the immigrant. Owning a home is not just the "American Dream." In virtually every culture, it is a graphic sign of acceptance, roots and hospitality.

---

[18] *Philadelphia Inquirer*, November 28 (2010).

CHAPTER 16

PRINCIPLES FOR A NEXT ERA OF COMMUNITY DEVELOPMENT? LESSONS FROM EAST BALTIMORE

SEAN CLOSKEY and *KAVITA VIJAYAN*

Across our nation, many older, urban communities have endured disinvestment and decline. In 2003, The Reinvestment Fund (TRF), a national leader in revitalizing America's distressed areas, began envisioning a new approach to community development and moved from financer to planner, to on-the-ground developer. TRF set out with a long-term investment plan to use housing investments to drive neighborhood improvement and change market dynamics. With our community partners, we sought to create safe, affordable and vibrant neighborhoods.

TRF began this work in East Baltimore in one of the city's poorest areas, with a long-term horizon that recognized that challenges confronting markets have evolved over decades and will not be resolved quickly. As the work was implemented, a new model for community development started taking shape. From what we have learned in this first decade, we have framed ten guiding principles that will direct us – and may offer learning for others who try to drive market change in distressed neighborhoods.

Establishing an Authentic Partnership

Community development is replete with examples of ineffective and unlikely partnerships; marriages of convenience that are often used to secure funding or start projects but lack the ability to support long-term sustainable development.

In 2003, local Industrial Areas Foundation affiliate, Baltimoreans United in Leadership Development (BUILD), one of the nation's oldest and most successful community organizing efforts faced a major redevelopment challenge that offered a decision to tolerate continued neighborhood decline or support massive relocation and displacement. BUILD rejected this notion of choice and sought out a partner that could craft and implement a redevelopment vision that included existing community residents. While BUILD had significant political and community support to implement such a solution, it lacked the investment analysis, capital and redevelopment capacity to execute the strategy. BUILD invited TRF to Baltimore and a partnership was born.

The relationship between the two organizations remains strategic and unique. Both organizations, while significant and well-regarded in their own fields, committed to work together to transform one of the most distressed

markets in Baltimore. Each brings specific expertise instrumental to executing the long-term plan, which either one alone could unlikely achieve.

Together BUILD and TRF established TRF Development Partners-Baltimore, LLC (TRF DP), a single-purpose entity tasked with the reinvestment effort. TRF DP Baltimore is a designated Community Development Housing Organization, whose membership is TRF and BUILD leaders. To capitalize TRF DP, BUILD leveraged its public and private support to secure more than half the debt for an initial $10 million capital pool. TRF assumed responsibility for staffing and managing TRF DP's operations. Both organizations continue to work collectively to ensure the public support, financial capital and redevelopment activity are in place to meet the shared goals and aspirations of the reinvestment effort.

Using Smart Data to Understand the Market

A critical early step to TRF DP's community development is a comprehensive understanding of the market within which we will work. In East Baltimore, TRF gathered data and worked with local residents to complete a survey of all neighborhood parcels. The survey examined the existing conditions of every neighborhood parcel, including over 1,100 abandoned buildings or vacant lots, which had become magnets for drug trafficking and other criminal activity.

TRF also looked at demographic data from the US Census, Baltimore City Crime data and Baltimore City permit and vacant housing notices. TRF used the neighborhood data in concert with its Market Value Analysis (MVA), a tool we designed first to assist government officials (and then private investors) to identify and comprehend the various elements of local real estate markets. The MVA process objectively describes market conditions and displays the output at a very discrete level of geography; this process clearly differentiates urban space into a series of market types. Using cluster analysis, TRF identifies intervention needs based on the underlying characteristics of a location and its market type.

In combination, the survey and the MVA helped TRF DP develop a thorough understanding of the neighborhood. According to the data, TRF DP's target area in East Baltimore had a median household income from $19,755 to $32,656, compared to the Maryland state median of $69,475. The median housing vacancy in this area was 30.5% and the median house price was $9,750. The area was home to an estimated 1,181 people, of which 94% were African American and 6% were white. Though only 20.4% of the population was younger than 18 years of age compared to the State average of 30.9%, 99% of households with children in the area were described as having single heads of household, compared with a state average of 14.76%.

Building from Strength to Allow a Neighborhood's Assets to Drive Development Decisions

Armed with its unique data analysis, TRF DP developed a reinvestment plan that identified specific areas which were most likely to respond to capital investment. TRF DP created a clear investment sequence (a series of investments) that leverages the strength of major neighborhood assets into the distressed area. TRF DP refers to this as a "build from strength" redevelopment model.

TRF DP defines "strength" as neighborhood assets, which may include major institutions that anchor a place and provide a range of employment opportunities, public or civic investment commitments, a mix of housing stock and land uses, a confluence of public transportation resources and natural amenities such as public parks and open spaces. Using the MVA and the build from strength redevelopment approach, TRF DP identified the specific block groups in East Baltimore poised for a successful transformation. TRF DP's Preston Place redevelopment area in East Baltimore's Oliver neighborhood is such a location. Just over a mile from prosperous Fells Point and only a two-minute walk to the Johns Hopkins Medical Center, the Preston Place redevelopment area has tremendous access to employment centers and recreation activities. TRF DP's initial target area was also adjacent to the largest redevelopment effort in Baltimore known as the East Baltimore Development Inc. (EBDI), a partnership between the US Government, the State of Maryland, the City of Baltimore, the Annie E. Casey Foundation and the Johns Hopkins Institutions. Additionally, vacancy in the area was high enough that TRF could make a major investment without needing to relocate residents.

One of the advantages to the Preston Place location is that it lies in the catchment area for EBDI's new Henderson-Hopkins School, a school administered and run by Johns Hopkins University. The school will not only provide excellent opportunity for Preston Place families, but it will also enhance the market value of the Preston Place homes. The school is illustrative of how proximity to significant assets can benefit surrounding communities. Major community assets frequently receive additional and continued investment and this predictable reinvestment can be used to benefit and enhance the surrounding community.

Engaging Community and Political Support in Redevelopment

Successful community development requires genuine voice and ownership for the local community. Through BUILD, the local community participated from the very start, as they were the ones who surveyed neighborhood parcels. In addition, BUILD leaders hold regular community meetings to identify and discuss the needs and aspirations of local residents, an important way that local residents have remained engaged in the redevelopment process. The partnership with BUILD allowed TRF to

establish early legitimacy in the community and helped establish relationships with the administrative and political sectors of Baltimore and Maryland governments. TRF DP is also actively engaged with local civic and community organizations in East Baltimore. These partnerships are essential for the long-term health of both the neighborhood and the community investment.

Mixing Patient Debt with Smart Subsidy that Can Sustain Long-Term Efforts

In order to sustain a redevelopment effort, a mix of debt and subsidy is necessary. Subsidy is scarce and, on its own, cannot create a market. Instead, public subsidy must be used to leverage or clear the path for private investment. In East Baltimore, TRF DP approached civic leaders, foundations and religious leaders to capitalize a fund to implement the reinvestment strategy. The result was the $9.5 million TRF DP development fund, composed of Program Related Investments from 23 public and private entities. TRF DP also developed an effective working partnership with the City of Baltimore to implement land acquisition and assembly; the land acquisition work follows the goals set out in the initial East Baltimore reinvestment plan. As part of this effort, TRF DP has been Baltimore City's designated developer for the Preston Place section of Oliver and has secured redevelopment rights for more than 200 vacant properties in that footprint.

In the past four years, TRF DP has leveraged this fund to secure over $25 million of permanent financing. The average subsidy capital per unit is approximately $66,500. The subsidy capital has ensured that the homes remain affordable to households at or below 80% of Area Median Income, and covered the gap between the market value and the total development cost.

Keeping Costs Efficient to Effectively Compete Given Market Values

Current market conditions limit opportunities to reinvest because local housing values are less than the cost to redevelop or build homes, which requires securing soft financing and subsidies. The ultimate goal should be to eliminate the market gap and minimize the need for subsidy capital. When this occurs, a market could be considered "stabilized."

A key element of closing the gap between market values and production cost is controlling costs. In East Baltimore, TRF DP's cost for developing a new unit is approximately $200,000, with a market value of $140,000; rehabilitation costs are $150,000 with a market value of $120,000. TRF DP controls these costs largely thanks to its team of professionals who bring both design and construction experience and provide strong oversight for the project. Due to the scattered-site nature of the single-family construction project, TRF DP has been able to avoid large scale demolition. TRF DP can work with smaller contractors with lower

overhead costs. TRF DP's own professional staff manages control over the quality of the product while keeping the overall development cost significantly lower.

TRF DP's focus has been on rebuilding the market and preserving the historic fabric of the community, which requires that we engage in both small scale in-fill construction and vacant housing rehabilitation. In many similar situations, most other developers opt to demolish vacant units and engage in larger scale redevelopment. One of the advantages to TRF DP's approach is that we reuse the building's foundation and exterior walls as well as significant amounts of the existing public infrastructure, creating another aspect of its cost controls.

Staying Nimble and Flexible to Adapt to Changes in the Market

When TRF DP began redevelopment in East Baltimore, we expected that the neighborhood would benefit from several hundred homes that were planned in the adjacent EBDI investment area. These higher value homes would reinforce the increased property values in TRF DP's target market. Unfortunately, the EBDI production never materialized due to the struggling economy and housing market of the past several years. The national median five-year annual housing production rate fell from 1.37 million homes built from 2001 to 2005 to 0.58 million in the period 2006 to 2011. The housing market had not only slowed in terms of total unit production, but since 2009, construction has failed to keep pace with total national household formation. Maryland's change in housing production is equally severe, falling by 65% since 2006.

The high levels of mortgage foreclosures and tighter credit environment have contributed to a shift in both the national and regional homeownership rates. Advantages of this shift include decreasing acquisition prices for vacant lots and homes, and higher demand and competition for rentals. TRF's financing structures were flexible enough to respond to the market shift and were repositioned to accommodate the growing rental demand. Since 2009, TRF DP has invested $32 million into its East Baltimore target areas, with 75% of the resources supporting rental housing, a change from the initial plan that conceived all developments as for-sale.

Innovating with Design to Meet Consumers' Needs and Stay Competitive

Innovative design can create a robust and competitive housing market. In East Baltimore, TRF DP has focused on creating housing products with signature designs that have few, if any, comparably priced homes elsewhere in the city or region. Combining such distinctive homes with their pricing advantage enables TRF DP to effectively compete for the limited number of families currently in the market. These are families that have the opportunity to live in suburban neighborhoods or stronger urban

areas; families whose choices are not limited to lower cost housing. TRF DP's focus on quality and design has successfully allowed it to create a market area and housing products that are attractive to families with more diverse incomes.

As part of its design work, TRF DP has modified formerly abandoned homes to address the needs of today's smaller families. Many row homes in TRF DP's target area in East Baltimore were built to accommodate the historic needs of larger families. Certain older units had up to six bedrooms across three floors. Using contemporary designs featuring skylights and lofts, TRF DP repurposes these large homes to created units with beautiful open layouts that are filled with natural light.

In East Baltimore, TRF DP has also extended creativity to infill development by planning a new housing design that reduces density without interrupting the traditional row house streetscape. When homes were demolished, the block face clearly reflected the "gap tooth" effect, leaving former interior row houses as stand-alone units. TRF DP's unique design will consolidate lots and build houses with wider interiors rather than the typical narrow ones. This will be cost efficient as fewer units are reintroduced into the market. TRF DP estimates that fewer than 40 homes will be constructed to recover the 123 vacant lots. Redeveloping 40 homes reduces the subsidy capital needed by $54.9 million while eliminating all gap tooth block faces in the area.

Creating Long-Term Affordability with Energy-Efficient Design

Energy-efficient design offers another competitive element. TRF DP is committed to rehabilitation or new construction that meets or exceeds Energy Star standards, dramatically lowering the operating costs. TRF DP homes are typically at least 30% more efficient than a typical home. In a competitive market, these energy-efficient designs offer long-term affordability for residents.

In East Baltimore, TRF DP builds its new housing using resource-efficient modular construction. The modularly constructed units meet rigorous construction standards, with joints and seams sealed airtight for improved air quality and insulation. TRF DP also replaces oil heat systems with gas fire heaters and uses direct feed hot water heaters.

TRF DP also builds healthy homes. Our modular construction products are built in a controlled environment, which limits structural exposure to moisture, reducing the possibility of mildew, mold and infestation from posing health hazards to occupants. In addition, TRF DP's vacant housing rehabilitation effort removes all lead paint, which has been linked to childhood asthma.

Maximizing Community Opportunities that Keep Local Residents Engaged

Growth, preservation and recovery opportunities in distressed cities

must be accompanied by people-based interventions in order to maximize opportunity and change. In East Baltimore, TRF DP is actively engaged in creating opportunities for the larger local community. For example, TRF DP has partnered with Episcopal Community Services of Maryland through its workforce development program, Jericho. Jericho assists primarily non-violent male ex-offenders who are returning to Baltimore City and are motivated to participate in job training and placement. The program serves around 400 men each year and has a successful employment rate ranging from 58% to 69%. Its 10% to 18% recidivism rate among participants compares to a 47.8% recidivism rate among the general ex-offender population in Maryland. TRF DP works in partnership with Jericho to create opportunities for up to 20 Jericho clients in a pilot program of deconstruction/ workforce development training and employment.

As of January 2013, TRF DP has invested over $32 million in its East Baltimore target areas and created over 150 occupied homes. Of the occupied homes, 24% are owner-occupied and the remaining 76% are rentals. There are an additional over 30 homes currently under construction.

The redevelopment activity in the Preston Place target area is expected to eliminate 100% of publicly held abandoned homes in the area by 2014, dramatically dropping the overall abandonment rate from 40.8% to 8%.

Preston Place Impact

Investment to date: $20 million

Vacancy rate: 64% Drop 2006-2012
2006: 40.8% (170 units) of homes
2012: 14.6% (61 units) of homes

Median household income in local area:
2000: $21,250
2010: $25,405

Median household income for Preston Place families: $40,956,

(61% higher than neighborhood median income).

TRF DP's work has created a broad coalition of individuals and institutions necessary to command the financial resources and political will to fundamentally change market conditions. While our community development process is still evolving, the Preston Place outcomes are exceptionally encouraging. As we reflect on our work to date, we have

captured the core elements of our learning and offer it to others who are engaged in the critical work of revitalizing distressed urban communities. We welcome engagement with others as we test whether these principles that drive our community reinvestment resonate with other successful efforts.

BIBLIOGRAPHY

"A Good Life: Top 10 Cottage Neighborhoods," *Cottage Living*, July/August (2008).

ABBEY, Ruth: "Back to Baczko" (Review of Charles Taylor, *Modern Social Imaginaries*), *European Journal of Political Theory*, 5, no. 3, July (2006), pp. 355-364.

AKAHA, Tsuneo: "Cross-Border Migration as a New Element of International Relations in Northeast Asia: A Boon to Regionalism or New Source of Friction, http://www.asianperspective.org/articles/v28-n2-s.psd

ALEXANDER, David Clark, ed.: *The Elgar Companion to Development Studies*. Cheltenham: Edward Elgar, 2006.

AMES, R. and Rosemont H., trans.: *The Analects of Confucius: A Philosophical Translation*. New York: Ballantine Books, 1998.

ANHEIER, H., M. Glasius, and M. Kaldor, eds.: I*ntroducing Global Civil Society: Global Civil Society*. Oxford: Oxford University Press, 2001.

AQUINAS, Thomas: *Summa Theologiae*, available at http://www.newadvent.org/summa/3066.htm

ARENDT, Hanna: *The Origins of Totalitarianism*. London: George Allen and Unwin Ltd., 1967.

ASHMAWI, Muhammad Sa'id: *Against Islamic Extremism*, ed. Carolyn Fluehr-Lobban. Florida: University Press of Florida, 2001.

BALLARD, Roger: "The South Asian Presence in Britain and Its Transnational Connections", *Culture and Economy in the Indian Diaspora*, eds. Bhikhu Parekh, Gurharpal Singh and Steven Vertovec. London: Routledge – Taylor & Francis Group, 2003, pp. 198-222.

BANKOVSKY, Miriam: "Derrida Brings Levinas to Kant: The Welcome, Ethics, and Cosmopolitical Law." *Philosophy Today,* summer (2005).

BARNES, Jonathan, ed.: *The Complete Works of Aristotle*. New Jersey: Princeton University Press, 1984.

BARZENONI, Muhammad Ali: **"**Islam: Asalat-e Jang ya Asalat-e Sulh?" (The Islamic Principle: Peace or War?)", *Majaley-e Huquqi*, vol. 33. Tehran: The Lawful Deputy of the Presidency, 1384.

BLOOM, David E., David Canning, and Günther Fink: "The Graying of Global Population and Its Macroeconomic Consequences", http://www.cardi.ie/userfiles/The%20Graying%20of%20Global%20Population.pdf

BORNE, Etienne and Francois Henry: *A Philosophy of Work*. London: Sheed and Ward, 1938.

BOUCHARD, Gérard and Charles Taylor: *Building the Future: A Time for Reconciliation*. Quebec: Commission de Consultation sur les Pratiques d'Accommodement Reliées aux Différences Culturelles, 2008.

BROCK, Gillian: *Global Justice: A Cosmopolitan Account*. Oxford: Oxford University Press, 2009.

CALHOUN, Craig: "Charles Taylor on Identity and the Social Imaginary," Unpublished Working Paper (2000).

"Camden's Crisis-Ungovernable?" *The Economist,* November 26 (2009).

CARENS, James H.: *Culture, Citizenship, and Community: A Contextual Exploration of Justice as Evenhandedness*. Oxford: Oxford University Press, 2000.

CAVALLAR, Georg: *The Rights of Strangers: Theories of International Hospitality, the Global Community and Political Justice since Vitoria*. Aldershot: Ashgate, 2002.

Central Bank of the Philippines: "Overseas Filipinos Cash Remittances by Country by Source", http://www.bsp.gov.ph/statistics/keystat/ofw.htm accessed 10/8/12

CHAN, W.T.: *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press, 1963.

Chinese People's Political Consultative Conference: *Common programme of the Chinese People's Political Consultative Conference (1949).* Available online at: http://e-chaupak.net/database/chicon/1949/1949bi-Lingual.htm (accessed April 15, 2013).

CLOSKEY, Sean and Pilar Hogan: "Building Houses, Educating Communities: A Praxis/Reflection Model," *Living Light*, Summer (1999), pp. 38-43.

Communist Party of China: *Programme for Improving Civic Morality.* Beijing: People's Daily Press, 2001.

*Circula*r *Internal Migration* and *Development in India*, essays.ssrc.org/acrossborders/wp-content/uploads/2009/08/ch8.pdf

COOPER, Anthony Ashley, Third Earl of Shaftesbury: *An Inquiry Concerning Virtue Or Merit*, Book II, Part II, Section III, *The British Moralists*, ed. Selby Bigge, vol. 1.

CURRAN, Charles E.: *The Social Mission of the U.S. Catholic Church: A Theological Perspective*. Washington: Georgetown University Press, 2011.

DALLMAYR, Fred: "A Secular Age? Reflections on Taylor and Panikkar," *International Journal for the Philosophy of Religion*, vol. 71 (2012), pp. 189-204.

DELOREY, Mary: "International Migration: Social, Economic, and Humanitarian Considerations", *And you Welcomed Me: Migration and Catholic Social Teaching*, eds. Donald Kerwin and Jill Marie Gerschutz. Lanham, MD: Lexington Press, 2009, pp. 31-53.

DERRIDA, Jacques: *Of Hospitality: Anne Dufourmantelle Invites Jacques Derrida to Respond*, trans. Rachel Bowlby. Stanford: Stanford University Press, 2000.

DERRIDA, Jacques: *On Cosmopolitanism and Forgiveness*, trans. Mark Dooley and Michael Hughes. London: Routledge, 2001.

DERRIDA, Jacques: *On Cosmopolitanism and Forgiveness*, trans. Mark Dooley and Michael Hughes. New York: Routledge – Taylor & Francis e-Library, 2005.

DIONNE, E. J.: *Our Divided Political Heart: The Battle for the American Idea in an Age of Discontent*. New York: Bloomsbury, USA, 2012.

DIXON, David: "Characteristics of the African Born in the United States." Migration Policy Institute, 2006.

DIXON, David: "The African born in the US." Migration Policy Institute, 2006, http://www.migrationinformation.org/usfocus/display.cfm?ID=366#13.

DIZON-ANONUEVO, Estrella Mai: "Addressing the Social Cost of Migration in the Philippines: The Atikha Experience", http://www.icgmd.info/sessions/session_12/pdf_estrella_anonuevo.pdf

http://www.thefreedictionary.com/

DUFRENNE, Mikel: *The Phenomenology of Aesthetic Experience*, trans. Edward S. Casey. USA: Northwestern University Press, 1973.

DUTT, Carsten: *En conversación con Hans-Georg Gadamer.* Madrid: Tecnos, 1998.

FIRAHI, Dawud: "Dawlat Shahr-e Peyambar (The Prophet's Nation-State)", *Journal of Politics and Laws College*, vol. 73, Fall (1385).

FISKE, Susan: *Envy Up, Scorn Down: How Status Divides us?* New York: Russell Sage Foundation, 2011.

FOGEL, Robert William: *The Escape from Hunger and Premature Death, 1700-2100, Europe, America, and the Third World*. Cambridge: Cambridge University Press, 2005.

FOLEY, Michael W. and Dean R. Hoge: *Religion and the New Immigrants: How Faith Communities Form Our Newest Citizens?* New York: Oxford University Press, 2007.

FRESNA- FLOT, Asuncion: "Migration and Transnational Mothering: The Case of Filipino Migrants in France", *Global Networks*, vol. 9, no. 2, April (2009), pp. 252-270

GADAMER, Hans-Georg: *A Razão na época da ciência.* Rio de Janeiro: Tempo Brasileiro, 1983.

GADAMER, Hans-George: *Da palavra ao conceito: a tarefa da hermenêutica enquanto filosofia.* In: Almeida, C.L., Flickinger, H.G., Rohden, L. *Hermenêutica filosófica: nas trilhas de Hans-Georg Gadamer***.** Porto Alegre: EDIPUCRS, 2000.

GADAMER, Hanz-George: *Educação é educar-se (Bildung ist sich selbst zu erziehen)*, *Revista do Programa de Pós-Graduação em Educação da UNISINOS***.** São Leopoldo: *Unisinos*, vol. 5, January/June (2001).

GADAMER, Hans-George: *Mito y razon.* Barcelona: Paidós, 1997.

GADAMER, Hans-George: *O problema da consciência histórica.* Org.: Pierre Fruchon. Tradução: Paulo César Duque Estrada. Rio de Janeiro: Fundação Getúlio Vargas, 1998.

GADAMER, Hans-Georg: *Truth and Method*, 2nd rev. edition. New York: Continuum, 2004.

GADAMER, Hans-George: *Verdade e Método II*. Traduzido por Enio Paulo Giachini. Revisão de tradução de Márcia Sá Cavalcante-Schuback. Petrópolis: Vozes, 2002.

GADAMER, Hans-George: *Verdade e Método*, 4ª ed. Tradução de Flávio Paulo Meurer. Petrópolis: Vozes, 2002.

GADAMER, Hans-George: *Verdade y método II.* Salamanca: Sígueme, 2 v., 1996.

GIBSON, James L.: "Do Strong Group Identities Fuel Intolerance? Evidence from South African Case", *Political Psychology*, vol. 27, no 5 (2006), pp. 665-705.

GILLETTE, Howard Jr.: *Camden after the Fall: Decline and Renewal in a Post-Industrial City*. Philadelphia: University of Pennsylvania Press, 2005.

GILSON, Etienne: *Painting and Reality*. New York: Pantheon Books, 1957.

GIOACCHINO CAMPESE, C. S.: "The Irruption of Migrants: Theology of Migration in the 21st Century," *Theological Studies*, vol. 7, no.1.

Globalization Org.: "Cultural Effects of Migration", http://www.globalization101.org/cultural-effects-of-migration/

Globalization Org.: *Solicitudo Rei Socialis*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jpii_enc_30121987_sollicitudo-rei-socialis_en.html

Globalization Org.: "The Financial Crisis and Xenophobia", http://www.globalization101.org/the-financial-crisis-and-xenophobia-/

GRONDIN, Jean: *The Philosophy of Gadamer.* Montreal: McGill-Queen's University Press, 2003.

GROODY, Daniel G.: "Crossing the Divide: Foundations of a Theology of Migration and Refugees", *Theological Studies*, vol. 70, September (2009), pp. 638-667.

GROODY, Daniel G.: "Crossing the Divide: Foundations of a Theology of Migration and Refugees", *And you Welcomed Me: Migration and Catholic Social Teaching*, eds. Donald Kerwin and Jill Marie Gerschutz. Lanham, MD: Lexington Press, 2009, pp. 1-30.

GUTIÉRREZ ALEMÁN, Carlos Bernardo: *Temas de Filosofía Hermenéutica: conferencias y ensayos.* Bogotá: Universidad Nacional de Colombia, 2002.

HASTIE, W., trans.: *Kant's Principles of Politics, Including His Essay on Perpetual Peace: A Contribution to Political Science*. Edinburgh: Clark, 1891.

HEFT, James L., ed.: *A Catholic Modernity: Charles Taylor's Marianist Award Lecture, with Responses by William M. Shea, Rosemary Luling Haughton, George Marsden, and Jean Bethke Elshtain*. New York: Oxford University Press, 1999.

HEIDEGGER, Martin: *Off the Beaten Track*, trans. Julian Young & Kenneth Haynes. New York: Cambridge University Press, 2002.

HERVIEU-LÉGER, Danièle: "Mapping the Contemporary Forms of Catholic Religiosity", *Church and People: Disjunctions in a Secular Age*, eds. Charles Taylor, José Casanova, and George F. McLean. Washington, D.C.: Council for Research in Values and Philosophy, 2012, pp. 25-38.

HEDAYAT PANAH, Muhammad Reza: "Jaygahe Payman-e Baradari dar Hukumat-e Nabawi (The Position of Brotherhood Contract in the Prophet's State)", *Ketab-e Mah; History and Geography*, vol. 61. Tehran: Iran Book House, Aban & Azar 1381.

HERMANN, Nadja: *Ética e Estética: a relação quase esquecida.* Porto Alegre: Edipucrs, 2005.

HERMANN, Nadja: *Hermenêutica e educação.* Rio de Janeiro: DP&A, 2002.

HEYER, Kristin E.: *Kinship Across Borders: A Christian* Ethic *of Immigration*. Washington: Georgetown University Press, 2012.

HISHAM, Ibn: *Sirat Al- Nabi (The biography of the Prophet)*, ed. Majdi Fathi Al-Sayed. Cairo: Dar Al-Sahaba, 1995.

HISHAM, Tariq: *To Be a European Muslim***.** Leicester: The Islamic Foundation, 1999.

HOGAN CLOSKEY, Pilar and John P. Hogan: "Romero's Vision and the City Parish: Urban Ministry and Urban Planning", *Romero's Legacy: The Call to Peace and Justice*, eds. Pilar Hogan Closkey and John P. Hogan. Lanham, MD: Rowman and Littlefield, 2007, pp. 1-10.

HOGAN, John P.: "Gadamer and the Hermeneutical Experience", *Philosophy Today*, vol. 20, Spring, 1976, pp. 1-12.

HOGAN, John P.: "Taking a City off the Cross: Camden Churches Organized for People," *Credible Signs of Christ Alive: Case Studies from the Catholic Campaign for Human Development*. Lanham,MD: Rowman and Littlefield, 2003, pp. 45-63.

HU, Jintao: *Eight Honours and Eight Shames (2006).* Available online at: http://www.china.org.cn/learning_english/2009-09/03/concent_18455675.htm (accessed April 15, 2013).

Illegal Immigration in India, en.wikipedia.org/wiki/Illegal_immigration_in_India

"Immigrants Boosted the U.S. economy in 2011: Study Finds", *Washington Post*, June 14 (2013), A21.

India, www.state.gov/r/pa/ei/bgn/3454.htm

India: A Land of Immigrants – The Day After, www.dayafterindia.com/ma-ga_detail_news.php?id=750-India

India and Migration, *Migration In India, Human Migration*, www.azadindia.org/social-issues/migration-in-india.html

India is a land of Immigrants/Critical Twenties, www.criticalwenties.in/law thejudiciary/india-is-a-land-of-immigrants

India: Largely a Country of Immigrants, www.thehindu.com/opinion/op-ed/article1081343.ece

Indian Immigration to Australia, www.workpermit.com

India's *'Mexican' Problem*: *Illegal Immigration from Bangladesh*, www.ibtimes.com/indias-mexican-problem-illegal-immigrat

India's Population 2012, www.indiaonlinepages.com/populationindia-curreent-population.html

India: The Land of Diversity, www.vyomanconsulting.com/India.pdf

IQBAL, Muhammad: *Collected Poetical Works of Iqbal.*

ISLAMI, Ahmed: "Qanon-e Asasi; Rahborde Mashroeyyate Dawlat-shahre Nabavi (The Constitution as the Strategic Legitimacy of the Prophet's State-Nation)", *CheshmAndaz-e Iran (Iran's Perspective)*, vol. 54. Tehran, Esfand 1387 & Farwardin 1388.

JAFARIYAN, Rasul: *Tarikh-e Seyasi-e Islam; Siraye rasule Khuda.* Iran, Qum: Nashr-e Dalil, 1380.

JAIN, Prakash C.: "Culture and Economy in an 'Incipient' Diaspora: Indians in the Persian Gulf Region", *Culture and Economy in the Indian Diaspora*, eds. Bhikhu Parekh, Gurharpal Singh and Steven Vertovec. London: Routledge – Taylor & Francis Group, 2003, pp. 102-122.

JAVANI, Hujjatullh: "Hoveyate Dini ya Hoveyathaye Dini (The Religious Identity or Religious Identities)", *Islam Pizhuhi*, V.1. Tehran: Jehad-e Daneshgahi, 1384.

JIANG, Zemin: *On the Three Representations*. Beijing: Central Party Literature Press, 2001.

JOHN PAUL II, Pope: *Ecclesia in Africa*: *Post-Synodal Apostolic Exhortation* (1994).

JOHN PAUL II, Pope: *Ecclesia in America*.

JOHN PAUL II, Pope: *Laborem Exercens*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jpii_enc_14091981_laborem-exercens_en.html

JOHN PAUL II, Pope: *On Social Concerns* (1988).

JOHNSON, Ian: "China's Great Uprooting; Moving 250 Million into Cities," *New York Times*, June 16 (2013).

KAGAN, Robert: "How open our borders?", *Washington Post*, June 16 (2013), A17.

KANT, Immanuel: *Perpetual Peace: A Philosophical Essay*, trans. M. Campbell Smith. New York: Garland Publishing Company, Inc., 1972.

KATZ, Matt: "Camden's Waterfront and its Woes," *Philadelphia Inquirer*, November 9 (2009).

KING, Desmond: *The Liberty of Strangers: Making the American Nation*. Oxford: Oxford University Press, 2005.

KOMITO, Lee: "Social Media and Migration: Virtual community 2.0", *Journal of the American Society for Information Science and Technology*, vol. 62, no. 6 (2011), pp. 1075-1086.

KOWARZIK, Wolfdietrich Schmied: "Filosofia Prática e Pedagogia", *Filosofia Prática e Pedagogia*, A. Claudio Dalbosco. Passo Fundo: UPF, 2003.

KRIER MICH, Marvin L.: *The Challenge and Spirituality of Catholic Social Teaching,* rev. ed. Maryknoll, NY: Orbis Press, 2011.

LAU, D.C., trans.: *Mencius*. New York: Penguin Books, 1970.

LAWN, Chris; KEANE, Niall: *The Gadamer Dictionary.* London: Continuum, 2011.

LESSINGER, Johanna: "Indian Immigrants: The Emergence of a Transnational Population", *Culture and Economy in the Indian Diaspora*, eds. Bhikhu Parekh, Gurharpal Singh and Steven Vertovec. London: Routledge – Taylor & Francis Group, 2003.

LEVINAS, Emmanuel: *Otherwise than Being or Beyond Essence*, trans. Alphonso Lingis. The Hague: Martinus Nijhoff, 1981.

LEVINAS, Emmanuel: *Totality and Infinity*: *An Essay on Exteriority*, trans. Alphonos Lingis. Pittsburgh: Duquesne University Press, 1969.

LIDDY, Richard M.: *Starling Strangeness: Reading Lonergan's Insight*. Lanham, MD: University Press of America, 2007.

LI, Maosen: "Book Review", *Moral Education Series*, eds. Lu, J. & Zhu, X. M., vol. I. *Journal of Moral Education*, vol. 30, no. 4 (2001), pp. 399-402.

LI, Maosen: "Rule by Morality and its Fundamental Values in Administrative Justice", *Journal of Jiangxi Normal University (Social Science)*, vol. 34, no. 4 (2001), pp. 28-33.

LI, Maosen: "Rule of Law and its Relation to Rule by Morality", *Ruling by Morality and Moral Reconstruction*, ed. China National Association for Ethical Studies. Baoding: Hebei University Press, 2002, pp.12-20.

LONERGAN, Bernard J. F.: *Insight: A Study of Human Understanding*, 3rd edition. New York: Philosophical Library, 1970.

"*Lumen Gentium*: *Dogmatic Constitution on the Church*", Promulgated by Pope Paul VI on November 21, 1964.

MACINTYRE, Alasdair: *Whose Justice? Which Rationality?* Notre Dame: University of Notre Dame Press, 1989.

MALIK, Mustafa: "Muslim Youth in the West: Carving Out a Third Space", *Communications Across Cultures: The Hermeneutics of Cultures and Religions in a Global Age*, eds. Udeani, Nimanong, Shipeng, Mailik. Washington D.C.: The Council for Research in Values and Philosophy, 2008.

MALLACH, Alan: *In Philadelphia's Shadow: Small Cities in the Third Federal District*. Philadelphia: Federal Reserve Bank of Philadelphia, 2012.

MARITAIN, Jacques: *Creative Intuition in Art and Poetry*. New Jersey: Princeton University Press, 1953.

MASSARO, Thomas: *Living Justice: Catholic Social Teaching in Action*. Franklin,WI: Sheed and Ward,2000.

MCKAY, See Deirdre: "Sending Dollars Shows Feeling: Emotions and Economies in Filipino Migration", *Mobilities*, vol. 2, no. 2, July (2007), pp. 175–194.

MCLEAN, George F.: *Beyond Modernity: The Recovery of Person and Community*. Washington D.C.: The Council for Research in Values and Philosophy, 2010.

MEDER, Erick: "Gadamer and Immigration," Unpublished Working Paper.

MELENDO, Tomas: *La Dignidad del Trabajo*. Madrid: Rialp, 1992.

"Generation Left Behind by Filipino Migrant Workers", *New York Times*, December 23 (2008), http://www.nytimes.com/2008/12/23/world/asia /23ihtmigrants.1.18889081.html?pagewanted=all&_r=0

MENDIETA, Eduardo and Jonathan Van Antwerpen, eds.: *The Power of Religion in the Public Sphere: Judith Butler, Jurgen Habermas, Charles Taylor, Cornel West*. New York: Columbia University Press, 2011.

Migration in India: *A Cause of Socio-Ethnic Friction–Social Issues India*, *www.policyproposalsforindia.com/article.php?article_id.1 – India*

MUNTAZERI, Hussain Ali: *Hukumat-e Dini wa Huquq-e Insan (The Religious Government and Human Rights)*, Tehran: Saraii, 1387.

MUNTAZERI, Hussain Ali: *Resal-E Huquq (Treatise Concerning Rights).* Tehran: Saraii, 1385.

MUTAHHERI, Murteza: *Islam wa Muqtazeyyat-e Zaman (Islam and the Implications of the Time)*, vol. 2, Tehran: Sadra, 1370.

NASR, Seyyed Hossein: *The Heart of Islam.* New York: Harper One, 2002.

NIETZSCHE, Friedrich: *A Gaia Ciência.* (Coleção Os pensadores), 2. ed. São Paulo: Abril Cultural, 1978.

NOUWEN, Henri: *Reaching Out: Three Movements of the Spiritual Life*. Garden City: Doubleday, 1975.

OBEROI, Harjot: "Imagining India Diasporas in Canada: An Epic without a Text?", *Culture and Economy in the Indian Diaspora*, eds. Bhikhu Parekh, Gurharpal Singh and Steven Vertovec. London: Routledge – Taylor & Francis Group, 2003, pp. 184-196.

OGLETREE, Thomas W.: "Hospitality to the Stranger: The Role of the 'Other' in Moral Experience," *Dimensions of Moral Understanding: Hospitality to the Stranger*. Philadelphia: Fortress Press, 1985.

OKAKURA, Kakasu: *The Ideals of the East*. London: John Murray, 1903.

OLUPONA, Jacob and Regina Geminacni, eds.: *African Immigrant Religions in America*. New York: New York University Press, 2007.

O'NEILL, William: "Christian Hospitality and Solidarity with the Stranger", *And you Welcomed Me: Migration and Catholic Social* Teaching, eds. Donald Kerwin and Jill Marie Gerschutz, Lanham, MD: Lexington Press, 2009 pp. 149-155.

ONG, John, M. Liu, Paul M. and Carolyn Rosentein: "Dual-Chain Migration: Post-1965 Filipino Migration to the United States", *International Migration Review*, vol. 25, no. 3, Autumn (1991), pp. 487-513.

ONK, Gijbert, ed.: *Global Indian Diaspora: Exploring Trjectories of Migration and Theory*. Amsterdam: Amsterdam University Press, 2007.

OONK, Gijsbert: *Global Indian Diasporas: Exploring Trajectories of Migration and Theory*. Amsterdam: IIAS/Amsterdam University Press, 2007.

ORBETA, Aniceto Jr. and Michael Abrigo: "Philippine International Labor Migration in the Past 30 Years: Trends and Prospects" Discussion

Paper Series no. 2009-2033, *Philippine Institute for Development Studies*, November (2009), http://www3.pids.gov.ph/ris/dps/pidsdps0933.pdf

Origins: History of Immigration from India – Immigration Museum…, museumvictoria.com.au/origins/history.aspx?pid=26

PAVIANI, Jaime: A *paideia* grega e a educação atual. In: CENCI, Ângelo Vitório; DALBOSCO,

Claudio Almir; MÜHL, Eldon Henrique (Org.): *Sobre filosofia e educação: Racionalidade, diversidade e formação pedagógica.* Passo Fundo: Ed. Universidade de Passo Fundo, 2009.

PAYNE, Richard J. and Jamal R. Naasar: Politics and Culture in the Developing World, 4th ed. Boston: Longman, 2010.

PARREÑAS, Rachel Salazar: "Mothering from a Distance: Emotions, Gender, and Intergenerational Relations", *Filipino Transnational Feminist Studies*, vol. 27, no. 2, Summer (2001), pp. 361-390.

People's Government of Beijing Municipality: "Beijing Spirit: Patriotism, Innovation, Inclusiveness, Virtue (2011)." Available online at: http://www.ebeijing.gov.cn/Government/GovernmentBulletin/t1242168.htm (accessed April 15, 2013).

People's Republic of China: *Constitution of the People's Republic of China (1982).* Available online at: http://english.peopledaily.com.cn/constitution/constitution.html (accessed April 15, 2013).

Philadelphia Inquirer, February 2 (2007); November 28 (2010).

PISTONE, Michele R. and John J. Hoeffner, *Stepping Out of the Brain Drain: Applying Catholic Social Teaching in a New Era of Migration*. Lanham, MD: Lexington Books, 2007.

Pontifical Council for Justice and Peace: *Compendium of the Social Doctrine of the Church*. Vatican City: Libreria Vaticana, 2004.

PUTNAM, Robert B. and David E. Campbell, *American Grace: How Religion Divides and Unites Us*. New York: Simon & Schuster, 2010.

RAZI, Abul Al-Futoh: *Ruh-e Al-Jenan Fi Tafsir-e Al-Quran (The Spirit of Paradise in interpretation of the Quran)*, eds. Jafar Yahaqqi and Muhammad Mahdi Nasehb. Mashhad: Istan-e Qud, 1378.

Reality Distortion Field: India: Land of 'Old Immigrants', vijuswritings.blogspot.com/2011/…/india-land-of-old-immigrants.htm

ROCCO, Cimmarusti: "Exploring aspects of Filipino-American families", *Journal of Marital and Family Therapy*, vol. 22, no 2, April (1996).

ROMERO, Oscar: *A Martyr's Message: Six Homilies of Archbishop Oscar Romero*. Kansas City: Celebration Books, 1981.

ROSA, João Guimarães: *Grande Sertão: Veredas*, 19. ed. Rio de Janeiro: Nova Fronteira, 2001.

RUMI: *The Mathnawi of Jalal ud-din Rumi,* ed. & trans. Nicholson Reynold Alleyne. Tehran: Research Center of Booteh Publication Co., 1381/2002.

SASSEN, Susan: *Guests and Aliens*. New York: New Press, 1999.

SHEN, Vincent: *Contrast, Strangification and Dialogue* (in Chinese). Taipei: Wunan, 2002.

Short Essay on Diversity in Indian culture, www.preservearticles.com/.../short-essay-on-diversity-in-indian-cultu

SHEN, Vincent: "The Concept of Centrality in Chinese Diaspora", *Religion Compass*, June 1 (2012), pp. 26-40.

SLINGERLAND, Edward, trans.: *Confucius (551–479 BC) Analects (with selections from traditional commentaries)*. n. p.: Hackett Publishing Company, Inc., 2003.

SPRINGS, Jason: "On Giving Religious Intolerance Its Due: Prospects for Transforming Conflict in a Post-Secular Society," *Journal of Religion*, 92, no. 1, January (2012), pp. 1-30.

Rasa'il Ikhwan al-Safa' (Epistles of the Brethren of Purity). Bayreuth: Dar Sader, n.d.

SUBHANI, Jafar: *Foruq-e Abadyyat (The Eternity Lighting)*, vol. 1. Qum: Dafter-e Tabliqat-e Islami, 1366.

TABUGA, Aubrey D.: "International Remittances and Family Expenditure Patterns: The Philippines Case", *Philippine Institute for Development Studies Philippine Journal of Development*, vol. 35, no. 2, Second Semester (2008).

TRACY, David: *Dialogue with the Other: The Inter-Religious Dialogue*. Louvain: Peeters, 1990.

TAYLOR, Charles: "Comparison, History, Truth," *Myth and Philosophy*, eds. Frank Reynolds and David Tracy. Albany, N.Y.: State University of New York Press, 1990, pp. 37-56.

TAYLOR, Charles: "Magisterial Authority", *The Crisis of Authority in Catholic Modernity*, eds. Michael J. Lacey and Francis Oakley. Oxford: Oxford University Press, 2011.

TAYLOR, Charles: "Modern Social Imaginaries," *Public Culture*, vol. 14, no. 1, Winter (2002), pp. 91-124.

TAYLOR, Charles: *Modern Social Imaginaries*. Durham: Duke University Press, 2004.

TAYLOR, Charles: *Multiculturalism and "The Politics of Recognition."* Princeton: Princeton University Press, 1992.

TAYLOR, Charles: *A Secular Age*. Cambridge: Harvard University Press, 2007.

TAYLOR, Charles: "Understanding and Ethnocentricity," *Philosophy and the Human Sciences: Philosophical Papers 2*. Cambridge: Cambridge University Press, 1985.

TAYLOR, Charles: *Varieties of Religion Today: William James Revisited*. Cambridge: Harvard University Press, 2002.

TAYLOR, George H.: "Ricoeur's Philosophy of Imagination", *Journal of French Philosophy*, vol.16, nos.1 and 2, Spring-Fall (2006).

The China Daily, April 26 (2013).

"The Debate Over Universal Values", *The Economist*, October 2 (2010).

The Encyclopedia of Religion, CD Rom, Macmillan, Inc., 1955.

Top Cities of India by Population Census 2011, www.census2011.co.in/city.php.

TORALBA, Corazon T.: "The Person at the Center of Development: The Philosophical Foundations of *Caritas in Veritate*", *Selected papers on Caritas in Veritate: The Philippine Experience*, ed. Ma. Victoria Q. Caparas. Pasig: UA & P, 2010, pp. 3-19.

TORALBA, Corazon T.: "Work and Society", *Universitas*, November (2009), pp. 38-39.

TURNER, Bryan S., ed.: *Cambridge Dictionary of Sociology*. New York: Cambridge University Press, 2006.

UN Declaration of Human Rights, http://www.un.org/en/documents/udhr/index.shtml#a2

United Nations: http://www.un.org/esa/population/publications/2009Migration_Chart/IttMigmaps.pdf

U.S. Bishops: *Renewing the Earth* (1992).

"US Census 2010", http://www.census.gov/prod/2012pubs/acs-19.pdf (Accessed March 20, 2013).

VELASSERY, Sebastian and Vensus A. George, eds.: *Identity, Creativity, and Modernization: Perspectives on Indian Cultural Traditions*. Washington D.C.: Council for Research in Values and Philosophy, 2012.

Verdensborgeren som pædagogisk ideal. København: Hans Reitzels Forlag, 2005.

VOEGELIN, Eric: *The New Science of Politics: An Introduction*. Chicago: University of Chicago Press, 1952, 1987.

WALZER, Michael: *Spheres of Justice*: *A Defense of Pluralism and Equality*. New York: Basic Books, 1977.

WANG, Fuzi: *Chuanshan Chuanshu* (*Complete Works of Wang Fuzi)*, vol. 6. Chang Sha: Yue Lu Publishing House, n. d.

WANG, Wendy: "The Rise of Intermarriage Rates, Characteristics Vary by Race and Gender", 2012, http://www.pewsocialtrends.org/2012/02/16/the-rise-of-intermarriage/ (accessed March 20, 2013).

WARD, Graham: "History, Belief, and Imagination in Charles Taylor's *A Secular Age*," *Modern Theology*, vol. 26, no. 3, July (2010).

"Welcoming the Stranger Among Us: Unity In Diversity A Statement of the U.S. Catholic Bishops", Issued November 15, 2000 by the NCCB/USCC.

WOJTYLA, Karol: *Love and Responsibility*, trans. H.T. Willets. San Francisco: Ignatius Press, 1993.

WROBLESKI, Jessica: *The Limits of Hospitality*. Collegeville, MN: Liturgical Press, 2012.

YASREBI, Sayed Yahya: *Muqaddemeye Dar Falsafey-e Seyasat Dar Islam (An Introduction to Political Philosophy in Islam)*. Tehran: Amir Kabir, 1387.

YOUGEN,Yuan 袁有根: *Interpretation of Jin Hao–the Pioneer of Chinese Northern Landscape Painting*《解讀北方山水畫派之祖荊浩.

Beijing: China Federation of Literary and Art Circles Publishing Corporation 中國文聯出版社, 2010

ZHANG, Zhiping: "Averting a Moral Landslide: Premier Wen Jiabao Said Food Safety scandals in China Indicate Serious Moral degradation (2011)", *Beijing Review*, no. 17, April 28. Available online at: http://www.bjreview.com.cn/print/txt/2011-04/22/content_352711.htm (accessed April 15, 2013).

ZHU, Xi: *Si Shu Ji Zhu (Collected Commentaries of the* Four Books*). Chang Sha: Yuelu Publishing House*, 1985.

ZHU, Xi: *Zhuzi Wenji (Collected Writings of Master Zhu*), proofread by Chen Junming. Taipei: Defu Foundation, 2000, vol. 2, Chapter 13.

CONTRIBUTORS

William A. Barbieri, Jr. is Associate Professor in the School of Theology and Religious Studies, and a Fellow at the Center for the Study of Culture and Values, at The Catholic University of America (CUA).

Pilar Hogan Closkey is Executive Director of the St. Joseph's Carpenter Society, a non-profit affordable housing organization in Camden, NJ.

Sean Closkey is President of TRF development Partners, a non-profit housing organization serving the Mid-Atlantic region of the U.S.

Sergio Ricardo Silva Gacki is an independent researcher at UNISINOS, Brazil.

Vensus A. George was formerly Professor at The Pallotti Institute of Philosophy and Religion, Goa, India, and is currently a Member of the CUA Center for the Study of Culture and Values, Washington D.C. He is author of *From Being-in-the-World to Being-towards-Being: Martin Heidegger's Philosophy of Authentic Human Existence* and *Paths to the Divine: Ancient and Indian* and editor of *Identity, Creativity and Modernization: Perspectives on Indian Cultural Traditions*, Indian Philosophical studies XIV (Washington: CRVP, 2013).

John P. Hogan was formerly Associate Director for International Operations at the Peace Corps and is currently a Fellow at the CUA Center for the Study of Culture and Values.

Sayed Hassan Akhlaq Hussaini is a Fellow at the Center for the Study of Islam and the Middle East, and at the Council for Research in Values and Philosophy, Washington, DC.

Huang Qihong is a member of the Department of Philosophy at Huazhong University of Science and Technology, Wuhan, China.

Vladimir G. Ivanov is a professor in the Department of Comparative Politics at the Russian Peoples' Friendship University, Moscow, Russia.

John A. Kromkowski is Associate Professor in the Politics Department and Fellow at the CUA Center for the Study of Culture and Values; he was formerly president of the National Center for Urban Ethnic Affairs (NCUEA).

Katia Lenehan is a member of the Philosophy faculty at Fu Jen Catholic University, Taipei, Taiwan.

Li Maosen is on the faculty of the School of Philosophy, Renmin University, Beijing, China.

Aniedi P. Okure, is Executive Director of the Africa Faith and Justice Network and a Fellow of the Institute for Policy Research and Catholic Studies at CUA.

Vincent Shen divides his time between Beijing and Toronto; he is Professor of Philosophy at the University of Toronto and has published numerous books and articles including,(co-editor) *Confucian Ethics in* Retrospect *and Prospect* (Washington: CRVP, 2008).

William Sweet is past-president of the Canadian Philosophical Association, author and editor of many articles and books, and editor of the journals, *Philosophy, Culture, and Tradition, and Collingwood and British Idealism* Studies.

Corazon T. Toralba is a professor in the Philosophy Department at the University of Asia and the Pacific, Pasihog City, Phillipines.

Kavita Vijayan is Director of Communications for The Reinvestment Fund (TRF), a non-profit community development finance Institution in Philadelphia.

INDEX

A

Abraham, 5, 19, 47, 85, 94, 96
Abrahamic tradition, 32-35
Adorno, 112
Advaita, 5
affordable housing, 12, 207, 210-215, 237
African immigrants, 12, 227
African-born Catholics 195-205, 227
American nationalism, 7, 173
Ames, 140-143
Analects, 79, 140-144, 225, 234
Anheier, 150
Aristotle, 110-111, 125, 128, 143, 225
Aryans, 158
asylum-seekers, 13, 26-28, 31, 37-38

B

Baczko, 43, 225
Baldwin's Run, 215
Baltimore, iv, v, 12, 217-223
Bangladeshi Illegal Immigration, 160-161
Barbieri, iii, v, 9, 41, 237
Beijing Spirit, 81, 233
Bouchard-Taylor report, 47
Buddhist traditions, 5
building communities, 180-181

C

Camden, iv, 12, 207-216, 226, 228-230, 237
Camden Churches Organized for People (CCOP), 209
Campbell Soup Homeowner Academy, 208, 210-211
Campese, 6
Capitalism, 69
Carens, 4
Carpenter's Square, 207, 215-216
Castoriadis, 43
Catholic Social Teaching (CST), 207, 221-224
Children, 96, 130
China, iii, v, 6, 9-10, 13, 32, 50, 53, 65-66, 69-70, 73-82, 136, 153-154, 183, 226, 230-234, 236-238
Chinese aesthetic theory, 53, 55
Chinese characteristics, 65, 68-73, 80
Christ, 5, 203, 209, 229
Christianity, 30-33, 49, 155
citizens groups, 186
civil society, 11, 70, 99, 101, 147, 150-151
Closkey, iv, 12, 210, 217, 229, 237
collectivism, 78
community, iv-v, 1, 4, 12, 19, 84, 168, 179, 184, 186, 189, 192, 195, 207, 211, 217-219, 222-223, 226, 231
community and participation, 213
community development, 12, 184, 189-190, 210-214, 217-219, 223, 238
community organizations, 189, 220
community organizing, 12, 184, 191, 210-211, 217
Concerned Black Clergy (CBC), 209
Confucius, 4, 9, 11, 68, 70-72, 79, 140-144, 225, 234
Cooper's Ferry Development Association, 214-215
cosmopolitanism, 4, 8-9, 17, 25-27, 30, 32-34, 37-39
Critchley, 34
cultural identity, 11, 121, 132, 173
Cultural Revolution, 73, 79
culture, ii, v, 1, 5, 7, 9, 11, 22, 28, 33, 42, 45-47, 63-68, 72, 76-80, 88, 90, 95-96, 100, 102, 108,

123, 132, 154-157, 163, 180-186, 197-199, 216, 234

D

Dasein, 9, 67
de Certeau, 44, 50
Deleuze, 139
Derrida, 1, 4, 9, 18-21, 25-40, 139, 225-226
Development, iii, iv, 8, 10-12, 122-123, 129, 163-164, 189, 209, 215-219, 225- 226, 229, 233-235
dignity of the human person, 208, 213
Dravidians, 158
Dufrenne, 52, 56-58
Durkheim, 42

E

East Camden Neighborhood Marketing Plan, 211
Ecclesia in America, 207, 230
Economic migration, 133
economic revitalization, 187, 189, 191
emotional noumenon, 10, 68, 69, 71-72
Energy-efficient design, 222
Enlightenment, 30, 83, 110
environment, 13, 116, 118, 128, 187, 190-191, 199, 202, 204, 212-214, 221-222
ethnicity, 156, 173, 186, 198, 203-204

F

family, 2, 7, 12-13, 19, 34, 36, 58, 70, 75-76, 84-85, 102, 118, 125-133, 140-141, 150, 154, 157, 166, 169, 171-172, 185-186, 196, 199, 201-204, 210-216, 220
feminization of migration, 8
forgiveness, 4, 8-9, 25, 32-39, 84

G

Gacki, iii, 10, 107, 237
Gadamer, iii, 1, 2, 3, 4, 9, 10, 41, 42, 45, 50, 55, 107, 108, 109, 110, 111, 112, 113, 114, 116, 117, 118, 119, 227, 228, 229, 230, 231
generosity, 8, 11, 20, 124, 137, 139, 141, 142, 143, 145
George, ii-iv, vi, 4, 9, 11, 27, 49, 55, 107, 110, 118, 153, 158, 225, 227-228, 231, 234-237
Gilson, 51-52
global citizens, 202
global civil society, 150
global economy, 6, 12
Globalization, ii, iii, 11, 121-122, 132, 135, 148, 180, 228
Groody, 5
guest, 4, 19, 21-23, 30-31, 94, 99, 102

H

Habermas, 41, 47-48, 138, 232
Hebrew tradition, 29-30
Hegel, 9, 42, 45, 49, 68-72
Heidegger, 9, 67, 71-72, 107, 237
Hermann, 117-118
hermeneutical approach, 1, 2, 4, 8, 110
hermeneutical consciousness, 1, 2
hermeneutical dialogue, 107, 111-112, 115, 118
hermeneutics, 9, 41, 42, 107-117
Hijrah, 10, 86, 91
Hindu tradition, 5
hospitality, ii, v, 1-13, 17-31, 34, 37-39, 94, 100, 103, 167, 174-175, 207, 209, 211-212, 216
host, 21-23, 28, 30, 93-94, 99, 102, 123, 129-134, 166-169, 186, 191-192, 201, 214
Human Dignity, 96

I

Ibn Hisham, 87, 90-92
immigration, ii, 2-13, 18, 27-28, 38, 62, 83, 86, 88, 94-95, 97, 100-103, 154-162, 167-171, 174, 181, 186, 193, 196
Immigration Policy Center, 6
Incarnation, 5, 49
India, v, 5, 11, 13, 41, 50, 153-175, 203, 226, 229, 232-23
individualism, 7, 42, 78, 80, 119
Industrial Areas Foundation (IAF), 12
integration, 9, 38, 47, 67, 71-72, 97, 150, 198, 200, 205, 211
intercultural dialogues, 24
interculturalism, 9, 47
internal migration in India, 154, 162, 164, 174
Iqbal, 91, 103, 230
Islam, 5, 32, 83-84, 88, 91-99, 155, 225, 230, 232, 235, 237
Islamic brotherhood, 95, 99
Ivanov, 11

J

Jericho, 223
Jesus, 5, 91, 203
Jiang Zemin, 73-75, 79
Jin Hao, 53-55, 235
John Kennedy, 205
John Paul II, 10, 121, 127, 201, 207, 209
Joseph's House, 212
Josephites, 196

K

Kant, 4, 17-21, 27, 30-31, 35, 55, 150, 225, 228
Kearney, 34
Kemp, 18
King, 7, 102
Kromkowski, iv-v, 12, 179, 237

L

Lacan, 43
language, v, 2, 7, 9, 32, 36, 39, 42-48, 84-86, 95, 107, 111, 116-117, 132, 136-138, 145, 154-158, 166, 172, 174, 180, 197-198, 202, 211, 214
Legal Permanent Resident, 195
Levinas, 1, 4, 18, 29, 34, 139, 225
Li Maosen, iii, 10, 73, 238
local housing values, 220
Lonergan, 1, 3, 13, 231
Lumen Gentium, 202, 231

M

Mao Zedong, 73-74, 77
Maritain, 9, 58
Market Value Analysis (MVA), 218
market values, 220
Marx, 9, 68-72
Mecca, 5, 84-87, 91, 93, 96, 101
Meder, 2
medieval tradition, 29
Medina, 5, 85-88, 91-93, 103
migrant laborers, 160, 166
migration, v, 2, 3, 11, 13, 87-88, 91-92, 121, 162, 163, 167, 179, 216
misbalance of diversities, 149-150
modernization, 65, 147
mortgage foreclosures, 221
Mozart, 56

N

neighborhood, 1, 12, 183-193, 207, 210-219, 221, 223
neighborhood revitalization, 187-189, 193
NeighborWorks America, 211
New Confucianism, 66
New Jersey Housing and Mortgage Agency, 216
Nouwen, 19

O

Okure, iv, v, 12, 195, 238
open cities (*ville franches)*, 25, 26
Oscar Romero, 213, 233
path to citizenship, 13
Paul, 1, 5, 10, 30, 55, 121, 127-128, 201-203, 207-209, 231-232
Pauline Christianity, 30
Philippines, v, 128-131, 226-227, 234
philosophical modernity, 65-71
Plato, 111-114, 147
plurilingualism and multiple identities, 47
Politics of Recognition, 4, 42, 45-46, 234
Pope Francis, 6
post-modern age, 17
Preston Place, 219, 220, 223
private sector, 187, 189, 191
Program for Improving Civic Morality, 74-75
Prophet Muhammad, 5, 83-88, 90, 93-94, 98, 102
public sector, 185, 187

Q

Quebec, 4, 9, 42, 46, 225
Quran, 10, 83-103, 233

R

Rawls, 9, 47, 50, 68, 70-72
redevelopment strategy, 214
Regional Plan Association (RPA), 223
remittances, 8, 129
ren, 139-145
Renewing the Earth, 213-214, 235
revitalization, 185-193, 215
Ricoeur, 55, 234
righteousness, 144-145
rights of workers, 213
Riordan, 215
rule of virtue, 8, 74-79, 81

S

Sassen., 4
Sayed Hassan Akhlaq Hussaini, iii, 10, 83, 237
Second Vatican Council, 201-203
secularization, 41, 47
Senate Immigration Bill, 13
Shaftesbury, 19, 226
Shankara, 5
Shen, iii, 4, 11, 135, 238
shu, 139-141, 145
Sidgwick, 20
SJCS, 207-216
Social identity, 198
social imaginaries, 9, 42-45, 49-50
socialization, 200, 201
solidarity, 11, 84, 88, 110, 118, 184, 202, 209, 213, 216
St. Dominic parish, 203
St. Joseph's Carpenter Society, 12, 207, 210, 237
stranger, 1, 4-6, 11, 19, 21-23, 31, 89, 134
strangification, 4, 11, 137-145
subsidiarity, 213
Sweet, iii, vi, 9, 238
symbolization of order, 180

T

Taylor, iii, 1, 4, 9, 25, 41-50, 55, 169-171, 225-228, 230-235
terrorism, 11, 28, 36, 161
The Reinvestment Fund (TRF), 217, 238
Thomas Aquinas, 9, 58, 127
Tolstoy, 47
Toralba, ii-vi, 10, 121, 123, 126, 238

U

Ummah, 10, 83-90, 93, 103
United Nations, 13, 122, 150, 235
universal, 9, 17, 20, 28, 30, 34, 48, 51-58, 60-63, 66, 69-71, 74, 79-82, 94, 127, 136, 150, 181, 202

urbanization, 8, 12, 164, 179, 182-185, 207
USCCB, 6-7

V

Vico, 183
Vijayan, iv, 12, 217, 238
violence, 3, 13, 27-28, 38, 98, 115, 126, 165, 167, 207, 209
violence against migrants, 165
Voegelin, 180

W

Walzer, 1, 4
Weber, 42-43
Weil, 182
Western modernity, 65-70
Work, 74, 125-127, 225, 235
Wrobleski, 6-7

THE COUNCIL FOR RESEARCH IN VALUES AND PHILOSOPHY

PURPOSE

Today there is urgent need to attend to the nature and dignity of the person, to the quality of human life, to the purpose and goal of the physical transformation of our environment, and to the relation of all this to the development of social and political life. This, in turn, requires philosophic clarification of the base upon which freedom is exercised, that is, of the values which provide stability and guidance to one's decisions.

Such studies must be able to reach deeply into one's culture and that of other parts of the world as mutually reinforcing and enriching in order to uncover the roots of the dignity of persons and of their societies. They must be able to identify the conceptual forms in terms of which modern industrial and technological developments are structured and how these impact upon human self-understanding. Above all, they must be able to bring these elements together in the creative understanding essential for setting our goals and determining our modes of interaction. In the present complex global circumstances this is a condition for growing together with trust and justice, honest dedication and mutual concern.

The Council for Studies in Values and Philosophy (RVP) unites scholars who share these concerns and are interested in the application thereto of existing capabilities in the field of philosophy and other disciplines. Its work is to identify areas in which study is needed, the intellectual resources which can be brought to bear thereupon, and the means for publication and interchange of the work from the various regions of the world. In bringing these together its goal is scientific discovery and publication which contributes to the present promotion of humankind.

In sum, our times present both the need and the opportunity for deeper and ever more progressive understanding of the person and of the foundations of social life. The development of such understanding is the goal of the RVP.

PROJECTS

A set of related research efforts is currently in process:

1. *Cultural Heritage and Contemporary Change: Philosophical Foundations for Social Life.* Focused, mutually coordinated research teams in university centers prepare volumes as part of an integrated philosophic search for self-understanding differentiated by culture and civilization. These evolve more adequate understandings of the person in society and look to the cultural heritage of each for the resources to respond to the challenges of its own specific contemporary transformation.

2. *Seminars on Culture and Contemporary Issues*. This series of 10 week crosscultural and interdisciplinary seminars is coordinated by the RVP in Washington.

3. *Joint-Colloquia* with Institutes of Philosophy of the National Academies of Science, university philosophy departments, and societies. Underway since 1976 in Eastern Europe and, since 1987, in China, these concern the person in contemporary society.

4. *Foundations of Moral Education and Character Development.* A study in values and education which unites philosophers, psychologists, social scientists and scholars in education in the elaboration of ways of enriching the moral content of education and character development. This work has been underway since 1980.

The personnel for these projects consists of established scholars willing to contribute their time and research as part of their professional commitment to life in contemporary society. For resources to implement this work the Council, as 501 C3 a non-profit organization incorporated in the District of Colombia, looks to various private foundations, public programs and enterprises.

PUBLICATIONS ON CULTURAL HERITAGE AND CONTEMPORARY CHANGE

Series I. Culture and Values
Series II. African Philosophical Studies
Series IIA. Islamic Philosophical Studies
Series III. Asian Philosophical Studies
Series IV. Western European Philosophical Studies
Series IVA. Central and Eastern European Philosophical Studies
Series V. Latin American Philosophical Studies
Series VI. Foundations of Moral Education
Series VII. Seminars: Culture and Values
Series VIII. Christian Philosophical Studies

****

CULTURAL HERITAGE AND CONTEMPORARY CHANGE

Series I. Culture and Values

I.1 *Research on Culture and Values: Intersection of Universities, Churches and Nations*. George F. McLean, ed. ISBN 0819173533 (paper); 081917352-5 (cloth).

I.2 *The Knowledge of Values: A Methodological Introduction to the Study of Values;* A. Lopez Quintas, ed. ISBN 081917419x (paper); 0819174181 (cloth).

I.3 *Reading Philosophy for the XXIst Century*. George F. McLean, ed. ISBN 0819174157 (paper); 0819174149 (cloth).
I.4 *Relations Between Cultures*. John A. Kromkowski, ed. ISBN 1565180089 (paper); 1565180097 (cloth).
I.5 *Urbanization and Values*. John A. Kromkowski, ed. ISBN 1565180100 (paper); 1565180119 (cloth).
I.6 *The Place of the Person in Social Life*. Paul Peachey and John A. Kromkowski, eds. ISBN 1565180127 (paper); 156518013-5 (cloth).
I.7 *Abrahamic Faiths, Ethnicity and Ethnic Conflicts*. Paul Peachey, George F. McLean and John A. Kromkowski, eds. ISBN 1565181042 (paper).
I.8 *Ancient Western Philosophy: The Hellenic Emergence*. George F. McLean and Patrick J. Aspell, eds. ISBN 156518100X (paper).
I.9 *Medieval Western Philosophy: The European Emergence*. Patrick J. Aspell, ed. ISBN 1565180941 (paper).
I.10 *The Ethical Implications of Unity and the Divine in Nicholas of Cusa*. David L. De Leonardis. ISBN 1565181123 (paper).
I.11 *Ethics at the Crossroads: 1.Normative Ethics and Objective Reason*. George F. McLean, ed. ISBN 1565180224 (paper).
I.12 *Ethics at the Crossroads: 2. Personalist Ethics and Human Subjectivity*. George F. McLean, ed. ISBN 1565180240 (paper).
I.13 *The Emancipative Theory of Jürgen Habermas and Metaphysics*. Robert Badillo. ISBN 1565180429 (paper); 1565180437 (cloth).
I.14 *The Deficient Cause of Moral Evil According to Thomas Aquinas*. Edward Cook. ISBN 1565180704 (paper).
I.15 *Human Love: Its Meaning and Scope, a Phenomenology of Gift and Encounter*. Alfonso Lopez Quintas. ISBN 1565180747 (paper).
I.16 *Civil Society and Social Reconstruction*. George F. McLean, ed. ISBN 1565180860 (paper).
I.17 *Ways to God, Personal and Social at the Turn of Millennia: The Iqbal Lecture, Lahore*. George F. McLean. ISBN 1565181239 (paper).
I.18 *The Role of the Sublime in Kant's Moral Metaphysics*. John R. Goodreau. ISBN 1565181247 (paper).
I.19 *Philosophical Challenges and Opportunities of Globalization*. Oliva Blanchette, Tomonobu Imamichi and George F. McLean, eds. ISBN 1565181298 (paper).
I.20 *Faith, Reason and Philosophy: Lectures at The al-Azhar, Qom, Tehran, Lahore and Beijing; Appendix: The Encyclical Letter: Fides et Ratio*. George F. McLean. ISBN 156518130 (paper).
I.21 *Religion and the Relation between Civilizations: Lectures on Cooperation between Islamic and Christian Cultures in a Global Horizon*. George F. McLean. ISBN 1565181522 (paper).
I.22 *Freedom, Cultural Traditions and Progress: Philosophy in Civil Society and Nation Building, Tashkent Lectures, 1999*. George F. McLean. ISBN 1565181514 (paper).
I.23 *Ecology of Knowledge*. Jerzy A. Wojciechowski. ISBN 1565181581 (paper).

I.24 *God and the Challenge of Evil: A Critical Examination of Some Serious Objections to the Good and Omnipotent God*. John L. Yardan. ISBN 1565181603 (paper).

I.25 *Reason, Rationality and Reasonableness, Vietnamese Philosophical Studies, I*. Tran Van Doan. ISBN 1565181662 (paper).

I.26 *The Culture of Citizenship: Inventing Postmodern Civic Culture*. Thomas Bridges. ISBN 1565181689 (paper).

I.27 *The Historicity of Understanding and the Problem of Relativism in Gadamer's Philosophical Hermeneutics*. Osman Bilen. ISBN 1565181670 (paper).

I.28 *Speaking of God*. Carlo Huber. ISBN 1565181697 (paper).

I.29 *Persons, Peoples and Cultures in a Global Age: Metaphysical Bases for Peace between Civilizations*. George F. McLean. ISBN 1565181875 (paper).

I.30 *Hermeneutics, Tradition and Contemporary Change: Lectures In Chennai/Madras, India*. George F. McLean. ISBN 1565181883 (paper).

I.31 *Husserl and Stein*. Richard Feist and William Sweet, eds. ISBN 1565181948 (paper).

I.32 *Paul Hanly Furfey's Quest for a Good Society*. Bronislaw Misztal, Francesco Villa, and Eric Sean Williams, eds. ISBN 1565182278 (paper).

I.33 *Three Theories of Society*. Paul Hanly Furfey. ISBN 9781565182288 (paper).

I.34 *Building Peace in Civil Society: An Autobiographical Report from a Believers' Church*. Paul Peachey. ISBN 9781565182325 (paper).

I.35 *Karol Wojtyla's Philosophical Legacy*. Agnes B. Curry, Nancy Mardas and George F. McLean,eds. ISBN 9781565182479 (paper).

I.36 *Kantian Form and Phenomenological Force: Kant's Imperatives and the Directives of Contemporary Phenomenology*. Randolph C. Wheeler. ISBN 9781565182547 (paper).

I.37 *Beyond Modernity: The Recovery of Person and Community in Global Times: Lectures in China and Vietnam*. George F. McLean. ISBN 9781565182578 (paper)

I. 38 *Religion and Culture*. George F. McLean. ISBN 9781565182561 (paper).

I.39 *The Dialogue of Cultural Traditions: Global Perspective*. William Sweet, George F. McLean, Tomonobu Imamichi, Safak Ural, O. Faruk Akyol, eds. ISBN 9781565182585 (paper).

I.40 *Unity and Harmony, Love and Compassion in Global Times*. George F. McLean. ISBN 9781565182592 (paper).

I.41 *Intercultural Dialogue and Human Rights*. *Luigi Bonanate, Roberto Papini* and *William Sweet*, eds. ISBN 9781565182714 (paper).

I.42 *Philosophy Emerging from Culture.* William Sweet, George F. McLean, Oliva Blanchette, Wonbin Park, eds. ISBN 9781565182851 (paper).

I.43 *Whence Intelligibility?* Louis Perron, ed. ISBN 9781565182905 (paper).

Series II. African Philosophical Studies

II.1 *Person and Community: Ghanaian Philosophical Studies: I.* Kwasi Wiredu and Kwame Gyekye, eds. ISBN 1565180046 (paper); 1565180054 (cloth).

II.2 *The Foundations of Social Life: Ugandan Philosophical Studies: I.* A.T. Dalfovo, ed. ISBN 1565180062 (paper); 156518007-0 (cloth).

II.3 *Identity and Change in Nigeria: Nigerian Philosophical Studies, I*. Theophilus Okere, ed. ISBN 1565180682 (paper).

II.4 *Social Reconstruction in Africa: Ugandan Philosophical studies, II*. E. Wamala, A.R. Byaruhanga, A.T. Dalfovo, J.K. Kigongo, S.A. Mwanahewa and G. Tusabe, eds. ISBN 1565181182 (paper).

II.5 *Ghana: Changing Values/Changing Technologies: Ghanaian Philosophical Studies, II*. Helen Lauer, ed. ISBN 1565181441 (paper).

II.6 *Sameness and Difference: Problems and Potentials in South African Civil Society: South African Philosophical Studies, I*. James R.Cochrane and Bastienne Klein, eds. ISBN 1565181557 (paper).

II.7 *Protest and Engagement: Philosophy after Apartheid at an Historically Black South African University: South African Philosophical Studies, II*. Patrick Giddy, ed. ISBN 1565181638 (paper).

II.8 *Ethics, Human Rights and Development in Africa: Ugandan Philosophical Studies, III.* A.T. Dalfovo, J.K. Kigongo, J. Kisekka, G. Tusabe, E. Wamala, R. Munyonyo, A.B. Rukooko, A.B.T. Byaruhanga-akiiki, and M. Mawa, eds. ISBN 1565181727 (paper).

II.9 *Beyond Cultures: Perceiving a Common Humanity: Ghanaian Philosophical Studies, III*. Kwame Gyekye. ISBN 156518193X (paper).

II.10 *Social and Religious Concerns of East African: A Wajibu Anthology*: *Kenyan Philosophical Studies, I.* Gerald J. Wanjohi and G. Wakuraya Wanjohi, eds. ISBN 1565182219 (paper).

II.11 *The Idea of an African University: The Nigerian Experience: Nigerian Philosophical Studies, II*. Joseph Kenny, ed. ISBN 9781565182301 (paper).

II.12 *The Struggles after the Struggle: Zimbabwean Philosophical Study, I*. David Kaulemu, ed. ISBN 9781565182318 (paper).

II.13 *Indigenous and Modern Environmental Ethics: A Study of the Indigenous Oromo Environmental Ethic and Modern Issues of Environment and Development: Ethiopian Philosophical Studies, I*. Workineh Kelbessa. ISBN 9781565182530 (paper).

II.14 *African Philosophy and the Future of Africa: South African Philosophical Studies, III*. Gerard Walmsley, ed. ISMB 9781565182707 (paper).

II.15 *Philosophy in Ethiopia: African Philosophy Today, I: Ethiopian Philosophical Studies, II*. Bekele Gutema and Charles C. Verharen, eds. ISBN 9781565182790 (paper).

II.16 *The Idea of a Nigerian University: A Revisited: Nigerian Philosophical Studies, III*. Olatunji Oyeshile and Joseph Kenny, eds. ISBN 9781565182776 (paper).

Series IIA. Islamic Philosophical Studies

IIA.1 *Islam and the Political Order*. Muhammad Saïd al-Ashmawy. ISBN ISBN 156518047X (paper); 156518046-1 (cloth).

IIA.2 *Al-Ghazali Deliverance from Error and Mystical Union with the Almighty: Al-munqidh Min al-Dadāl*. Critical Arabic edition and English translation by Muhammad Abulaylah and Nurshif Abdul-Rahim Rifat; Introduction and notes by George F. McLean. ISBN 1565181530 (Arabic-English edition, paper), ISBN 1565180828 (Arabic edition, paper), ISBN 156518081X (English edition, paper)

IIA.3 *Philosophy in Pakistan*. Naeem Ahmad, ed. ISBN 1565181085 (paper).

IIA.4 *The Authenticity of the Text in Hermeneutics*. Seyed Musa Dibadj. ISBN 1565181174 (paper).

IIA.5 *Interpretation and the Problem of the Intention of the Author: H.-G. Gadamer vs E.D. Hirsch*. Burhanettin Tatar. ISBN 156518121 (paper).

IIA.6 *Ways to God, Personal and Social at the Turn of Millennia: The Iqbal Lectures, Lahore*. George F. McLean. ISBN 1565181239 (paper).

IIA.7 *Faith, Reason and Philosophy: Lectures at Al-Azhar University, Qom, Tehran, Lahore and Beijing; Appendix: The Encyclical Letter: Fides et Ratio*. George F. McLean. ISBN 1565181301 (paper).

IIA.8 *Islamic and Christian Cultures: Conflict or Dialogue: Bulgarian Philosophical Studies, III*. Plament Makariev, ed. ISBN 156518162X (paper).

IIA.9 *Values of Islamic Culture and the Experience of History, Russian Philosophical Studies, I*. Nur Kirabaev, Yuriy Pochta, eds. ISBN 1565181336 (paper).

IIA.10 *Christian-Islamic Preambles of Faith*. Joseph Kenny. ISBN 1565181387 (paper).

IIA.11 *The Historicity of Understanding and the Problem of Relativism in Gadamer's Philosophical Hermeneutics*. Osman Bilen. ISBN 1565181670 (paper).

IIA.12 *Religion and the Relation between Civilizations: Lectures on Cooperation between Islamic and Christian Cultures in a Global Horizon*. George F. McLean. ISBN 1565181522 (paper).

IIA.13 *Modern Western Christian Theological Understandings of Muslims since the Second Vatican Council*. Mahmut Aydin. ISBN 1565181719 (paper).

IIA.14 *Philosophy of the Muslim World; Authors and Principal Themes*. Joseph Kenny. ISBN 1565181794 (paper).
IIA.15 *Islam and Its Quest for Peace: Jihad, Justice and Education*. Mustafa Köylü. ISBN 1565181808 (paper).
IIA.16 *Islamic Thought on the Existence of God: Contributions and Contrasts with Contemporary Western Philosophy of Religion*. Cafer S. Yaran. ISBN 1565181921 (paper).
IIA.17 *Hermeneutics, Faith, and Relations between Cultures: Lectures in Qom, Iran*. George F. McLean. ISBN 1565181913 (paper).
IIA.18 *Change and Essence: Dialectical Relations between Change and Continuity in the Turkish Intellectual Tradition*. Sinasi Gunduz and Cafer S. Yaran, eds. ISBN 1565182227 (paper).
IIA. 19 *Understanding Other Religions: Al-Biruni and Gadamer's "Fusion of Horizons."* Kemal Ataman. ISBN 9781565182523 (paper).

Series III. Asian Philosophical Studies

III.1 *Man and Nature: Chinese Philosophical Studies, I*. Tang Yi-jie and Li Zhen, eds. ISBN 0819174130 (paper); 0819174122 (cloth).
III.2 *Chinese Foundations for Moral Education and Character Development: Chinese Philosophical Studies, II.* Tran van Doan, ed. ISBN 1565180321 (paper); 156518033X (cloth).
III.3 *Confucianism, Buddhism, Taoism, Christianity and Chinese Culture: Chinese Philosophical Studies, III*. Tang Yijie. ISBN 1565180348 (paper); 156518035-6 (cloth).
III.4 *Morality, Metaphysics and Chinese Culture (Metaphysics, Culture and Morality, I)*. Vincent Shen and Tran van Doan, eds. ISBN 1565180275 (paper); 156518026-7 (cloth).
III.5 *Tradition, Harmony and Transcendence*. George F. McLean. ISBN 1565180313 (paper); 156518030-5 (cloth).
III.6 *Psychology, Phenomenology and Chinese Philosophy: Chinese Philosophical Studies, VI*. Vincent Shen, Richard Knowles and Tran Van Doan, eds. ISBN 1565180453 (paper); 1565180445 (cloth).
III.7 *Values in Philippine Culture and Education: Philippine Philosophical Studies, I*. Manuel B. Dy, Jr., ed. ISBN 1565180412 (paper); 156518040-2 (cloth).
III.7A *The Human Person and Society: Chinese Philosophical Studies, VIIA*. Zhu Dasheng, Jin Xiping and George F. McLean, eds. ISBN 1565180887.
III.8 *The Filipino Mind: Philippine Philosophical Studies II*. Leonardo N. Mercado. ISBN 156518064X (paper); 156518063-1 (cloth).
III.9 *Philosophy of Science and Education: Chinese Philosophical Studies IX*. Vincent Shen and Tran Van Doan, eds. ISBN 1565180763 (paper); 156518075-5 (cloth).

III.10 *Chinese Cultural Traditions and Modernization: Chinese Philosophical Studies, X*. Wang Miaoyang, Yu Xuanmeng and George F. McLean, eds. ISBN 1565180682 (paper).

III.11 *The Humanization of Technology and Chinese Culture: Chinese Philosophical Studies XI*. Tomonobu Imamichi, Wang Miaoyang and Liu Fangtong, eds. ISBN 1565181166 (paper).

III.12 *Beyond Modernization: Chinese Roots of Global Awareness: Chinese Philosophical Studies, XII*. Wang Miaoyang, Yu Xuanmeng and George F. McLean, eds. ISBN 1565180909 (paper).

III.13 *Philosophy and Modernization in China: Chinese Philosophical Studies XIII*. Liu Fangtong, Huang Songjie and George F. McLean, eds. ISBN 1565180666 (paper).

III.14 *Economic Ethics and Chinese Culture: Chinese Philosophical Studies, XIV*. Yu Xuanmeng, Lu Xiaohe, Liu Fangtong, Zhang Rulun and Georges Enderle, eds. ISBN 1565180925 (paper).

III.15 *Civil Society in a Chinese Context: Chinese Philosophical Studies XV*. Wang Miaoyang, Yu Xuanmeng and Manuel B. Dy, eds. ISBN 1565180844 (paper).

III.16 *The Bases of Values in a Time of Change: Chinese and Western: Chinese Philosophical Studies, XVI*. Kirti Bunchua, Liu Fangtong, Yu Xuanmeng, Yu Wujin, eds. ISBN l56518114X (paper).

III.17 *Dialogue between Christian Philosophy and Chinese Culture: Philosophical Perspectives for the Third Millennium: Chinese Philosophical Studies, XVII*. Paschal Ting, Marian Kao and Bernard Li, eds. ISBN 1565181735 (paper).

III.18 *The Poverty of Ideological Education: Chinese Philosophical Studies, XVIII*. Tran Van Doan. ISBN 1565181646 (paper).

III.19 *God and the Discovery of Man: Classical and Contemporary Approaches: Lectures in Wuhan, China*. George F. McLean. ISBN 1565181891 (paper).

III.20 *Cultural Impact on International Relations: Chinese Philosophical Studies, XX*. Yu Xintian, ed. ISBN 156518176X (paper).

III.21 *Cultural Factors in International Relations: Chinese Philosophical Studies, XXI*. Yu Xintian, ed. ISBN 1565182049 (paper).

III.22 *Wisdom in China and the West*: *Chinese Philosophical Studies, XXII*. Vincent Shen and Willard Oxtoby †. ISBN 1565182057 (paper)

III.23 *China's Contemporary Philosophical Journey: Western Philosophy and Marxism: Chinese Philosophical Studies, XXIII*. Liu Fangtong. ISBN 1565182065 (paper).

III.24 *Shanghai: Its Urbanization and Culture: Chinese Philosophical Studies, XXIV*. Yu Xuanmeng and He Xirong, eds. ISBN 1565182073 (paper).

III.25 *Dialogue of Philosophies, Religions and Civilizations in the Era of Globalization: Chinese Philosophical Studies, XXV*. Zhao Dunhua, ed. ISBN 9781565182431 (paper).

III.26 *Rethinking Marx: Chinese Philosophical Studies, XXVI*. Zou Shipeng and Yang Xuegong, eds. ISBN 9781565182448 (paper).

III.27 *Confucian Ethics in Retrospect and Prospect: Chinese Philosophical Studies XXVII*. Vincent Shen and Kwong-loi Shun, eds. ISBN 9781565182455 (paper).

III.28 *Cultural Tradition and Social Progress, Chinese Philosophical Studies, XXVIII*. He Xirong, Yu Xuanmeng, Yu Xintian, Yu Wujing, Yang Junyi, eds. ISBN 9781565182660 (Paper).

IIIB.1 *Authentic Human Destiny: The Paths of Shankara and Heidegger: Indian Philosophical Studies, I*. Vensus A. George. ISBN 1565181190 (paper).

IIIB.2 *The Experience of Being as Goal of Human Existence: The Heideggerian Approach: Indian Philosophical Studies, II*. Vensus A. George. ISBN 156518145X (paper).

IIIB.3 *Religious Dialogue as Hermeneutics: Bede Griffiths's Advaitic Approach: Indian Philosophical Studies, III*. Kuruvilla Pandikattu. ISBN 1565181395 (paper).

IIIB.4 *Self-Realization [Brahmaanubhava]: The Advaitic Perspective of Shankara: Indian Philosophical Studies, IV*. Vensus A. George. ISBN 1565181549 (paper).

IIIB.5 *Gandhi: The Meaning of Mahatma for the Millennium: Indian Philosophical Studies, V*. Kuruvilla Pandikattu, ed. ISBN 1565181565 (paper).

IIIB.6 *Civil Society in Indian Cultures: Indian Philosophical Studies, VI*. Asha Mukherjee, Sabujkali Sen (Mitra) and K. Bagchi, eds. ISBN 1565181573 (paper).

IIIB.7 *Hermeneutics, Tradition and Contemporary Change: Lectures in Chennai/Madras, India*. George F. McLean. ISBN 1565181883 (paper).

IIIB.8 *Plenitude and Participation: The Life of God in Man: Lectures in Chennai/Madras, India*. George F. McLean. ISBN 1565181999 (paper).

IIIB.9 *Sufism and Bhakti, a Comparative Study: Indian Philosophical Studies, VII*. Md. Sirajul Islam. ISBN 1565181980 (paper).

IIIB.10 *Reasons for Hope: Its Nature, Role and Future*: *Indian Philosophical Studies, VIII*. Kuruvilla Pandikattu, ed. ISBN 156518 2162 (paper).

IIIB.11 *Lifeworlds and Ethics: Studies in Several Keys*: *Indian Philosophical Studies, IX*. Margaret Chatterjee. ISBN 9781565182332 (paper).

IIIB.12 *Paths to the Divine: Ancient and Indian*: *Indian Philosophical Studies, X*. Vensus A. George. ISBN 9781565182486. (paper).

IIB.13 *Faith, Reason, Science: Philosophical Reflections with Special Reference to Fides et Ratio*: *Indian Philosophical Studies, XIII*. Varghese Manimala, ed. IBSN 9781565182554 (paper).

IIIB.14 *Identity, Creativity and Modernization: Perspectives on Indian Cultural Tradition: Indian Philosophical Studies, XIV*. Sebastian Velassery and Vensus A. George, eds. ISBN 9781565182783 (paper).
IIIC.1 *Spiritual Values and Social Progress: Uzbekistan Philosophical Studies, I*. Said Shermukhamedov and Victoriya Levinskaya, eds. ISBN 1565181433 (paper).
IIIC.2 *Kazakhstan: Cultural Inheritance and Social Transformation: Kazakh Philosophical Studies, I*. Abdumalik Nysanbayev. ISBN 1565182022 (paper).
IIIC.3 *Social Memory and Contemporaneity: Kyrgyz Philosophical Studies, I*. Gulnara A. Bakieva. ISBN 9781565182349 (paper).
IIID.1 *Reason, Rationality and Reasonableness: Vietnamese Philosophical Studies, I*. Tran Van Doan. ISBN 1565181662 (paper).
IIID.2 *Hermeneutics for a Global Age: Lectures in Shanghai and Hanoi*. George F. McLean. ISBN 1565181905 (paper).
IIID.3 *Cultural Traditions and Contemporary Challenges in Southeast Asia*. Warayuth Sriwarakuel, Manuel B. Dy, J. Haryatmoko, Nguyen Trong Chuan, and Chhay Yiheang, eds. ISBN 1565182138 (paper).
IIID.4 *Filipino Cultural Traits: Claro R. Ceniza Lectures*. Rolando M. Gripaldo, ed. ISBN 1565182251 (paper).
IIID.5 *The History of Buddhism in Vietnam*. Chief editor: Nguyen Tai Thu; Authors: Dinh Minh Chi, Ly Kim Hoa, Ha thuc Minh, Ha Van Tan, Nguyen Tai Thu. ISBN 1565180984 (paper).
IIID.6 *Relations between Religions and Cultures in Southeast Asia*. Gadis Arivia and Donny Gahral Adian, eds. ISBN 9781565182509 (paper).

Series IV. Western European Philosophical Studies

IV.1 *Italy in Transition: The Long Road from the First to the Second Republic: The Edmund D. Pellegrino Lectures*. Paolo Janni, ed. ISBN 1565181204 (paper).
IV.2 *Italy and the European Monetary Union: The Edmund D. Pellegrino Lectures*. Paolo Janni, ed. ISBN 156518128X (paper).
IV.3 *Italy at the Millennium: Economy, Politics, Literature and Journalism: The Edmund D. Pellegrino Lectures*. Paolo Janni, ed. ISBN 1565181581 (paper).
IV.4 *Speaking of God*. Carlo Huber. ISBN 1565181697 (paper).
IV.5 *The Essence of Italian Culture and the Challenge of a Global Age*. Paulo Janni and George F. McLean, eds. ISBB 1565181778 (paper).
IV.6 *Italic Identity in Pluralistic Contexts: Toward the Development of Intercultural Competencies*. Piero Bassetti and Paolo Janni, eds. ISBN 1565181441 (paper).
I.7 *Phenomenon of Affectivity: Phenomenological-Anthropological Perspectives*. Ghislaine Florival. ISBN 9781565182899 (paper).

Series IVA. Central and Eastern European Philosophical Studies

IVA.1 *The Philosophy of Person: Solidarity and Cultural Creativity: Polish Philosophical Studies, I*. A. Tischner, J.M. Zycinski, eds. ISBN 1565180496 (paper); 156518048-8 (cloth).

IVA.2 *Public and Private Social Inventions in Modern Societies: Polish Philosophical Studies, II*. L. Dyczewski, P. Peachey, J.A. Kromkowski, eds. ISBN. 1565180518 (paper); 156518050X (cloth).

IVA.3 *Traditions and Present Problems of Czech Political Culture: Czechoslovak Philosophical Studies, I*. M. Bednár and M. Vejraka, eds. ISBN 1565180577 (paper); 156518056-9 (cloth).

IVA.4 *Czech Philosophy in the XXth Century: Czech Philosophical Studies, II*. Lubomír Nový and Jirí Gabriel, eds. ISBN 1565180291 (paper); 156518028-3 (cloth).

IVA.5 *Language, Values and the Slovak Nation: Slovak Philosophical Studies, I*. Tibor Pichler and Jana Gašparí-ková, eds. ISBN 1565180372 (paper); 156518036-4 (cloth).

IVA.6 *Morality and Public Life in a Time of Change: Bulgarian Philosophical Studies, I*. V. Prodanov and A. Davidov, eds. ISBN 1565180550 (paper); 1565180542 (cloth).

IVA.7 *Knowledge and Morality: Georgian Philosophical Studies, 1*. N.V. Chavchavadze, G. Nodia and P. Peachey, eds. ISBN 1565180534 (paper); 1565180526 (cloth).

IVA.8 *Cultural Heritage and Social Change: Lithuanian Philosophical Studies, I.* Bronius Kuzmickas and Aleksandr Dobrynin, eds. ISBN 1565180399 (paper); 1565180380 (cloth).

IVA.9 *National, Cultural and Ethnic Identities: Harmony beyond Conflict: Czech Philosophical Studies, IV*. Jaroslav Hroch, David Hollan, George F. McLean, eds. ISBN 1565181131 (paper).

IVA.10 *Models of Identities in Postcommunist Societies: Yugoslav Philosophical Studies, I*. Zagorka Golubovic and George F. McLean, eds. ISBN 1565181211 (paper).

IVA.11 *Interests and Values: The Spirit of Venture in a Time of Change: Slovak Philosophical Studies, II*. Tibor Pichler and Jana Gasparikova, eds. ISBN 1565181255 (paper).

IVA.12 *Creating Democratic Societies: Values and Norms: Bulgarian Philosophical Studies, II*. Plamen Makariev, Andrew M. Blasko and Asen Davidov, eds. ISBN 156518131X (paper).

IVA.13 *Values of Islamic Culture and the Experience of History: Russian Philosophical Studies, I*. Nur Kirabaev and Yuriy Pochta, eds. ISBN 1565181336 (paper).

IVA.14 *Values and Education in Romania Today: Romanian Philosophical Studies, I.* Marin Calin and Magdalena Dumitrana, eds. ISBN 1565181344 (paper).

IVA.15 *Between Words and Reality, Studies on the Politics of Recognition and the Changes of Regime in Contemporary Romania: Romanian*

Philosophical Studies, II. Victor Neumann. ISBN 1565181611 (paper).

IVA.16 *Culture and Freedom: Romanian Philosophical Studies, III*. Marin Aiftinca, ed. ISBN 1565181360 (paper).

IVA.17 *Lithuanian Philosophy: Persons and Ideas: Lithuanian Philosophical Studies, II*. Jurate Baranova, ed. ISBN 1565181379 (paper).

IVA.18 *Human Dignity: Values and Justice: Czech Philosophical Studies, III*. Miloslav Bednar, ed. ISBN 1565181409 (paper).

IVA.19 *Values in the Polish Cultural Tradition: Polish Philosophical Studies, III*. Leon Dyczewski, ed. ISBN 1565181425 (paper).

IVA.20 *Liberalization and Transformation of Morality in Post-communist Countries: Polish Philosophical Studies, IV*. Tadeusz Buksinski. ISBN 1565181786 (paper).

IVA.21 *Islamic and Christian Cultures: Conflict or Dialogue: Bulgarian Philosophical Studies, III*. Plament Makariev, ed. ISBN 156518162X (paper).

IVA.22 *Moral, Legal and Political Values in Romanian Culture: Romanian Philosophical Studies, IV*. Mihaela Czobor-Lupp and J. Stefan Lupp, eds. ISBN 1565181700 (paper).

IVA.23 *Social Philosophy: Paradigm of Contemporary Thinking: Lithuanian Philosophical Studies, III.* Jurate Morkuniene. ISBN 1565182030 (paper).

IVA.24 *Romania: Cultural Identity and Education for Civil Society: Romanian Philosophical Studies, V*. Magdalena Dumitrana, ed. ISBN 156518209X (paper).

IVA.25 *Polish Axiology: the 20th Century and Beyond: Polish Philosophical Studies, V.* Stanislaw Jedynak, ed. ISBN 1565181417 (paper).

IVA.26 *Contemporary Philosophical Discourse in Lithuania: Lithuanian Philosophical Studies, IV*. Jurate Baranova, ed. ISBN 156518-2154 (paper).

IVA.27 *Eastern Europe and the Challenges of Globalization: Polish Philosophical Studies, VI*. Tadeusz Buksinski and Dariusz Dobrzanski, ed. ISBN 1565182189 (paper).

IVA.28 *Church, State, and Society in Eastern Europe: Hungarian Philosophical Studies, I*. Miklós Tomka. ISBN 156518226X (paper).

IVA.29 *Politics, Ethics, and the Challenges to Democracy in 'New Independent States': Georgian Philosophical Studies, II*. Tinatin Bochorishvili, William Sweet, Daniel Ahern, eds. ISBN 9781565182240 (paper).

IVA.30 *Comparative Ethics in a Global Age: Russian Philosophical Studies II*. Marietta T. Stepanyants, eds. ISBN 9781565182356 (paper).

IVA.31 *Identity and Values of Lithuanians: Lithuanian Philosophical Studies, V*. Aida Savicka, eds. ISBN 9781565182367 (paper).

IVA.32 *The Challenge of Our Hope: Christian Faith in Dialogue: Polish Philosophical Studies, VII*. Waclaw Hryniewicz. ISBN 9781565182370 (paper).

IVA.33 *Diversity and Dialogue: Culture and Values in the Age of Globalization*. Andrew Blasko and Plamen Makariev, eds. ISBN 9781565182387 (paper).

IVA. 34 *Civil Society, Pluralism and Universalism: Polish Philosophical Studies, VIII*. Eugeniusz Gorski. ISBN 9781565182417 (paper).

IVA.35 *Romanian Philosophical Culture, Globalization, and Education*: *Romanian Philosophical Studies VI.* Stefan Popenici and Alin Tat and, eds. ISBN 9781565182424 (paper).

IVA.36 *Political Transformation and Changing Identities in Central and Eastern Europe: Lithuanian Philosophical Studies, VI*. Andrew Blasko and Diana Janušauskienė, eds. ISBN 9781565182462 (paper).

IVA.37 *Truth and Morality: The Role of Truth in Public Life: Romanian Philosophical Studies, VII.* Wilhelm Dancă, ed. ISBN 9781565182493 (paper).

IVA.38 *Globalization and Culture: Outlines of Contemporary Social Cognition: Lithuanian Philosophical Studies, VII.* Jurate Morkuniene, ed. ISBN 9781565182516 (paper).

IVA.39 *Knowledge and Belief in the Dialogue of Cultures*, *Russian Philosophical Studies, III.* Marietta Stepanyants, ed. ISBN 9781565182622 (paper).

IVA.40 *God and the Post-Modern Thought: Philosophical Issues in the Contemporary Critique of Modernity, Polish Philosophical Studies, IX*. Józef Życiński. ISBN 9781565182677 (paper).

IVA.41 *Dialogue among Civilizations, Russian Philosophical Studies, IV.* Nur Kirabaev and Yuriy Pochta, eds. ISBN 9781565182653 (paper).

IVA.42 *The Idea of Solidarity: Philosophical and Social Contexts, Polish Philosophical Studies, X*. Dariusz Dobrzanski, ed. ISBN 9781565182961 (paper).

IVA.43 *God's Spirit in the World: Ecumenical and Cultural Essays, Polish Philosophical Studies, XI*. Waclaw Hryniewicz. ISBN 9781565182738 (paper).

IVA.44 *Philosophical Theology and the Christian Traditions: Russian and Western Perspectives, Russian Philosophical Studies, V*. David Bradshaw, ed. ISBN 9781565182752 (paper).

IVA.45 *Ethics and the Challenge of Secularism: Russian Philosophical Studies, VI*. David Bradshaw, ed. ISBN 9781565182806 (paper).

IVA.46 *Philosophy and Spirituality across Cultures and Civilizations: Russian Philosophical Studies, VII*. Nur Kirabaev, Yuriy Pochta and Ruzana Pskhu, eds. ISBN 9781565182820 (paper).

IVA.47 *Values of the Human Person Contemporary Challenges: Romanian Philosophical Studies, VIII*. Mihaela Pop, ed. ISBN 9781565182844 (paper).

Series V. Latin American Philosophical Studies

V.1 *The Social Context and Values: Perspectives of the Americas*. O. Pegoraro, ed. ISBN 081917355X (paper); 0819173541 (cloth).
V.2 *Culture, Human Rights and Peace in Central America*. Raul Molina and Timothy Ready, eds. ISBN 0819173576 (paper); 0819173568 (cloth).
V.3 *El Cristianismo Aymara: Inculturacion o Culturizacion?* Luis Jolicoeur. ISBN 1565181042 (paper).
V.4 *Love as the Foundation of Moral Education and Character Development*. Luis Ugalde, Nicolas Barros and George F. McLean, eds. ISBN 1565180801 (paper).
V.5 *Human Rights, Solidarity and Subsidiarity: Essays towards a Social Ontology*. Carlos E.A. Maldonado. ISBN 1565181107 (paper).
V.6 *A New World: A Perspective from Ibero America.* H. Daniel Dei, ed. ISBN 9781565182639 (paper).

Series VI. Foundations of Moral Education

VI.1 *Philosophical Foundations for Moral Education and Character Development: Act and Agent*. G. McLean and F. Ellrod, eds. ISBN 156518001-1 (paper); ISBN 1565180003 (cloth).
VI.2 *Psychological Foundations for Moral Education and Character Development: An Integrated Theory of Moral Development*. R. Knowles, ed. ISBN 156518002X (paper); 156518003-8 (cloth).
VI.3 *Character Development in Schools and Beyond*. Kevin Ryan and Thomas Lickona, eds. ISBN 1565180593 (paper); 156518058-5 (cloth).
VI.4 *The Social Context and Values: Perspectives of the Americas*. O. Pegoraro, ed. ISBN 081917355X (paper); 0819173541 (cloth).
VI.5 *Chinese Foundations for Moral Education and Character Development*. Tran van Doan, ed. ISBN 1565180321 (paper); 156518033 (cloth).
VI.6 *Love as the Foundation of Moral Education and Character Development*. Luis Ugalde, Nicolas Barros and George F. McLean, eds. ISBN 1565180801 (paper).

Series VII. Seminars on Culture and Values

VII.1 *The Social Context and Values: Perspectives of the Americas*. O. Pegoraro, ed. ISBN 081917355X (paper); 0819173541 (cloth).
VII.2 *Culture, Human Rights and Peace in Central America*. Raul Molina and Timothy Ready, eds. ISBN 0819173576 (paper); 0819173568 (cloth).
VII.3 *Relations Between Cultures*. John A. Kromkowski, ed. ISBN 1565180089 (paper); 1565180097 (cloth).

VII.4 *Moral Imagination and Character Development: Volume I, The Imagination.* George F. McLean and John A. Kromkowski, eds. ISBN 1565181743 (paper).

VII.5 *Moral Imagination and Character Development: Volume II, Moral Imagination in Personal Formation and Character Development*. George F. McLean and Richard Knowles, eds. ISBN 1565181816 (paper).

VII.6 *Moral Imagination and Character Development: Volume III, Imagination in Religion and Social Life.* George F. McLean and John K. White, eds. ISBN 1565181824 (paper).

VII.7 *Hermeneutics and Inculturation*. George F. McLean, Antonio Gallo, Robert Magliola, eds. ISBN 1565181840 (paper).

VII.8 *Culture, Evangelization, and Dialogue.* Antonio Gallo and Robert Magliola, eds. ISBN 1565181832 (paper).

VII.9 *The Place of the Person in Social Life*. Paul Peachey and John A. Kromkowski, eds. ISBN 1565180127 (paper); 156518013-5 (cloth).

VII.10 *Urbanization and Values.* John A. Kromkowski, ed. ISBN 1565180100 (paper); 1565180119 (cloth).

VII.11 *Freedom and Choice in a Democracy, Volume I: Meanings of Freedom*. Robert Magliola and John Farrelly, eds. ISBN 1565181867 (paper).

VII.12 *Freedom and Choice in a Democracy, Volume II: The Difficult Passage to Freedom*. Robert Magliola and Richard Khuri, eds. ISBN 1565181859 (paper).

VII 13 *Cultural Identity, Pluralism and Globalization* (2 volumes). John P. Hogan, ed. ISBN 1565182170 (paper).

VII.14 *Democracy: In the Throes of Liberalism and Totalitarianism*. George F. McLean, Robert Magliola, William Fox, eds. ISBN 1565181956 (paper).

VII.15 *Democracy and Values in Global Times: With Nigeria as a Case Study*. George F. McLean, Robert Magliola, Joseph Abah, eds. ISBN 1565181956 (paper).

VII.16 *Civil Society and Social Reconstruction*. George F. McLean, ed. ISBN 1565180860 (paper).

VII.17 *Civil Society: Who Belongs?* William A.Barbieri, Robert Magliola, Rosemary Winslow, eds. ISBN 1565181972 (paper).

VII.18 *The Humanization of Social Life: Theory and Challenges*. Christopher Wheatley, Robert P. Badillo, Rose B. Calabretta, Robert Magliola, eds. ISBN 1565182006 (paper).

VII.19 *The Humanization of Social Life: Cultural Resources and Historical Responses*. Ronald S. Calinger, Robert P. Badillo, Rose B. Calabretta, Robert Magliola, eds. ISBN 1565182006 (paper).

VII.20 *Religious Inspiration for Public Life: Religion in Public Life, Volume I*. George F. McLean, John A. Kromkowski and Robert Magliola, eds. ISBN 1565182103 (paper).

VII.21 *Religion and Political Structures from Fundamentalism to Public Service: Religion in Public Life, Volume II*. John T. Ford, Robert A. Destro and Charles R. Dechert, eds. ISBN 1565182111 (paper).
VII.22 *Civil Society as Democratic Practice*. Antonio F. Perez, Semou Pathé Gueye, Yang Fenggang, eds. ISBN 1565182146 (paper).
VII.23 *Ecumenism and Nostra Aetate in the 21st Century*. George F. McLean and John P. Hogan, eds. ISBN 1565182197 (paper).
VII.24 *Multiple Paths to God: Nostra Aetate: 40 years Later*. John P. Hogan, George F. McLean & John A. Kromkowski, eds. ISBN 1565182200 (paper).
VII.25 *Globalization and Identity*. Andrew Blasko, Taras Dobko, Pham Van Duc and George Pattery, eds. ISBN 1565182200 (paper).
VII.26 *Communication across Cultures: The Hermeneutics of Cultures and Religions in a Global Age*. Chibueze C. Udeani, Veerachart Nimanong, Zou Shipeng, Mustafa Malik, eds. ISBN: 9781565182400 (paper).
VII.27 *Symbols, Cultures and Identities in a Time of Global Interaction.* Paata Chkheidze, Hoang Thi Tho and Yaroslav Pasko, eds. ISBN 9781565182608 (paper).
VII. 28 *Restorying the 'Polis':Civil Society as Narrative Reconstruction.* Yuriy Pochta, Rosemary Winslow, eds. ISNB 978156518 (paper).
VII.29 *History and Cultural Identity: Retrieving the Past, Shaping the Future*. John P. Hogan, ed. ISBN 9781565182684 (paper).
VII.30 *Human Nature: Stable and/or Changing?* John P. Hogan, ed. ISBN 9781565182431 (paper).
VII.31 *Reasoning in Faith: Cultural Foundations for Civil Society and Globalization*. Octave Kamwiziku Wozol, Sebastian Velassery and Jurate Baranova, eds. ISBN 9781565182868 (paper).
VII.32 *Building Community in a Mobile/Global Age:Migration and Hospitality*. John P. Hogan, Vensus A. George and Corazon T. Toralba, eds. ISBN 9781565182875 (paper).

Series VIII. Christian Philosophical Studies

VIII.1 *Church and People: Disjunctions in a Secular Age, Christian Philosophical Studies, I.* Charles Taylor, José Casanova and George F. McLean, eds. ISBN9781565182745 (paper).
VIII.2 *God's Spirit in the World: Ecumenical and Cultural Essays, Christian Philosophical Studies, II*. Waclaw Hryniewicz. ISBN 9781565182738 (paper).
VIII.3 *Philosophical Theology and the Christian Traditions: Russian and Western Perspectives, Christian Philosophical Studies, III*. David Bradshaw, ed. ISBN 9781565182752 (paper).
VIII.4 *Ethics and the Challenge of Secularism: Christian Philosophical Studies, IV*. David Bradshaw, ed. ISBN 9781565182806 (paper).

VIII.5 *Freedom for Faith: Theological Hermeneutics of Discovery based on George F. McLean's Philosophy of Culture: Christian Philosophical Studies, V*. John M. Staak. ISBN 9781565182837 (paper).

The International Society for Metaphysics

ISM.1 *Person and Nature*. George F. McLean and Hugo Meynell, eds. ISBN 0819170267 (paper); 0819170259 (cloth).

ISM.2 *Person and Society*. George F. McLean and Hugo Meynell, eds. ISBN 0819169250 (paper); 0819169242 (cloth).

ISM.3 *Person and God*. George F. McLean and Hugo Meynell, eds. ISBN 0819169382 (paper); 0819169374 (cloth).

ISM.4 *The Nature of Metaphysical Knowledge*. George F. McLean and Hugo Meynell, eds. ISBN 0819169277 (paper); 0819169269 (cloth).

ISM.5 *Philosophhical Challenges and Opportunities of Globalization*. Oliva Blanchette, Tomonobu Imamichi and George F. McLean, eds. ISBN 1565181298 (paper).

ISM.6 *The Dialogue of Cultural Traditions: Global Perspective*. William Sweet, George F. McLean, Tomonobu Imamichi, Safak Ural, O. Faruk Akyol, eds. ISBN 9781565182585 (paper).

ISM. 7 *Philosophy Emerging from Culture.* William Sweet, George F. McLean, Oliva Blanchette, Wonbin Park, eds. ISBN 9781565182851 (paper).

The series is published by: The Council for Research in Values and Philosophy, Gibbons Hall B-20, 620 Michigan Avenue, NE, Washington, D.C. 20064; Telephone and Fax: 202/319-6089; e-mail: cua-rvp@cua.edu; website: http://www.crvp.org. All titles are available in paper except as noted.

The series is distributed by: The Council for Research on Values and Philosophy – OST, 285 Oblate Drive, San Antonio, T.X., 78216; Telephone: (210)341-1366 x205; Email: mmartin@ost.edu.