

Interdisciplinary Education: A Philosophy Of Ecosocial Well-Being

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The regularities of nature are more like habits than products of eternal laws. Self-organizing entities at all levels of complexity—such as atoms, molecules, crystals, cells, organisms, societies, planets, and galaxies—are structured by specific fields called morphic fields. These fields contain a collective memory derived from previous things of their kind. Each aspirin crystal, for example, or each acacia tree is shaped by a field which is itself shaped by a cumulative influence from the previous aspirin crystals or acacia trees.

Influence from previous, similar systems, acting through time and space, takes place by the process of morphic resonance, involving an action of like upon like. The crystals of newly synthesized chemicals, for example, had long been known to be hard to crystallize in the first place, but as a general rule they were seen to be easier to crystallize all over the world as time went on and more such crystallization was completed. When rats learn a new trick in one laboratory, other rats of the same breed tend to find the same thing easier to learn, even in laboratories thousands of miles away. And of course there was much evidence for the progressive improvement of human abilities all around the world, for example, in athletic skills and in operating computers.

Earlier on, these morphic fields were given, in psychology, the name of archetypes. Much earlier, Plato called them ideas or forms existing in an invisible, timeless realm.

Genes have been greatly overrated as the carriers of hereditary information. They code for the sequence of chemical building blocks in protein and affect the chemicals that an organism can make, but they do not account for the inheritance of form and behavior, which are organized by morphic fields, inherited non-materially by morphic resonance.

Learning begets learning. Experiments will show that animals are indeed able to learn more readily what other animals of their kind have already learned. The more it is learned in one place, the easier it becomes elsewhere. It then becomes possible to see how the training of various breeds of dogs, for example, or of horses has built up a collective memory both within the animals themselves and in the people who interacted with them. Indeed, the domestication of both animals and plants involves a co-evolution of habits both in these organisms themselves and in human beings—a process which will have a far deeper influence on the evolution of human culture and civilization than is appreciated within mechanistic science.

Morphic resonance calls for more effective training methods. The demonstration that human learning is facilitated by morphic resonance will have a rapid impact on the training methods used in all kinds of education, for example, in the teaching of languages, musical instruments, and sports.

Since morphic resonance makes it easier to learn something that others have already learned, methods that maximize the influence of morphic resonance—like the sharing of myths and experiential methods in general—will enable new skills, both physical and mental, to be picked up much more easily than traditional methods of teaching.

Memory is tuning in to ourselves. The traditional assumption is that memories are stored in the brain. However, repeated tests fail in finding these hypothetical traces. The positive evidence for the role of morphic resonance is that our memories depend on tuning in to ourselves in the past.

We also tune in to many other people, and are influenced by the human collective memory, or collective unconscious. The idea that so much of our mental life involves resonant interconnections with other people past, present, and future has implications for everyone. Not only can our actions and words affect other people, but our thoughts can as well—even people we do not know, including those not yet born.

The appreciation that animal societies—such as colonies of termites, schools of fish, flocks of geese, and herds of deer—are organized by morphic fields will not only improve our understanding of natural history, but will make us aware of the social and cultural morphic fields within which we all live. These fields, like all morphic fields, have an inherent memory. A greater appreciation of this group memory and its power will lead to a more sophisticated understanding of political and economic realities, and will highlight the importance of national mythologies in the dynamics of war and peace.

In 1998, a medical team from the US Dept. of Defense conducted an experiment. They scraped cells from the roof of a subject's mouth and placed them in a test tube. They hooked the test tube to a lie detector or polygraph. Then, they hooked the subject up to a polygraph, but in a totally different area of the building. They had the subject watch different shows on television. Peaceful, soothing shows and violent, stimulating shows. What they found out was that the person's cells registered the exact same activity at the exact same instant as the person. When the person watched the calm soothing shows, the physiological response of both the person and the cells would calm down. When it switched to stimulating material, the person and his cells would both show physiological arousal. They continued to separate the person and his cells farther and farther apart until finally they were 50 miles apart. It had been five days since the cells

were scraped from the roof of the subject's mouth, and they were still registering exactly the same activity at exactly the same instant.

Another experiment with similar effects, but from one individual to another instead of a person's own cells was the Einstein-Podolsky-Rosen experiment. They took two individuals who were virtual strangers, gave them a few minutes to become superficially acquainted, and then separated them 50 feet apart, each one in a Faraday cage (electromagnetic cage). A Faraday cage is designed to prevent radio frequency and other signals from going in or coming out.

Once in the Faraday cage, they hooked both individuals up to an electroencephalograph (EEG), which monitors neurological activity. They shined a penlight in the eyes of the first subject, but not the other. Shining a light in someone's eyes like this causes measurable neurological activity and visible constriction of the pupils. At the instant they did this, the neurological activity of both subjects showed the same EEG activity and pupillary constriction. They changed subjects and separated them further apart with the same results each time.¹

Kapwa

The Filipino perception or world view: we are all one; we are individual rays of the one creative living principle in the universe. This is the concept of "kapwa," or "The other person is also yourself." We have a shared identity—shared inner self, shared goodness/divinity. At the core of Filipino psychology is humaneness at the highest level. This

¹ Alexander Lloyd with Ben Johnson, *The Healing Code*.

implies a unique moral obligation to treat each other as equal fellow human beings.

Kapwa is an awareness of the rootedness of each one of us in the One Divine Essence within. Hence, it implies the golden rule of all the great religions. Treat your neighbor as you treat yourself, because your neighbor is yourself. This is similar to the greeting, "In Lak'ech" from the Yucatec Mayan Code of Honor, which means, "I am another yourself."

The Filipino genius is comprised of highly developed skills: genuine connectivity, expressiveness, communicativeness, balancing opposites, flexibility, creativity, wellness. It involves the highest values: connectedness, sharing, spirituality, pakikipagkapwa, kagandahang-loob, pakikiramdam. Its world view is expressed as, "we are all one, all things are interconnected."

It is important to note that the core principles of our ethnicity, which are kapa-based, are built upon the culture of the spirit rather than the culture of power or the culture of wealth. For example, relationships are more important for Filipinos than economic power.

Developing the Higher Self

How many perceptions, values and skills of the culture of the higher self or pagpapakatao (the truly human level) are we able to impart thru the school system? Bringing out the truly human (higher self) in us means developing strength of character, wellness, self-control, loving kindness, wisdom, and creative intelligence.

Does our education instill in us a strong sense of unity and working together for the common good? Traditional Filipino culture is rooted in a strong sense of community and the kapwa-based spirit that enables us to live and work together for the common good, whether in the local or national level. But it seems that our present educational system, which is based on a materialistic, individualistic orientation, has seriously eroded our communal values and sense of nationhood. Many of our

young people now tend to be narcissistic, self-centered, impatient, and pleasure-seeking.

Does our education instill in us a strong sense of community and Filipino identity? What happened to the strong, self-help cooperative efforts made possible by the bayanihan spirit? It seems that now, nothing in the community moves without money going around.

In Filipino psychology, there is no concept of the "other" in the other person. The "other" (kapwa) is also yourself. This makes Filipinos a highly relational and essentially non-confrontational people, as monumentally demonstrated in the peaceful "EDSA Revolution." As Ivana Milojevic said, "If there is no 'other' there is no war."

Alienation from the Community

As one ascends the academic ladder, the more alienated from his cultural roots the Filipino becomes. That is why the more specialized a Filipino's education is, the more likely he or she will find his means of livelihood away from his community, perhaps in Manila or some other country.

An Ifugao child who receives only a high school education is more likely to remain in his community than another who finishes college. The reason for this is not just because the latter has greater work opportunities, but because his education is often not culturally rooted in his community, especially if it is a rural, indigenous village.

Especially prone to the diminution of social consciousness are professionals in highly technical, narrow specializations. For example, a doctor used to specialize in EENT medicine. But eye specialists have since parted ways with the ear-nose-throat doctors, and now there is even a left-eye or right-eye specialist.

By reducing reality into small pieces, the narrow specialist is "in danger of losing all sense of reality." He and his tiny circle of co-experts

tend to define their own limited field—that is, their specialized theories and methods—as the final reality or the representation of total reality.

Narrow technical, professional education may develop expertise and the professions, but may also breed selfishness, lack of social responsibility, and professional tribalism. These arise from the cult of the professional ego—promoting one’s profession at the expense of the public good. This is clearly a manifestation of the materialism of industrial or industrializing societies where, for instance, scientists advance science for its own sake no matter what the social costs; medical doctors gang upon outsiders to protect the medical “establishment;” and businessmen sacrifice valuable goods or form cartels just to maintain enormous profits.

Society becomes splintered into ruthlessly competing self-interested tribes of experts, each with its own God or king (celebrity figures such as Stephen Hawking in physics or Bill Gates in technology and business); Church or temple (convention hall, opera house, museum, etc.); Holy book (professional journal or manual); Sacred language (jargon); and Religious attire (business suit, white laboratory gown, etc.). Each tribe is after its own good alone. Professional advancement is the highest good and financial success, the highest reward.

Barbarism of Specialism (or Narrow Specialization)

Who then cares for society as a whole? It seems that with few exceptions, we have in our midst economists who formulate policies as if people do not matter, scientists who pursue knowledge uninformed by social considerations, artists who create for other artists and art experts alone, politicians who place party interests above all else, and officials more worried about self-preservation than their people’s well being.

These things are now common knowledge and much thought and study have already been made on the “barbarism of specialism.” Can we educate the Filipinos, whether formally and non-formally, against this barbarism?

In the field of art, the twin preoccupations with personal, individual uniqueness, or originality for its own sake and the distinctiveness of one's profession, expertise, or specialization—the zealous insistence on the separateness of the artist from the rest of society—reveals the drive for individual power and privilege that underlies the “art for art's sake” ideology. “Art for art's sake” betrays itself as actually “art for the individual ego's sake,” or “art as a glorification of individuality.” This also betrays its class basis, for only an economic elite can support the production and maintenance of such art, which is rather capital intensive. Only a power elite zealous of safeguarding its prerogatives will subsidize and promote an art that thrives on a supposed mutual antagonism between individual and society.

The doctrinal insistence on individual origination and aesthetic purity of art is clearly analogous to the fixation on individual property and class privilege among the economic and power elite. It is in this context that the worship of originality and specialization in art becomes intelligible. Only art that is 1) originated by an author-specialist individual and 2) is exclusively devoted to the aesthetic—having no other value but art—can be considered art. Indeed, this kind of art is generally labelled fine or high art. Its master practitioners are hailed as geniuses, superstars, or celebrities. The patronage of these masters and their creations, involving enormous expenses, by the power elite confers on both of them an aura of prestige and privilege. The powerless masses can only look at them in awe.

Art from a communal source and “tainted” with utility, in contrast, is impure and inferior. It can only be called art by qualifying it with a conditional, usually condescending, label such as folk art, primitive art, utilitarian art, applied art, or minor art. Most of the time, it is not even labelled art but craft, no matter how artistic and creative it is.

However, art is the best way of doing, undertaking, or creating something, making it not only fit and strong, efficient, and effective but attractive and beautiful. Beauty is balance, harmony, proportion, rhythm,

emphasis, and unity—thus a proof of excellence and dependability. Without balance nothing stands. Without harmony nothing will work. Without proportion nothing will fit. Without rhythm nothing is predictable. Without emphasis nothing is intelligible. Without unity nothing will develop.

Beauty is about strength and fitness. Do you know that the woman is most fertile from the age of 18 to 24? This is also the time when a woman is often at the peak of her beauty. What is the connection? If beauty is essentially balance and balance means strength, then it is but logical that a woman be at the peak of her biological strength at the time when she needs this for the difficult task of bearing and giving birth to another human being.

The arts reveal the soul, beauty, strengths and genius of a people. The best way to prime a people for development is to promote their arts. To do such is to promote their potentials for achievement. Being the most expressive symbols of a people's soul or cultural identity, promoting their arts inspires them, heightens their cultural energy, which is the capacity of a people for work, innovation and creativity, learning and acquisition of skills, sense of wonder and curiosity about life, adventure and exploration, and inner peace and happiness.

Promoting and developing the arts or cultural identity of a people inevitably inspires, brings about, and leads to all other kinds of development.²

Origins of Economic Inequality

The compartmentalization of knowledge is a social construct of the industrial revolution that favors control of human and natural resources by an economic elite. The obvious result is an endemic inequality of

² UNDP Study

wealth and social status, the most representative of which are the US and Great Britain. The underlying philosophy of this compartmentalization is the mechanistic materialism that became well entrenched in 18th c. Europe and still prevails in the west today.³

A machine can easily be analyzed in terms of separate parts, each with a specialized function. The more intricate the machine, the more highly specialized the function of each part. It is easier to control a population classified under a number system or similar systems of classification, such as how Gov. Claveria required Filipinos to adopt surnames for easier political control. A more humanistic culture will identify people according to virtues and strengths.

Narrow disciplinarity or specialism is a function of materialism. General education as it is, is elitist because it is not holistic and thus produces narrow specialists focused on the advancement of their individual professions, consuming most of our resources for themselves and leaving the rest of the populace impoverished. Materialism leads to a diminution in the sense of self, resulting in a narrow ego or selfish individualism.

Selfish individualism, as in Ayn Rand's way of thinking, is the bane of academe for the reasons listed below.

- It leads to rigid disciplinary boundaries making the faculty so protective of one's turf and overly sensitive about encroaching on those of others.
- It promotes elitism because a narrow, insecure ego would like to set up as many insurmountable barriers around itself to be able to feel an aura of superiority, privilege, and entitlement. This is clearly manifested in the endemic refuge in abstruse jargon,

³ "Inequality is the root of social evil."—Pope Francis VS. "I embrace the crass, cutthroat capitalist vision of our society. Enforcing executive pay by law? Give me a break. Business and equality are mutually-exclusive."—An American businessman

convoluted methodology, complex theorizing, and other highly technical formulations. The physical manifestations of this elitism are the many gated villages in our midst.

- It entails a great loss of being that can develop into neurosis, other mental disorders, or obsession with power to compensate for the loss.
- It encourages excessive drive for originality to promote individual egos at the expense of substance.
- It conditions every professional to become narrowly focused on self-promotion of one's profession that nobody cares for society as a whole.
- It makes different disciplines favor a Darwinian outlook in formulating concepts as it rationalizes the competitive, materialistic basis of narrow specialization or specialism. For example, economics is defined as "management of scarce resources" rather than a more spiritual "wise management of shared resources."⁴
- It militates against new insights or creative breakthroughs because difficulties, dead-ends or dilemmas in one discipline may be overcome through an intersection of disciplines.

⁴ Genetic manipulation may be unnecessary in many instances because the problems which it tends to solve may be approached in simpler, effective and much less expensive ways. Today, epigenetics has demonstrated that genes do not necessarily predispose us to certain diseases, that our attitudes and life choices can affect genetic disposition. But of course, the whole cosmetic industry and dermatologists will lose their glamour if people realize that sleep and proper nutrition are the better solutions to skin aging. "New research shows for the first time, that poor sleep quality can accelerate signs of skin aging and weaken the skin's ability to repair itself at night." Moreso, it has been established that happiness may slow the aging process, researchers find.

Philosophical Assumptions for General Education

- All things are interconnected.
- To deny this interconnectedness is to escape from social and ecological responsibility.
- That which we have no power to create, we have no right to destroy.
- A savage is not the one who lives in the forest, but the one who destroys it.
- Without the trees we will all be dead.
- Creative diversity of human and natural communities is the natural order of things, not concrete jungles.

Possible Interdisciplinary Subjects

- Mythology, Institutional Dynamics, and Human Conflict
- Aesthetics and the Efficiency of Industrial Design
- Aesthetics and Health
- Scientific Breakthroughs and Aesthetic Insight
- Plant Growth and Music
- The biology of Plato's ideal forms

Narrowing of the Concept of Intelligence

The division of labor and specialism required by the industrial revolution of the 18th century led to our present educational system that emphasizes I.Q. and the more mechanical, analytic aspects of human intelligence, neglecting the higher faculties like self-awareness, control of lower self, ecological intelligence, and creativity.

The left brain is Analytic and Sequential.

- Linguistic (discursive) intelligence (deLeon): a sensitivity to the literal and technical meaning and order of words.
- Mathematical-quantitative intelligence (deLeon): ability in the mechanical operations of mathematics and other complex logical systems of a quantitative nature.
- Analytic intelligence (Stenberg): the ability to break down problems into component parts (Stenberg)
- Naturalist intelligence (Gardner): refers to the ability to recognize and classify plants, minerals, and animals, including rocks and grass and all variety of flora and fauna. The ability to recognize cultural artifacts like cars or sneakers may also depend on the naturalist intelligence.

The right brain is Integrative and Holistic.

- Linguistic (analogic) intelligence (de Leon): a sensitivity to the metaphoric and poetic meaning and order of words.
- Mathematical-symbolic intelligence (deLeon): ability to perceive the meaning of numbers as qualities
- Musical intelligence (Gardner): the ability to understand and create music. Musicians, composers and dancers show a heightened musical intelligence.
- Spatial intelligence (Gardner): the ability to “think in pictures,” to perceive the visual world accurately, and recreate (or alter) it in the mind or on paper. Spatial intelligence is highly developed in artists, architects, designers and sculptors.
- Bodily-kinesthetic (Gardner): intelligence: the ability to use one’s body in a skilled way, for self-expression or toward a goal. Mimes, dancers, basketball players, and actors are among those who display bodily-kinesthetic intelligence.

- Interpersonal intelligence (Gardner): an ability to perceive and understand other individuals—their moods, desires, and motivations. Political and religious leaders, skilled parents and teachers, and therapists use this intelligence.
- Social intelligence (Stenberg): the capacity to effectively navigate and negotiate complex social relationships and environments; it is also the ability to get along well with others, and to get them to cooperate with you or interacting successfully with others in various contexts. Sometimes referred to simplistically as “people skills”
- Communal intelligence (de Leon): the capacity to perceive oneself and act as part of a group or community; this is the opposite of self-assertion, the desire for privacy, and demand for individual privilege.
- Ecological-animistic intelligence (de Leon): the capacity to sense and harmonize with the living energy of plants and animals; to understand, respect, and preserve the ecosystem
- Intrapersonal intelligence (Gardner): an understanding of one’s own emotions. Some novelists and or counsellors use their own experience to guide others.
- Emotional intelligence (Goleman): the ability to identify, assess, and control the emotions of oneself, of others, and of groups.
- Existential intelligence (Gardner): sensitivity and capacity to tackle deep questions about human existence, such as the meaning of life, why do we die, and how did we get here.
- Practical intelligence (Stenberg): “common sense” capabilities, capacity to use and implement ideas; the ability to solve problems and get things done.
- Psychic intelligence (de Leon): a measure of how intuitively perceptive we are and how willing we are to trust and act on those perceptions

- Spiritual (Mystical) intelligence (de Leon): a sensitivity to or ability to sense the interconnectedness of all life, that all of life is one. This is the most profound teaching of all the great religions and spiritual traditions
- Aesthetic intelligence (de Leon): the appreciation of form, design and perception of congruence
- Creative intelligence (de Leon): the capacity to generate new ideas, perceive unusual relationships, and cope with new situations ... This is the highest form of intelligence because it goes beyond knowledge recall and extends into knowledge creation. Or, simply because it is the supreme intelligence of the Creator.

“Imagination is more important than knowledge.”—Albert Einstein. Creativity is the highest form of intelligence because it goes beyond knowledge recall and extends into knowledge creation. Some intelligent people can be very knowledgeable and have excellent information recall (let's say, for a standardized test), but creativity and innovation require some novel form of intelligence that is of a higher order.

Studies have shown that highly creative people are highly intelligent but highly intelligent people are not always creative. The fact that highly creative people have a higher correlation with intelligence than vice versa suggests that creativity is simply a higher form of intelligence. Creativity, in Maslow's hierarchy of needs, is the highest level.

Academic culture seems to be a curious legacy from the West which makes us regard research and documentation, paperwork, and the construction of theories as a higher and loftier pursuit than the creative practice of traditional artists, healers, and masters. Without the latter's dedication to their disciplines, many MA and PhD holders would have had nothing to write about for their theses and dissertations.

In studies on creativity, it has been observed that it is not enough to develop a critical, analytic mind alone. What is more important is the capacity to generate meanings, which can only come from an integrated rather than an overly mental being; an interdisciplinary orientation and full awareness and, better yet, immersion in diverse, socio-cultural, political, and economic environments.

Blaming Filipino Culture

We blame Filipino (ethnic, kapwa-based) culture for its so called deficiencies and negative qualities like crab-mentality, abusive family dynasties, and endemic corruption which are actually manifestations of the deep-seated, universal addiction to or greed for power and wealth. Indeed, according to Walden Bello, corruption is worse in many other countries. But why is it that we do not blame their ethnic culture for this?

We even go so far as to fault our culture for the seemingly perennial state of Philippine underdevelopment. Yet, it is actually the neglect or ignorance of our ethnicity that is the problem. The core principles of Filipino indigenous psychology are built on the highly spiritual concept of pakikipagkapwa, pagpapakatao, humaneness, delicadeza, and transcending narrow self-interest (kagandahang loob).

We may be guilty of inaccurate observation and analysis if we ostracize Filipino ethnicity for the ills of Philippine society, which are rooted more in our elite's intervention in the development process. These are the elites who, since the Spanish period, have been addicted to the culture of power and culture of wealth. Just 40 elite families are alleged to be in control of 76% of our nation's wealth.

Precisely, it is the glaring absence in governance of the noble or even sublime principles of our culture that is at the very root of our nation's ills. What we sorely need is culturally-rooted governance, which is

practiced only in exceptional cases, as in the much-appreciated term of the late Sec. Jesse Robredo as mayor of Naga city.

What are the outstanding cultural strengths of our ethnicity that we can draw upon to formulate a vision for the nation? Essentially, we can tap our genius for human connectivity and soulfulness as a people. We are perhaps the most highly relational in the world, with superb skills in healing and balancing polar energies, and passion for creative, participatory processes.

But many government officials and media practitioners are almost clueless about Filipino cultural gifts. We find our culture trivialized in such frivolous phrases as “it’s more fun in the Philippines” and anthropologically empty conjectures that our culture is a “mixture or hodgepodge of Malay, Chinese, Spanish, and American influences.”

Philippine ethnic culture is a unified, coherent whole. Our shared cultural heritage is a set of philosophically and ideologically coherent set of premises (the philosophy of *kapwa*) and corresponding value-orientations, resulting in well-defined skills and patterns of behaviour that can make us truly proud of ourselves.

Among these are our superior linguistic and communication skills, expressiveness, prowess in the performing arts, high degree of gender equality, psychic health, strong sense of humour, ability to rebound after trying times, nurturing qualities, interpersonal intelligence, social networking skills, excellence in service industries, strong family ties, passion for education, and creative versatility.

Are our educational institutions aware of these Filipino cultural strengths, and are there adequate programs that are designed to affirm, enhance, and develop them further? Do we know what kinds of intelligences are involved in the exercise of these capacities? Is it possible that those intelligences our school system is fostering are those that run counter to, and thus weaken, our native genius?

Why is it, for example, that our capacity for extemporaneous poetic debate, as in the traditional *balagtasan* or *balitaw*, has become almost extinct? Why is it that our traditional fear and respect for nature spirits been replaced by a wanton disregard for the environment, causing large scale deforestation, murderous floods, and waterway poisoning due to uncontrolled mining?

Furthermore, indirectly promoting selfish, materialistic individualism through these fragmenting intelligences can do irreversible damage to the ecosystem. These are not the intelligences that can ensure the long-term survival of life on earth, encourage the noblest and wisest thoughts, pave the way for a more peaceful and loving world, and advance human creative possibility to the highest level.

In contrast, the many rituals that our indigenous or folk peoples observe as a way of affirming shared values, such as our feasts of devotion to a patron saint, communal weaving of mats inside the mouths of caves, group pilgrimages to sacred sites, or praying together for a bountiful harvest promote an expanded or inclusive sense of self, a concern for the common good, and generosity.

Up to the present time, our educational system remains colonial rather than culturally appropriate, causing a great loss of cultural energy. As a result, many of our schools do not produce people who are highly resourceful, creative, and adaptable to a fast changing and extremely complex contemporary world. They encourage dependency—a job-seeking, employability mentality rather than originality of thought, entrepreneurial qualities and self-reliance on native skills, knowledge and strengths.

Our country has been spending valuable public money for the education of Filipino professionals in the arts and sciences and many other fields. But since the cultural sources of their education are Western, it is inevitable that the expertise they acquire will be more applicable

or appropriate to a Western industrialized society than to the rural, agricultural setting of most Philippine provinces. So a great number of our graduates will end up migrating to rich Western or Westernized countries.

“It looks like the Philippines is spending its money for the training of manpower for the more affluent countries . . . This, then, is the essence of our colonial education—the training of one’s country’s citizens to become another country’s assets.”⁵

To continue following the industrial bias is detrimental to the cultivation and wise utilization of our cultural assets, from which our comparative advantage and competitiveness in the global society can develop. It is high time that we take a different path, one that harnesses to the full the strengths of our ethnicity as the best foundation for building our nation.

Read on 18 August 2014
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⁵ Florentino Hornedo, “The Cultural Dimension of Philippine Development.”