

THE ORALITY AND ORTHOPRAXY OF THE ADHERENTS OF PRIMAL RELIGION

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ABSTRACT

This study examines the Orality and Orthopraxy of the adherents of Primal Religion (PR) in Negros Occidental. There are two (2) groups and sub-groups of medicine people of indigenous in character being studied/investigated for the Negros-based believers of PR. The Non-structured (NSPs) and Structured participants (SPs) are working for spiritual healing in two separate worldviews. The former are the spiritual leaders and fraternity who are working closely with the Church's sponsored health programs. The latter are the group of faith healers who are conducting the traditional spiritual healing without the influence of the official religion. They are composed of the local shaman manughilot/manuglugay-a with single and multi-function activities in conducting the spiritual healing. Furthermore, this study brings nuances to the worldview found among the cultural carrier of PR in Negros Occidental long before the western missionaries came into the Negros Island. Moreover, the comparative analysis which is the inter-play between the NSPs and SPs, gives a new breathe of religious ideas drawn out of reflection in an emerging and unique culture of shamanism in Negros Occidental.

Keywords: orality, orthopraxy, primal religion

INTRODUCTION

I am interested about the subject on faith healing because of my childhood encounter of orality in PR. "The child birth-mark with a counterpart of a snake can be a channel of the gift of healing," says the orality. I recalled the elderly in PR community saying that I am gifted with the healing power. Eventually, the prophecy became true. Children and women came to our house seeking for healing. I followed literally the orality of the PR. I conducted healing session with the sick people inside the house and/or under the trees. I also encountered a dental session with the faith healing community. The faith healing happened in the neighbor's house. My deformed upper tooth on the left side was extracted without any single drop of blood. (It's so amazing!) I heard them saying something while they conducted the faith healing and surrounded me with affirming love. The faith healing community paused for a moment of silence and offered some prayers. I closed my eyes and in few seconds I am done with my tooth extraction. From then on, I wondered the healing power among PR practitioners. I found myself reflecting on this personal experience which is very interesting for Research. The PR study is believed to play an important role in the

inter-religious dialogue today. For more than a hundred years now, Religious Studies researchers and thinkers have examined the origin and the future of Religion.

Religious Studies scholars and experts developed religious ideas that various indigenous communities and societies have their own unique religious experiences. The first to mention among these indigenous communities, for example, is the PR in culture. It has contributed to the preparation of the Gospel as a Good News of Salvation to the world of the gentiles. This primal religious experience of the people took place as "providential pedagogue," which ushers the pre-Christian era. The next is the African PR (Bishop Obot, 1996). It is considered as the saving factor for this vast continent. With so many ethnic communities spread out in Africa, it must be their primal faith that the Christian missionaries converted easily the African people to Christianity without strong resistance to the missionaries who preached and evangelized them with the Good News of Salvation. Then, there is the Asian PR. It is considerably a minority compared to the world's great religion which has been there in Asia prior to the arrival of Christianity brought about by the western missionaries.

Many investigators have recently turned to the impact of PR to the preservation of indigenous people, culture and beliefs system due to the decline of population in the world of PR. In the study conducted by Marty et al (1992), it showed that there was a significant drop of the membership by the world of PR. If a religious thinker will reflect on the data presented here, then definitely something has to be done for the perceived problem among the stakeholders in the religious crisis encountered by the world of PR. Indeed, the world of PR is in a troubled situation. This problem began when a British anthropologist Tylor put a reductionist remarks against the world PR as an animistic religion. In fact, the PR community is considered as the most neglected and marginalized people on earth. Their indigenous faith expression was perceived by the many with cynical attitude (FABC Paper no. 81, 1998).

Recently, there has been a wide interest in the Primal Religion researches. In the last one hundred years, none of the Religious Studies scholars, thinkers and leaders conducted a study concerning the orality and orthopraxy of the local PR. This is the reason why this researcher wanted to examine the orality and orthopraxy of PR in Negros Island.

Another good reason why this study should be pursued upon by the researcher is that there is probably a cultural intolerance to the believers of PR. The directives of the Catholic Church in Asia, for instance, have shown that the experts of missiology may have mistakenly appraised the faith and morals embedded in the rituals being conducted by the believers of the PR (AECAWA Inter-religious Dialogue Commission, 1996). The Paper has been analyzed by an African theologian Fr. Paul Bekye and found it relevant for the stakeholders for the inter-religious dialogue in African Church. They conducted a study group that will discuss and explore the theme: "African Traditional Religious Movements."

Since Christianity became the state religion in history, then the Christian missionaries with the vision to bring Christ into the different parts of the world, wanted to get rid of all the religious beliefs and practices of an indigenous communities. The western missionaries then imposed upon these people of indigenous in character the catholic creed, code and cult which are totally foreign to the people of PR. Due to the western arrogance of bringing people to the catholic fold by the sword and cross, the believers of PR began to perform a clandestine ritual. To a great extent, the religious beliefs and practices of the indigenous communities had been marginalized even today. There is a great need to revive the ancient Filipino spiritual traditions which the Filipino students today are slowly losing the grasp of the ancient spiritual traditions left behind by their ancestors. This study is meant eventually for the reason or the other for the revival and

preservation of the Filipino ancient spiritual tradition.

In addition, the Council Fathers in Vatican II perhaps failed to make their mission and vision at work in bringing people closer to the Prayer of Jesus "that all may be one." With its declaration of dialogue with non-Christian religions, the spirit of Vatican II aimed to reach out to humankind thru a deeper understanding and communion with other Confessions of faith. Unfortunately, the vision of the Council Fathers most probably did not hit the felt need of a widespread religious pluralism affecting the society today. It is for the reason probably that there may be the lack of structure needed for the dialogue of faith and life. There are still a lot of works to be done so to speak. That is why this study has been conducted for the world PR that the beliefs and values founded by them, will be appreciated by the post-Vatican II Religious Studies scholars and thinkers.

Furthermore, there is a need to pursue this study because of the long neglect and lack of utmost attention by the official religion to the world PR. Theologians, for example, gave less attention to the people of PR in terms of religious dialogue, if it is compared with the dialogues that had been done by the Catholic Church with the religious leaders of the world great religions. Despite the fact that there is apparently an impressive theological discussion for an inter-religious dialogue with the world's great religion, there had been no initiative yet to pursue any program on inter-religious dialogue specifically, with the believers of PR. Many years ago, the dialogue had been conducted already with the religious leaders of Islam, Hinduism and Buddhism (Ecclesia in Asia, 1999) and there are still series and on-going dialogue with Abrahamic religion. Unfortunately, there is no model yet for the local Church on how to get started with the inter-religious dialogue with the adherents of PR. Precisely, this study had been conducted to promote a fruitful collaboration and understanding among the adherents of PR thru an atmosphere of mutual respect and sustainable dialogue. In line with those values in mind, this study has been initiated in pursuance of the vision of the Church founded by Christ.

Moreover, there is a need to consider the gap between the religious inquiry made by the Catholic/university students for the Church Teachings against the beliefs and practices of folk Catholicism. For a personal note, the researcher for more than twenty five years in the Religious Education found out that students failed to appreciate the content of the Catholic Faith because of the lack of maturity. It is a fact that when university students were engaged in a serious intellectual discussion on the content of The Christian Faith, most often, they could not grapple immediately with the truths and principles. Instead their religious inquiries most likely shifted to the beliefs and practices

of the world PR. The shift occurred most probably due to their contact of folk and the teachings of an institutional Church in which they wanted to satisfy their religious inquiry of the former before they go to the next level for their faith seeking understanding mind-set. That's why there is a great need to integrate the content of PR in catechetical instruction before the students will engage into intellectual discussion with the content of The Christian Faith.

SURVEY FOR THE PR WORLDVIEW

The Federation of Asian Bishops Conference (1996) articulated that there is such a great commonalities among the world PR specifically, in terms of its worldview. With these, the FABC have shown a positive attitude towards the universal implications of positive values found in the world of PR.

In addition, Walls and Shenk (1990) noted some religious ideas relative particularly to the PR worldview. They argued that the missionaries of the western world were influenced by the 19th century anthropology. It painted the worldview of the world PR as a "religion of hunters." this bias anthropology of the white man (Rivera, 1997; Gall, 1998; Halverson, 1996; Long, 1998; Rheenen, ?) became also popular to the post-enlightenment theologians. It was then that the worldview for the world PR as primitive, savage and backward system of religious beliefs has never changed. In fact, the worldview (and beliefs system) of these people of indigenous in character have contributed as a fertile ground and a substratum for the world established religions (Pye, n.d.; Bediako, 2007) which serve as a preparation for the reception of the Good News of Salvation in Jesus Christ in the history. Then, later on the worldview (ethos and values) infused in the primal faith of the people in the indigenous communities have been integrated, developed and upgraded into a systematic, dogmatic and philosophical Religion.

Furthermore, Walls and Shenk (1990) wrote that thru the sacred rituals conducted by the adherents of PR, conscience is operative in founding their own worldview. Primal faith is innate to anybody even those people without any advance understanding of the law and no direct exposure to an organized religion. If the indigenous people did not have a clear understanding of what is supposedly an established religion can do with their life situation, they too have an embedded value preferences. That choice of valuing process must be dictated by conscience.

If conscience is operative in the lives of the people in PR, on the one hand, Fieser recognized that the nature of the world PR is usually identified by its oral tradition. Fieser argued that there is such a difficulty in finding the traced of the indigenous community with regards to their worldview (and beliefs system).

Despite of the lack of written tradition in PR, Fieser must be one of those pioneer religious thinkers who doubted the religious content of PR. Yet, some learned men of great reflection and character from the IR are optimistic to find out some creative ways to connect with the values and beliefs founded by the adherents of the world PR. To name some few of these religious thinkers, it is fitting to mention the relevance of their religious ideas to this study. For instance, Wood (2002) assumed that the vision for the Christian unity is closer to the worldview of PR in terms of its philosophy of harmony. Following the same line of thinking with the IR in 1965, the Fathers of Vatican II have expressed it in *Nostra Aetate* (Relation of the Church to Non-Christian Religions) that the Church will not get rid of anything pure and impure among the adherents of other Confessions of faith. With this, Cardinal Marella (1969) reflected that what is valid among these people of indigenous in character and the values founded by them, could be the truth in a metaphysical sense. And the universality of their experiences could be acceptable to all as a valid affirmation of the self-revealing act of God. For the worldview they hold on, is ultimately will merge into the Truth-Incarnate in Jesus.

Hence, there is no great religious thinker and leader of the 19th century like Karol Wojtyla, now the St. John Paul II whose passionate apostolic work for the unity of all men and women of good will, does not exclude those multitude of other faith persuasion to come together in the journey as partners in search for the truth (Chia, 1998; Zimo,n. d.). St. John Paul II (1995) taught that these multitudes coming from the world PR must have possessed the indigenous faith as to its worldview. More so, they must have the right to access for the Truth and this can be appropriated by those in authority that is in accord with the Mystery of Incarnation. In reply to the most challenging situation brought about by the religious pluralism in various culture and society, the Church in the modern world must have a creative response to this emerging religious pluralism in the contemporary society. In reply to that, FABC (1998) claimed that the people of PR have failed to discover its authenticity and veracity and yet to discover a sophisticated school system to propagate the orthodoxy of faith, a worldview coming from the primal indigenous community.

A POSITIVE OUTLOOK ON THE STATE OF PR

If experts of Comparative Religion Study of PR in Africa, America, Oceania and Asia, considered the aforementioned above as a problem. Then, an PR expert, Bediako, K. (1997) argued that PR in the context of hundreds of African ethnic groups with its multi-faceted worldview (beliefs system), is doubtless to say a carrier of Divine Revelation. With that argument coming from an African great theologian, Isizoh (1996)

affirmed that as a matter of fact in the worldview (beliefs system) of the people, there are untold stories of holy men and women who live each day their faith expressed in the PR. In a first world economy like America, Wilson (1991) contended that the worldview for the adherents of PR even in an urban centers are offering the presence of the sacred thru their rituals to people who are driven by material affluence.

Theologians of the post Vatican II scenario have shown a positive worldview or outlook to the philosophy of religion. The first to mention is no other than the person of an African Cardinal who is working at the household of the Pope. Cardinal Francis Arinze (1993) emphasized that the worldview (beliefs system) of the people in the traditional religion remained uncontaminated as to their primal roots despite the threats of the modern way of life. Foremost to say, they are the keeper of the ancient spiritual wealth.

The circle of theologians must have debated the issue whether or not the worldview /beliefs system of various non religions happened to be the same in different time and space. With that perspective, Cardinal Francis George (2001) assumed that there is a great significance for the world PR to claim the right (religious freedom) for the universality of its worldview (beliefs system) and image of God. The most prominent world leader to advance such claim for religious freedom and right is St. John Paul II (2002). He taught that the practitioners of PR in their worship for ancestors as a matter of laying down the perspective (overview) are better to bring them to Christ, our life and holiness. For him, the reverence to the ancestors prepares the PR adherents to the Communion of Saints (the holy men and women of God) wherein both the living and the dead are joined together into one spiritual community of God.

METHODS

THE RESEARCH DESIGN

This Study is a mixed Quantitative and Qualitative Research. It is descriptive, reflective and analytical using the (descriptive) Phenomenological Method. As a research method, Phenomenology analyzes what an experience means for those who have had the experience and are able to provide a comprehensive description of it (Brew, 1999).

Moreover, Phenomenology as a research method provided scholars, researchers and religious thinkers to understand religion as a personal preference in life. Therefore, the personal choice being made by the agent is that there is the freedom of conscience that is operative in the human structure. With Phenomenology, researchers in qualitative study acquired some space to suspend value-judgements and to maintain a neutral

stance. In that regard, he/she will be able to conduct an objective investigation of the study. Likewise, Religious Studies researchers found a direction towards holistic understanding of how the various overview of PR could relate and function together. Phenomenology assumed that no complete/absolute understanding of the reality is possible. Because every reality is unique. That is why the inquiry of the Qualitative Study with the use of Phenomenological framework, acquired more in-depth investigation when encountering the respondents under study.

The researcher made use of the following Qualitative and Phenomenological methods:

a. Qualitative Technique using the Content Analysis Method

This was used by the researcher to analyze the primary sources of data which was the orality of PR.

b. The Phenomenological Method of Inquiry by Van Manen

b.1 The Empirical Method using the Interview Method

The main purpose of the Empirical Method is to explore the varieties of lived experiences by borrowing other people's experiences so that the researcher can become more informed, reshaped or enriched by the phenomenon so as to be able to render the full significance of its meaning (Van Manen, 2005). This borrowing of other people's experiences was done through the interview method of data collection and the end result of the Empirical Method is the phenomenological description of the experience. It is a direct description of the experience as it is, without offering causal explanations or interpretive generalizations of such experience (Van Manen, 2005).

b.2 The Reflective Method using the Thematic Reflection

The purpose of phenomenological reflection is to grasp a deeper meaning of the experience. In this research, the reflective method is done using what Van Manen calls the thematic reflection. Thematic analysis refers to the process of recovering structures of meanings that are embodied and dramatized in human experience represented in a text (Van Manen, 2005). In a phenomenological study, a text does not necessarily mean a written document but it may be extended to an unwritten text like an oral tradition of a religious community.

THE PARTICIPANTS OF THE STUDY

The respondents of this study were the NSPs and the SPs. They were distributed from the different

geographical areas in the Negros Island. In the pre-research activity, the author identified nine geographical areas where the spiritual healing activities were being conducted. Then, in the survey proper, the researcher selected sixty seven local shamans as respondents to the study. However, eleven of them did not want to be interviewed. From the fifty six remaining participants of the pre-research activity, the researcher used the Purposive Sampling Technique (PST) to select the final twenty participants. Ten of the respondents were classified as the NSPs and the other ten respondents were identified as respondents for the SPs.

To take the advantage of PST in Qualitative Study, the researcher can select a wide and varied sample size of population that could help to pursue the articulated objectives of the study. Simply put, the researcher should get the right people/participants as the cultural carrier of PR in Negros Occidental. This is to ensure the credibility of the research findings. The participants must possess certain qualities based on the standard made by this researcher so that they can give and deliver the right information needed to meet the demands of this study.

In her article entitled, "Purposive Sampling as a Tool for Informant Selection," the University of the Philippines Professor Ma. Dolores C. Tongco (2007) pointed out two effective and efficient application of the Purposive Sampling Technique. 1.) In terms of studying the cultural domain of certain population group like the local faith healers, PST had been tried and found out by Tongco as effective and efficient research tool for Qualitative and Quantitative research. Her Ethno-Botanical Research, for instance, was conducted among traditional and contemporary faith healers. Tongco argued that the PST can enhance the reliability and the competence of the credible participants of the study. For example, in her research of herbs which were used for healing bath, Tongco conducted interviews using PST with the participants of the study like herbal specialists, faith healers and elderly villagers. Tongco articulated that the primary stakeholder of PST is the researcher himself/herself because he/she is basically oriented towards the gathering of quality data. Thus, the researcher can not afford to gamble a low profile of information and data to be generated from the "sampling stakeholders" of the study (Tongco, 2007). It becomes even more challenging on the part of the Qualitative researcher that with whom, how and what the information might be generated, the high-end quality of the data being gathered is non-negotiable.

Table 1 shows the significant number of participants as distributed according to strategic areas and geographical locations within Negros Island. The participants were grouped according to the major clusters including the sub-groupings of each cluster. The respondents under the SPs got a total of twenty five

people with seven of them performing single function and eighteen of them performing multi-function activity. On the one hand, the respondents under the NSPs formation groups have reached to a total of 31 persons with six of them performing single function and twenty five respondents have multi-function activities.

TABLE 1: The Distribution And Stratification Of The Participants In The Pre-Survey Of The Study

AREAS	Structured Participants (SPs)		Non-Structured Participants (NSPs)		
	SINGLE FUNCTION	MULTI-FUNCTIONS	SINGLE FUNCTION	MULTI-FUNCTIONS	TOTAL
Bacolod City	2	3	3	2	10
Hiniganan	2	4			6
Talisay City	2	5			7
Murcia			1	6	7
La Carlota			1	6	7
Silay City	1	6			7
Bago City			1	5	6
San Enrique				4	4
Valladolid				2	2
Total	7	18	6	25	56

How the participants were selected?

Since the study conducted about PR is relatively rare in Negros Island, then no system has been developed yet, where to find the business address, locator map or whatever one may call it to identify the practitioners of faith healing. Unlike in Seiquior, the Siliman University Press has published a book with a locator map of all the shaman practitioners operating in the island and including the herbal medicine available in that particular province or district. Whereas, the world of faith healing in Negros Occidental did not have the opportunity to appear in public. Unfortunately, there is no information accessible at hand. Only the referral technique could bring some information leading to the world of faith healers. This approached has been utilized then by this researcher to identify the shaman manughilot/manuglugy-a in terms of their home address and strategic locations of their places. The latter will confirm reports from the key-informant that the faith healing practices are rampant in the area. The zigzag theory backed by with Google Earth had contributed this researcher to map out the location of the participants being studied and to cover the time frame allotted to this study.

THE CRITERIA FOR SELECTING THE PARTICIPANTS OF THE STUDY

Having in mind the quality participants of the study, this researcher made the following standard that to qualify each participant for this study, they must possess the following qualities:

1. They must have engaged in indigenous faith healing method not less than 4 years in the shamanic service.
2. They must be 40 years old and above.

3. For the single function groupings, the faith healer must have performed at least one of the identified skills in the traditional faith healing namely; acupuncture, herbalogy, prunic/faith healing, acupressure, bone alignment (traditional hilot) and orasyun.

4. For the multi-function formation groups, the faith healer must have acquired two or more skills related to the traditional faith healing method mentioned above.

Table 2 shows the two major formation groups of the participants in this study. The respondents were classified as NSPs and SPs formation groups. Each cluster has a sub-group of participants with single and multi-function capacity.

Table 2: The Stratification Of The NSPs And SPs

AREAS	NSPs		SPs		
	SINGLE FUNCTION	MULTI- FUNCTIONS	SINGLE FUNCTION	MULTI- FUNCTIONS	TOTAL
Bacolod City	1	1		2	4
Hiniganan	1	1			2
Talisay City		3			3
Murcia				2	2
La Carlota City			1	1	2
Silay City		3			3
Bago City			1	1	2
San Enrique				1	1
Valladolid				1	1
Total	2	8	2	8	20

THE DATA COLLECTION METHODS

This researcher used the three techniques in the phenomenological approach.

1. The Interview method through an interview guide. This method had been very useful for the nature of this study to unearth the orality of PR. With this method, the participants were able to articulate well in a manner that their religious experiences were communicated in a language that is intelligible. By doing so, they expressed their worldview, ethos, values and religious beliefs in an organic truth.
2. The Survey Method using a Questionnaire. This method exposed the researcher into a deeper knowledge of the participants' core values system through a structured conversation analysis.
3. The Observation Method through an Observation Guide. This method gave the researcher an opportunity to discover a deeper meaning of the words and actions embedded in the orality when those words and actions were performed in the sacred rituals which were conducted by the practitioners of PR. Two other approaches were conducted in lieu of the aforementioned method above.

a. Participant Observation. This method introduced the researcher into the world of PR by discovering in the followers of PR with a very rich and spiritual tradition. With this method, the researcher had a chance to experience and to engage in the spiritual healing and other religious activities of PR that provided serendipitous to the study.

b. Non-Participant Observation. This method helped the researcher for the triangulation of data generated from other sources. The data may be confirmed or rejected while the researcher conducted a field work by observing the practitioners of PR.

THE DATA GATHERING INSTRUMENTS

A. The Interview Guide

It is composed of series of self-made questions which was divided in two parts. Set A was composed of seven questions focusing on fides quae. It refers to the personal beliefs system. Set B was composed of three questions focusing on fides qua. It refers to the body of truth which is the object of what is believed.

B. The Participant Observation

It was divided in two poles of movement. On one end, the orality of PR was taken into consideration as the identifying mark of PR. On the other end, the orthodoxy of faith in PR as expressed in faith healing activity was monitored within the period of about ninety days.

C. The Non-Participant Observation Guide

It was composed of three phases of observations. The first one took the socio-politico-religious dimension of the people of PR. The next, was focused on the major elements of PR. Lastly, this phase has shown the manifestation of the values as lived by the adherents and the religious leaders of PR.

D. The Survey Questionnaire

The researcher prepared the questionnaires for the profile of the participants of this study. The in-depth interviews were conducted in a remote and distant places of Negros Island. The researcher preferred to use the mobile audio gadgets for the documentation of the conversations. The researcher avoided the traditional way of conducting the study by giving out the survey questionnaires and let the participants answer it by themselves under time constraint. It has been observed that this approach is time constraints and it destroys rapport with the participants. Aside from

that, there were times that after the series of questions, the participants will just stop the conversation or pause for awhile to recall an information needed from the library of oral tradition. Rather, the researcher prepared the guide questions at hand so that he will have the control of the flow of the conversation. The participants responded with the question and answer set-up. Transcription of the conversations followed after when all the interviews have been done and collated. In the pre-test survey, the researcher found out that some of the prepared questions were redundant and were perceived by the participants to be too personal. So, the researcher skipped some of the items in the questionnaires because it affected the quality of information needed from the participants.

THE VALIDITY AND THE RELIABILITY OF THE INSTRUMENTS

Copies of the guide questions were sent out to the selected experts with doctorate specialized in Religious Studies. The face value of the guide questions were treated by the religious thinkers based on the following criteria: appropriateness or suitability of the items, relevance of the item to the thesis problem, clarity of the language used, correctness of the sentence, clarity of the researcher's question intent, singleness of purpose in each item, the items manifest freedom from assumption, the items manifest freedom from suggestion, linguistic completeness and grammatical consistency and specificity of time period. Some recommendations which had been made by the experts to make the questions simpler and more focused, were implemented by the researcher. Thereby, the guide questions were approved and confirmed by the panel of the worthy jurors as a valid research tool in pursuing this study. Furthermore, the panel of jurors confirmed that the guide questions were just fitting and appropriate for this nature of the study based upon the face value test/analysis made by the experts.

ETHICAL CONSIDERATIONS

The participation of the respondents in this Study was voluntary. The participants have the freedom to withdraw their statement generated and transcribed in the Study. The respondents were fully informed and had been made aware of the objectives of the Study which their active participation was greatly demanded and appreciated. Since the respondents participated in their own volition and had been well-informed about the risk of their participation, then they were entitled for the right to privacy. All informations about this Study must be confidential and it shall be used only for research purposes.

RESULTS AND DISCUSSION

Discovering an Ethos and Values of Primal

Religion

I. NON-STRUCTURED PARTICIPANTS

Many of the non-structured group have expressed human/divine positive values. Some of these ethos and values stand out as the Orthopraxis of spiritual healing among the adherents of Primal Religion in Negros Occidental. In cases where the positive values are being challenged by a crisis situation or the agent is experiencing a conflict of interests from a personal and social contact, some of the fundamental ethos in the Orality of Primal Religion was illustrated by the table below.

Table 3: *Transcription of the Ethos and Values of Primal Religion by the Non-structured Participants and the Eroding Themes*

Significant Statements	Themes
... dapat gamiton ang bugay sang Diyos sa husto kay basi bawi-on kon indi amo ang pag-gamit...	God-given Gift of Healing
... dapat ang pagpamulong bugay sg gamhanan. Ini amligan kay kon indi madula lang ini...	
... pagtuman sg tradisyon sg ginikanan ... pagserbiso sa isigkatawo...	Tradition and Service
... putli lang nga tagipusoong ang maka-angkun sini nga gahum	Purity of Heart
... indi dapat gamiton pagpangkwarta ang traditional nga pamulong, pang into o pag-guba sa isigkatawo...	Spiritual Healing and Money-making Activity
- maki-isa kita sa gamhanan sg tanan	One Worldview

THEMATIC REFLECTION

God-given Gift of Healing

The Orality of Primal Religion provides that the power of healing is a gift from the transcendent Being (bugay sang gamhanan). Two moral absolutes could be drawn out from the significant statements stipulated from the table above. Firstly, do not use God's gift in vain (dapat gamiton ang bugay sang Diyos sa husto kay basi bawi-on kon indi amo ang pag-gamit). This has something to do with Divine Justice. Since this justice system comes from above (the dwelling place for the Gods and Goddesses). Then, it is no proper for the believers who are from below, to demand or to preempt Divine Justice (gahum sa kabitaasan) in favour of the human being. Divine Justice does not work out completely in the same way as to the justice of man. In the contrary, this moral imagination of Divine Justice does not work out based on plane humane and acceptable behaviour in the society. For God's gift of healing is not meant for everybody's disposal. Put simply, the gift of healing power derives from God. It is not for any man to claim for those powers as their own. The spiritual powers belong to God. It is right and proper that the disposal of the gift of healing will be at the service of the Giver Himself. If , it is self-serving,then, it will be taken back by the Owner.

In the Bible of the Abrahamic religion, it says that God gives, God takes away. In the case of the misappropriation of the gift from above, the Spiritual power, then will be taken away from the recipient. The spiritual power might be lost and it has no more effect to the patient. The next moral absolute is related to the first. It comes out in a moral demand: Be responsible for God's gift of healing (dapat ang pagpamulong bugay sg gamhanan, ini amligan kay kon indi, madula lang ini). The consequence of Divine Justice is the cultivation of virtues. No wonder then, faith healers were known as virtuous people. Most of them have shown the highest form of spiritual self-discipline. They performed rituals to attain the perfection of spirit working in their craft for healing the people. Most of the rituals were not recorded by the book but they performed rituals by memory recall which most likely it can be considered the breathe of the spirit. If the spirit can no work with the faith healer, it does not mean that the spirit is against the person. The faith healer most probably failed to live up or to follow the ethos and values demanded by the unwritten code of spiritual healing.

Tradition and Service

Oral traditions are prevalent in the people of PR. Those traditions teach the people of indigenous community with a moral imagination that has been lived out and endorsed by their ancestors. They wanted for the perpetual existence of those ethos and values. Two of the moral absolutes are clearly stipulated and founded in the oral tradition. Firstly, follow the ethos of panimad-on (traditions) of our ancestors (pagtuman sg tradisyon sg ginikanan). People of PR knew that the violation of the norms and ethos endorsed by their ancestors would mean misfortune in life. A fatal mistake against the tradition is irreversible. It would be a serious offence against the spirits and to the ancestors once the traditions were deliberately taken for granted. The curse could happen if not for the violators but even to a great extent it could affect in an inter-generational malady. The religious leaders like the faith healers who are the carrier of the living the tradition in the community, make sure and ensure that the ethos and values of old may be inscribed in the hearts and minds of every generation.

The other ethos and values founded in the Orality of these people is service. We should serve the people (pagserbisyo sa isigkatawo). The first commandment of spiritual healing is outreach to humanity. If one will go back to Divine Justice theory of Morality, as a gift from above (kahitaasan), the faith healer received the gift without demanding any return. This is the first truth of faith healing. If in practice, the practitioner received gifts in kind or monetary, then it is by voluntary basis. For the work of the spirit, particularly for the healing of the sick is voluntary. The faith healer is not paid for

his work but it is the spirit that works. From the human perspective, none of the faith healers can guarantee that healing will take effect right away or immediately. It is precisely the faith of the patient that can heal and the spiritual power provided in the healing hands of the faith healer.

Purity of Heart

Other moral absolute in the Orality of PR is the strict compliance of the purity of heart. It stated that only those who have the pure heart or better say it that those believers with clear conscience should possess the power of healing (putli lang nga tagipusoon ang maka-angkon sini nga gahum). The moral imagination that can be drawn out here is that the person is the center of morality. If the worldview of people in PR might be found lacking of solid content, then the person can withhold what is morally good and right. In particular, the Orality of these people manifests that conscience has a role to play. As a subjective and absolute norm, good conscience has become a prerequisite for the recipient of the gift of healing. It is said that the world's PR has the content. For example, the ethos of dawat demands a recipient of the spiritual power with moral life. The person should manifest a steadfast fidelity to the spirit.

Spiritual Healing and Money-Making Activity

The other moral demand for the Orthopraxis of spiritual healing is the adherence to the basic code of conduct. The Orality of PR provides the moral precepts. It read: "Do not use the spiritual power for money making, misleading and destroying people" (indi dapat gamiton pagpangkwarta ang tradisyunal nga pamulong, pag-into o pag-guba sa isigkatawo). In the belief system of PR, an evil eye is present in the world and in the humanity. In fact, there are believers in Primal Religion who possess spiritual power and do evil things for their fellow men. They belong to the company (sakop) of the malevolent spirit. Their primary intention is destroy the world of people with good will. The whole life then, of the faith healer is defined by their struggle against the malevolent spirit and the forces of evil.

One Worldview

To live in perfect harmony with humankind is another moral value embedded in the Orality of Primal Religion. The adherents of Primal Religion considered the philosophy of harmony as the pat to meaningful life here and now. It is a call that every believer should consider himself or herself as part of the one web of life. People of an indigenous community have a deep sense of connectivity to their environment. The earth is considered as the place for the brotherhood of men. If all men share one life in this world. Therefore, it is a

universal aspiration of people in Primal Religion to live for a united world (maki-isa ktia gamhanan sang tanan). The spirit of the Mother Earth is so powerful that she only gives unlimited resources at the disposal of men for free. So with that inspiration from the Mother Earth, the call is for the people of Primal Religion to unite all things under the Great Spirit.

II. STRUCTURED PARTICIPANTS

The participants in a structured group had become so immense with the way a critical religion interact/relate with the evolution of society. These people have joined the advocacy of the established religion. There were three identified moral dictums which are illustrated in a table below.

Table 4: Transcription of the Ethos and Values of Primal Religion by the Structured Participants and the Evolving Themes

Significant Statements	Themes
... di kita dapat dependent sa mga western medical system	Free from the Western Medicine
... pagbalik sa naturalisa sang pangabuh..	Going Back to Nature
... serbisyo sa Diyos, simbahan kag sa tawo...	Serve God, Church and Man

Thematic Reflection

Free From the Western Medicine

No! To Western Medicine (di kita dapat dependent sa mga western medical system) is a moral dictum that is most probably brought about by the advocacy of an organized religion. This is in response to the moral issues that affect the society in general for the past few years. The organized religions in many instances have been involved in various and diverse developmental issues which have become an entry point for pushing the societal change. The structured participants then must have imbibed with them the moral values through their contact with institutional church.

Going Back to Nature

Going back to nature is another moral dictum which pertains to the advocacy of the organized religion for the global warming/ environmental balance. The Mother Earth today is under attack by living organism, infections, invasions and abuse. There is a very good reason why do people today should be worried about the actual condition of the life here on earth. Needless to say, the recent climate changed phenomenon must have been alarming to people that by this time the worsening in pollution and exploitation of the environment must have been beyond control already. In one of the interviews conducted for this study, a participant - narrator from the area of La Carlota, 64, probes that "...gapati nga napun - an ang ston kalibutan sg mga gamhanan nga espiritu nga amo naman ang emesaryo sg pinakagamhanan sa tanan."

(The world is dominated by the spirits send by the all powerful from above.) (Interview, Recabar, 2009). The Orality of Primal Religion mentioned clearly that the organized religion played an impact which to the great extent has contributed to a deep influence of the moral imagination of the indigenous people. This moral dictum calls for an immediate response to the environmental crisis faced by humanity. As an adherent to an organized religion, the structured participant - narrators were expected to participate actively in a concerted effort to initiate change. This will lead by the institutional religion.

According to the philosophy of diffusion theory, there has to be a cultural center where all other cultural patterns and behaviours were accumulated by various cultural minorities due to social contact in place and in time. It is stated by the proponent of this theory/ philosophy that the ancient Greek was the source of all cultures scattered around the world that has been diffused, assumed and shared by other cultural groups. If assuming Bishop Fortich's advocacy as the focal point for the promotion of moral values/ethos and a culture of peace that has been felt very strongly by the adherents of the Catholic Church in Negros Occidental, then, chances are that thee structured participant - narrators must have imbibed in their value system from the maker of the popular culture which the Diocese of the Bacolod as the protagonist of the par excellence culture of the Gospel - Jesus. And much more than this as expected, the diffusion of their behavior and conduct was intensified by the church.

Serve God, Church and People

The other moral dictum: Serve God, Church and People provide an attitude that motivates the life orientation of the people of Primal Religion. This moral orientation is basically a mind-set that appears to be coming from an organized religion. Trying to indoctrinate every believers of a new culture, an established religion somewhat played an important factor in persuading these people to become truly a member and to take part in the mission of the institutional religion. One of the participants from the area of Bacolod City (Brgy. Alangilan) attest that "... para makabulig sa programa sang simbahan." (to support the Church program.) (Interview, Lanjuhan, 2009).

The late good Cardinal Sin as an institutional character of an organized religion, coined the term that the Church must be a critical collaborator to the system of good governance. In the "post authoritarian citizenship building" spearheaded by the Diocese of Bacolod, Bishop Fortich has been a staunch defender on social issues that directly affect the moral teachings of the church. "We will continue to cry to high heavens... in the manner of a courageous and united

action," says the Nobel Peace Prize nominee Bishop Antonio Y. Fortich (Moreno, 2004). That strong word of the man must have been cherished here and now by the adherents of an organized religion and by the non-Christian groups. Simply the Word of the prelate brings about a clear message in one dimensional for the ethos of achieving harmonious relationship in the society. Specifically, the prelate wanted to emphasize the ethos of harmony between the realm of the divine and human interaction. The former represents God who dwells from the heavenly place. The latter represents the people united to seek the face of God among his people destroyed by sin and in search of the transcendental values while they live their lot in this life (Instrumentum Laboris for the Synod of Bishops: Special Assembly for Asia, 1998).

If the religious critics maintained that the belief system of the people of Primal Religion is devoid of religious content. Then, it is arguable that the Orality of these people is a modest material to illustrate some rich elements of the ethos and values founded by the believers of Primal Religion.

COMPARATIVE ANALYSIS OF THE ORALITY OF PRIMAL RELIGION ON ETHOS AND VALUES AMONG THE NON-STRUCTURED AND STRUCTURED PARTICIPANTS

The data found in the library of Orality if these people have shown that the "...pagtuman sang tradisyun sang ginikanan..." appears to be the moral norms long lived by the indigenous people. This must happen prior to the invasion of the Christian missionaries together with its rapid conversion in the visayan region most probably in the 18th century down to the present. Table 4 indicates an entry point as to the code of ethics among the practitioners/adherents of Primal Religion in Negros Island. This researcher attempts to speculate some ethical hiligaynon for the purpose of Qualitative Research. To have a better grasp of the moral imagination founded by these people as well as their long period of history of the indigenous culture , certain positive elements for value education and clarification may be identified here.

The ethos of panimad-on (traditions) serves as another key to the formation of moral norms and the values lived by these people. Following the beliefs system formed out of the ethos of panimad-on, the people of Primal Religion always conduct themselves in reference to the moral code endorsed by their ancestors (Arinze, 1993). The values and character formed out of the ethos of panimad-on are drawn out from the unwritten code of ethics by their ancestors. Since there is no available written tradition or literature from the adherents of Primal Religion that can be useful for an analysis of the moral norm of the indigenous people. Then, the data gathered in this study might

be the first of its kind in qualitative research in this particular subject that will lead this researcher to argue that the ethos and values of these people are clearly bounded by the dictate of transcendental values. "These ethos and values that were introduced to me by our ancestors that I imbibed as shaman manughilot/manugluy-a ... seguro halin sa makakagahom.. (surely came from above)," says the local shaman (Interview, Maritago,2009).

This assumption appears to be valid like in the case of the Tingguian beliefs, an indigenous community from the North (Ilocandia) whose fidelity to the deities indicates that they are expected to observe strict compliance to the laws and commandments of a deity (Bagatulalyan, the supreme god). His statues are non negotiable thing. Meaning to say, there is no excused in following from the spirit and to the letter of the laws. This surviving ancient Filipino moral imagination seems to suggest that the ethos of panimad-on did not come from the dictate of the social norms and standard of a given society but it must have been originated from the transcendental realities.

Authority from Sacred Origin

Table 3 states very strongly the fear of these people in the gamhanan sg tanan (the authority of the Almighty). Since the spiritual power is inherent from the Great Spirit, then whoever receives the spiritual powers, must not indulge himself/herself in any form of vices. Otherwise, this gift of spiritual power will not be effective any longer to the ginabulong or the sick. The person concerned and gifted with spiritual power, can be a failure in his/her practice if wring moral judgement took place during the period of practice. A cultural carrier/revealer of Orality of Primal Religion in Negros Island stated that "Ang tatay ko manug-bulong sang una nga panahon, pero nag shift siya pabata ukon sa guinhimo sg paltera. Ang iya guinabulong wala na epektro. Kay nahiguan sila gali..." (My father before was a shaman manug-luy-a/ manughilot but he shifted to different way of service by helping women giving birth. His client did not find his healing power effective anymore because my father was indulged to something impure done by the mid-wife healer who touches the blood of women in giving birth) says local resident in Sitio Sta. Cruz, Isabela. This utterance indicates a failure of fulfilling the gift of healing from what is intended for by the divine power. Precisely, by so doing not in accordance to the Great Spirit, this proves that everything will just be in vain (Interview, Anonymous, 2009).

Non-negotiable Norms

The love for the earth and respect for life are considered the non-negotiable norms for the non-structured group of the local shamans. The former is

a wake up call for every citizen of the world to take the second look for the simple living. Table 4 indicates that there is a need to go back to the basics of life with the Mother, the Earth. Modern life in various part of the earth has become so complicated already. It can be stipulated that Mother, the Earth is becoming sick this time. Though modernism made a drastic change in terms of behavior and conduct brought by science and technology. Ancient Filipino ancestors have left behind the spiritual imprint to the soul of this generation. It is called the love for the earth spirituality or simply calls it an earth - based spirituality (Orenstein, 1990). It is meant as religious experience being embedded in nature rather than alienated from it. No data available that would suggest if there were some local shaman conducting a ritual for the healing of the Mother Earth. Other bio - regions might have been practicing some rituals pertaining to the healing of the Earth. It is arguable that the worldview of shamanism concerning love for the earth still persists today. There is no predictor however, that would lead to the conclusion if the participant - narrators of this study were indulged to the rituals for healing the earth. Usually the shaman manughilot/manuglugay-a has the rituals for the healing of the sick person not the earth. The challenged is there among people of indigenous culture to use some of the techniques of shamanism to re-spiritualize the daily life on earth. The problem could be real for the post enlightenment humanity. Even if the knowledge has advanced to the great extent, yet, the humanity is getting alienated from their Mother, the Earth. Humanity could have forgotten that the earth is a living heavenly body. Furthermore, the worldview of the post enlightenment scientific education seems to dichotomize the spirit and matter. It appears that what is material is taken for granted by the post modern humanity so that the love for the earth has become problematic. People of the modern culture think that they are separated from Nature. Probably, due to the false illusion of separation between the spiritual and material world, a dichotomy of matter and spirit so to speak: many suffered of the so - called geo-cosmic ignorance and amnesia. Surprisingly, the world of Primal Religion does not fall short of a solution to the earth crisis. Simply, the treatment for the worsening condition of the earth is right there at the heart of the indigenous people. These people of indigenous culture ever since time immemorial have shown their deep reverence and respect to Nature. They kept into memory, (though it is not in a blue print material) the knowledge that the earth is sacred. It is not only the human beings who are sacred but the non-living things as well. They are but one connected to one web of life. Simply the spirit dwells in the matter to have its right for existence and equally present in the soul of every human being. These two values aforementioned above are the universal values founded by the adherents of Primal Religion and affirmed by an institutional religion (Instrumentum Laboris for the Synod of

Bishops: Special Assembly for Asia, 1998).

The latter has some thing to do with the two significant interpretations. Life may be understood as project and responsibility (Ecclesia in Asia, 1999). In the world of shamanism, it relates with the spiritual healing and there must be a good reasons why do shaman manughilot/manuglugay-a are engaged in the promotion of human life. One of the interviews with the participants indicates that one of the roles of the shaman in the community will include a title called the miracle worker. When asked about the greatest experience in the spiritual healing, a participant - narrator says that "may napatindog ako nga lupog nga bata sang tuig mel nueve cientos otsenta y seis (1986)." (In 1986, I made it to happen that the lame can walk, in the case of a child... call it a miracle.) (Interview,Gatuslao,2009). A key informant also revealed his healing power that miracle today can happen. The key informant also revealed that he was engaged in the catholic healing practice. People went to him with physical infirmities, helpless and hopeless. "After the pray - over, through the intercession of Mama Mary and the power of God, they went home totally restored to their health again," says the key informant. (" Ang mga piang kag mga ginadayungan dala sa akon... pagpuli nila nagatumbong na sila," says the key informant.) (Interview, Angudong, 2009).

Peculiarities

There is one thing unique among the non structured group. They are oriented towards the harmony and balance of everything in life. It is by this moral principle of harmony in all aspects of human life that their moral orientation is dictated by a strong affiliation to their past and ancestors. Whatever they do in personal and other relationships must be done in accordance to the values of their ancestors. Infidelity to their ancestors and values is a fatal mistake that one could ever make in life. Anger or dissatisfaction of their ancestors would mean a great misfortune and catastrophe to come beyond any violator's expectation.

Also the moral strengths of these people come from the great master of the spirit. It is acquired through a rigorous spiritual training and self - discipline. The latter is coupled with a discriminating taste of food preferences. Being in harmonious relation with the bio-region, artificial food has no place in their food preferences. Going for natural food supplement is a social norm. Herbal is not just an alternative as for medicine, it is a way of life. Herbs dictate the balance of physical life in the bio-region. That is why it is fundamental thing to do for a shaman manuglugay-a/manughilot to visit a mystic mountain for a spiritual renewal of the Great Spirit and to select herbs for various medications of sick people under their care. Every shaman must be an herbal specialist not just a

medicine man but more than that he/she is a diviner (Interview, Anonymous,2009).

Commonalities

The structured and the non-structured group shared one thing in common. They express the same inner disposition in life. They are steadfast in pursuing the bulig sa tawo, a genuine service for the people. Two interviews may be cited here. One is an interview with a particular-narrator in a non structured group of this study. A local shaman, 68, a resident of Brgy. Cansilayan says that "... ang pamulong isa lang ka serbisyo kon may makadto sa akon." It simply shows that he/she belonged and it is a matter of a philosophy of life he/she will embrace. Every spiritual healer would be available to anyone, especially the lost souls who come for spiritual healing and direction (Interview, Gatuslao, 2009).

The other is an interview with a participant in this study under the structured group. When asked about her previous encounter with the shaman, the participant, 60 years old Brgy. Conception (Talisay) stated that "... nagtuon lang ko pamulong kay namian ko magbulig sa iban." Here the orientation of helping others is shown in an authentic humanism. Though the participant-narrator is ambivalent when ask to recall if she belonged to the family of spiritual healer known for their spiritual power. In her spiritual quest, she finds joy in helping others through the shamanistic activity (Interview, Blancia, 2009).

Moreover, many of the structured participants shared the same positive/human values without quite significant difference to their counterpart. These people expressed their values system which is summarized in a prophetic narrative: "... ang daku pagtu-o sa Diyos masami amo ang madali paayohon." (Blessed are those who are steadfast in faith because they can be healed quickly.)

Based on the Orality of these people, it can be stated that their moral conduct reflects some behavioral patterns which are influenced by a confrontational religion in terms of the value information namely the good and responsible citizenship. The behavior and conduct of these people must have been influenced by their social contact with an organized religion. In consequence, the moral imagination, ethos and values of these people have been formed out of their frequent contact with the institutional religion.

The organized religion in Negros Occidental led by the Diocese of Bacolod and the other organized religion in the province have made its campaign on moral issue too stimulating for the believers and forming in them the necessary values they need to live as good and effective citizen of the nation. These

human values can be found based on the Orality of the structured group. Those values must have become more intensified and clarified when they are integrated to the moral values endorsed by the great leaders of the organized religion.

Table 5: Transcription of Orality in Colloquial Hiligaynon by the Non-Structured and Structured Groups Regarding the Ethos and Values

Non-Structured Participants	Structured Participants
... espesyal mga bugay para gamiton sa pagbulong sang may mga guina-batyag; indi dapat gamiton pagpangkwarta, pag-into o pag-guba sa isigkatawo; batayagan ko masami daw may napagahulag sang akon mga kamot sa ti-on sang pagpamulong ko...	... madamu nga bagay sa tradisyonal healing kag herbal healing mas ma-ayo sa mga moderno nga paagi nga dependent katama sa mga bulog kag dikta sang doctor...
... special misyun ko ni seguro halin sa makagagahum kay wala man sang may nagatudio sa akon pero nagatu-on man ko pamulong...	... mas mayo kag barato ang ini nga pamulong; labi na sa subong nga panahon nga grabe ang krisis. Di kita dapat dependent sa mga western medical system. Maayo man kon may radio. Kon may TV tani mas mayo pa guid, galing di ta kasarang...
... amo ini ang pamulong nga iya sang mga gamhanan sa aton kalibutan; wala ini halit sa lawas sang tawo; natural ini kag balik sa aton kadunaan...	... paagi sini mas malapit sa simbahan, sa diyos, sa madamo nga tawo, kag mabuligan man sa akon pangabuh...
... paagi sa pamulong maisa kita sa gamhanan sang tanan...	... ang traditional nga pamulong halos sengkuenta por sento natural nga sistema, kag sengkuenta por sento pagtu-o sa gahum sang Diyos; ang daku pagtu-o sa Diyos masami amo ang madali paayohon...
... pamulong isa ka sagrado nga bokasyon tungod iya ini sang mga makagagahum; ang may puti lang nga tagipusoon ang maka-angkun sini nga gahum...	... nanamian mamulong kay batyagan ang kalapit ko sa Guino-o; kag nami sang balatyangon kon maka-bulig sa isigkatawo eh...
... pagtuman sang tradisyon sang ginikanan nga maghigpit sa makagagahum kag pagserbisyo sa isigkatawo ilabi na ang may mahuyang sang patu-o; gapati nga napun-an ang aton kalibutan sang mga gamhanan nga espiritu ng amo naman ang emesaryo sang pinakagamhan sang tanan...	... maayo ang traditional healing, kag masarangan sang mga pigado katulad namon,
... ang gahum sa pagpamulong naman sa ginikanan; ang pagpamulong bugay sang gamhanan, dapat ini amligan kay kon indi, madula lang ini...	... serbisyo sa Diyos, simbahan kag sa tawo...
... angpagpamulong iya lang sang mga pinili nga tawo; wala kabalu kon paano napili, pero gapati nga kalimpiyo sang Corazon kag pagkamabinuligan amo ang basehan ang taghatag sa gahum, Apang ang gahum may delikado man magamit sa kala-inan...	... Pag-respeto sa tradisyon sang guinikanan; pagbalik sa naturalista sang pangabuh...
... ang gahum isa ka balaan nga butang nga	... balaan ini nga trabaho, kag mahimo

SYNTHESIS ON THE ETHOS AND VALUES OF PRIMAL RELIGION IN NEGROS OCCIDENTAL AMONG THE NON-STRUCTURED AND STRUCTURED PARTICIPANTS

I. Non-Structured Participants

With the ethos and values of Primal Religion in Negros Occidental, the participant-narrators of the non-structured group adopted the following religious values namely, the Philosophy of harmony, spiritual conquest, service and authentic humanism.

The first two may be considered as an ethical values embedded in the Orality of Primal Religion. Primarily, they have founded a philosophy of harmony. It is basically a philosophy of life that defines the balance of all life in the natural order. Likewise, the principle of harmony is an ethos that people of Primal Religion ought to do in relation to God, man and the world.

Secondly, the spiritual conquest of the local shaman had been born out of a transcendental value. With their quest for the right path to life, the local shaman manughilot/manuglugy-a found the world of the spirits.

The last two may be considered as the natural values. Service to humanity is basically the first epistemological principle in the ethos and values for the adherents of Primal Religion. They know better which one is morally acceptable and non acceptable. Meaning the people of indigenous in character has a choice between what is service and dis-service for the shamanistic community. According to Fung, the first epistemological principle is a way of getting to know the worldview, ethos and values of the adherents of Primal Religion. Secondly, authentic humanism might be considered as a folk philosophy of the adherents of Primal Religion. It makes every local shaman susceptible to be wounded by their kindness when they are called to restore the health for the lost soul and sick body. It simply shows that the life of the shamans is always at risk when they fought with evil spirit. The shaman manughilot/manuglugy-a knew better when to strike the power of evil and where the crisis as its own best (Hill, 2009). In this regard, the participant-narrators of the non-structured group were perceived by the people in the bio region as a friend to everybody because they are true to themselves. This is what Fung is saying that the shamans with an evil eye were being avoided by indigenous people because they perform the works of the devil through their craft of healing that might be too dangerous for the indigenous people. In a sense, they did not become true to themselves.

II. Structured Participants

With the ethos and values of Primal Religion in Negros Occidental, participant-narrators under the structured group adopted the Church's advocacy for a responsible citizenship. There is a need to educate the adherents of Primal Religion before they chose responsible citizenship as their own values. They have shifted from the traditional to an urban shamanism. Since many of them migrated to the urban communities, therefore, their cultural values as a religious group had been changed most significantly. They adopted the religious value which is clearly manifested in the campaign of the critical church for social change. To effect this desire for change, the Catholic Church

advocated for the social transformation in the public offers both the local/national level. This advocacy for change could be done through the spirit of responsible citizenship. There is no substitute to do this noble task by other ideological means. Definitely, the church will always work for social change based on the Christian precepts. She will resort to all peaceful process but definitely as an expert of humanity, she will not opt for violence in changing the society to the better. For example, the late Bacolod Bishop Antonio Y. Fortich introduced the radical change that was needed most by the people of Negros. Then, the prelate advocated for the responsible citizenship that people will be aware of their moral duty in the call for social change but it could be done with no violence. Although, much violence could have been prevented during his episcopacy but that violence that happened in time, could never be attributed to the church's initiative for social change. It appears then that the religious values of the participant-narrators under the structured group have been changed after they have been in contact for a quite sometime with the old values and change it with a modern shamanism. The good thing about this shift that is geared towards a better perspective this time, probably with a deeper sense of commitment to the shamanic service. Responsible citizenship is without doubt closer to the heart of the spirit driven people of Primal Religion. This must be a unique phenomenon of the cultural change of shamanism in Negros Island.

CONCLUSION

The Study revealed that the shaman manughilot/manuglugy-a have found-out a life of harmony in all things. Actually, this is a kind of folk philosophy which had been embedded in an antiquity of an ancient wisdom tradition. This researcher found out that the local shamans were the cultural carrier of an oral tradition. In that regard, faith healing was passed on from one generation to the next generation. In contrast, the Negros based shamans (SPs) who became the detractors to the traditional faith healing method, were no longer engaged in selecting the natural food as to their eating habit. They practiced the faith healing outside the culture of shamanism.

This Study further had shown that the adherents of PR in Negros Occidental adopted the ethos and values of the shamanic community namely, the Philosophy of harmony, spiritual quest, service and authentic humanism. They acquired the shamanic ethos and values like not to abuse healing powers, no public display of the healing power, eating habit without preservative foods and live harmoniously with nature and the spirits. They have preserved the ethos and values, rituals and symbols for the vision of harmony in all dimensions of life in the shamanic community.

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