

The 5th Asia Future Conference
Southeast Asia Inter-Cultural/Religious Dialogue

Social Ethics and Global Economy

Can Religion Stop the Tyranny of the Market Economy?



This web-publication is a complete report of the Roundtable on Social Ethics and Global Economy “Can Religion Stop the Tyranny of the Market Economy?” held at the 5th Asia Future Conference in Bellevue Hotel, Alabang Manila and University of the Philippines Los Baños (UPLB) on January 10 and 11, 2020.

We would like to thank the sponsors for making this roundtable possible.

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Published by:
Atsumi International Foundation Sekiguchi Global Research Association (SGRA)

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The 5th Asia Future Conference Southeast Asia Inter-Cultural/ Religious Dialogue

Social Ethics and Global Economy : "Can Religion Stop the Tyranny of the Market Economy?"

Time January 10 (Fri) 2:00 - 5:30 PM and January 11 (Sat) 11:00 - 12:30 PM
Venue Bellevue Hotel, Alabang Manila and UPLB
Host Atsumi International Foundation Sekiguchi Global Research
Association (SGRA)

Program Overview:

Day 1

- 14:00 Acknowledgements
Brenda Tenegra
- 14:15-14:30 Setting of the Topic and Purpose of Roundtable
Hitoshi Hirakawa
- 14:30-15:00 Keynote Speech
Bernardo Villegas
- 15:00-15:45 Case Presentations
Philippines (Sister Mary John Mananzan)
Thailand (Somboon Chungprampree)
Indonesia (Jamhari Makruf)
- 15:45-16:00 Coffee Break
- 16:00-17:30 Roundtable Discussion
Moderator: Tadashi Ogawa

Day 2

- 11:00-12:45 Parallel Discussion Sessions
- | | |
|--------------------------|----------------------------------|
| Session 1 | Session 2: |
| Moderator: Tadashi Ogawa | Moderator: Ranjana Mukhopadhyaya |
| Panelists: | Panelists: |
| Somboon Chungprampree | Jovi Dacanay |
| Amelia Fauzia | Hitoshi Hirakawa |
| Geny Lapina | Sister Mary John Mananzan |
| Bernardo Villegas | Jamhari Makruf |

Acknowledgments

The AFC5 Roundtable Organizing Committee would like to express its deepest appreciation to all those who contributed and made this AFC5 Southeast Asia Inter-cultural/Religious Dialogue on Social Ethics and Global Economy “Can Religion Stop the Tyranny of the Market Economy?” a reality. A special gratitude to the supervisors: Hitoshi Hirakawa and Tadashi Ogawa, for their contribution in stimulating ideas and suggestions for this Asia Future Conference’s theme.

Furthermore we would also like to acknowledge with much appreciation the keynote speaker Dr. Bernardo Villegas; the case presenters namely Sister Mary John Mananzan, Mr. Somboon Chungprampree, and Dr. Jamhari Makruf; and the panelists: Dr. Amelia Fauzia, Dr Jovi Dacanay and Mr. Geny Lapina, for sharing their knowledge and valuable time to this event.

A special thanks also goes to the SGRA Philippines and UPLB College of Public Affairs and Development (CPAf) for helping with the venue leading to a smooth conduct of the AFC5 event.

Last but not least, many thanks go to the sponsors for the support in making the AFC5 in general, a success. It would not have been possible without the kind support and help of many individuals and organizations. We would like to extend our sincere thanks to all of them.

Purpose of the Roundtable

To date, the Southeast Asia Inter-Cultural/Religious Dialogue has been held twice at the Asia Future Conference. The first session was at the 2016 conference (AFC 3) in Kita Kyushu, in which the impact of globalization on Southeast Asian countries and contemporary religious responses to the issue were discussed. The second session took place in 2018 in Seoul (AFC 4), and the focus was on peace and the role of religion in conflict and crisis resolution in Southeast Asia. In the third Southeast Asia Inter-Cultural/Religious Dialogue, the focus will be on ethical theory borne from religion (Christianity, Islam, Buddhism) and the economy.

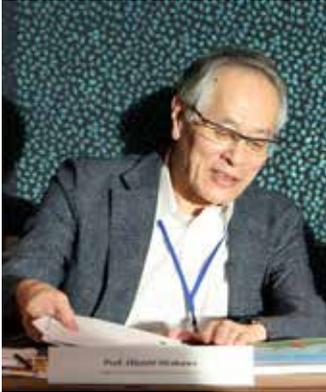
Despite the economic progress and reduction in poverty in Southeast Asian countries achieved under the current global economy (the globalization of the economy), there continues to be a spread in inequality and with it a growing social division. The distribution of fortune and power has become polarized, and while megacities are built in these countries there is a sense of fatigue amongst local communities who seek to reject the knowledge of their elders which sustained their past lifestyles.

Southeast Asia consists of diversity of ethnicities, religions and cultures, and through the trials and errors of the past have built up a wealth of wisdom.

In this roundtable we gather theologians, philosophers and economists, and through focusing on the wisdom and knowledge of Christianity's third world theology, Islam economics and Buddhist philosophy explore the perspectives given on the economy in an increasingly complex world.

Despite the fact that confrontation and dispute arise out of political and economic factors, we often misunderstand such disputes as "religious confrontation". This is because religion is relevant to the socio-economic and cultural fabric of the community and the people who are in confrontation with each other. Especially in Southeast Asian countries which are said to be a "mosaic" of race and religion, such tendencies are even more pronounced, and confrontation sometimes turns into communal conflicts.

On the other hand, there are many cases where religious communities and their leaders have succeeded in peacefully solving such confrontations and disputes. We assume such religious and civil leaders have accumulated vast experiences in reconciliation and peace-building processes. This roundtable session will also be an opportunity to share and learn from the experiences of the speakers mentioned below, some of whom have been involved in the conflict resolution and reconciliation processes in this region.



The Problem from the Economist's Perspective

Hitoshi Hirakawa

The globalization of the economy has eradicated absolute poverty in Asia, but even in this global society inequality in wealth and property continues to be on the rise domestically. Democratic systems have spread in form around the world, but a closer look reveals that authoritarian systems are shooting up even in developed countries. At the root of these social problems is the rapidly growing inequality in wealth distribution.

How can an economist make sense of the current situation? After the collapse of the Eastern bloc, the form of economics which privileged above all else liberal competition (neoliberalism) gained overwhelming influence and pushed for the globalization of the economy. Unfortunately, mainstream economists were not interested in how property and wealth were distributed and stood by the privileged in society who increased the gap in wealth distribution. It can be said that they played a role in assisting the spread of the insatiable capitalism that pervades society today.

There are rules in society, and limitations. In the history of humanity, freedom and equality have been developed through the concept of human rights. However, to what extent do economists today incorporate this history into their research and outlooks? We are seeing a phenomenon in which the antithesis of democracy is being produced by democratic processes, and this is a crucial issue that needs to be examined.

The countries of Southeast Asia have seen tremendous growth over the past ten years. As one of the core regions of global growth, it has also seen a reduction in the number of people experiencing absolute poverty. With this economic development many people also find themselves ever more entwined and caught up in the processes of global capitalism, and embedded in the hierarchical structure of consumer capitalism. The inequality in wealth distribution increases and the social gap grows wider, as does destruction of the environment.

Many new tasks and challenges await the future of Southeast Asia. At the same time, there is a "wisdom" that has driven and supported these established cultures, such as the sufficiency economics of Thai Buddhism, local community mutual economy aid in Indonesia, Islam in Malaysia, and the anti-globalist economic theory of Christianity that is the basis of poverty aid relief to the slums of the Philippines.

There is now a calling to integrate the knowledge gained from religions

and intellectual thought and to allow them to fulfill a new role in the current market economy. This is not restricted to Asian societies, but rather can provide us with insights for the potential of development in this increasingly global world.

This roundtable was put together with the above problems in mind. Through the presentations given by the presenters, I hope that we can learn from each other and have a fruitful exchange.



Social Ethics and Global Economics: A Macro Economics Perspective

Bernardo Malvar Villegas

Abstract

The global economy is faced with increased inequality within national economies and between the highly developed countries and the emerging markets that are still trying to attain sustainable and inclusive development. A major reason for these inequalities is the absence of ethical practices among both the government officials and the leading industrial leaders in both developed and developing economies.

In addition to rampant corruption in the public sector, there is little concern for the common good among those who are on top of business organizations. There are not enough people in business who consider it their obligation to contribute to the common good of society, which is defined in ethical terms as a social or juridical order that enables every single member of society to attain his or her integral human development. At best, lip service is paid to the “greatest good for the greatest number” which can be a dangerous criterion for determining the good of society. Ethics requires the recognition of a natural law that objectively establishes the difference between good and evil, which cannot be determined by majority rule. The principle of solidarity requires that every businessman and decision maker consider how s/he, in her/his business decisions, is contributing to the welfare of every person in society and not only to the maximization of profit of her/his enterprise. The same can be said of every consumer who, for example, should consider how her/his behavior as a consumer is affecting the physical environment.

All cultures, religions, and ideologies, especially within Asia, must agree on living and exemplifying the basic ethical principles imprinted in the mind of every human being by the Creator such as the principles of subsidiarity, the principle of solidarity, the common good, the universal destination of goods and the preferential option for the poor or marginalized.

Integral Human Development

All cultures, religions and ideologies, especially within Asia, must agree on living and exemplifying these basic ethical principles which are imprinted in the mind of every human being by the Creator such as the principles of subsidiarity,

the principle of solidarity, the common good, the universal destination of goods and the preferential option for the poor or marginalized. The lack of concern for the social principles of subsidiarity, solidarity, the common good and the preferential option for the poor, among others, can be squarely blamed on the widespread teaching of free market economics or economic liberalism in the West during the second half of the last century. In the desire to treat the study of economics at the same level as the physical sciences, all value judgments were purged from economic reasoning. It was very convenient to assume that the only motivation of the businessman was to maximize profit and of the consumer to maximize satisfaction. These very naive and unrealistic assumptions made it possible to apply some of the most sophisticated mathematical models to the study of economics but they rendered the discipline completely irrelevant to the real world. There was a need to return to the multidisciplinary approach taken by the first economists who did not hesitate to combine economics with philosophy and politics. I especially appreciate the British academic curriculum referred to as PPE (Philosophy, Politics and Economics). Especially in the courses I teach on the economics of development, the PPE approach is the most effective way of tackling predominantly economic problems using the multidisciplinary method.

Over these more than half century of teaching economics, I have witnessed an alarming overspecialization and consequently quantification of the study of the principles of economics. This trend coincided with the increasing worship of markets as the end-all and be-all of economic progress. Because of the emphasis on the elegance of mathematical formulations in analyzing economic phenomena, there was an increasing emphasis on the autonomy of market forces and the exclusion of other equally important considerations in attaining a just and humane society, such as the need for state regulation, the social responsibility of the private sector, and the societal goal of integral development. Over this same period, I have written close to a dozen textbooks on economics that have been used in many schools in the Philippines, especially in the private educational institutions. I have tried to go against the tide and always presented economics as a social science that must take into account the findings of other fields of studies in arriving at the solutions to the fundamental economic problem of scarcity. I have just written an updated version of my widely used textbook in economics called *Guide to Economics for Filipinos*. My co-author, Mr. Luis Molina and I have made sure that in addition to explaining to the readers what Paul Samuelson referred to as “the diagrams of supply and demand and the mathematics of econometric regressions,” we would give as much attention to explaining such vital concepts as sustainable development, inclusive development and especially integral development.

We have not hesitated to incorporate into this introductory book in economics the rich heritage of the social teaching of the Catholic Church which contains the major principles of integral human development. These principles, articulated in numerous documents over more than a century and addressed not only to Catholics but to all men and women of good-will, are actually deeply embedded in the Philippine Constitution of 1987. I should know because I was one of those who drafted the Constitution and helped a core group headed by our Chairperson Cecilia Muñoz-Palma to include in the preamble of the Constitution such social principles as the common good, the principle of subsidiarity, the principle

of solidarity and the universal destination of goods. In all the chapters of our new book, the principle of the common good, for example is, a leitmotif that underlines every discussion of what is good for the economy. In this new version of what used to be entitled Guide to Economics for Filipinos, the concept of integral development has been fully developed. In fact, the last and concluding chapter of the book is entitled “Integral Development.”¹

Because of the raging debates about the physical environment in the last decade or so, this new approach to economics education we are taking necessarily assigns a great deal of importance to sustainable development defined as seeking the good of the present generation without sacrificing that of future generations. This has especially been applied to the need to protect the physical environment as we search for solutions to uplifting the standards of living of the present generation. One of the most valuable contributions to this ongoing debate was made by Pope Francis in his encyclical “Laudato Si.” Pope Francis patiently shows how aspects of reality are related to one another. One of the first aspects of modern life that the Pope tried to relate with the rest is technology.² In his words: “Technology has remedied countless evils which used to harm and limit human beings. How can we not feel gratitude and appreciation for this progress, especially in the field of medicine, engineering and communications?” (Laudato Si, 81-82) He was quick to point out, however, that there were downside harmful effects of technology: “Yet it must also be recognized that nuclear energy, biotechnology, information technology, knowledge of the DNA, and many other abilities which we have acquired, have given us tremendous power. More precisely, they have given those with the knowledge and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world.” Needless to say, that impressive dominance has not been always used for the common good. Pope Francis enumerates only a few of the disastrous consequences of the immoral uses of such technological powers: nuclear bombs dropped in the middle of the twentieth century, or the array of technology which Nazism, Communism and other totalitarian regimes have employed to kill millions of people, etc., etc.³

Although the seeds of this concept were already contained in all previous papal encyclicals, it was Blessed Paul VI who gave a definitive definition of the concept of integral development. In his 1967 encyclical entitled “Populorum Progressio” (On the Progress of Peoples), he wrote: “Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: Integral, that is, it has to promote the good of every man and of the whole man.”⁴ In the language of policy makers today, development must be inclusive, i.e., everyone — especially the poor — must share in the fruits of economic growth. Over and above the inclusive nature of growth, every participant in the economic development process must consciously contribute to the common good, in the spirit of solidarity. As I personally emphasized to my fellow commissioners when we were

1 Villegas, B.M., Luis Molina. 2019 Guide to economics for Filipinos. 8th Edition. (Forthcoming) Sinag-Tala.

2 Francis, Pope. 2015 Laudato si: On care for our common home. Vatican Press.

3 Villegas, Bernardo M. 2019 “New Approach to Economics Education Part 1” Manila Bulletin (June 10, 2019) <https://business.mb.com.ph/2019/06/10/new-approach-to-economics-education/> (Accessed November 3, 2019)

4 Paul, Pope. 1967 Populorum Progressio Vatican Press.

drafting the Philippine Constitution in 1986 under President Corazon Aquino, the common good should not be defined as the “greatest good for the greatest number.” Instead, it should be defined as a social or juridical order that enables every member of society to attain his or her full human development economically, politically, culturally, socially, morally and spiritually. This may be a long-winded definition but it guarantees that both government officials and the private citizens themselves will always be working for the good of everyone, especially the marginalized, and will not focus exclusively on the material welfare of the citizens but will also take into account the other dimensions of human existence, i.e. political, cultural, social, moral and spiritual.⁵

Macroeconomics and Microeconomics

An indispensable condition for long-term sustainable development, is macroeconomic stability. Fortunately, the Philippines in the second decade of the Third Millennium has received a lot of accolades from independent international institutions such as the World Bank, the Asian Development Bank, credit rating agencies and multinational banks for having built solid institutions such as one of the best central banking systems in Southeast Asia and competent fiscal agencies that can guarantee macroeconomic stability (low inflation, low fiscal deficit to GDP ratio, low total debt to GDP ratio, etc.) over the long run. There are serious constraints imposed on the economy by the very low export to GDP ratio and the need to diversify into higher-value exports such as agribusiness products by significantly improving the productivity of our agricultural sector, long neglected as the “Cinderella” of development. I highlight the importance of investing more in the manufacturing sector that can generate higher levels of employment by, among other means, opening up the economy to more foreign direct investments (FDIs) through amending the very restrictive provisions of the Philippine Constitution on foreign investments.⁶

As regards Microeconomics, the new approach to economics education should take greater cognition of the imperfections of free market forces in attaining integral development. We are notorious for having the highest poverty incidence in East Asia: 21 percent of our population. When more than 20 million Filipinos go to bed hungry every day, it is not possible for them to have access to markets to improve their lives. They are too poor, too hungry, too unhealthy and too uneducated to benefit from free market forces. There must be a previous intervention of the State or of civil society to give them enough nutrition, enough health services, and enough education to prepare them for participation in a market economy. Hence, the need for government intervention in building farm to market roads, irrigation systems, post-harvest facilities to enable the millions of poor farmers to eke out a decent living from their small farms. There is need for the State to constantly increase the share of education and health services in the annual budget. In extreme cases of poverty, there is justification for

5 Ibid.

6 Villegas, Bernardo M. 2019 “New Approach to Economics Education Part 2” Manila Bulletin (June 17, 2019) (<https://business.mb.com.ph/2019/06/17/new-approach-to-economics-education-2/> Accessed November 3, 2019)

conditional cash transfers that will enable the poorest of the poor to cover the barest economic necessities.⁷

Sustainably Profitable Businesses Inspired by Catholic Social Teaching: The Experience of the Economy of Communion

The Economy of Communion (EoC) is a proposal that responds to the need to restructure business models according to the principles of Catholic Social Teaching (Gallagher 2014).⁸ In 1991, the founder of the Catholic movement Focolare, Chiara Lubich, traveled to the city of São Paulo (Brazil) where she observed the significant contrast between the immense skyscrapers and the poverty of the urban favelas. The recently created communities belonging to this ecclesiastical movement, despite living in a communion-of-goods regimen, were unable to obtain the resources necessary to create a dignified quality of life.

In light of this need, Chiara Lubich decided to invite talented entrepreneurs to create companies according to the principles of subsidiarity, solidarity and preferential option for the poor, that she later called the “EoC” (Hernando 2015).⁹ With regard to the business models inspired by EoC, their fundamental elements stem from the principle that a company’s financial profits should be distributed in three parts. The first of these should be directed toward the company’s growth, development, and economic sustainability; the second toward the most needy people in the social environment of the organization, to help them overcome their situation of poverty; while the third part should be invested into the education of young people, in favor of creating a new means of economic culture at the service of people and of the common good (Lubich 1999). These elements enable the companies forming part of the EoC to live and exemplify the principles of subsidiarity, solidarity and the preferential option for the poor.

According to Chiara Lubich,¹⁰ relying on the “invisible hand” of the market (Smith 1958)¹¹ is not enough to achieve an adequate redistribution of wealth, thus it is companies themselves that should dedicate some part of their financial profit to alleviating situations of inequality and injustice. The development of the EoC until October 2015—a period about which information is available on the project’s web page—has been such that it has not only expanded through Latin America, where it was founded, but also across all five continents. To date, 811 companies have already subscribed: 463 in Europe (263 of which in Italy); 220 in

7 Ibid.

8 Gallagher, J. and Buckeye, J., 2014. Structures of grace: The business practices of the economy of communion. New City Press.

9 Hernando, I. 2015. “Spiritual Capital for Innovation: The Economy of Communion (EoC) Experience.” In Spirituality & Creativity in Management World Congress 2015. Barcelona: ESADE.

10 Lubich, C. 1999 For an Economy Based on Communion. Ceremony of the honorary degree in “Economics” conferred on Chiara Lubich by the Sacred Heart Catholic University. https://eocnorthamerica.files.wordpress.com/2015/11/chi_19990129_en.pdf.

11 Smith, A. 1958. Investigación sobre la naturaleza y causas de la riqueza de las naciones. México: Fondo de Cultura Económica.

Latin America; 26 in North America; 18 in Asia, and 84 in Africa.¹² In other words, the fulfillment of the common good cannot be left to the workings of the market economy, alone.

The principles upon which the EoC is based are found in the Holy Scripture and Catholic Social Teaching (Aguado Muñoz 2014).¹³ Specifically, the meaning of the word “communion” may be highlighted, which comes from Jesus Christ’s prayer when he says “Father, just as you are in me and I am in you” (John 17:21). The EoC understands that the Christian doctrine of the Trinity explains God as a being in relation to communion, which may act as a community model for human beings (Norris 2009).¹⁴ This sense of unity is directly related to the need to be interested in the living conditions of others, and especially those that are in need. One possible way of improving our relationship with such people involves, precisely, aiding them, using the fruits of our labor.

Business organizations created from the EoC project do not just have the aim of creating financial profit for company shareholders or owners, a proposal that Pope Benedict XVI (2009)¹⁵ also defends in *Caritas in Veritate*. In addition to providing remuneration to owners and the financial means for the company’s growth, these businessmen also seek to alleviate poverty and help educate future managers, with the aim of promoting, in the future, the care of people and of the common good in the undertaking of their economic activities. This orientation of businesses is in line with the principles of Catholic Social Teaching, especially the search for common good and solidarity, as well as preferential treatment for the poor. In this regard, part of the understanding of communion stems from the interpretation of the person as the center of the organization, not so much as a means of reaching other ends; in other words, a mere instrument for the creation of value.

Other principles of the EoC that are particularly in line with Catholic Social Teaching are the principles of gratuity and reciprocity. According to Luigino Bruni (2010),¹⁶ the novelty of *Caritas in Veritate* is the affirmation that reciprocity and gratuity are also fundamental principles of the economy and the market, and they are not just for nonprofit organizations or those of a social nature. The companies that follow the EoC project are for-profit businesses that consider reciprocity and gratuity to be an integral part of their business. Both reciprocity and gratuity are guided by the logic of the gift, innate to human relations, which should be promoted so that the former are authentically human and favor the development of people.

Reciprocity is understood as “the exchange of gifts,” which goes beyond the

12 See <http://www.edc-online.org/es/quienes-somos/difusion.html>. Accessed April 20, 2018)

13 Aguado Muñoz, R. 2014. *Empresa y economía de comunión*. En J. Sols Lucia (Ed.), *Pensamiento social cristiano abierto al siglo XXI. A partir de la encíclica Caritas in veritate* (pp. 165–188). Santander: Sal Terrae.

14 Norris, T. J. 2009 *The Trinity: Life of God, Hope for Humanity*. New York: Hyde Park.

15 Benedict, X. VI. 2009 *Caritas in Veritate*. Libreria Editrice Vaticana.

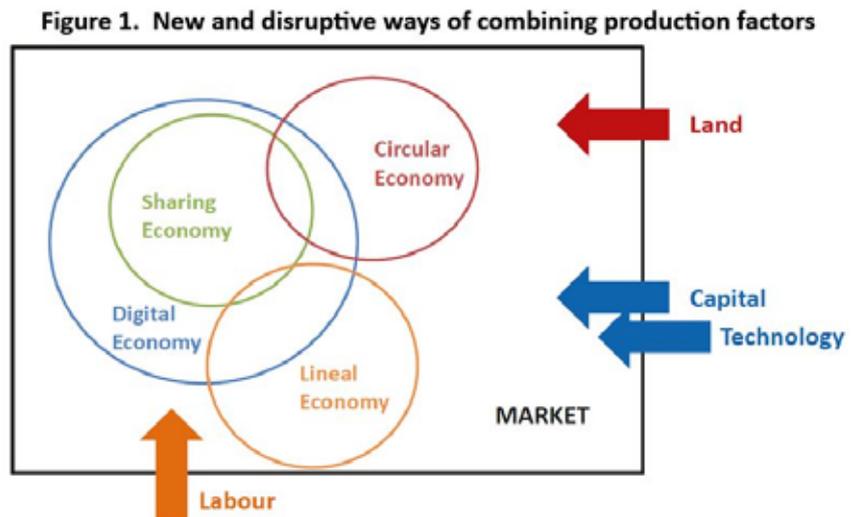
16 Bruni, L. 2010 *Reciprocidad y gratuidad dentro del mercado. La propuesta de Caritas in Veritate*. *Aggiornament Sociali*, 38–44.

logic of contracts and markets, etc. The concept of gift, likewise, is explained in *Caritas in Veritate* in effect as a synonym of gratuity. Gratuity, in the context of Catholic Social Teaching, above all refers to “giving oneself to,” surrendering one’s person, and goes beyond the surrendering of goods and things (Benedict XVI 2009; Bruni 2010). It is, therefore, a lifestyle, a “how” which is implicated in the freedom of a person and depends more on their personal decisions than on previously established agreements of any nature.

Another relevant feature of the EoC is the relation that exists between the personal good and the common good. According to Frémeaux and Michelson (2017)¹⁷, for the EoC the personal good may be favored providing that the common good is met. In this way, the common good can only be promoted if it is through the means of the members of the organization who seek personal good.

In this regard, Catholic Social Thought sets out some key principles for action; offers certain guiding criteria for decision-making; and proposes several values on which a more responsible and competitive economy and business management may be built. The EoC is an example of an applied practice, and shows how, in fact, it is possible to remain on the market by pursuing not only economic benefit, but also declaring an explicit commitment to common good, gratuity, reciprocity, and communion. (Fernández and de la Cruz, 2019).

The EoC, certainly, would have a place in any of the circles or intersections of circles that are presented in Figure 1.¹⁸



Source: Fernández and de la Cruz, 2019

17 Frémeaux, S., & Michelson, G. 2017. The Common Good of the Firm and Humanistic Management: Conscious Capitalism and Economy of Communion. *Journal of Business Ethics*, 145, 701–709

18 Fernández, J.L.F. and de la Cruz, C.D., 2019. Catholic Social Thought and the Economy of Communion as a Business Model. In *Caring Management in the New Economy: Socially Responsible Behaviour Through Spirituality*, Ora Setter, László Zsolnai, editors (pp. 115-137). Palgrave Macmillan, Cham.

Figure 1: Fernandez et al 2019, p. 131

The EoC is a different and innovative model; as a more viable way of doing business that moderates the economic dimension of human life in society. Any way of managing this—although it is a minority—deserves to be supported, since it has apparently found a place in today’s economic and business ecosystem and deserves to keep this into the future.

Public-private partnership would be badly needed in a country such as the Philippines where wealthy families have control over the country’s production capacity and political organization. While developed countries possess efficient governments, the Philippines can mostly rely on the effective efforts of private institutions to sustainably alleviate poverty. Such a partnership can be achieved, even on the arguments of mainstream economic thinking. This can be seen in the example of EoC member institutions. Foreign aid has its limits. For the entrepreneurial poor to reach a higher socio-economic status, inter-generational private entity efforts and commitment to alleviate poverty through credit, empowerment, and having an enabling environment, such as reciprocity and gratuity, for the poor, would have hopes of being effective for some developing countries such as the Philippines.

Final Notes

The State has to make sure that the existing oligopolies and monopolies that are in the hands of the Philippine elite are regulated by the Philippine Competition Commission so that they do not victimize the consuming public with unreasonably high prices and poor services. Free markets in themselves should not be absolutized or idolized, because it thrives in an imperfectly competitive market environment. In such an environment, market failures happen frequently, and win-win solutions do not happen effortlessly. What should be emphasized is the principle of subsidiarity, i.e. that what can be accomplished efficiently and competently by private individuals and groups should not be absorbed by higher bodies, least of all by an all-powerful State. This principle flows from the very dignity of the human being who should be given the freedom to do what s/he can achieve without interference from higher authorities. Markets are only means of allowing the principle of subsidiarity to apply to every economic society. At the same time, though, we have insisted on the other side of the coin, the principle of solidarity. Every human being, including the businessman, is obliged by her/his very nature to always contribute to the common good in her/his individual actions. We completely reject the neoclassical assumption that the only thing that a businessman has to do is to maximize her/his profit and for the individual consumer to maximize her/his individual pleasure for there to be an “invisible hand” that automatically promote the good of everyone. Businessmen and consumers must always act with social responsibility for there to be a just and humane society. Only then can we fully understand the oft-repeated reference to “People, Planet and Profit.”

Finally, in deciding what is the optimum mix between the freedom of enterprise that is required by the principle of subsidiarity and the necessary state intervention to cure the imperfections of a free market economy, state officials should exercise the virtue of prudence in implementing the dictum “as much free

market as is possible” and “as much state intervention as is necessary.” Only the exercise of the virtue of prudence will lead to the appropriate mix as can be found in the social market economy perfected by Konrad Adenauer in Germany.

Looking into the long-term future, especially as a guide to the so-called millennials (those born between 1982 to 2000) and the Z generation (those who were born after 2000), I elaborate the two “sweet spots” that will benefit their generations. The first is the demographic sweet spot. The Philippines is one of the few countries in the Asia Pacific region (together with Indonesia and Vietnam) that will enjoy at least for the next two or more decades a young and growing (and for the Philippines an English-speaking) population while the rest of East Asia suffer the economic consequences of rapid ageing and population decline. Because of this demographic sweet spot, the Philippines can benefit for a long time to come from the foreign exchange remittances of the more than 10 million overseas Filipino workers and from the earnings of the 1.2 million well-educated workers in the BPO-IT sector. This demographic advantage also provides the Philippines with a huge domestic market that makes it partly immune from the ups and downs of the global economy. The second sweet spot is geographic in nature. The Philippines is fortunate enough to be part of the so-called Asian Century during which Asia will be the epicenter of global economic growth, with China, India and ASEAN Economic Community as the major players in the next 20 to 30 years.

Although one can find in most religions and ethical systems the social principles that can “cure” economics from the disease of scientism, it is the social teaching of the Catholic church developed over more than a century of papal encyclicals and other documents that can shed the most luminous light on the task of every society to promote what is called integral human development, another way of expressing the common good as a social order that enables every single human person to attain her/his fullest development as a human being. Such integral human development necessarily includes the economic, political, cultural, social, moral and spiritual development of the human person.



Feminization of Poverty: A Philippine Experience

Sister Mary John Mananzan

Abstract

Poverty in the Philippines is caused by 1) unequal distribution of resources; 2) percent of the people in the Philippines owning and control 75 percent of land and capital; 3) foreign control of the economy exacerbated by globalization.

Feminization of poverty is understandable in the context of the woman question which can be defined as the situation of women characterized by discrimination, subordination, oppression and exploitation as women, regardless of class, race, nationality, creed and is ideological (Patriarchy), structural and global. "Feminization of poverty" means that there are a greater number of women who are poor. Although men are also poor, there is a greater severity of poverty in women as in men. It also means that there is an increasing trend of more women falling below the poverty line because of increased number of female heads of households, etc.

According to UNDP Philippines: "Millions of Filipino women still live today in poverty, with rural and indigenous women being the most vulnerable...."

Filipino women have less access to resources, have only access to low paying domestic jobs, earn less wages than their male counterparts. The fact that they are also mainly responsible for the household makes outside jobs a double burden for them.

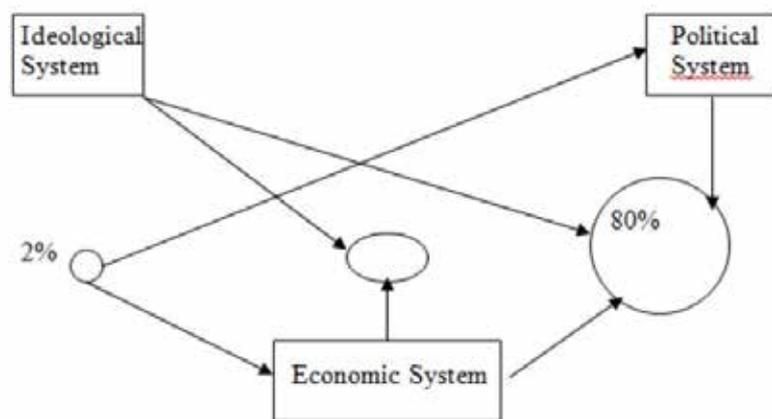
Certain laws and support systems have been established but these are not properly implemented and are insufficient for the needs of women.

I. Poverty in the Philippines

According to the PSA (Philippine Statistics Authority) report of 2012 one out of five Filipino families are poor. Poverty is not always caused by lack of resources. The Philippines is rich in natural and human resources, so why the prevalence of poverty? The main causes are: the unequal distribution of wealth and the foreign control of the economy.

1. Structural Analysis of Philippine Society

Philippine Society structurally analyzed looks something like this:



From this diagram we discern the following:

1. The two basic problems of the economic system: unequal distribution of wealth (2 percent controlling 75% of land and capital and the foreign control of our economy through transnational corporations and through IMF – WB).
2. The two percent that controls the economy also controls the political and the cultural/ideological system of the society.
3. The majority of the people are controlled by the economic system. They have little choice of employer because they have to earn in order to live.
4. When the majority of the people begin to protest against their exploitation, they are repressed by the political apparatus.
5. The ideological apparatus is used to use persuasive force to convince people that the system is good for them.
6. Unless there is any change in this structure, no change in officials, etc. can change the basic problems of Philippine society.

2. Conjunctural Analysis

It is in the context of this historical conjuncture in Philippine society that I have to discuss the phenomenon of globalization. When globalization is used primarily in an economic sense, this means the integration of the economies of the whole world to the liberal capitalist market economy that is controlled by the Group of Seven. Its main features are:

1. Borderless economy – It advocates the elimination of protective tariffs and give a free play to the market
2. Import liberalization – This is a corollary of the borderless economy. Goods from all other countries can enter our country. This may seduce us as consumers to think that it is good because then we have many choices and the competition.
3. Free play of the market – This advocates less control from the state and making the market forces the main criteria of activities. This will make profit and market demand the supreme values. Everything else will be sacrificed to these --consumers, labor, etc. This does away with social and ethical concerns.
4. Privatization – All productive enterprises will be put into private hands and in our case mostly foreign hands. This effectively entrenches the foreign control of our economy (Calabarzone controlled by Taiwanese, Lotto by Malaysians, textiles by Germans, etc. etc.). This will also put basic services such as energy, etc. into private hands which has profit as motive and therefore subsidies will have to be taken away and prices of basic services will soar.
5. Financial Capitalism – Actually today, there is not much productivity going on in our country. What is going on is financial speculation. So even production (construction) is done not to serve needs but for speculation. The only two productions that are happening are textiles and electronics but these depend about for 80% of their components on imports!

The results are: indebtedness, exploitation of labor, pollution, rape of the environment, exploitation of women and children, greater gap between the rich and the poor, loss of sovereignty, food security and sustainability, the dispersal of people, in short – the greater misery of the already poor.

II. The Woman Question: Context of Feminization of Poverty

Before discussing the feminization of poverty, it is good to discuss the context in which it is situated and which is the root cause of this reality: The Woman Question.

1. Description

I define the Woman Question as the fact there is a subordination, discrimination, exploitation and oppression *of women as women* that cuts across class, race, nationality, and creed. It is an *ideological, structural, and global* problem.

The external manifestation of this problem are the different women's issues we encounter in society—inequality of women in all fields, domestic, social, economic, political and religious; various forms of violence against women like rape, incest, wife battering, dowry deaths, honor deaths, female foeticide and infanticide; and trafficking of women such as prostitution, mail-order brides and overseas women contract workers.

The ideology that supports the woman question is *patriarchy*, which has its roots in the absolute rule of the father in ancient societies and is characterized by the dominance of men over women in all fields. The long practice of legal patriarchy has developed in men (males) an unconscious proprietorial attitude towards women or a sense of entitlement with regards to women. These values are embedded in all structures: economic, political, social, religious. It is socialized and perpetuated by education, religion and mass media.

2. Ethical aspect of the Woman Question:

The Ecumenical Association of Third World Theologians (EATWOT) has a Commission of Feminist Theologians who reflect especially on the woman question and the role of religion in the whole issue. In the Asian Women Consultation held in Manila in 1985, the feminist theologians declared in their statement.

1. Oppression of women is sinful. This systemic sin is rooted in organized structures: economic, political, and cultural, with patriarchy as an overarching reality that oppresses women.
2. The patriarchal Churches have contributed to the subjugation and marginalization of women.
3. Theology itself, in its premises, traditions, and beliefs, has blurred the image of God.
4. The bias against women in Christian tradition buttressed the male-oriented Asian religious beliefs. (Final Statement of the Asian Women Consultation).

In the Asian Regional Consultation of EATWOT, the participants came out with the following theological conclusion:

1. The most harmful image of God is God personified as male, warrior, the Absolute Other up in heaven, a jealous God, a father who demanded the

sacrifice of his only son in atonement for sins. This image has been used to legitimize child abuse and to foster a “victim attitude” among women. The image of Jesus as sacrificial lamb has likewise induced women to follow the path of “innocent victimhood.”

2. The mental conditioning of woman with regard to her sexuality is already a violence against her. Sexuality taken primarily as genitality was considered narrow and limiting. There is a hierarchical mode in marriage and family life which is oppressive to wives and children, where the husband’s sense of proprietorship sets up women to be victims of male whim and aggression.
3. The institutional Church is not only patriarchal, hierarchical, and clerical but also colonialistic, capitalistic, feudal, and fundamentalist at its core. It produces a ministry that is dualistic, power-oriented, ritual-centered, and discriminatory to women.
4. The hierarchical view of the world taught in a predominantly Western mission theology has reinforced the lower status of women.
5. In the patriarchal society, the morality that has evolved has crippled women’s minds and produced guilt complexes that have infringed on women’s freedom. This has been so pervasive not only in the home but also in education, and in all areas of life, that it has become a structural sin.

It is in this context that we discuss the feminization of poverty!

III. Feminization of Poverty - Meaning

“Feminization of poverty” means that there are a greater number of women who are poor. Although men are also poor, there is a greater severity of poverty in women as in men, it also means that there is an increasing trend of more women falling below the poverty line because of increased number of female heads of households, etc. Poverty does not only mean lack of monetary disadvantage. It includes lack of longevity, health, education or knowledge, decent standard of living, social and political participation.

In the Philippines, women (11.2 million) – next to children (12.4 million) – have the second largest magnitude of poor among the basic sectors, according to the data from the National Statistical Coordination Board (NSCB) in 2009.

IV. The Different Aspects of Feminization of Poverty

1. Gender-stereotyping (in the Home)

In the Philippines, women provide 84% of the total “household time allocated to child care,” the International Labor Organization (ILO) reported. This arrange-

ment can constrain her participation in paid work. (If she needs to work outside she will have double burden because her duties in the home remain the same.) *Limiting a woman to domestic roles which are unpaid compromises women's economic independence as well as her autonomy in deciding about her body, her health, and her very life. This pushes her deeper into poverty, making her more vulnerable to hunger and health risks.* Among poor and food-insecure households, it is common for mothers to consume the least since they prioritize their children. "Isusubo ko na lang, ibibigay ko pa," most mothers would say. (Rather than eat myself, I'd rather give or share it.)

2. Domestic Workers Mainly Women

Even when women seek paid jobs, they end up doing the same thing they do at home. In the Philippines, women make up 84% of all domestic workers. Although domestic helpers endure laborious tasks and long working hours, their services are undervalued and underpaid. "On average, domestic workers are the lowest paid among wage workers," ILO noted.

Most live under the same roof as their employers, and experience maltreatment and hunger.

3. Most Women End Up in Informal Economy

The Philippine Commission on Women (PCW) said that the "feminization of poverty and discrimination mean that the most vulnerable and marginalized groups tend to end up in the informal economy." (i.e., vendors, beauticians, laundress, barker). Jobs in the informal sector are low-paying and insecure. Women in the informal economy have low income, few rights, lack social protection and work benefits; hence they are at "high risk in times of illness, disability, work injury, maternity, unemployment, and old age," PCW emphasized. Their income is compromised once they or their children get sick, or once they get pregnant. For many women, if they stop working, it can also mean they stop eating. They are on call 24 hours a day, 7 times a week.

4. Women's Health and Low Standard of Living

Poor health can be both a consequence of and a cause of poverty. The poor people especially women are in the vortex of a vicious circle: because of poverty they lack means to make contributions (medical services, food, clean water, sufficient sanitary and hygienic conditions, which are the prerequisites of good health) to preserve their health. This results in a reduced capacity for work and the woman becomes poorer

Because of the reproductive capacity of women, they are more in need of health care. We have heard countless stories of women wheeled into a clinic to bring life, but end up being wheeled out, lifeless. Data from the Department of Health (DOH) 4th RPRH Annual report states that maternal mortality ratio in the

Philippines remains high at 114 per 100,000 live births.

5. Other Health Concerns of Women

Audrey Tan-Zubiri, a columnist at Philippine Inquirer, reported the eight health concerns of women – cardiac problem, stroke, cancer (specifically ovarian, cervical and breast), diabetes, urinary tract infection (UTI), migraine, depression and maternal health.

Most common mental disorders for women are depression, eating disorders, and anxiety disorders specifically panic attacks. Depression is a common disorder that presents with depressed mood, loss of interest or pleasure, decrease of energy, feelings of guilt or low self-worth, disturbed sleep or appetite and poor concentration (World Health Organization).

Women have the tendency to set aside the symptoms they feel. They prioritize their children's or their husband's health, not to mention their parents or siblings, because they have internalized the notion that they are "second class citizens."

6. Teenage Pregnancy

Related issue to this is the growing number of teenage pregnancy In PDI of August 23 (pp.1 and 2), Socio-economic Planning Secretary Ernesto Pernia declared adolescent pregnancy as a national concern. He said that in Mindanao, 15 to 18% of teenagers are pregnant. Nationally in a 2017 Health survey shows that 9 percent of 9-15 years old have begun childbearing and 10% in rural areas. Teenage pregnancy reduces the number of employable people and according to Pernia about 24-42 billion pesos had been lost through early child-bearing.

7. Lack of Political Participation of Women

The results from a thesis shows that women are as competent as men in the political field, and they have a lot of experiences to contribute with in politics that benefit all the citizens, but it is easier for women to come in politics if they are a part of a political clan. But these women, who replace their family members, usually pursue those members' decision, but do not act according to their own will (LACK OF WOMEN'S POLITICAL REPRESENTATION IN THE PHILIPPINES – A STUDY ABOUT GENDER EQUALITY IN THE GOVERNMENT OF THE PHILIPPINES Kandidatuppsats Offentlig förvaltning Sara Souad Lundgren Vaida PetrosiuteK OF SOCIAL AND POLITICAL INVOLVEMENT.)

V. Attempts at Solving Feminization of Poverty

1. Government Measures:

- a) National Community-Driven Development Program (NCDDP)

Provides women with access to savings and credit mechanisms

- Conditional Cash Transfer Program (CCT) also known as Pantawid Pamilyang Pilipino Program and institutions
- Sustainable Livelihood Program (SLP)

b) Develop gender-based methodologies and conduct research

c) Other anti-poverty programs targeting different vulnerable sectors:

- Kabuhayan Program (DOLE) with a total of 112,026 women beneficiaries or 27% of total beneficiaries as of Dec. 2013 the feminization of poverty
- Micro Finance Program (PCFC): increasing trend in female borrowers
- Promoting the increase in micro-insurance coverage through more financial literacy
- Campaigns and through the development of more micro-insurance products especially those that reduce agricultural and disaster risks
- Rural agricultural programs for poor farmers through improved access to land, better land tenure
- Credit support to farmer productivity and participation in farmer organizations
- Core Shelter Assistance Program and Cash/Food for Work Project for Internally Displaced Persons to support victims of calamities who are poor

The problem is the ineffective implementation of these measures.

2. Conscientization and Empowerment of Women

Essential to ending the feminization of poverty is the conscientization of women making them aware of their socialization as inferior and subordinate and empowering them psychologically, economically, socially and spiritually. This is being done mostly by NGO's for example women's organizations like GABRIELA, BABAE KA, INSTITUTE OF WOMEN'S STUDIES, ETC.

Feminist theologians provide the ethical aspect of the solution by its *affirmation of*:

1. The full humanity of women in an authentic and inclusive community of peace, joy, and freedom based on just relationships;
2. The struggle for women's rights connected to the integrity of creation;

3. The feminine creative principle as life-giving and life- enhancing;
4. The prophetic and alternative voice and action of women in liberation movements; and
5. The solidarity of women among themselves and with others supporting every one's struggle as well as the people's movements.

Very empowering is its development of a liberational transforming spirituality of women which is *self affirming, mutually empowering, integral, liberating, prophetic, contemplative, healing, and celebrating.*

It is a passionate and a compassionate spirituality.

Conclusion

In spite of the fact that the Philippines ranked 5th out of 136 countries in terms of gender equality in economics, health, politics, and education, according to the 2013 Global Gender Gap Report . (it has lately gone down to no.12)

In spite of the fact females outnumber men in educational success and despite the developments throughout the years, it is a fact that women – especially the poor and disadvantaged – are still subjected to multiple layers of discrimination and as long as this is so, feminization of poverty will continue.

It will take years of conscientization and fundamental change in social, religious and political structures to overcome the feminization of poverty in the Philippines.

Asian Feminist theologians will contribute to this. They envision new possibilities for community and social relationships, and they struggle to realize these possibilities. Asian feminist theology is not mere academic theology. It leads to liberating action. The condition for Asian feminist theologizing is involvement in the women's struggle. It is through political action for social transformation that women's theologizing is verified.



Buddhist Perspective on Social Ethics and Global Economy

Somboon Chungprampree

Abstract

Viewing the global economy from the perspective of Buddhist ethics is relevant in the modern age in terms of social and economic development. Some examples of how Buddhist philosophy and teachings in Thailand are seen through the Sufficiency Economy Philosophy development approach using public policy from the top, and self-reliance development practices at the grassroots level.

Today, Thailand's Theravada Buddhists are making the transition from a pre-modern low-income rural society to a middle-income modern technological society. The dilemma is how to balance the spiritual and material worlds, or religious traditions and secular world. We will examine how to do this, and whether monks and nuns are becoming more actively involved in their communities. Their engagement takes place across several levels – social, economic, community, political, and moral and spiritual. Despite their involvement, the question remains whether Buddhist monks and nuns are at the center of development processes, or are they marginalized from them.

The International Network of Engaged Buddhists (INEB) supports development initiatives throughout Thailand and through their network in 25 countries. Their efforts, involving ordained monks and nuns, as well as lay people, are focused on harmonious relations, alleviating suffering, reducing reliance on consumerism, and contributing to development in many other ways. Widespread education and training activities at the grassroots level support their activities. Some Thai communities have eco-temples which are holistic sustainable environmental and ecological development models from which the entire community benefits. Eco-temples design holistic plans including restoring the soil, using renewable energy sources, increasing healthy food supplies and improved well-being. Right livelihood projects and Buddhist chaplaincy are other examples of helping societies through initiatives that are consistent with Buddhist philosophy and teachings. This ecological climate-based focus is a common theme for interfaith and intrafaith dialogue across Thailand and throughout the INEB network.

Overview of Global Economy and Social Suffering

Teachings of the Buddha focus on ending suffering in all its forms, physically, mentally and spiritually. Most remarkably, The Middle Way does not pull or push human beings into poverty as structural violence does. Following the Middle Way everyone should have enough to meet their basic needs, have social welfare and social security. Outside of The Middle Way, the divide between the haves and have nots, rich and poor, is extreme as structural violence, wealth and power fuel inadequacies that are called not being ‘enough’ or lacking.

Societies around the world have transformed from feudalism and imperialist conquests into colonization by the West. Today, through globalization by multi-national corporations most of the world resources have been usurped by 1% at the top at the economic ladder. This is made possible because the political economic policies favor the wealthy, for example, Thailand has a huge income gap among the population which demonstrates how the wealthy benefit from economic inequality. In fact, a recent Bloomberg survey revealed that 3 of the wealthiest families in Asia are from Thailand.¹

All these forms of structural greed (supported by corruption and fear of inadequacy) were not mentioned in the past by the Buddha because life during those times was simpler and uncomplicated. People lived in rural environs and villages close to nature where they relied on local economies for all their needs. So, in this context the natural resources met the people’s needs as the population growth was not outstripping them. There was no structural system of the global economy, no advances in technology and commerce, so the inequalities were fewer.

Using the concept of the Middle Way complements Buddhist analysis and social analysis by addressing social justice and right living. Its application is particularly critical in the age of globalization which is impacting society, economics, the environment and ethical behavior. Many examples of its negative impacts can be seen throughout history in megaprojects ranging from colonization, the cold war, and China’s forthcoming Belt and Road Initiative. The quality and local availability of our food sources are being dramatically reduced through reliance on industrial farming practices and on chemicals that are polluting and destroying the environment.

Thailand’s Transition from WWII to the 21st Century

In the era following the World War II, many countries focused on stabilizing their economies during peace time. As the world entered into the ‘era of development’ many international organizations were established – United Nations, the World Bank, IMF and others. The United States began its ascendancy as a superpower. The World Bank began advising the Thai Buddhist monks to stop teaching ‘contentment.’ This influence of the superpower is described in *Cold War Monks: Buddhism and America’s Secret Strategy in Southeast Asia* by Eugene Ford.

The response of Buddhists to social ethics and the global economy asks wheth-

¹ Asia’s 20 Richest Families Control \$450 Billion, <https://www.bloomberg.com/features/richest-families-in-asia/>

er it is too late to step back from the global economy. After Thailand's economic crash in 1997 (referred to as Tom Yum Kung deceased), there came a call from across the nation to step back and begin relying on our own resources and local wisdom. This included our heritage of traditional and Buddhist wisdom which emerged from our own country context over centuries.

The King Rama the IX (King Bhumibhol) asked his people to promote the Sufficiency Economy, which is an effort from the top of the social hierarchy demonstrating that the king cared deeply for his people. Although the call came from the top by the King, the initiative came from local people to have more sustainable livelihoods and lifestyles. Many were inspired by the Sufficiency Economy and answered his call through implementing local projects. But, at the same time, there was no widespread understanding of the true meaning of a "sufficiency economy." Similarly, the King of Bhutan has promoted "Gross National Happiness" as a guideline for people to reflect on their lives and how to attain 'happiness.' The country faced the same dilemma as Thailand of how to implement this concept in a meaningful and relevant way that would benefit all the people, and not just 1% or the elites.

These two Buddhist kings in two separate countries, Thailand and Bhutan, designed the concepts based on Buddhist wisdom, as a legacy for us to learn from and interpret by ourselves as they are people-driven. If not, these concepts will be manipulated by the 'powers that be' and influenced by big corporations.

As Bhikkhu Buddhadasa said, if humankind is driven by these three poisons, then the entire society will fall off a cliff. Regardless of whether you follow left or right wing political ideologies without considering sustainability, everyone is led by greed, authoritarian, materialism and consumerism. He has reminded us since the 1970s that we need to build alternative ways to sustain society that benefits everyone.

Envisioning a Global Economy Driven by Social Ethics

"The importance of a spiritual worldview is to teach us what is really important about the world therefore how to live in it."

This quote by David Loy is taken from the forward to Dr. Apichai Puntasen's book *Sufficiency Thinking, Thailand's Gift to an Unsustainable World*. This quote clearly emphasizes the relevance for Buddhist economics.²

All societies need to focus on the interconnected and interdependent relationships of social justice, sustainability and well-being for all people. These are the pillars which form the social structure. Social justice addresses inequalities in economics, welfare, governance, politics and human security. Sustainability is

² David Loy is an American scholar, author and authorized teacher in the Sanbo Zen lineage of Japanese Zen Buddhism.

the ability for humanity to exist constantly. In the 21st century, it refers generally to the capacity for the biosphere and human civilization to coexist. Well-being is the experience of health, happiness, and prosperity. It includes having good mental health, high life satisfaction, and a sense of meaning or purpose. Through using Buddhist principles of ethical and global values societies, we can develop social justice systems which are relevant, sustainable, and that promote well-being from which everyone benefits.

Buddhist principles grounded in the natural world are:

- Being compassionate and non-violent with ourselves and others including all beings (right mindfulness, right concentration)
- Having intellectual tools – right vision, right thought, right action
- Following the path towards a localization based on human-scale structures (right livelihood, right action, and right effort)
- Using interdependent holistic approaches, seeing everything as impermanent and recognizing how everything is interconnected

Actioning the Future

Even though we criticize the government and big corporations, we need to strengthen our impact through using these Buddhist ethics and values at the macro level. In modern times the role of religion has been reduced with the growth of the nation state and the market driven economy where consumerism has replaced the role of religion. In this context we face ongoing challenges of:

- Working to uplift those who are most marginalized and excluded from the mainstream economy and society
- Whether initiatives are adaptable, appropriate and sustainable over the long term
- Able to penetrate the modern economy through alternative right livelihoods models of social enterprises

Thailand had three separate periods following WWII which can help us understand where the country is today. The first period covers the 1950s-1970s when the country was under military rule and the Cold War was influencing authoritarian ideologies around the world. Thailand was especially unstable during those years. There was no civil society movement to withstand the many transitions of military rule. Bhikkhu Buddhadasa was the sole monk who was doing any social analysis and spreading the word of dhammic socialism with intellectuals and student activists. Despite these circumstances the first non-governmental organization (NGO) was founded Dr. Puey Ungpakorn called the Rural Reconstruction

Movement Foundation.

Also, during the 1970s many students were arrested as political prisoners. Some formed groups such as the Ahimsa Group and the Religious Commission for Society to promote nonviolence, and pro-democracy, as well as helping the political prisoners receive amnesty from government prosecution and imprisonment.

The second period was during the 1980s and early 1990s. During this time when the “Cold War” ended, the concept of community development emerged. At the national level, one prime minister initiated a new policy which was termed that it “changed the battlefield to the trade field.” This effort pushed Thailand into the New Industrial Country status (NICs), when mega projects began to emerge, e.g., dams, mining, forest and land, in addition to Special Economic Zones. These mega projects represented a huge shift inside Thailand which dramatically affected local communities causing much migration from rural to urban areas.

At the same time the concept of a ‘Self-sufficiency economy’ was being introduced by NGOs and faith-based groups and grassroots efforts. The monk’s work “Phra Nak Phatthana” with the rural poor focused on assessing and understanding. (Refer to *Seeds of Hope, Local Initiatives in Thailand* by Sanitusuda Ekachai, 1994.) They collaborated with local NGOs and some International NGOs. Other examples include the Santi Ashoka Buddhist Community in Thailand which has more than twenty community collectives in the country. Their core value is based on the Buddhist concept of merit which is not based on a monetary system. They have singularly influenced the spread of vegetarianism in Thailand. Also, during this period a monk named Luang Por Nan from Surin province began initiating projects such as community-owned buffalo and rice banks and cooperatives that focused on being self-sustaining, having enough for the family and the community. Only what was left over could be sold for an income.

Another Buddhist monk learned from the Islamic Economy model for savings groups from southern Thailand which he applied to the Buddhist context which was called Satja Savings Group (truth, honoring their commitments further reflecting Buddhist values). Some Christian denominations have established credit unions to benefit their members.

Networking was beginning between the socially engaged monks, nuns and the lay community as well. Both national and international networks were born including the Thai Interreligious Commission for Development - TICD, the International Network of Engaged Buddhists – INEB, etc.

Now, we come to the third period of the new millennium in the 21st century. We find Thailand moving into being a ‘middle income’ country. Within a few years it has become a materialistic, consumer-driven society which has created deep divisions between the large metropolitan and urban areas in contrast to the rural areas. Prior to this time, Thailand relied on its rural economy which is no longer true. This rapid economic transition is the cause of deep disparities and inequality. Sadly, we can see that this has resulted in environmental destruction, economic inequality, social and political divisions, cultural alienation and spiritual degradation. Thailand has now achieved status of having the second lowest birth rate in the world, the suicide rate is increasing as is the rate of depression, and

political unrest causes instability. So, on the surface Thailand appears to be developed, but if you look deeper, you will see that it does not have the structures to support this status.

In the 21st century we see the monks moving into a new role of ‘commercial monks.’ The Dhammakaya is perhaps the most well-known example in Thailand for the way they organize and collaborating with the business community, bureaucrats and politicians for raising funds. Their patrons’ support buying merit to ensure their afterlife. Merit and spiritual status is for sale in contrast to the ethical practices of the Santi Asok collectives.

Some small groups of monks and nuns are practicing socially engaged Buddhism through various initiatives. Their efforts are focused on community-based initiatives which are more holistic in design. The eco-temple concept has emerged which responds to many issues including integrated farming, using sustainable energy, growing organic food, practicing zero waste management, and living a simple lifestyle, etc. The *Dhammyatra* walk and tree ordinations are ways to protect the natural environment, specifically the rain forests, the mountains, lakes, eco-systems, and the animals. As people become more alienated, the need for Buddhist chaplaincy increases especially with the increasing rate of mental health problems, suicide, as well as support for people at the end of their lives. The monks and nuns are also reaching out to persons who are more alienated from mainstream society such prisoners, gangsters, and drug addicts. They are visiting hospitals to comfort patients and their families. Some nuns are focusing on preventing exploitation of children, particularly girls at risk of sexual violence. One particular ordained nun, Dhammananda Bhikkhuni, is an early pioneer for women Buddhists in Thailand and the Asia region. Her work raises awareness of how women’s role and status can be changed through providing education about the Buddha’s teachings and becoming socially engaged.

Conclusion

In conclusion, if societies are to be vibrant, progressive and sustainable, the balance of power in relationships between the State’s government structure, the business sector and civil society must shift to a new paradigm of power sharing. We can see clear power imbalances within Thailand where civil society effort’s initiatives by Buddhist monks, nuns and lay communities offer viable options to increase people’s well-being and contribute to both harmonizing and stabilizing society. In addition to Buddhism, many religious traditions have teaching and values which can guide us on the path to living in peace and harmony.



The Rise of Religious Conservatism and its Impact on Socio-economic and Political Development in Indonesia

Jamhari Makruf

Abstract

On the 4th November (known as 411) and on 2nd December 2016 (known as 212) massive demonstrations were held in front of the Indonesian State Palace (Istana Negara) demanding to prosecute Governor Ahok for religious blasphemy. Ahok, the Christian and Chinese Governor of Jakarta, made a controversial statement that some Muslim leaders have fooled Muslims by using a Qur'anic verse (al-Ma'ida 51) not to vote for a non-Muslim political leader. These two demonstrations were successful in two ways; defeating Ahok in the Election of Jakarta Governor and sending him to prison for 18 months. Conservative groups such as FPI (Front Pembela Islam--Islamic Defence Front), HTI (Hizbut Tahrir Indonesia), and conservative elements within MUI (Majlis Ulama Indonesia--Indonesia Ulama Council), HMI (Himpunan Mahasiswa Islam--Islamic Students Association) and the network of Pesantren Gontor (Islamic Boarding School, founded in 1926) have orchestrated the demonstration. The question is how these conservative groups received considerable support from Indonesian Muslim? Some studies showed that Indonesian Muslims is becoming more conservative that matches the reason why the 411 and 212 demonstrations received immense support. The reason national survey conducted by PPIM in 2017 demonstrated the rise of religious conservatism among student of high school and university. The presidential election in 2019 also showed an apparent political influence of religious conservatism. The religious issues, such as Islamic Caliphate and Piety of the Presidential candidates, have colored the campaign. I will explore the impact of Indonesian religious conservatism in socio-economic and political developments.

On Friday 12 October 2018 members of a conservative Muslim mass organization allegedly attacked and destroyed preparation for a sedekah Laut (Sea offerings) ritual by farmers and fishermen in Bantul, Yogyakarta. The hardliners saw the ritual as against the teachings of Islam. Every Year farmers and fishermen in Southern part of Yogyakarta perform Sea Offerings to pay respect to the Guardian of the sea Ratu RoRo Kidul (a female Goddess who owns a palace under the Sea of Java). Local farmers and fishermen believe that paying respect is a must in order to guarantee their safeties and prosperities. However, the Muslim hardliners, a new group grown in the late 2010th, see that this ritual is against the teaching of Islam.

Some students of a High School in Palangkaraya, Central Kalimantan, were given bad grades for religious subject, because they were involvement in an interfaith program that includes visits to different ritual houses of different faiths as one of activities. The Teachers said that a Muslim cannot visit Ritual Houses of non-Muslims. Even though the students and the Committee of the Interfaith Program have explained that the visit is not related to any particular ritual, the teachers were insisted that visiting ritual houses of non-Muslim is not allowed. The visit is a way to see the building and the function of the ritual house. Center for the Study of Islam and Society of Syarif Hidayatullah State Islamic University initiated the Interfaith program for Students of Junior High Schools in some cities (Padang, Palangkaraya and Bandung) in 2018.

In an interview, students of High Schools in Padang West Sumatra said that Muslim students were not allowed to vote a non-Muslim for a leader in student union. Furthermore, these students also believe that they have to have Muslims only as their friends. These students are at a public school where there are a number of non-Muslims students.

In response, a few days later the Yogyakarta Agreement was signed by leaders and activists from a range of religions and Cultures, and it called for tolerance. But is that enough? How serious are the problems of rising religious and worldly intolerance in multi-ethnic and multi-religious Indonesia?

The Same Old Story

In January 1985, decades before before the mob attacked in Bantul, another attack took place nearby. It was far more serious but shared similar objectives. A Group of hardliners calling themselves “command Jihad” attempted to blow up Borobudur temple.

Located outside Yogyakarta, Borobudur is the world’s largest Buddhist temple, and was built by the Syailendra dynasty in the 9th century. Nine bombs set in the upper stages of the temple badly damaged some Stupas on the Arupadhatu Terrace. Like The hardliners in Bantul, the Commando Jihad bombers said that Borobudur was against the teaching of Islam.

More recently, In Central Afghanistan in 2001, the Taliban destroyed the world’s oldest statues of Buddha, carved into a huge cliff in the Bamiyan Valley. Mullah Mohammad Omar, the leader of the Taliban, ordered his followers to destroy them because he saw them as false idols that led to Syirk (worshiping a god other than Allah, considered the greatest of sins in Islam).

The hardliner proponents who stopped alms Sea (Sedekah laut), attempted to blowup Borobudur, and destroyed the statues in Afghanistan understand religion as a simplistic black and white dichotomy: I am Righteous and other people are wrong. What is more, they believe that it is their duty to “correct” others, even if that involves the use of violence. They spread and nurture the seed of intolerance of difference, and their Harvest is the destruction of others.

Survey on Students' Perception and Religion and State

Indonesia is undergoing major demographic change, partly because advances in digital technology are reinventing our society. In some part, digital technology makes our life easier: We can communicate easily, and we can seek services (transportation, finance or shopping) faster and more efficiently. But We too often overlook the fact that these new technologies are also changing our understandings of religion and culture.

In 2017, the Centre for the Study of Islam and Society (PPIM) at Jakarta's Syarif Hidayatullah State Islamic University (UIN) conducted a national survey in 34 provinces, with total respondent of 2181, consisting of 1522 students of High School, 337 students of University and 264 Teachers. The survey aimed to know how students and teachers' perception on religion diversity and nationhood. The survey showed that Indonesian students (in High School and University) are becoming more intolerant (where 'tolerance' is defined as allowing other people to express their beliefs and ideas although they against one's own beliefs). For example, about 34% of students saw discrimination against minorities as quite acceptable. About 37.71 Muslim students understand Jihad as a holy war against non-Muslims. Furthermore, 23.35 percent of Muslim Students agree that suicide bombing as a way of Jihad. In regard to apostasy, about 34.03 agree in killing them. This survey's finding is worrying since Indonesia is a multiethnic and multi-religious country.

Moreover, it is ironic that these students are the members of our community who are the most connected to people through their access to Internet and social media. Many of them have widened their relationship with people across nations and cultures. But, Counter-intuitively, this has not made them more tolerant of those nations and cultures – in fact, it has had the opposite effect.

Building Tolerance in Social Media

The PPIM Survey offers some clues as to why our students are becoming less tolerant. One Important reason is that they now often learn religion not from knowledgeable scholar but, more often than not, from the Internet and social media. This allows them to access an instant – if often simplistic, black and white – answer to their problems. They want answers on religious matters as fast as they can get them about food, music and travel.

Unfortunately, this means that mainstream religious organizations that support tolerant Understanding of difference are left far behind. They have been squeezed out because they have been too slow adapting to the new world of social media and Internet.

The findings of the PPIM survey are alarming, and they pose a challenge for us all. Religious Education for youth urgently needs to be adjusted to their environment – The New World of online information. And steps need to be taken to limit the wider use of social media to promote intolerance.

If not, religious and cultural intolerance will just keep on escalating, and problems like the violence in Bantul may eventually be replaced by problems more like

what happened in Bamiyan – or worse.

Open Forum and Discussion (Day 1)

Moderator: Tadashi Ogawa (Atomi University, Japan)



Tadashi Ogawa: My name is Ogawa, professor at Atomi University. I teach Public Diplomacy and Asian contemporary societies. Once I have worked in Japan Foundation for 35 years and stayed in India and Indonesia. At that time I recognized the rise of religion in both societies, and that was the reason why I was so concerned on these points. In the previous session I was really impressed by the presentation of Professor Hirakawa and Professor Villegas. According to both professors, economists need to collaborate with religious and spiritual sectors. In response to both professors' set of criticism from religion's side, Sister Mary explained about feminist theology. I was very impressed that this feminist theology encourages women in poverty. On the other hand, Mr. Somboon talked about how Buddhism wisdom made a role. He explained very concretely from Buddhism ideas to the civil society values. Finally Professor Jamhari reported the current situation in Indonesia and the middle class, and this expanding middle class of Indonesia is a child of a democratization and an economic liberation since 1990's. But in this middle class, people are turning to be radical, why? There are questions out of curiosity. We are to start with the three panelists: Amelia Fauzia from Indonesia, Geny Francia Lapina and Jovi Dacanay from the Philippines. Each panelist will make a comment for 5 to 10 minutes. After that, please feedback on each panelist's comment. I would like to offer the floor first to Amelia.

Amelia Fauzia: Thank you so much for inviting me to this respective panel and thank you for all four speakers for the insightful talk. I would like to give a comment based on my expertise on, faith-based philanthropy specifically Islamic philanthropy. Philanthropy or Charity is giving and volunteering by nonstate for the public good. It is great that Dr. Villegas mentioned about socio-preneur and social justice. I want to talk about social justice philanthropy. I totally agree that there are not enough people in business who consider giving for "public good" or society, however if we are looking into philanthropy, there are already good effort of philanthropy or giving including from corporations, from businesses. As we know there are socio entrepreneurship, the "socio-preneurs" movement, found in many societies including in religious communities. Of course, there is a need for the government or the state to do mainstreaming. I could recall Hirakawa san's question about whether it is important for a dialogue between economist and religious scholars. Yes, the dialogue is very important in two points. The first is to encourage long term social justice philanthropy. In this respect, I included philanthropy also as the movement of economy. Within philanthropy movement there is social justice philanthropy that focuses on giving not only for the poor, but also to tackle the problem of the poverty itself. Social justice philanthropy focuses on giving for the long-term program in tackling the root causes of poverty itself.



And the second point, the social justice philanthropy drives inclusive giving. Presentation by Mr. Somboon is really relevant to this point. The dialogue (between economist and religious scholars) is important to mainstream the inclusive giving. I agree that there is a kind of solidarity for humanity within social justice philanthropy. My question is, can religion accept the principle of inclusive giving or not? Whether this social justice philanthropy movement will be supported by faith-based philanthropy. So, if you look at the cases from engaged Buddhism from Mr Somboon, it shows there is a kind of progressive religious movement toward the inclusive philanthropy.

Then I have a question to Sister Mary related to this and also to Professor Jamhari. I know for example, within Muslim there is intolerance thinking, but there is also many progressive one, such as Muslim in Indonesia. So, in my comment to the talk of Sister Mary on feminization of poverty, it is great to look on the gender perspective that Sister Mary highlighted. I learned a lot, thank you, and also in favor on supporting your argument about feminization of poverty. Again, I'm questioning about the position of religious organization in supporting a gender mainstreaming movement. For example, in India and six Muslim societies, we had a survey and we found that the practice of charity is very traditional including the purpose of the giving. For example, about 80% to 90% of Muslim in six countries, they give easily for religious prayer buildings. But how many of them? How many percent of them give to human rights and to the women's program? About 5% or less than 10%. So this raises me a question whether the perspective of progressive theologians like in your case, the Catholic circle is strong enough? The same question also to Somboon and Professor Jamhari.

I can see there are many examples of progressive religious movement that support shared economy, let's say that support giving to a non-congregation beyond themselves or to any other (positive) activities. But from Prof Jamhari's talk we can find--let's say--a conservative trend, conservative movement and its alarming if this kind of conservatism, taking the case of Indonesian Muslim, also happen in other religious faith. I would like to get some explanation in the context of Buddhism in Thailand and also Catholicism in the Philippines. And also, to Professor Jamhari, how is the progressive Muslim movement in Indonesia? Because we see from your presentation the alarm about the Millennial Generation, Z generation, which are very exclusive. But of course, we know there are also inclusive movement in the nation which includes social justice philanthropy. And for Mr. Somboon Chungprampree, it is amazing to see a number of examples from Thailand case. I think I already mentioned a question. Then last point, I can see there is always progressive and conservative movements in religion and that is why the state should do more in mainstreaming, let's say progressive inclusive movement of religion because it will, to some extent will give a very positive impact for the economy and sociopolitical environment. Thank you.

Geny Lapina: The former ambassador was saying that I was not from the academe but now I am in the academe, I spent 10 years as development practitioner working mainly in conflict areas in Africa. I recently came back. In order to limit myself from talking, I would make four slides of my reflections on the topics that were presented and I've learned this by giving a slide to a reaction to the pre-



senters. The first question I have was how to make sense of my participation as a panelist in this forum? It is actually very new. It is very dislocating mentally. I could not sleep last night because it is the first forum that I attended with different disciplines and then you talk about religion. So, it is very complex but at the same time very refreshing. Because you could get new ideas, because most of the forums that I have attended since I came back into academic and research work were all economics and agriculture development related. So, it is basically a very much a personal struggle when listening to everyone. Although religion would be ethics and values together. There is something very deeply personal about it too because the religion behind it, as I said I could not sleep so I have to look for some material to understand some of the presentations today is that it is also faith. No, so it is deeply personal, and then it moves on to community and then from community it moves on to society that is the perception that I got from the presentations of the speakers, basically.

So, the next point on the reflections is this. I am an Economics graduate, and we have been criticized quite often, wherever we go. So, it is very clear that we do not have all the answers. Economics does not have all the answers, but hopefully we will remain an important humble partner because economists tend to be. They we have a superiority complex and we tend to think that we know everything. And then we tend to think that we have the best tools and you know, that is an evolution of the economics field and then we have something to be proud of. So, there's something good still about economics despite the criticisms that we receive about economics so hopefully we will remain an important humble partner, and the good things we will be there. I know that we have been indoctrinated like when I was listening to Professor Villegas that is very true, all those indifference curves is profit maximization so very much indoctrinated for several years. And it is only now that when I was in the academe, the concept of learning, unlearning, the things that are not good, and then relearning, when especially in this kind of a forum so adopting an attitude of open attitude and then multi-disciplinary. I am taking my PhD right now at the College of Public Affairs where I am very happy about because it is multi-disciplinary in that college. So that gave me an opportunity that actually was the opportunity to come here, otherwise I do not think I will be here if it were not for that college that I am in now. And of course, thanks to Max Maquito and, of course SGRA. This is now the opportunity to thank you and then the organizers for inviting me to such a forum in meeting all of you. So, the questions that I have are these:

There will be diversity with religion I suppose when I was listening to everybody. Therefore, how do we find unity in such diversity? That is the question I have because some suggestions with respect and tolerance from Indonesia colleague, but then perhaps alleviating human suffering and poverty is another, there is a World Economic Forum article in 2015, which I will show the picture later on. See, that is the power of information. These days you can do in one night and feel like you know so much but you don't, but that is the beauty of the information that we have these days. So, religion and now I use PPE, I which I learned from Dr. Villegas today, and that is Philosophy, Politics and Economics. It is not just economics but the religion of PPE. How do we find a healthy balance? How do we find balance like the risks that was mentioned from Indonesia that the politics and

religion? If you mix that, I had the question that when he was mentioning about the danger...the spiritual convictions that mixed with political decisions and that could be sometimes not good. No, because I worked in Muslim context so it is very, very challenging and I was always in the middle of war. The reason I said is unsustainable for me after having kids I have to go home because otherwise I am permanently in a conflict area, because the next post I was going to be assigned was Afghanistan. So, I had to say that I think I had enough, I said, I have to go home and then change. I take a more safer role which is teaching. But a good role is what the Deputy Ambassador of South Korea told me - what am I doing there when I should be in my own country?

So, the next question is poverty has many dimensions and Sister Mary Mananzan and Mr Somboon gave examples on how to address it with religion. Now the community-based activities and then for sister, the gender courses. So the 'how' now for me is how to understand it and then how to scale? When I say understand how do we research like what they did they got data on it? How do we scale it up? How do we bring it to policy again? As I said for economics, it is about policy. So how do the different disciplines come into policy? Because that's still the main way that we influence changes in society as well. So, feminization perhaps an understanding more on the household which is related to the above because recent trends like I volunteered to stay in the house. I said, I could do the laundry, wear the apron and my wife can work if she wants. But she said no, you do it. So that is a choice that we made but I volunteer and I still do the dishes at home. That is my favorite chore. So, I do those tasks so I said that is why maybe we should because I know of some friends whose wife is the one that is working, and the male are the ones working at home. So, there might be those changes as well that we might need to capture and maybe look at the reasons why that is happening as well. So those are recent trends. And it was brought up about poverty that yes there is some good news in our own country from 23% to 16%. But the main question was how could you live with 10,000 pesos? Now, that is a basic 10,000 pesos and is roughly \$200 a month for food. Would you say that if you are earning 200, at least, you are now not poor? So that is a big question for us, and we grew up over that question because that is the benchmark that when we say poverty went down it is basically a lot of people went up beyond 10,000. So, who is that, like, Mr Somboon brought up the question of those serving. What are the earnings, and we learn from Professor Maquito about the Japanese experience where the income differences between the workers and the executives is less compared to the other countries. So what is fair? How do we define what is fair? So that is the question that I am showing to all the speakers as well. How faith can help eradicate poverty? That was the first thing that I was googling last night. How to find out the mix of religion? Somehow with PPE (Philosophy, Politics and Economics) and that is the new learning I have on economics, so thank you.

Jovi Dacanay: Frankly, I cannot say that my comments would be purely economics. I guess it is because in my thinking, I have, shall we say harmonized, philosophy and a little bit of economic policy and politics. I am not a good politician. I think by being an economist that makes me a bad politician. So, in effect, my comments would work on the basis of philosophy and economics. At first, economics was my interest, and later it became philosophy, and now it is both. So, I will comment, by



trying to look deeper into what a market economy really is. Because in the title of this roundtable by the mere fact that we say, can religion stop the tyranny of the market economy, it is as if the market economy is dictatorial, that is like an opposition of terms, a contradiction of terms. But what I do say is that if an economist just bases his or her policies on indifference curves, or as what Dr. Villegas has said supply and demand, strict equilibrium, partial equilibrium, general equilibrium, we are not going to make good policy prescriptions, and all of us are really going to suffer, or in economics, we say, become worse off. In the first place, let us face it, there are very theoretical economic constructs and nowadays we talk of multiple solutions to the problem, which makes us see that the first solution, what we all learned in Econ 101, is really the strict case, and it is far from reality. As we apply things to policy, we realize how difficult it really is to apply good economics to solve a problem. I must have to emphasize good economics meaning we abide by the many contributions that all the Nobel Laureate in Economics Prize winners have seen and discovered since 1967. Economics is the first social science to be considered also as an empirical science.

But if one looks into the thinking of the Nobel Laureate in Economics Prize Winners, there is a lot of philosophy involved. It is not just economics, and that is precisely the reason why their studies have disseminated to many areas and which made them Nobel Prize winners. The extensive dissemination of one's research is a criterion to win a Nobel Laureate in Economics: the dissemination of the research to many areas within the economics discipline, as well as to other disciplines within the social sciences. There is something within the science of economics which touches the nature of the human being: happiness and human flourishing, rationality and freedom, trust, and justice.

This brings me to what the market economy is. So, we are talking of production, typical words, consumption, distribution and now it is even networking, all of which lead to the mutually beneficial market exchange of goods and services. So, what I added is the important role of mutually beneficial exchanges, meaning we all want a win-win situation. We become happy, satisfied, if we strike the deal well. All of us become winners. But we know that a win-win situation is not achieved overnight. It is something to work on, a goal, because a win-win situation achieved immediately is what we call first case, first best scenario, which never happens anyway. In economics we have second best, third best and if it is really difficult, fourth best. We have to do a lot of studies just to be able to get that thing implemented, or to satisfy various needs and wants. So that is just a clarification of how we as economists look at the market economy, we want everyone to be happy. Another is that, here I might have to look into a little bit of philosophy. The market economy trusts on the capability of each person to direct themselves, each one, to what is good for him/her and to realize what is good for him/her, this is *rationality and freedom*, which also allows the person to achieve *human flourishing*. Of course, we can make mistakes but precisely, it is through the workings of the economy that we realize this activity or business venture will not make money or that I am over supplying this, and we know that in economic history, people learn in the process without anyone dictating what they or they should not do. The market economy works well within an environment where the economic agents are able to carry out their rightful decisions and act freely.

Next, what I see as a common ground in all the presenters is that a market economy exists if there is *trust* among the different agents of the market economy. So, the element of trust is of vital importance. In fact, trust is the most important ingredient in the financial sector which was breached during the 2008 US financial crisis and the eventual Greek financial crisis, and all other financial crises. There was a lack of trustworthy behavior among those people who were supposed to live and carry out their financial and banking professions with trust. They acted as if a worthless asset was a worthwhile investment, making uninformed people invest on the “junk” asset. By striking the deal, they gained a lot of profits. They chose not to put importance into the public’s trust, and instead made decisions based on greed. In effect, they were causing a lot of injustice to everybody. This brings me to the next part which is *justice*. So, for me, this is based on what I have read from an important author; a most important economist for me is a theologian. He is a 13th century theologian. I always say this to my students. The most important economist for me has the name of St. Thomas Aquinas and I take from his *Summa Theologica*. Here is his meaning for justice ... It is the proper valuation of goods and services including the subjective valuation of goods and services during times of scarcity, which means it is not just commutative justice, *do ut des*, English meaning is, “I give so that you may give”. This is what we get in the usual marketplace, what I pay is the value in the price tag that I see in front of me. That is what I pay for, which is the just price for that commodity. But there is also distributive justice, the justice of the mother, that is, if some people have to be given more, because these persons need more, why not give them more? And of course, a very important part of justice, which is not justice at all because it is charity or *epikeia*. It is brought about by generosity because of that goal of making everybody better off, which can mean sacrifice for some others who can actually give more, from their free will. Why can they give more? They were blessed with more. As far as the 2008 US Financial Crisis is concerned, some economists spoke up and said that investment bankers were betting on “junk” assets and that they seem to be misinforming the public about the true worth of those assets. The investment bankers rejected the veracity of these statements, studies, etc. The collapse of the biggest investment bankers in Wall Street Avenue, New York triggered a mistrust on the financial system of the United States of America. There is a lot of work being done now to bring back ethical banking into the worldwide financial system. The foundation of good banking is trust.

And this way of looking at justice makes us go against the 17th or 18th century, Enlightenment Period idea of the human person as an individualistic, egoistic, self-seeking economic agent. This type of person does not exist. Because if we think that each one behaves selfishly and egoistically in each market transaction, then all of us are narcissistic. I do not think that we are narcissistic. That thinking makes it seem that all of us have a problem here in the head, and that is not true. This is because deep inside, we really want to achieve the good. We want to achieve what is good for everybody – the win-win situation – which would include also trying to see what we can do for the poor. The Nobel Laureate in Economics Prize winners in 2019 are the two economists whose main contribution is to find out what policy interventions systematically and scientifically can really help alleviate poverty and misery by going to the field, i.e., communities, using the

method of randomized controlled trials (RCT). Through the replication of these trials to various communities, the method of RCT enabled them to achieve conclusions applicable to a much larger sample. They were able to pinpoint where policy implementation failed and therefore were not effective in poverty alleviation. These economists were Michael Kremer, and the husband-and-wife team of Esther Duflo and Abhijit Banerjee. Michael Kremer was a professor and dissertation advisor of Esther Duflo. Abhijit Banerjee was also a professor of Esther and her dissertation panel member. They all formed a team. In their field trials, they were surprised with what they saw because they realized that the poor are very intelligent. If you have read, "Poor Economics" the poor have very good practical intelligence, they are street smart. They know what they have to do. The thing is certain policies prevent them from being able to interact in the market economy. So, I will give an example. In Africa, they realized that there are a lot of insects, and some business-minded Africans came up with the idea of making mosquito



nets. They were able to find a supplier that will be able to give them the necessary materials to make mosquito nets. They were actually selling it in a typical market in Africa, on the street. But the government (I will not mention what country) decided to supply, provide those mosquito nets for free. Now you have what we call in economics a crowding out situation. Those who wanted to participate in the market economy, because they knew they can participate, were capable of supplying the mosquito nets which were in demand by their community. Now, with the government-supplied mosquito nets, they can no longer sell, and they decided to close down. How can they compete with a product which is given by the government for free? This is what we call market failure. And market failures happen. Not because somebody is dictating it. There are forces, such as government intervention, that happen within an economy. Such types of intervention result to a market failure. They are not sustainable. The government of that country decided to source the mosquito nets from an international grant. When

the international grant was used up, the government could no longer supply free mosquito nets. The community tried to access it from those who used to sell the mosquito nets, but they had closed their business. Market failures have to be corrected by individuals who desire to live justice. Someone or some institution has to be able to correct it so that we all can have a win-win situation. Thank you.

Tadashi Ogawa: Thank you, Amelia, Geny and Jovi. I am sorry but time is so limited but thank you for the discussion and stimulating comments. Now Sister, Somboon and Jamhari please briefly answer the comments and questions.

Sr. Mary John Mananzan: Well of course, like in every institution you do not have all progressive, or all conservative members. But for me, the tendency in the Philippine church or religious communities is more towards being more progressive. Well I am not talking about the bishops now or the priests but more the association of major religious superiors. These are men and women also. They have a gender and women desk that is taking care of whatever gender issues that come up. They also have a particular project against human trafficking called Talitha Cumi. So, I must say the most progressive in gender consciousness here are the religious, both men and women. Now about unity and diversity in religion, of course, I mean to say we have different religions. It might be against the Catechism I learned, but when I look at religion, I look at it as an atomic theory. In other words, I mean, every religion has a certain experience of transcendence and they want to explain it, they want to get a meaning of what that is. So, they make their own theory about it. So, I no longer believe that the Catholic Church is the only church that can save everybody, I said what a waste. There are only 3% Christians in the whole of Asia and you mean God will create all these people so that 97% will not be saved. That is so wasteful of God, so I really have the greatest respect and the greatest acknowledgement of all religions. If the effect is making people compassionate, I do not mind what they are believing in. That is their own way of trying to explain to themselves their experience of transcendence.

Somboon Chungprampree: I will address the point about the relevance to other religion, right? Actually, there is a saving group, set up by the monk from the saving group for truth. This monk learned from the Muslim community on how to manage these saving groups and from that he puts into the Buddhist context the Buddhist word; the truth in Buddhism. It means that universal can be a pride. At the same time, like three ordination. We also work with the indigenous people, the Korean community in Chiang Mai and so on and even with the Christian community. The point is, if you are talking about scale up, your answer is really good about the policy that is limited. If you look back to the history in the past, the community is run by themselves until the creation of a nation-state. Then, centralizing power to the state power. For example, in the past in Thailand, the monks, in a community center is providing education, healthcare system and everything. But when with the modernizing of the state of power, King Rama V set up the School, hospital and everything and those kind of roles, get into the state of roles, the government role, and later on privatized it to the business. Now you see schools, universities, hospitals and everything become expensive. Even education becomes a commodity, that kind of thing. I think we have to bring it back to the community. The community should control it; should be the provider. We

need to strengthen the role of the community. You see now the village around the world die out because the young people move to the city because the education system that we set up is curriculum for individual education, never strengthening the community. Education encourages those individuals to move out from the village to the city. I think that is wrong in my view. That is why, only the old people and children are left behind in the village, and that should not be the way in sustaining the society. We have to bring that back to the power of the community.

Lastly, about fair and fairness, about the salary and things like that. In my organization for example, we put in our policy for example, the director and those who created the office, the officemates, the salary should not be more than five times. This is the policy that we put up together as an organization. What you see about fairness depends on you, or do it within your own organization. How many times you can be allowed (in the role)? Of course, everyone is not the same but how low or how many times higher is the salary and will this be allowed? We have to ask to ourselves and practice as well. Thank you.

Jamhari Makruf: Thank you. Well, on the question about various interpretations of religion and intolerance against progressive movement in religion, I think as I mention in my presentation that in every religion there are implications... and continues into very progressive movement. I think this is like the pendulum or the swinging of the time I believe that the wing which swings the pendulum is politics and I think the importance of politics is very bad in religion. There was a survey in four Muslim countries, one in Indonesia, second in Pakistan, third in Egypt and fourth in Kazakhstan. Indonesia and Kazakhstan were chosen as secular Muslim countries and Pakistan and Egypt were chosen as Islamic countries. On the question, how do you trust the Muslim leaders? The highest trust to the Muslim leaders are among the Indonesian Muslims. So Indonesian Muslims have a lot of trust to Muslim leaders around 80% and Kazakhstan is about 70%. But in Pakistan and Egypt, their trust to the leaders is very low, it was 50%. So, I think, once again, the conservatism is a political reaction. So that is why don't give opportunity for the conservative; for the radical to move forward and I think the answer is the system....the inequality and injustice and we have to remember that religion was one because of the social movement. The Buddhist rise up against the social condition. So, I think there is an element of social movement in religion. So, if there is injustice and inequality in society, then there is a revival of some religions. So, I think I agree that Muslim also believe, Buddhist also believe that our leaders are economists. I think there is a certain element of teaching economics in our religion. So I think it is an opportunity for the global society and I know that we have put a point of those who understand the religion in a society. So, religions can see this, when they are talking about the economy, when they are talking about the environment, when they are talking about awareness. Not only during conflict that they would invite religious leaders.

Tadashi Ogawa: Thank you! Now, it is 5 o'clock, I would like to continue the discussion until 5:15pm. Now I would like to open the floor for questions.

Participant (Sadaaki Numata): Thank you very much for giving me the microphone I feel bound to speak because there has been so much discussion about

PPE - Philosophy, Politics and Economics. I earned my degree in Philosophy, Politics and economics from Oxford University back in 1968 in the Stone Age. I was not an expert in neither of these three subjects. That is why I ended up being a diplomat. But there have been some illustrious characters who did study PPE at Oxford, Benazir Bhutto from Pakistan, Aung San Suu Kyi from Myanmar, Malala Yousafzai again from Pakistan. She is doing PPE now and David Cameron. I do not know who is the best example, perhaps in this context, I placed my hold on Malala. In the sense that she may be able to contribute whatever she has learned. And also, back in Pakistan to the sort of activities that we are talking about but anyway, I ended up being a diplomat for 42 years. Therefore, I would like to make a few comments from my viewpoint as a practicing diplomat. When I say this, I was thinking in terms of explaining this afternoon's proceedings to the Japanese public. How do I explain what has been discussed here? Here, I would like to take the hint from Mr. Lapina about learning unlearning and relearning. I think we in Japan have a lot to learn from what has been discussed this afternoon. Firstly, a semantic point that we talk about charity, we talk about philanthropy. How do they differ? Do we have a similar concept in Japanese? I think it is debatable. What is he more even more debatable is this idea of inclusiveness. I do not think there is an appropriate translation in Japanese. It does not mean that we are by nature exclusive? But we do not seem to have the right concept for inclusiveness so we have to explain this to our public. Well, that is one point. These points made about women in politics. When Sister Mary John talked about feminization of poverty in the Philippines. Japan has a dismal record in terms of women in politics. His ranking is 100 and something. I was ambassador to Pakistan among other things, I went through 9/11 so I had quite an experience. Are you from Bangladesh? (Referring to one participant) I was thinking of Bangladesh, actually, because in Bangladesh, women's literacy rate is higher than the literacy rate of men and in terms of women in politics, and also your ambassadors. You also have the microcredit. These are things that I think we can learn especially in terms of our aid policy. I think those are the points I wanted to make. I mentioned Pakistan and Ogawa san is really the expert Japanese expert on radical Islam and so forth. I was faced with radical Islam. When I was Ambassador there, I had to engage in conversations just before 9/11, the communication was almost nonexistent. We have no common language to speak in. Well, again under those circumstances I have to try my best to communicate but I also served in Indonesia when I was younger. I saw something very similar to the graphic presentation the cartoon or whatever, you presented about the teenagers, talking about their parents' generation and their generation. Something similar has been happening in Pakistan even more so, because the people that they knew in Pakistan, the elites, have been educated in Britain or in America income coming from rich families. Their sons and daughters have come to America or Britain to study and they come back with some radical Islamic ideas. So those things are happening. It does raise a question for us, for the Japanese government as to what we can do best in terms of aid policy for example. I have spoken so much, thank you very much!

Tadashi Ogawa: Thank you very much, ambassador. Professor Hirakawa would like to make a comment.

Hitoshi Hirakawa: Thank you very much Amelia Fauzia. I would like to reply on

the relations between social justice and economics. I have a very good interpreter here. The time is very limited so I will reply to you in Japanese, and there will be a translation that follows.

[Speaking in Japanese]

Translator (Sonja Dale): I will briefly translate what Professor Hirakawa said. He was responding to the comment about social justice and economics, and says that the field of economics does not actually concern itself with the individual but rather that the basis of economics is an abstract individual, and economics applies this concept of the abstract individual to reality. Economics does not actually concern itself with real human beings or actual workers. This is a problem. A fundamental economic analysis also values competition. Competition is seen as a good thing in mainstream economics. The field of economics is based on this understanding of the human. Because of this, it's very difficult to actually change the field from within because the whole basis of economics is an abstract nonexistent human being. I think his comments actually very much agree with what you are saying as well. He mentioned that in order to deal with the problems that we are actually facing in reality, a new field of economics has developed called *kankyō keizaigaku*, or Environmental Economics, and this field developed because environmental issues which were an external issue became very apparent in current society. In considering the environment we have to consider how the environment and the economy interact, and this field might be able to deal with some of these issues that we are facing in society today. But, economics as it is is not equipped to deal with real problems.

Hitoshi Hirakawa: Thank you very much.

Tadashi Ogawa: We have a few minutes left. If you have any questions, please raise your hand.

Participant: Thank you very much for giving me a chance to ask questions. I have a very short question for the three speakers. The thing that we are talking about is the global issue in Southeast Asia. Religion is being used to gain power especially for the leaders. Don't you think we have to choose leaders who are correct....who have good ethics in the way they do? Thank you.

Participant: This is not a question, it's like a comment from my personal experience as I have been working in many countries and visited more than 20 countries for religious purposes, and loving the inner quality of life and peace, but philosophy and business are also different thinking...different because all the problems come from our inner mind. When I saw that even the Buddhist monk leaving simple life can survive. Even the businessman trying to survive in a way, can also survive. But they have their own greediness, so, these are all the problems coming in the walls for the inner side so we have to choose inner quality or inner peace. How to be really... (inaudible) attain own self peace. Gandhi relayed a message of inner peace and order. Gandhi said, my nonviolent message, my life is like my message. So, all the Buddhist leaders...all of the economic problems or social problems or even the climate changes because of some people. This has to do

with environmental...and this is changing. Also, there is demand and supply, and this supply is for some people. When there is demand and supply, and understanding of nature, we can protect things. This is my comment. Thank you.

Sr. Mary John Mananzan: If I understand the question right you are saying that the leader is the one that, uses the religion something like that. Well, if you are talking about the Philippines. He does not respect religion at all. He fights with it, he condemns it, and he curses it. So, in his case he is hopeless.

Jamhari Makruf: So sister, which one is useless politician or religious leaders? I mean, the problem of religion and politics is like human life. In humankind problem, it is really difficult to separate religion and politics. There were some theories, I think. During the establishment of American state, they separate religion from the politics because those who migrated to America were persecuted by Catholic Church in Western Europe, so they flew to America and stated that religion should be separated from the politics. But what happened is that when you separate the religion from the politics the result is conservative too. So, I do not know, but the most important thing is you have to find wise politicians and wise religious leaders.

Tadashi Ogawa: Thank you very much and sorry that the time is really short, but I really enjoyed the discussions and would like to comment. To quote from Malala Yousafzai... one book, one pen, one teacher all of you can change the world so we can change the world several times. Thank you!



Brenda Tenegra: Tomorrow, we will be moving from the hotel at 8 AM to UPLB. And we have the second part of this roundtable B there in UPLB. During that time, we will have two sessions and later on we will have a consolidated one. So, we would like to invite all the audience again for tomorrow. So please join the roundtable B.



Roundtable Discussion (Day 2)

Session 1 (Ogawa Session)

Moderator: Tadashi Ogawa (Atomi University, Japan)

Panelists:

Indonesia: Amelia Fauzia (Professor in Islamic History of Indonesia at Syarif Hidayatullah Islamic University)

Philippines: Bernardo Villegas (Vice President, Board of Trustees, University of Asia and the Pacific)

Geny Lapina (Assistant Professor, College of Economics and Management, University of the Philippines – Los Baños)

Thailand: Somboon Chungprampree (Executive Secretary of the International Network of Engaged Buddhists (INEB))

Discussion

Tadashi Ogawa: Good morning everybody, we enjoyed yesterday's discussion very much. Today, I would like to focus on concrete case studies on Islam, Buddhism and the Philippine case. From this viewpoint, I would like to first ask Geny, since you have had an experience working in Africa, on rural development, right? Could you interpret what Rural Development is? How this religion or culture can be applied to the practice of economic development. Then after Geny, I would like to ask Amelia, a specialist in Islamic Philanthropy. You wrote a book in relation to Islamic Philanthropy. Could you explain this kind of Islamic or traditional idea, on how it can be applied to a concrete project? And finally, on Somboon's Buddhist power, how Buddhism ideas can be applied to a concrete project. Let me ask Geny to comment first.

Geny Lapina: I think the experience I had in Africa doing development practice and how religion is placed...Actually I have been to several countries in Africa and can think of two contexts. One is Nigeria, where one of the most brutal wars in Africa happened. When I look back in Nigeria because it was more on refugee work and the problem that happened there were the two opposing ethnic groups; the dominant ethnic groups. There was a dominant one that rules the majority. If you have heard of the Masonic Temple, they have what they call the Poro society. The Poro is like the secret society which fits very well that kind of Islamic culture. They were kind of dominating and that is why like what Dr. Jamhari had said, they had a dominant view and that is where the politicians all came up. And that created the tension between the people. But there is the element of religion. They have those specific religions, they accept everyone in particular society so they have a lot of rituals. So that is one context. The challenge there was how to bring back people and reconcile. I addressed this problem and I made sure that everybody could participate so that is what the lesson I learned there. And prior to coming here, I learned about the largest country in Africa before they split, now they are split into Sudan and South Sudan. Then, the conflict of the Muslim north and the animist in Christian South. The animists in Christian South have very different perspectives while the Muslim north believe that they

wanted an Islamic country. That is why, I could relate to Dr Jamhari's discussion. I could relate to what he was saying that we have to be careful with the more idealistic and more radical because that area matter to a lot of people. Therefore, we drove a lot of conflicts. It is sad because I was exactly at the border when they split in two, the two areas in both rural states. But the people were working together very well. So, there was the Muslim North and rebels and we were working with the southern rebels who are mainly Christians, with some Muslims. So, when we were together, we can see the sadness on their face, when they split. But they said we cannot do any decision because the south decided to separate. But those in the middle were sad because they are kind of "in-between". These are some of the effects of how they lack faith and it was a very unique experience for me, acted in the middle because you see everyone. And in fact, the rebel that we were working with, the commander gave me a hug before I left and they told me that they will have to fight. And exactly two weeks after, the fight had begun. It was very sad because I found them on the telephone and said we are on the line and there was a fight the caused the split. It was very sad to see that because we worked so hard to put together and they were working very well with the Muslim representative of North, but for some reasons the political decision was to separate and they could not do anything.

Tadashi Ogawa: Somehow could rural project stop this fight in the Muslim region?

Geny Lapina: Yes, when you look for a common project and that was what we were doing and within a support in fact, by an industry in Japan. The biggest support was from the industry. The supported area was very close to the conflict. They provided them with mainly infrastructure livelihood support and made sure that people could still work. So, when I came here and tried to search the material of religion, I had this question - How religion could help eradicate poverty? Exactly because the example given was the religion focusing in eradicating suffering and poverty. So, when we talk about suffering and poverty; that is the poverty of infrastructure on livelihood and the lessening the suffering. I would be reminded in this forum about the role of religion, it could mean in a good way.

Tadashi Ogawa: Thank you! Next, Amelia could you explain to us Islamic philanthropy and a concrete project?

Amelia Fauzia: Thank you, Mr. Ogawa. Well is it actually what Ambassador (referring to former Ambassador Numata who is also an audience) had already explained about, there is a differentiation between Charity and Philanthropy. Among academes, we do differentiate between Charity and Philanthropy. Charity is like giving into the short-term project like giving food and Philanthropy is like giving into the long term such as targeting injustice for example including educations, scholarships, research that is for long term purposes. So, within Islamic tradition, we do have very strong value about charity or Philanthropy. Because as mentioned in the Quran verses, and the three important tradition of Islam related to philanthropy, first is almsgiving or zakat, it is like yearly giving about 2.5% of your income. Second is Sadaqah or voluntary giving. It is anything

you can give in sadaqah: time, money, material. And the last is Islamic Foundation, we call it waqf. In Indonesia, there are about almost 500,000 waqf in the country. In 2004, we had a research that every year Muslims give about 20 trillion Rupiah, and we simplify that, in a year Muslims donate about 20 trillion rupiah. It is a lot of money but most of the money given is for short-term purposes: given to the neighbours, to the beggars for the food project. But now, let's say 10 years in the last decades there are strong movement of the more professional philanthropy, long term philanthropy formation and giving. So many projects, there are about let's say 200 Islamic Philanthropy organizations in Indonesia. Mostly they have 2 main project forms: For economic relief, economy and health education, and for humanitarian relief. So mostly they have a number of projects. For the project of education, there are many free schools. One of the biggest Islamic charity organizations is a school for the poor. It is the biggest one and has many schools and many free hospitals. Also, this kind of organization provides like loan, a capital loan. Not really a loan, it is like free capital for the poor to start their business microfinance. So, there are so many projects related to this in Indonesia and it is good that there is a new trend of Islamic charity organization to include SDGs. Many used SDGs to evaluate or to target to make their program for property or anything SDGs target. In the last 10 years, the practice of philanthropy is not only within the country but also overseas, to Myanmar, Thailand, for example to some Islamic countries as us Palestine, Syria, Malaysia. So, long time ago, there is giving from Middle East to Southeast Asia but now from Indonesia, Malaysia, Southeast Asia also to Middle East. I will say that there are a lot of projects, very professional organizational compared to the last decade and they followed similar organizations like those in western organizations so they managed Islamic Philanthropy to collaborate with number of organizations. Not only Indonesians but overseas. They also use internet, digital, digital fundraising, crowdsourcing. They also have new application to use for the fundraising. I will stop here.

Tadashi Ogawa: Yesterday, Jamhari said the problem in middle class is seeing Indonesia becoming more radical that is true. Another case of Islam is just what Amelia said, but middle-class young Muslim people are so concerned about philanthropy. That is my observation. I really appreciate your comment. So finally, let us hear a comment from Mr. Somboon.

Somboon Chungprampree: [Showing a picture] What do you see? (Giving the audience time to think) Have you seen a tree? Have you seen a crowd? The water? The ant? Have you seen the workers? This is the concept of connectedness. That is the teaching of the Buddha that focus on everything is connectedness. Everything we do, what we consume, whatever is "connectedness". That's why we have to go back to see where this come from. What is the effect of it? The Buddha's teaching about the cause and effect. That is why we have to as what you said ideas, and analyzed properly. I showed yesterday the monks and others into the society. The monks begging food from the people at the same time or even the poor, they offer food for the monks. What a monk can do to offer for community as well or to the poor? That's why a lot of projects as just shown on interviews are a part of it. Whether can go with organic food, rice..., buffalo..., saving group and so on or even tree ordination. That was about interconnect-

edness. Secondly, the key entry that I showed yesterday is the “Middle Way”, meaning not going to the extreme and to be in moderation. And also is the path of enlightenment, and extreme in terms of greed, greedy with the money or hatred, in terms of anger and delusion, and an ideology could be extreme. This kind of thing we need to be in moderation. And country’s projects also, we engaged in talks with the so-called extreme monks in Myanmar, in Sri Lanka, in Thailand. We also went with them, also worked with them, engaged with them. Another teaching of the Buddha said everything is impermanent even ideas, ideology also it could be impermanent. So we can change it. If permanent, we cannot change but if impermanent that is what we could change. So, we could create and interact during Buddhist dialogues. For example, in Myanmar, we have been working with 6 monks of the extreme... maybe you heard about uma mata? We were in the middle area because they are located in the community level. When there was communal violence, the responsibility is to moderate the top. That is why we try to prevent extremism and communal violence on the crowd in Myanmar especially those used to have conflict before. As mentioned yesterday, I have been working in Myanmar since 1997 and until now I still have that project. The project is in Myanmar and we have trained 1, 000 alumni. We start to work with them the practice group in Myanmar. Before we worked with the Catholic Church, with the Buddhist community and Muslim community in Myanmar and now also we have the project Intra Muslim dialogue in Myanmar. Also, we have the Muslim slum working with them. Actually, the Dutch embassy in Jakarta is the one who called us. And also, in Sri Lanka, we engage this extreme group called Bodu Bala Sena. But in Sri Lanka we cannot go to the top of Bodu Bala Sena and get them to learn and dialogue with the other Buddhist community in Thailand, in South Korea and other countries, that kind of thing they could learn. This is also in the concept of middle way. Another thing is about the teaching of four noble truth. Four noble truth is about suffering, the cause of suffering, and the fourth is how to go out from suffering. In the modern term, they call it the ‘theory of change’. This also is the kind of thing, the way that use to analyze in society, analyzing the problem, analyzing the conflict and so on and so forth. This is also the theory into our education program because in the past most of the Buddhists focus on four noble truths, and have not gotten into the social image. Using these four noble truths has the way to analyze the society as a whole--What is the problem? What is the end of suffering? What is the root cause of suffering? Where do you want to go and how to do it? We build that into our Buddhist education system. This is just to give you a brief.

Tadashi Ogawa: Thank you very much. I think this time intra-religion dialogue is really important and not only Buddhism but also Islam, Christianity, and varieties of radicalism and liberalism. This type of dialogue between religion is increasing. So the next question is for Professor Villegas. You said yesterday that more than the economic story, now the social gap created by market economy or global economy and made United States split, the America first, Trump supporters, anti-Trump people, then recently some young American people who are concerned about Marxism again. So, what is your opinion on this, is Marxism dead?

Bernardo Villegas: Thank you very much. That is a very profound question. There are different aspects of Marxism as you know Karl Marx was probably a

model of a multi-disciplinary professional. He has distinguished between pure economics, sociology, philosophy, even some statements pertaining to religion, he said there is no God. He also covered philosophy. When it comes to economics Marxism is dead. With Deng Xiaoping's saying, who was a communist, "Let a part of the population get rich first."¹ Can you imagine a Marxist saying that? "It does not matter whether the cat is black or white, so long as it catches mice" (Excerpt from a speech at the Communist Youth League conference on July 7, 1962). The Marxist ideology believes that there is no God. I do not think there is any communist who believes that you will help the poor by suppressing markets, by consolidating all the farms and communes which as you know killed billions of people in China. How can the Marxist ideology influence economics if Marx is dead? No one believes it anymore especially the communist themselves. But when it comes to the other aspects of Marxism, there are still followers, precisely because they see the defects of capitalism, the extreme praise of the market economy. So, can the young people be attracted to the idea that you do not work for selfish interest, instead work for the common good? And I think the Marxist ideology has an advantage in that area over capitalism. According to them Marx precisely is always thinking of how to help the poor. So, he actually had his own version. He had a very different point of view. Because for him there is no spirit, so he was just for improving the physical aspect of the poor. And if you have finally the spiritual side, freedom and so forth, never mind because a person does not have a spirit anyway, only matter. But you can work on alleviating his needs for food, his health, everything physical. But happiness, for Marx, never. His ideology was very incomplete because as we know man is both material and spiritual. There are some young people now, who, precisely, are attracted to the seeming preferential option for the poor of the Marxist ideology. They are reacting against consumerism, too much desire for profit, executives paying themselves hundreds and millions of dollars as salary, so this is what they are reacting against.

Tadashi Ogawa: Thank you. Mr. Somboon yesterday you mentioned about the cold war monk, one monk said that communism is an enemy of Buddha's religion, does this kind of emotion still exist in high society?

Somboon Chungprampree: The Marxist has two approaches. One is, take the state power. Another one is the grassroot; That is to take Muhammad with the grassroot approach, be centralized, as well as to organize cooperative so on and so forth. That kind of thing still running even the Thai NGO we got that kind of concept. Legends, lead on interviews, they are using Thai but also in inventory, reaction, research so on and so forth. I think this is influence of the Marxism.

¹ This mentality served as the cornerstone of China's reform and opening up policy, inaugurated in the late 1970s and jump-started with his southern tour of 1992. Deng was foremost a nationalist and he sought to build and ultimately project Chinese power. He rightly concluded that the fervor and commitment of a billion Chinese paled beside the economic and military strength of smaller nations. Reclaiming China's place on the world stage meant establishing the material basis for the assertion of its international status.

Source: <https://www.japantimes.co.jp/opinion/2014/08/27/editorials/deng-xiaopings-lasting-legacy/>

In terms of Thailand because you know cold war is gone now into a new kind of enemy who was coming up, that kind of thing. The word Amdo is a forum on Buddhist Muslim religion. That is regional project that we have in Indonesia, Muhammad Nigam and others Muslim organizations. Because we see there are more and more tensions.... look into the Southeast Asian countries. The 600 million population, 40% are Buddhist and 43% are Muslim in Southeast Asia. If these two communities do not live in harmony, Asia will be gone. That is why I try to work on this issue and quite tension is coming up. I have to refer back when the American back up their dollars with petroleum not the gold. And that is how Middle East become guilty and a lot of things influenced. In the past, Buddhists mostly ate together, and not so much serious about halal food. But these kind of things are a new culture from the Middle East. Plenty of money are used to set up Islamic banks for example. Two Islamic banks have been set it up and they have no interest. How can others compete with that? You know they cannot go on without interest (from other banks). Those kinds of thing are very difficult. But this kind of thing has become culturally sensitive, and in Thailand right now is becoming really sensitive. In Thailand, we have 77 provinces, and only two provinces do not have mosques but now they are going to be built. A lot of money comes from the Middle East to build those mosques in the area. That is why economists are very sensitive on the work that they do.

Tadashi Ogawa: So Dharma...does this approach somehow influence the Marxism idea? (Addressing the participants) If you have any questions or comments, you are welcome. Please state your name and location.

Participant: I'm Geoffrey Balce from Sydney Australia, Association for Youth government and the Secretary. My question is with regard to with the current ideological discussions in Southeast Asia and also dealing with America. America seems to have neglected its history were it actually produced an economic thinker that sold 2 million books in his lifetime that's Henry George and Henry George influenced Sun Yat-sen who managed to lead the revolution of the first republic of China in 2000 years of dynasties. I would tend to believe that the important thing that move them in terms of economics that was the idea of we are equal in rights and I would want to think that principle has to be further discussed in economic and political dispose. I cannot say that it is better. I remember in every discussion when somebody says I'm not emotional or I'm using common sense. That sense is a signal, I know better than you and not sure really if that also a kind of resistance and disagreement and I think it would be more appropriate if we were to apply that principle in a sense of empathy. That is, I respect your rights in hope that you will respect my rights because otherwise, we will not come into an agreement. I would address that also to everyone in the panel. Do you think that's the key ingredient in the dispose?

Geny Lapina: Yes, I am listening to the comments about respect and also what you are saying, reflecting on the question of building what kind of support. It is not only giving just for example things, as we said, and also giving on the livelihood. Because behind those things is really the element of engagement. The word that Mr Somboon said we have to engage but engage means many things and it is not easy. To be honest, it is not easy because when we were working

with the Muslim North and Christian South that means living with them every-day, eating with them breakfast and not imposing your ideas. I am a Catholic Christian, they are Muslims and I respect what their system is. So, you have to listen, lots of listening, lot of everyday engagement with them like the offering... like we were sitting with one tribe. I was given water I thought it was iced tea only to realize it was water, I drank it but I could not spit it out because that would be a disrespect because they offered it to you. I just swallowed it and hoped that I do not get sick. That was part of the respect and that was how we were able to work with the community. Like the military observers of the UN, how we could go to community without military escort. And they could not go there and their colleague was so afraid to go in that particular area. I think the element of engagement and respect and trust. That was mentioned also yesterday and all those are very important ingredients not only the physical like you said the 'projects' but also the things that we say about respect, the one you mention about respect and engagement. And that was what I was saying yesterday about the concept of religion that I was trying to summarize. I put the word struggle as well as deeply personal. Because these are things that are very personal and it is not something that we dictate on each other. That is the lesson that I have learned.



Bernardo Villegas: I think every religion has enough, let us say, ideology, and doctrinal teaching that enable them to disagree with others in an agreeable way. I think that has a universal virtue - to know how to disagree with people but without trying to fight. And I think everyone of us can get something in our religion that to gives us an encouragement to be able to disagree in an agreeable way. However, they cannot point out, this is very important, about the distinction between religion and secularity. As you know, religions emphasize a lot of

doctrines. Christians believe the distinction between religion and secularity, others do not. So, there is a lot of things that can cause division unless precisely we have the virtue to respect one another. One can say okay, without bashing it. You say, “oh you are wrong, Jesus Christ is divine, as far as we are concerned”. Jesus Christ is not divine to the Muslims. One does not have to fight. But we must make sure that we follow the Christian doctrine, “give to Caesar, what belongs to Caesar, and to God what belongs to God.” There is charity and philanthropy in this phrase, and I am very glad with the distinction. Every religion has its own list of corporal works of mercy, feeding the poor, clothing the naked, giving shelter to the homeless, visiting the prisoner. I think everyone of us has this approach of charity which is short term. But when it comes to the philanthropic side, the long term, we have to make sure we separate God and make it a more secular issue. That is where we have to use our secular intelligence and competence. We may disagree on how to help the poor, some people will say we will help the poor by establishing the industrial sector, which was the wrong Philippine approach. Mr. Somboon may not agree about the Thai excellence in agriculture. The Thai said it first, “make sure our farmers get rich before we start putting up industries.” But those are only secular issues which should not, in any way, be represented as religious beliefs. Otherwise, there are many debatable issues about solutions, not only in economics, in the field of military who sided with Trump to go to Iran. I am sure there are some people who supported him, those who disagree with him, but they should not be put in terms of religious differences. And of course, there are still some important matters, enduring issues that affect religion and secular issues, which we should be bringing in our respective expertise as economists, as lawyers, as engineers. When we combine the secular with theology, what we ourselves realized in the 70s, that is, there were some people who started talking about liberation theology.² I’m sure some of you must notice that some ways and other started going to mountains, going

2 Liberation theology, religious movement arising in late 20th-century Roman Catholicism and centered in Latin America. It sought to apply religious faith by aiding the poor and oppressed through involvement in political and civic affairs. It stressed both heightened awareness of the “sinful” socioeconomic structures that caused social inequities and active participation in changing those structures. Liberation theologians believed that God speaks particularly through the poor and that the Bible can be understood only when seen from the perspective of the poor.

Source: <https://www.britannica.com/topic/liberation-theology>) According to Cardinal

Ratzinger (1984), “Liberation is first and foremost liberation from the radical slavery of sin. Its end and its goal is the freedom of the children of God, which is the gift of grace. As a logical consequence, it calls for freedom from many different kinds of slavery in the cultural, economic, social, and political spheres, all of which derive ultimately from sin, and so often prevent people from living in a manner befitting their dignity. To discern clearly what is fundamental to this issue and what is a by-product of it, is an indispensable condition for any theological reflection on liberation...Following Paul VI (Evangeli nuntiandi, n. 25-33, AAS 68 (1976) pp. 23-28), who had insisted on the distinctive character of the Gospel message, a character which is of divine origin, John Paul II, in his address at Puebla (Evangeli nuntiandi, n. 32, AAS 68 (1976) p. 270, recalled the three pillars upon which any authentic theology of liberation will rest: ‘truth about Jesus Christ’, ‘truth about the Church’, and ‘truth about mankind’.

Source: http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19840806_theology-liberation_en.html

to new people's army saying that they are now mixing Christianity with Marxism. That was a very difficult period in our history. Fortunately, it is over. But that an example of religion being mixed with secular issues.

Tadashi Ogawa: Okay, thank you. Any other comments or suggestions?

Geny Lapina: Instead of comments this time, I have a question for all of us, because of the question about philanthropy, listening to Dr. Villegas about philanthropy and charity and of course Dr. Fauzia can comment as well. Because I remember my Muslim colleagues in Sudan sharing, because there are two religions in Middle East, the Sufi and Sunni. The Sufi I think was the one which was doing what Mr Somboon was also saying. They put schools, first they put the mosque and once they put the mosque, they put support for schools, then they support for health. They support all those philanthropic supports. And they then have a monk who is more Sufi and influences all the ideology of the people. I think that is what we are referring with this problem. But the question I have while listening to you is how do you address such a thing of philanthropy like that of the Middle East which is more progressive? How do we balance while we do not support in that way or should we compete with that? But then would that be good? That is the burning question in my mind and maybe some could answer.

Bernardo Villegas: Let me try first to answer. When it comes to secular issues, there are different solutions to economic, political issues, consisted of evidence, basis findings. So, you get evidence of what you are proposing. In this work, science comes in, as well as the physical sciences or even the social sciences. We have to increasingly educate our youth. That is, when it comes to matters on secular issues, one cannot just express your opinion without supporting that with evidence. I know this long-term educational project, that is why we are practitioners with multi-religions. And that is why in economics, there are so many people talking about theories in which they do not have evidence. Sooner or later, they are exposed as mouthing opinions which are not scientific. I am sure that for those of you in the other social sciences, you realize that is more difficult, of course, to quantify sociological, psychological, etc. phenomena. But we have to attend to do that. And that is why mathematics, statistics, data analysis is getting in, with more and more work in various fields of studies.

Tadashi Ogawa: How about you Amelia since it is a really sensitive question.

Amelia Fauzia: Well about the charity and philanthropy, usually among schools of philanthropic studies. It is a very simple analogy, let's say if there are fires for example in the cities and some organizations will focus on putting the fire off and giving food and shelter for the people. But some foundations and organizations focus on educating people. How to make their house safe, how for example have a good cooking stuff in order to avoid fire or for example teach the people not to go to the forest and bring something that could make fire in the forest. It is both short term and long term. It is not only in Indonesia it is actually all around the world and is difficult to campaign for the long term.

This is because long term philanthropic activities focus on root causes of activity. Not only poverty, not only people can eat but why people cannot eat, because of injustices, because of access to the education, because of access to the jobs. For many donors, actually, it is easy for donors to donate for the shelter because they can easily see, like my money goes to the helpless. But for other donors, they are reluctant to give for example to environment programs or human rights organizations because for them it is difficult to see the outcome. But anyway, there is more and more awareness relating to the important of philanthropy. Yesterday, I mentioned the social justice philanthropy movement. This movement is focusing not only long term but also inclusive giving, non-discriminatory giving. This is very important because if we use this in to religious activities, philanthropic can become a bridge for tolerance, interreligious dialogue among different faith. That is an important point from philanthropy. To answer your question about Sufi and Sunni, Sunni and Shia there are two main schools. In Africa, there are Sufi groups. Sufi and Sunni and their kind of Islamic teachings. Many donors that come from the Middle East to the Southeast Asia mainly focused on building schools, building wealth, mosques, donations like money, orphans' program, something like that. If we analyse in terms of the philanthropy and charity, most of these are like building shelters. It is difficult to stop this kind of activities but of course, it is to educate. In some countries, they have very good policies into what kind of age can go to the country and through its channel. So, there is no threat or fear to certain kind of age. Of course, we think of the philanthropy itself. There is a kind of contestation between those who are following the progressive way of religious teaching and those supporting the certain type of religious teaching. Of course, it is natural everywhere in any tradition, I think. What we need is educate the people.

Tadashi Ogawa: I think the Indonesian way of Islam does not need to re-run inferiority complex to other Indonesians to compete philosophically and discover the value of indigenous and Southeast Asian Muslim, that is one way.

Participant (Sadaaki Numata): Listening to you I was reminded on my experience in Pakistan where I was ambassador before and after 9/11. We have a lot to do with our current foundation because they are very active in certain parts of Pakistan, the Northern part, Gilgit and Baltistan. The reason why we had a lot of meetings as ambassador. We suspended our ethnic commitments. But we continued with the grassroots ground assistance directed to the poorest communities in slums and so forth. And in areas in like Gunjan and in northern areas in Pakistan, we channelled our aid through their luggage because they were acting really like the local authorities in the absence of victims of the administration. My question is, you may have seen some examples of these violence acted in other parts of the world perhaps Amelia and Geny, I saw some light on how they conceived their duties. Perhaps that is why they have charity-oriented philanthropy.

Bernardo Villegas: Many times, civil society in non-government organizations (NGOs) are better channels towards helping society than the government. And the Philippines is an example of having such NGOs. That is why a lot of foundations, preferably NGOs, help the poor. Obviously, we have to work harder in

the long-run, and we cannot accept this as a long-term reality. We are trying to achieve good governance at all levels of government. But in the meantime, the primary strength in Philippine society is that we have the largest number of NGOs in a developing country. But I repeat what I said yesterday, there are certain tasks which only the state can perform. So, we cannot forever be settled with the idea that our government is corrupt. We have to work on improving our government.

Amelia Fauzia: It is a very good example ambassador on how to deal with the Alakan and Jinakey in Pakistan. You are right. Alakan foundation becomes more like a transnational we can say. It is transnational organization, to some extent, some organizations in Indonesia wanted to follow like Alakan. They have a branch in a number of countries in Hongkong, Korea, South Korea, Malaysia, many western countries. But they said it is difficult to establish branch in Islamic countries. To some extent model, they do a good program in micro financing. Unfortunately, I do not have a very good detail of Alakan. A lot of studies done about that and I agree with Professor Villegas that to me, philanthropy, there are two points of, I mean two aspects, first is there is of course the effort of helping the poor that's you can see. But the second is, there is a type of tradition that they created within the philanthropy or charity, helping each other and then becoming civil society. So, to some extent, my theory, philanthropy is a sign if there is a strong of civil society. One community has a number of very strong charitable activities, philanthropic activities, then we can assume it has a strong civil society.

Participant: Thank you. I'm from Avania community, Avania community this community now spread in 220 countries. In Africa the community builds hospitals, schools and hotels. I would like to know in Africa, why another community build a bridge, market, hospitals and schools? Why the Muslims not informing other Muslims? Every year they have visits in Latin America, Australia and we the members should send 1 per 10 or 1 per 16 to the community and the money is used to build. Hope you can answer. Thank you!

Geny Lapina: Two distinctions, one for the Philippines and Southeast Asia, NGO. My impression and my thinking are that as what Dr. Villegas explained. We are more mature and more different in Southeast Asia. We have a very different NGO and the way that operates its different. In the African context that is close to the Middle East, it also has different contexts. The NGO for example in west Africa, is like when they said in Nigeria for example, after the civil war only those who support will be provided with NGOs. Then suddenly you have so many NGOs which is basically to stipend of paid money. That is the problem, that context. Now the context in Sudan with the Middle East was more related to ideology, ideology of the competition which is more probably related to the Middle East. Issues of competition between the two different ideologies, yes, the Sunni and the Shia. So, you have a competition of support that goes into that. I guess that's the context as you get closer to the Middle East, the context that's different. It is not the same like what we have experienced as NGOs which is more mature and a lot of expertise perhaps an experience is entirely different there.

They don't have experienced I know what ambassador said grassroots support for Japan but when we were there how do we make the grassroots NGOs work when they don't have enough expertise and therefore you cannot disperse the aid. Even if they could only absorb so much, I remember we have Japan identify embedded couple but I eventually have to sit with them everyday. I might as well have work for you. That's the challenge in the African context. That's how to distinguish so I hope I answered that. But how, but why I cannot hear of the NGOs that you are mentioning even the one even the one that you mentioned ambassador I can't see it there. And therefore, I don't know why they don't work as much. But there are efforts to make it work.

Somboon Chungprampree: My friend, a Muslim friend in Southern Thailand still believe that the world is flat. Okay, I do not know how to respond but I said that whether flat or round my Buddha's teaching will get one out of suffering, that's all. This is about people seen including the way of interpreting the teachings, including not just only religions even the culture, other things as well. That is also how we see things in our own box, right? The good thing of this capitalism is that we can have enough money to travel, to visit. For example, of Asia, even we just stay in our own box, we will not be violent. For example, in Thailand, our historical text, teaches us that Burma or Myanmar is our enemy because they came and burned our capital. But later on, when Burma opens the country and the Thai people travel to Burma, their attitude is starting to change. They see that kind of different view. This kind of thing also even in the Middle East. For example, in Thailand, a number of tourists come from the Middle East. When they come, they will cover everything right? Later on, they change piece by piece. I meant you see something different at the same time. Thai people also saw something strange. We also have to learn. Tourism also helps this kind of thing. So how we can learn from each other?

Tadashi Ogawa: We have a few minutes left so let us have the last comment from Professor Villegas.

Bernardo Villegas: I am afraid my last comments regenerate so much discussion. Anyway, that is a thought for the future of my country. I was struck at Somboon's statistical report yesterday, that Thailand has the second lowest fertility rate in the world. Thailand is not yet a rich country. Muslims are growing very fast. Their fertility rate is super high. The Buddhist may disappear from this planet if they follow the Thai example. So, in the future, the inverted triangle demographic structure of Thailand is a very big question. How do, if we can, I know that it is a very controversial issue also in terms of religion, to make people realize that to have babies is a good thing. It is very difficult to reverse the thinking of a populace steeped into fertility control. Now you know Christianity has a tremendous force for that. There is also something that reminded me of Sister John Mananzan, complaining against foreigners going into a country and try to change their culture. It was the Thais who taught, together with American imperialism, who really pushed population control, currently termed as fertility reduction. So, I just present this for the future. What will happen to religions in the world once other religions would certainly grow?

Somboon Chungprampree: I think in Buddhism the teaching is still there. Buddhism also is growing in the western country especially with the spiritual practice and the teaching that has been applied into man especially in the upper middle class. If you read the book on the swan coming to a lake, there is a book on how Buddhism is spreading in the universe. I think the concern at the moment is about this issue of the growing of the Muslims. But I do not think that in the coming hundred years, it is not totally changed. It takes time.

Geny Lapina: To simplify those very tough questions that we are facing like those questions that Dr. Villegas presented and the issues of religion. I guess looking back, if it has to sort itself out but I kind of reminded the serenity. So, we do our share as much as we could. Those we cannot do, we will have to test and accept it for the time being but it will eventually sort it out. That is my opinion.

Amelia Fauzia: Actually, I have a question to Dr. Villegas but just to wrap it up, I will ask you after this. About the trend of business, there are not many good people wanted to give for the common good. But there are many big corporations who give out for the charity. Also, there are many people making foundation, cooperatives. There are many social organizations establishing businesses. So, there are two ways. Among religious organizations, also they are now adapting a kind of new liberalism. In Egypt and Indonesia there is a kind of highest or good new liberalism. This highest new liberalism is like the mentioned capitalism—the new liberalism—for the good and they use religion to support it. So, to me, faith, religion, has its own belief then there is no right or wrong. So, it is not only interfaith but also intra-faith. Intra means within the Muslim itself, we have an intra-faith dialogue and I am still thinking that philanthropy activities can become a bridge for these collaborative projects to meet together and make a tolerance towards healthy communities.

Tadashi Ogawa: Okay so thank you very much and time is up.

Session 2 (Ranjana Session)

Moderator: Ranjana Mukhopadhyaya (Delhi University)

Panelists:

Philippines: Sister Mary John Mananzan (VP for External Affairs, St. Scholastica's College, Manila)

Jovi Dacanay (Professorial Chair, International Migration and Remittances in the University of Asia and the Pacific (UA&P).

Indonesia: Jamhari Makruf (Dean of Graduate School of Syarif Hidayatullah State Islamic University (UIN) Jakarta and Advisor of PPIM (Center for the Study of Islam and Society).

Japan: Hitoshi Hirakawa (Professor emeritus at Nagoya University)

Discussion



Sonja Dale: This roundtable is split into two groups based on yesterday's roundtable session. This group here consists of Professor Hitoshi Hirakawa, Sister Mary John Mananzan, Professor Jamhari Siswanto, Dr. Jovi Dacanay and is facilitated by Dr. Ranjana Mukhopadhyaya. There is another roundtable session in another room, that consists of Professor Tadashi Ogawa, Professor Bernardo Malvar Villegas, Mr. Somboon Chungprampree, Dr. Amelia Fauzia, Geny Francia Lapina. The session is focused mostly on the field of religion and the economy, and different topics will be discussed in the session as well. This will be an interactive session. It is not just for the speakers to talk about the issues but also for you to raise questions, so please don't hesitate to ask questions. I will now turn you over to Ranjana to facilitate the session.



Ranjana Mukhopadhyaya: Good morning everybody and welcome to the day 2 of our roundtable. yesterday we had a very informative and enlightening presentations by all of our presenters essentially from different perspectives, from the Philippines, Thailand, and also from different religions, so in this way we are grouped in this situation. And as you know the topic of our roundtable is on Social Ethics and Global Economy "Can Religion Stop the Tyranny of the Market Economy?" Now over the couple of years, if you look at all the Asian countries and the way they have modernized, in order to begin, it was actually the colonization...so there was a very western aspect to one which in many ways actually dissented that regional, social, and those places where western modernity came in. So there you had modernity for those who make window statements to western modernity had renowned source of their background which came after the great cascade in religion. There was government in all settlers and are being rational, being scientific outlook and it is also given by most secular, like secularism basically meant that it brought religion from the realm or public life...like from the realm of politics, realm of education, from the realm of economy, so these became social secular skills of our lives. And from there we came, and what is added in the Asian countries moved to us. The nineteenth century, particularly in the World War I and II, many of these countries went to a very long independent struggle, and each of the struggle movement was actually also a process of rediscovering your traditional roots and religious goods so many of these nationalistic entities of imperialism move-

ments was actually also very anti-western movement more grounded in nation, it caused an ethnic of that country, so from there how long can you see most countries we started as Asians. I am going to use a different situation in Southeast Asia--most Southeast Asian's religions. Come a few places where religion will mostly kept more than ideal equivalent and was never a part of the nation. Within religion will be forming the state, religion will be creating a better region of the fighting force, but religion was there on the background. Later on after we have the cold war running in the most part even after the dismantling of Soviet Union, era of globalization we start, during the era of cold war there are two blocks and one world was divided into two.... so there is less integration but then in most sections we actually see the real organizations started to pass, lot of economy started globalizing and getting more and more integrated with global market economy and that is where global market problems also started. We have a case study from Professor Jamhari from Indonesia who said that even the younger generation or the so-called X or Y generations, they are becoming more fundamentalists. So now, we are also in the post global era, we are also in the state which really focuses on what Benedict had said imagine probabilities. He said colonization has brought different communities, imagine the world of social media. Where for example something happens, for example there is a problem in Syria. The Muslims idea has against it, and also that something that happened in Iran, as Iran has some cases which are becoming intricate. There is so much of social media expansion and is certainly part of our life.

Then people are becoming more conservative, people are becoming narrower in their perceptions because they are getting so much information from the social media. So that is also fuelling in to the situation. The issue comes on how do they actually evaluate this role in religion even in providing social ethics in the global economy? This involvement of religion in the market in trying to solve the issues of market economy. Need to further radicalization? That is one question which I would like to take. Next, would be when we create freebase institutions. So basically what will happen to the public preaching or so-called public nature of these institutions and particularly this could be a problem in a mighty religious and mighty cultural countries. When people might not accept something religious, only one kind of religious ethic in a public space. So how come religion is welcomed in a public space? Which is mighty cultural, mighty religious? So, there are certain questions. How to address religion which is mighty cultural, mighty religious? How to make all religions come from secular? We all have certain views so how do you make those ethics actually work in an area, I won't say that the global economy is engaged in religious groups. How to make ethics work in a place which is non-religious? Permanently, we have all brought up in school divided in religion and non-religion, so how do you make our global ethics actually move back to its life? So that would be the question, so I am just summing up basically, when we talk about religious ethics in trying to solve the problems of market economy or trying to be aggressive in market economy. How to make global ethics or religious ethics work in non-religious organizations? I use very complex questions but if you could...

Sr. Mary John Mananzan: I would like to make a statement number 1, is there is a difference between religion and spirituality? I think this a very important

distinction. You do not have to be a religious in order to be spiritual. You have to make that distinction because sometimes institutionalization of religion kills spirituality. I believe that all religions have both oppressive and liberating aspects, so, what I'm saying is that you do not need religion to put ethics into business, into all what you do. What you need is spirituality. Religion can become fundamentalism...whereas spirituality is open and spirituality means you are having a relationship with God which is the one that makes you act ethically, to do good and to be compassionate and all that. All religious leaders experience something beyond their selves and they want to explain it. So what happens is that because they want to share it with others, they may gain followers and form a group or a church. When people live together they need some rules to facilitate living together. So they need rules and regulations. But with the institutionalization of the group the rules can become intransigent laws that become a burden rather and a help for peaceful living. Then there is the fact that the religious founders' teaching are not written at the moment of preaching. They are written years afterwards. That's the problem of the church since scriptures was not written in the in the time of Christ, and unfortunately these are solely men. Thus the scriptures are interpreted in a very male macho way that is very oppressive to women. So, you can use religion to oppress women.

Jamhari Makruf: The modern economy, they are focused more on religion. But there is no God in economy... I think religion is always sheltering our poor, sheltering our society.

Jovi Dacanay: Even economics is based on very basic ideas which are founded on natural law. I agree with what Sister Mary John had said, the desire to have God and to follow God is innate in anyone. Even for example among the trials that we have in the Philippines we see an innate desire for God and there is an innate capacity to know that there is a God, and His actions are transparent in everyone. We know that at some point God's will prevails. God has always been there, from eternity, and his goal is to save all men. There is no such thing as race in the mind of God. He created all the races, but he wanted that all races to be brothers and sisters to each other and he created all men and women, in fact one is complimentary to the other, so the two of them actually complete you and I, we complete the human race. And of course, at some point in time he wanted his Son to be a man to free us from sin, because our first parents had original sin. In man and woman, the search for God is innate, we also see that in economics, each person is aiming towards human flourishing, using the capacity of each man and woman to search for what is good, and to reconcile and harmonize what is good, to what is true, and to what is beautiful. Now these are concepts, I agree, but then we realize that in the process of living, man and woman realize that they have to satisfy their needs. I have to do something to survive, to learn so that I can live in the world. God has given us all these resources, he has made us stewards, he has made us stewards of these resources. And so eventually, man and woman realize how they can use these resources so that they can feed themselves. The man learns how to feed his wife, his children, eventually, also how to feed the community. We can all grow together and allow each other to survive. Eventually, a system of supply

and demand came in. The law of supply and demand is a law, it is not a theory. We do not have to invent it. It is there, innate in each person. Each culture develops its own economic system. And what the economic discipline did is to come up with a set of rules which is true for everyone. So, in effect, even in economics, religion is very important, so that the economic system that develops in every culture has a respect for values. I will now have to fast forward.

Adam Smith knew that virtue is very important for the market economy to survive. And not just thrift, it is diligence, hard work and prudence, all are very important. Those are the basic foundations of what makes the economy function properly. And Adam Smith is banking on the natural capacity of the human being to search for himself/herself what is true, good, and beautiful, and with that man and woman become free. The human person is free to do that, to achieve a set of directives and systems which allows everyone in a community to do things together. There are certain activities in which men and women, altogether, do better as a group. Eventually societies are formed, eventually a governance structure comes about, and eventually a market system develops, where many individuals participate, each one working, using their free will and their desire to achieve what is good for themselves and society. And for us economists, there is no reason to conflict religion with the market economy because each one lives according to what they believe in, what is common to all of us is that we know, and we believe that there is a transcendent being. That longing for God is innate. Now what happened with atheism is that it was a personal choice to disregard the action of a transcendent, absolute Being, who is God. I am saying that faith goes along, is compatible with the workings of the market economy. They are not dichotomous, they are not contradictory, but definitely, faith has its own sphere. All the disciplines, all the social science disciplines, Economics is one of them, have their own spheres, but they do not contradict, in fact, they complement each other, and they complement with the belief of a transcendent and absolute God.

Hitoshi Hirakawa: My initial resolution from the economist... What does the economist think about globalization and religion?

[Speech translated to Japanese]

Translator (Sonja Dale): Just to translate what Professor Hirakawa said, he was talking about the common mistake of globalization, I think it was also mentioned yesterday, in globalization what happens is that, globalization favors those who are strong, those who are winners in a capitalist society. Once again, economics is based on the idea of the abstract human being and not greatly on actual humans. A combination of these two factors can be used to examine what is happening in the developing countries, where fundamentalism occurs as a result of that.

When this happens there are different ways of reacting to this change, so one is trying to react to it mentally or spiritually and this is also what Sister Mananzan was talking about, trying to resist the social system by trying to change the system itself, and is another way of trying to react to globalization.

Participant: Good morning. My name is Mila Araneta. I work for an NGO, the Foundation for Professional Training, Inc. which is involved with women empowerment through technical-vocational education and training, especially for the underprivileged. I am from the world of NGO foundations, so I get to meet people, people from whom you can get some funding. Then I get to meet rich people as well. But basically, we are dealing with the poor, poor young women, to give them skills. Anyway, my point in the whole thing is that one would realize that man, a human being, ultimately is of one design, meaning to say, everybody can have body needs and spiritual needs. With this duality of needs, tangible needs which are mostly economic, like your housing, as well as spiritual needs, meaning to say that each one wants to live in peace. Whether or not one deals with the rich or the poor, eventually we will really see that there are common needs which arise because of our common nature, which is our dual nature of body and spirit.

Next, to be able to take care of the body, mind, and spirit, one also needs money. As a Foundation, we ask for money to improve the welfare of the underprivileged. Before, it was easy to ask money from individuals, who give out of total philanthropy. Such a person just really wants to give because she has a good heart and simply wants to give money because by doing that, she is serving the poor and her service contributes to peace. Later on, more business (inclined), people also changed their mind, their corporate thinking, in such a way that if your NGO projects are aligned to a certain objective, an economic objective of the company, then your NGO can partake of those funds. So, you see, these are the kinds of mindset that enables one to grow in the understanding of both the material and spiritual needs of human beings. When one leaves out the spiritual needs, one becomes materialistic and outcomes oriented. This type of thinking in the corporate world can also be applied to globalization and development. I think, this is also from my personal instinct, I also see this thinking in the non-profit world. Emphasis must be given to people development. What is development? Development is really integral, that you develop the maximum potentials of the person, both their tangible or their material needs, and spiritual needs, let us say self-esteem, getting a job that enables them to have dignity, or their co-worker's dignity. And that is a good, that fulfills a man or woman. It fulfills his/her life and gives meaning to it. So, if we grow in a superficial manner, we do not grow as much in the understanding of the ultimate needs of the person. Those in the not-for-profit world have more heart. We receive little from our salary, but we know that there are goods produced by the not-for-profit institutions that really help people. I think that there is also a need for education, a holistic need for every man or woman, whether poor or rich.

Sr. Mary John Mananzan: I just want to discuss things in a concrete way, and I would like to give examples of how church people really took seriously what are being taught by the Catholic church's social teachings. There was a Synod of bishops in the 1970's that put out a document called Justice in the World and I have memorized what was in the introduction and it says that in today's world, "working for justice and transformation of the world are integral or essential aspects of preaching the gospel ." As religious sisters, we took that very se-

riously and realized that if we are preaching the gospel but are not working for justice and we are not working for social transformation, then we are not really preaching the gospel. In our Priory Chapter we made declaration that: 1) all our institution must be socially oriented. We have 10 schools, so from that time on, our schools adopted an orientation; education for justice and social transformation. It changed our methodology, what we call immersion, so now we let our students live with the farmers or live in the slum areas because it is very easy to say lot of things about the poor but these students have to have a skin to skin experience of poverty. So, even only 3 days of immersion, living with the farmers, living with slum areas changed the lives of the students forever. So, they learned not to think anymore only of themselves but how they can help because the family that could not even eat 3 times a day. Once I bought pancit (fried noodles) for one family, I thought that they will leave some of it for the next day but you know what they did, they asked all their neighbors to come to eat that bilao of pancit. So, you know you will learn a lot of values from the poor, it's not as if the students are benefactors, but they are there in order to learn. And you know what, I thought maybe the students are like that only when they are in school but no, after many years, for example, one of graduate of ours, she became a Manager of a very big company and one time we were talking and she said to me, "you know sister I am in charge of hiring workers and I could have given a contract to a company, but their salary was very low so I did not make a contract with them." So, you see, she learned this 30 years ago and it is instilled in her head the sense of justice that the workers be paid not minimum wage but living wage. Women studies is obligatory in my school, you cannot graduate if you have not taken women studies. And all our staff, from the janitor up to the administrators, both men and women, they are taught gender consciousness. And I can see that it is working, so I just have to emphasize the importance of education and consciousness raising in our schools.

Hitoshi Hirakawa: I would like to experience life that I have not been told about 29 years as a teacher in University. Students at the various schools should only study two subjects, one is Mathematics and the other one is English. One more experience, after 1997 when the Asian crisis occurred, I held several seminars. There were Economics students who wanted to make Economic models, and it is very difficult to understand what these people think. That is the limitation for economists. So, as economists, we should learn History and Social Sciences because they are very important. Pure economists never need to learn that information but it is difficult for the students to understand as well. So there is a need to understand social issues.

Jovi Dacanay: I just want to emphasize the limitation. The economists know that there is a very important limitation in the economic science because we do not define what goods can be placed in the market. So when one just uses economics to decide what goods and services can be put on sale, everything is going to be topsy-turvy, and we can end up having what are essentially immoral to be put on demand. So, what I am referring to is that the economist does not define which goods and services can really be part of the market economy because not everything created can be put in the market economy, no way, no

way, no way... And we know that for some countries, prostitution is an industry or human trafficking is an industry, I think the main reason why Adam Smith had to pursue and write his treatises (Treatise on Moral Sentiments and Wealth of Nations) because of the fact that businessmen and entrepreneurs just work on what they think is right and for the good of the human being, doing things productively, this is the first point. They have to pursue this goal because work has to be pursued so that the wheels of the market continue to move. That was his way of fighting slavery because slavery was very rampant in England at that time, it was still there, and the way I see it is that Adam Smith was actually telling everyone the need for diligence, the need for hard work in order to be able to provide for each one's needs, and that if the worker is just working and working without the needed recreation, the workers will eventually be unproductive. He was not fighting slavery directly; he was trying to start an economic system that is also deep-seated in ethics. Economics does not define which goods can be put on sale, because if we leave this decision to economics alone,



everything will be on sale, even government positions, which should not be, but which is happening to some countries. We still have to look deeply at these events in our country. Second, there is a very good experience happening in our country, because many are Christians, Catholics even. So right now, we are getting into the trend wherein businessmen are realizing that if they are just for profit, eventually, they will kill their business. So, there is a lot of talk about corporate social responsibility. Among us economists, we have a certain idea of corporate social responsibility. For us, you do not have to juxtapose the pursuit of social well-being among your activities. For economists, businessmen want to achieve accounting profit, but definitely economic profit would be zero. This means that you give your stakeholders what is definitely theirs and you give to your stockholders what should be theirs, and give the right wages, etc. and in

the end, all the profits of the business should go to those who rightfully earned it. It is a win-win situation, and this is what we mean by zero economic profit. So of course, there are some businesses wherein they really have to earn positive economic profit because otherwise, they cannot be sustainable which is the next important byword. Sustainability is important. But the good thing in this country, the big businessmen are seeing the need for this, so for example, it is a pity that she is not here, she is an architect, and she is among those starting to build chapels in malls and those chapels in malls, which is not dictated by the church, not at all, no, it is the owner of the mall who wants a chapel in the mall. They are the ones asking the architect to design chapels, why? They saw, with the profit orientation, not to the make consumers go out of the mall if they have to go to Sunday mass, just let them stay in the mall. Then, they saw that they actually have more customers if they have chapels in the mall. The first one who did this, is the late tycoon, Henry Sy himself, he is the first one, as they say, who built a cathedral in the mall and it was of course pushed by his wonderful wife, but he agreed. Because the big mall space occupied by that “cathedral”-sized church is the mall. It occupies a lot of retail real estate space in a prime area, Ortigas Center. But he sacrificed those profits for the sake of having a chapel in the mall. The wife was telling their friends that actually, it is more profitable if you put a chapel in the mall. So that is a unique experience in the Philippines, somehow, we see, there is a very fantastic harmonization and complementarity between being profit-oriented and at the same time living according to one’s religion. Of course, that also means, they would allow other chapels for other religions, that is true, no problem. So that is one, second, there’s another experience I had with SM malls. My student wanted to do a study on movies, and she wanted to see if movies, good movies, can be profitable. She asked me to be the adviser. I told that if in case, she will see that good movies are not profitable, we have to see how to analyze the data well, because perhaps we are not getting the right variables. To our surprise, the good movies actually are the ones which made profit and the ones which are R-rated are the ones which are the curse to the theatre owners. These producers tell them, “make my film screened during the weekends,” and of course, they do not like it. Many families spend their weekends in malls. When the parents see that an R-rated film is being shown, they will no longer allow their children to pass along the cinema area of the mall. This is a big disadvantage for the wholesome films being shown during weekends. But these producers would force the theater owners to show their R-rated films on weekends and settle the negotiation through under the table bargains, i.e., resorting to corruption. The theater owners realized that through our study, they have a reason not to show R-rated films. Right now, R-rated films are not shown in SM malls, only G, PG up to PG-13 films are shown. They realized the profitability of showing good and family-oriented films. Then last, of course, there is such a thing as social enterprise right now as Dr. Villegas said yesterday. We are seeing that a business can be profitable and still be a social enterprise. But of course, there is a lot of hard work, before social enterprises become profitable. If a business is a social enterprise, this means they are committed to uplift the community where their workers live, i.e., they sacrifice their time to teach them the skills needed to do the job well. This is happening to a social enterprise, Rags2Riches (Rags to Riches) who serve the Payatas community. Families in this community used to get their means for survival from the Payatas dumpsite. By

being employed in the social enterprise, they have come to learn the skill of doing wonderful bags and clothes from recycled materials. Now, we have a generation, who sees that the two things, profits, and the pursuit of social well-being, can be achieved because one is working with that inner longing for each person to see and experience what is true and good for oneself.

Jamhari Makruf: In another coin of the global heights....because of the Economics ideology, politics now is dominated by business. These people can buy food, they can buy people. I know some cases and in Europe also, it is because they have the money and capital so they can buy things. There are lots of studies on money politics, and politics on work like ours. I think economies should be like 'enough is enough' because they have to stop, so you have to stop it for regional equality. How can you stop the dispute of Microsoft, of Bill Gates? I mean every time they make money, you cannot just compete with them, so some of them are becoming richer because of us, and there is no stopping. The second thing that I am worried of is--the economy's ideology which is also introduced into education, thus education is becoming industries, for instance, the chancellor becomes a director... the index performance of your performance is economics. Let's go back to the religious education founded by sister and by others. They want to sacrifice their time in their life, of not having children to educate people and to serve the poor, but how about these capitalists and they never say enough. I disagree with you about the market economy. Everything can be market economy because the quality of economy and even our dignity can be sold by and can be bought by money and we do not have this spirituality, there is none of that kind of ideology. Let us stop this kind of greediness, I do not know if Adam Smith is combining with the commission...the sense of capitalist economy. What happened in religious society like in design, what is it, now imagine religious people who are trying to appoint capitalists' economy. That is why I want to imagine that concept...Now I am thinking of a Muslim village, a Muslim education, now they are in this kind of capitalistic thinking and this is the case in Indonesia. One thing, there should be an ideology to stop, enough is enough. And the second one, the ideology of sacrifice that is what we need to know is ask perfectly how we can sacrifice our rights, our wealth, our selves to do better in a society.

Participant: In the economics, the theory is raking a lot....because when they have a profit they will establish this and that, and they will establish these things and they will shut down from the politics and they invest a lot of money in the politics, mostly in Southeast Asia. And then you can see the level in the status reports, all leaders come from almost 80%... come from the political leaders, come from the business owners because they have the money. From their own profit and they use their business names for their own good....They are the rich men, they donate a lot of money to the temples. Sometimes, temples cannot use this money because we do not have the space to use this money. Before, I came across tourist temples in two or three buildings, now people are offering money to be accommodated for example building something in memory of one's own mother. A request like "please build this one for the memory of my sister who died", such things. Now our temples are becoming like city temples, no more forest, and we are suffering, endless sense of suffering because we lost

our private.... Before, whenever I went to my temple, I felt a little refresh, as it was full of fresh air, but now I cannot feel the same because it is taken by the business and because they have the money. Also the youth cannot go anywhere, and even the monks cannot wear our clothes, and even shoes. We declined and said no need and they insisted and would say “no, you need...” Even in my room, I never used to have an aircon, and they have insisted to put an aircon in my room, though I disagreed several times...

Ranjana Mukopadhiyaya: I think we have two aspects here, one is what would be the ethics of the entrepreneurs--the business people, but I think what is also important is the ethics of the consumers. We as the consumers are equally responsible for having the consumptions. If somebody is ethical from production, we are in the marketplace and nobody will produce unless nobody consumes, so if I am willing to consume anything where a child labor is used or it has been tested on animals, why is it a problem? That is why these days, we have the so-called environmentally friendly... People actually go to a mall and take a plastic bag or paper bag, they make you pay for it because you must get your own bag or carry your own bag..... So, I think there are two, economics is not only on entrepreneurs, as consumers also we have to be ethically conscious. Any questions, anybody from the audience?

Sonja Dale: We have 10 minutes left together...

Participant: Yes, my name is John Perez, I have been working with UPLB for almost 7 years. Prior to UPLB, I have been a teacher in business entrepreneurship in a college in Manila. My, my, this is addressed to the entire panel, I, we have been discussing our, the differences or the, the things that could really, something that we should do in business or in how, certain enterprise should act on things. There was a time that one of my students asked me, how do we make businessmen or entrepreneurs honest, be honest even if others are not, okay. It is a simple question, but again, what would be the role of religion, this is addressed to all of you, what would be the role of religion in making our businesses or businessmen really pursue good business dealings, what would be the role of religion despite that we have our own differences and beliefs, what would be the role of religion to encourage businessmen or entrepreneurs to have an honest or sincere business dealings? That is my question.

Sr. Mary John Mananzan: We talked about consumer protection. I was once the general secretary of the Citizens Alliance for Consumer Protection and that's exactly what we did, for example, we had a boycott of Nestle because of their advertisement of milk and we were promoting the practice of breast feeding. We also had a campaign against cigarettes because it is harmful. Also every time oil companies would like to hike the price of oil, our lawyers would file a restraining order and at least it takes a month before that oil price hike will be implemented. Our Citizens Alliance for consumer protection helped in educating the consumers that they also have the right and duty to put a stop to the abuses done against consumers. One of the most important virtues that is being called or being challenged now is the call to prophecy, and for me being prophet means to announce the good news and to denounce the bad news. It is very

important to announce the good news in the sense that you have to walk your talk. I remember the example of Jun Lozada. when Jun Lozada when I was taking care of Lozada In the famous case of the NBN ZTE , GMA wanted to put up the price of the NBN from 5 Billion to 17.5 Billion, in other words 12.5 Billion will go to her husband and to Abalos. Jun refused and was threatened. When the NEDA head, Neri told him to try to moderate their greed Jun said, you cannot moderate greed. The more they have, the more they want more. So, I believe that in this time, Pope Francis is really exercising this prophecy because he is very, very strong in condemning the capitalist way of life, and what he calls “a throw away” economy, so I think we need more prophets like Pope Francis in order to, because it needs courage to go against all these capitalist people.

Sonja Dale: I’m sorry to interrupt. Just to let you all know we’re now in the final 5 minutes of the session. For the final 10 minutes, both sessions will reconvene to discuss what took place in the session that you did not attend, so we will have all the speakers from the other session here as well.

Jovi Dacanay: I have an answer to the question of what we can do about businessmen who are greedy and selfish, et cetera. First of all, I have great respect for businessmen, it is not easy to be a businessman, businesswoman, I do not have the talent to be a businesswoman. I cannot do that, they do a lot of hard work, they do risk taking all the time, but these are calculated risks. But it is true, there are many people who are greedy, not just the businessmen and I will include some economists who are greedy. There are many greedy people, so greediness is not proper to a discipline. So, how do we regulate greed? Sorry, we cannot regulate that. We need strong institutions, like a strong justice system, and we need to exercise our rights as consumers. So, that is why we, as consumers, can come in, we can and should exercise our rights as consumers.

Jamhari Makruf: I think that compared to American green notes, in God we trust, so put currency in our economy’s behavior.

Joint Summary of Sessions

The below summary took place after the two sessions reconvened to share what had been discussed.

Tadashi Ogawa: It is very difficult to summarize. First, I asked each panelist their project experience. Geny for Africa, Amelia for Indonesia, and Somboon for Thailand. In this concrete project, how to keep balance between religion and secular economic development program? Geny talked about his experience in Sudan and Liberia and the events between tribal cultures and the difficulties of reconciliation between Islam and Christians, sultans, and somehow the development programs which contribute to reconciliation between different cultures through the creation of common infrastructure. Then another aspect, religion can play some roles in decreasing the poverty and that was what Geny was discussing. Amelia was talking about the Indonesian experience, and the 3 traditions to alleviate the poverty. One is giving, second is voluntary work and third is Indonesians' unique donation, the Wakabu program. The 200 Islamic philanthropies in Indonesia that are very active in economic assistance, education, and the humanitarian support programs. In foreign countries, the Indonesian Islamic philanthropy is active in these programs. Then, the case of Thailand where Mr Somboon was talking about the philosophy of Buddhism, the interconnectedness, and the middle way. So, based upon these Islamic and Buddhism ideas, the philanthropic civil societies in Thailand are also active, and one of the unique projects is intra Buddhist...they promote regional Buddhism which is somehow quite radical and intolerant. So Mr Somboon was trying to create a dialogue between these non-tolerant Buddhist group and tolerant Buddhist group. So, this kind of dialogue is organized in Myanmar and in Sri Lanka based on the Buddhism ideas. Then finally about my question. I asked Professor Villegas a very basic question on Marxism if it was still considered, because I heard that in the United States, young people began to compare Marxism again. Professor Villegas' answer was 'no', as economically Marxism is already a dead idea even the communist leaders in China do not believe in Marxism's economic theory. But still, there are some values of communism as a philosophy or social philanthropy seen on core people who see common good over capitalism. After that, I opened the floor for the group discussion. Some of the keywords discussed were on empathy and difference between philanthropy and charity and also how could we respond to the donations from Middle East to the Southeast Asia and also about other foundations. That was what we discussed in our session.

Ranjana Mukopadhiyaya: Thank you very much. Our session actually started off with questions from yesterday. We have one presentation from Dr. Jamhari about radicalization, the rise of fundamentalism of younger generation. So what we are concerned about, when we talk about the religion and economics and other conflicts, isn't going to act that all are trying radicalization. What Sister Mary said that we need to distinguish religion and spirituality. Why is spirituality and religion can be oppressive? She made some examples about Husbands

using blatant force to beat up their wives or spread violence but spirituality is a very liberating force. What we need is more of a spiritual basis for economics. So that is one of the answers that we got. And of course Dr. Jamhari spoke on the tolerance so basically each activity should have religious and spiritual needs. And then Dr Jovi talked about Adam Smith when Adam Smith is a great economist when he was concerned about virtue and ethics in any economic activity. So what religion has to do is to provide a spiritual and ethical basis support of any kind of economic action. What happens is that so we have two things one is that, there is spirituality or the ethical basis of economics. Second is complementation which most people say which is very important. An example is the Buddhist example and then Sister Mary also spoke about that social teaching of churches which says lot of justice and social transformation. These are the two principles to work on, so basically the other thing is to implement what to say and that is economic....and finally what the discussion was that we are focusing on the spirituality on the entrepreneurs or the producers. Even the spirituality of the consumers and producers are equally important. As a consumer you should also be conscientious, you should also say 'no', unless you say 'no', the producer will continue to produce. We cannot stop somebody by putting regulation into the market which Dr. Jovi was saying. This is where we, as consumers, can step in. If a labor practice involves child-labor or some product is produced through unethical testing on animals like cosmetic products tested on animals, we have come to that level of consciousness when we say we do not buy goods which are not produced in an ethical manner. So, it is both ways that religion has the role to play, not only in this whole issue of putting ethical basis for producers but also for the consumers and that is where religion comes in. Also, we have these discussions of moving from philanthropy to corporate social responsibility. Then the role of the NGOs which actually also there is a spiritual and ethical basis to it. Whatever profit you make you have to divert it back to the society. I mean it is not just you using ethical, also the society and the consumers, you should also see the society and their needs even if you study pencils and books you should also make sure that some of your consumers go to school and just actually buy those pencils and books, an example like in India, women using sanitary pads which are already...sorry for giving this example. Actually, what are these companies doing? They sounded that they can include these things because the women will not use it, for a lot of these women their reproductive health is being affected and in India they go through this cycle of producing children. Women should not be ashamed of buying these things... That was the conclusion of this session. Thank you so much.

Sonja Dale: Thank you for sharing what happened in your sessions. I think there are still a lot of questions to talk about but unfortunately, our time is up. I would like to thank all of you speakers, facilitators and the panelists for sharing your thoughts. I would also like to thank all of you who participated, sharing your ideas, your time and your presence. So, a big round of applause for everyone.



Participating in the 5th AFC Southeast Asia
Inter-Cultural/Religious Dialogue
Roundtable Session on “Social Ethics and Global Economy”
Hitoshi Hirakawa

The 5th AFC Southeast Asia Inter-Cultural/Religious Dialogue roundtable session, “Social Ethics and Global Economy,” was held over two days at the conference venues of Bellevue Hotel Alabang and the University of the Philippines, Los Baños Laguna. As my field of research lies in the Asian economy and I have interest in development economics and the economic development of newly industrialized countries, I provided the opening remarks for the roundtable. Given my role in the session, I would like to share my thoughts on it.

Unfortunately my linguistic abilities and lack of knowledge in religion and Southeast Asian cultures limit my understanding of these issues. As such, this does not serve as an introduction to the contents of the session. For this, please refer to the MC Tadashi Ogawa’s report. I personally would like to further my understanding of economics, religion and social ethics after the report for the event is available.

From being involved in the planning of this roundtable, I have come to feel that although economics has had a huge influence on developing countries, the consideration of the impact on each country is insufficient in the field. Joseph Stiglitz, who won the Nobel Prize in economics in 2001, has said that the understanding of economic behaviour that students studying economics have is removed from the understanding of the general public, and he uses the experience of his colleague Richard Thaler at the University of Chicago to demonstrate this. In this example about a survey on the prices of snow shovels after a snow storm, 82% of the general public believed that increasing prices was unfair, whereas the number of University of Chicago MBA students who felt so was 24%. The concept of what is fair differs greatly for economics students and the general public. Stiglitz has also criticized the increasing wealth disparity in the US, as well as the collusion of the wealthy and politicians and the role of economics in these processes.

Keynote speaker Dr. Bernard M. Villegas, Vice President of the University of Asia and the Pacific, pointed out that economics has a flimsy interest in social problems and is fundamentally self-serving. Based on his 50 years of experience as an educator in economics, Dr. Villegas provided an objective criticism of the increasing specificity and quantification in the field, fights over the elegance of numbers in economic analyses, the emphasis on the independence of markets and the rejection of justice and social responsibility as well as the lack of consider-

ation for the law of the country. At the same time, economics is a “social science,” and his own education involved examples that had been used to solve poverty problems in the Philippines.

The presentations that followed by Sister Mary John Mananzan of St. Scholastica’s College on the feminization of poverty in the Philippines, Mr. Somboon Chungprampree of the International Network of Engaged Buddhists on understandings of Buddhist social ethics and globalization in Thailand and Dr. Jamhari Siswanto of the Sharif Hidayatullah State Islamic University on Islamic movements in Indonesia all discussed current issues in religion in Southeast Asia.

While listening to their presentations, the question of whether the economics that I know is able to tackle these issues kept popping into my head. Social activism by religious believers often concerns the people in their direct vicinity. They are directly tackling problems related to poverty and gender discrimination in their respective environments. Most of the social movements in Southeast Asia are related to issues of poverty and gender discrimination.

It is clear that economics considers society from a different perspective. Economics uses a simple market model to represent a complexity of social relations and believes that following this model would generate maximum “efficiency” for a society. This market maintains an ambiguous distinction between theory and reality and sees both as the same. In mainstream economics today, a numerical model is used to represent real societies, and other social sciences are excluded from study. Of course, economics today has vastly developed, and many models have been created in order to more closely represent society. The theoretical model has been revised.

However, what happens when this model is used for the developing world? Most economists prescribing solutions for these societies have no knowledge of the developing world, yet these plans get passed through developed nations and international development organizations and are tactically employed. One could say that these simple market models are no more than theoretical models. When an economic plan fails, the blame is placed on problems occurring within the developing country itself. The 1997 Asian financial crisis is a good example of this.

It seems to me that economics is unable to distinguish between the economy and society. In the globalizing economy economics has come to play a role in the development of newly industrialized countries, encouraging the liberalization and privatization of the markets there. However, this has led to many contradictions being forced on vulnerable populations.

A slight change in topic, but it is believed that the 2008 American subprime loan crisis which sparked the global financial crisis and the 2017 election of President Trump were a result of failures in the strategies pushed by neoliberalism. Also, the rapid economic development and growth of communist China is wildly ironic. Can we not say that these cases serve as attacks on mainstream economics? In a society there must be rules. However, taking this as regulation in the economics of the past half-decade has led to an increase in wealth disparity, growing social divisions, as well as the deterioration of society itself. This is a crisis in democracy occurring both in and outside of the US.

When I was explaining how economics employed the abstract “model” as a given in economic welfare, I could see Sister Mananzan flinch. Her reaction was like a knife to the heart.

The phrase “economics is a science” comes to mind. However, as a social science the use of abstract models in economics should not be left to the field itself, but rather plans and strategies should be created in cooperation with other sciences. No matter how important a field economics may pride itself on being, continuing to function as is would be an act of arrogance. Now more than ever, international development and the alleviation of poverty require a controlled response.

It cannot be refuted that economics has been proven to be effective in local analyses in some instances. However, in applying economics to developing nations care and restraint are necessary. This is a story from more than 10 years ago I believe, but I am reminded of a well-known American economist who said that in studying history or society economists would cloud their strategic judgments. However, today economics has a tremendous impact on strategies employed in developing economies, and it is necessary for those studying economics to also seriously learn about society and history. The two-day roundtable session provided me with much to think about regarding the relations between economics and society. I would like to continue thinking about economics and the sustainability of a shared economy society.

To end, this roundtable has served as an important opportunity for me to consider economics and religion. I would like to sincerely thank the keynote speaker Dr. Villegas and all of the presenters and participants, the MCs and facilitators Dr. Tadashi Ogawa and Dr. Ranjana Mukopadhiyaya, the project coordinators Dr. Brenda Tenegra and Dr. Ferdinand C. Maquito, Dr. Sonja Dale who interpreted for me, Mr. Eiichi Tsunoda as well as everyone else involved in this project.

An Attempt to Break Down the Barriers in Economics and Religion -

Participating in the “Southeast Asia Inter-Cultural/Religious Dialogue” Roundtable Session

Tadashi Ogawa

The theme for the “Southeast Asia Inter-Cultural/Religious Dialogue” Roundtable B session at the 5th Asia Future Conference was “Can Religion Stop the Tyranny of the Market Economy?”. As a theme it is broad, and the political situation in the world today is too complex to be captured by a simple phrase. Nevertheless, in this time when the spirit of international cooperation is in jeopardy, it is more important than ever to gather across fields such as economics, politics, humanities and religion to discuss global issues. And, it is important to act on them.

Hitoshi Hirakawa, Professor Emeritus at Nagoya University, clearly outlined these issues at the start of the session. The countries of Southeast Asia have undergone tremendous economic development in the past ten years, decreasing poverty and increasing the middle class bracket. However, shining success also comes with great darkness. This development cemented the process of global capitalism, and increased the gap between those who could enjoy the fruits of economic growth and those who couldn't as well as led to immense environmental destruction.

“In seeing the limitations of global capitalism, perhaps we need to turn to the past to find the key to the future.” “Through looking at the religions and traditions that gave life to the countries of Asia perhaps we can gain insight into new economic possibilities.” “Let's move beyond the confines of academic fields towards a more inclusive form of knowledge.” These were the challenges Professor Hirakawa set for the participants in the session. To hear an authority on economics so frankly speak about the limitations of economics today was startling, and I believe the honesty in the questions he posed was conveyed to all of the participants.

Following Professor Hirakawa, the keynote presentation was delivered by Professor Bernardo Malvar Villegas, a former presidential economic adviser and professor at the University of Asia and the Pacific. Professor Villegas discussed problems in global economic disparity and increasing domestic economic disparity, corruption in public offices, and business leaders' lack of awareness about contributing to society. He pointed out that social bonds cannot be established when financial leaders are only seeking profits and have no interest in the prosperity of the people. He also called for consumers to think about and imagine the impact their consumption has on the environment.

A healthy economy requires social ethics, and religious and cultural viewpoints are a base from which to consider this. Listening to Professor Villegas, I was reminded of the ethical business practices of Eiichi Shibusawa. A hundred years ago, Shibusawa - known as the father of Japanese capitalism - wrote "Rongo to Soroban" ("The Analects and the Abacus") in which he argued that profit was not isolated, but rather something that one should return to society. He believed that the roots of prosperity were humanity and justice. I felt the desire to share his work with the people of Asia, and to discuss it together.

Following the presentations by Professors Hirakawa and Villegas which outlined the limitations of economics and the impending isolation brought on by neo-liberalism, three presenters shared their insights from the three world religions (Buddhism, Islam, Christianity).

The first presenter was Sister Mary John Mananzan, the Vice President for External Affairs at St. Scholastica's College as well as a feminist activist. Sister Mary focused on the poverty of women, and explored how the roots of female poverty in the Philippines lie in the unequal distribution of wealth and land rights, and how the dominance of foreign investments have led to an oppressive environment in which women are more negatively affected than men in terms of longevity, health, education, standard of living and political participation. She strongly criticized traditional and religious patriarchy and western supremacy and the current state of the church, all of which espouse ideology that view women as submissive. Economic support is not enough to change the social standing of women, but rather liberating women spiritually and mentally through gender equality and empowering women with individual agency is crucial, and it is here that religion has a role to play.

The next presenter was Mr. Somboon Chungprampree, a peace and human rights activist whose work has roots in Thai Buddhism. He is the Executive Secretary of the International Network of Engaged Buddhism, a grassroots organization with members in Thailand, Laos, Cambodia and Myanmar.

Thai politics in the 21st century has fallen into a dysfunctional democracy consisting of those who are pro-Thaksin and anti-Thaksin, making the country prone to the resurgence of military rule. This division also extends to Buddhism, which many Thais practise. Buddhism is often seen as an anti-violent, peaceful religion, but to much controversy in Asian Buddhism radical monks espousing violence to overthrow the enemies of Buddhism have gained prominence.

According to Mr. Somboon, it is necessary for contemporary Buddhists to return to the morality that Buddha preached and to reject radicalism, greed and hate. Knowledge for grappling with the tyranny of the market economy can also be found in Buddha's teachings through his thoughts on independence and the balance between self and society, individual sustenance on a small-scale, coexistence with nature, meditation, and diminishing the ego. "Engaged Buddhism" is based on these values, and objects to the oppression of human rights, economic exploitation, and the destruction of nature. It is an engaged form of Buddhism that encourages humans to grapple with the desires, negativity and ignorance

that lie at the heart of their suffering.

Mr. Somboon's form of engaged Buddhism can be viewed as a creative interpretation of Buddhism in contemporary society.

In his presentation, Professor Jamhari Siswanto, Dean of the Graduate School of Syarif Hidayatullah Islamic University, brought up the alarming situation in Indonesia, home to the most diverse Muslim population in the world, in which Muslims belonging to majority sects no longer accept Muslims from minority sects. Research conducted by the Islam and Society Research Center at his university surveyed high school and university students and instructors from 2000 to 2017 across the country, and found that 34% of respondents discriminated against Muslims from minority sects, and 17% approved of suicide bombings as a form of Jihad.

Indonesia has seen rapid and sustained economic growth from the middle of the 21st century, and more than half of the population now belongs to the middle-class. With the increasing middle-class the academization and digitalization of society has also progressed. It can be said that the students who responded to this survey belong to the new middle class. Why is it that high-school educated middle-class youth have lost empathy for others, with some going so far as to radicalize? This is a problem not unique to Indonesia, but also one other developed democracies are facing.

Professor Jamhari cites the weakening of tradition and local and family bonds brought about by economic development and globalization as a reason for this. Separated from community and forced into individual competitiveness, the individual becomes uncertain about their own identity.

In the discussion panel that I moderated, I requested the participants to provide a case study of religion, ethics and economics functioning together. Mr. Somboon brought up the increasing divide between moderates and non-moderates in Buddhism and pointed out the importance of dialogue within Buddhism and brought up some examples of non-moderate Buddhist leaders engaging in dialogue.

Mr Geny Lapina, lecturer in agriculture and applied economics at the University of the Philippines Los Banos, brought up his experiences from UNDP agricultural development projects in Liberia, Burundi and Sudan. In agricultural development it is necessary to consider the culture and religion of the land, as land can be finely divided on tribal identity which can sometimes lead to conflict. The construction of a shared infrastructure for groups to share has led to a decrease in animosity.

Dr. Amelia Fauzia, historian and lecturer at the Syarif Hidayatullah State Islamic University, discussed the differences between short-term aid and charity to the socially disenfranchised and long-term philanthropy aimed to promote independence, explaining that both have existed traditionally in Indonesian Islam. Indonesian Islam makes use of the philanthropy model, which has led to the creation of a social safety net. An example is the waqf, a system in which personal donations are made to mosques and other Muslim institutions for public use similar to the western foundation system. Dr. Fauzia gave an excellent presentation providing an overview of the waqf in Indonesia.

I would like to end with some reflections. America is seen as the stronghold of capitalism, and fought against communism for over half a century during the Cold War. In this same America, it is today said that there is a rise in young people leaning towards communism and socialism. I asked Professor Villegas if he thought that communism was dead. He responded that communism as an economic theory has run its course. However, from the perspective of the socially disenfranchised, communism has value in providing an ideology of equity and fair distribution of wealth.

It is said that communism denies religion, but communism which has as its ideal a classless society is in a way a form of religion. "Man shall not live by bread alone." As economics reaches a dead end through becoming overly numeral and theoretical and the world sees a return to religion, one can't help but feel that one is observing another phenomenon in which the two are in fact deeply intertwined beneath the surface.

Faith Amidst a Complex World of Market Economy: Insights from AFC 5

Geny F. Lapiña

What is the tyranny of markets?

A question in the roundtable forum on “Social Ethics and the Global Economy” of the 5th Asia Future Conference held last January 2020 was “can religion stop the tyranny of the market economy?”. There are several ideas that can be associated with the market economy and specifically a “free market economy”. Some of these would be privatization, capitalism, liberalization, and individuality. Underlying these ideas are maximizing profits and maximizing utility. “Markets” is a major means of providing goods and services in the most efficient way and without government control nor coercion for most of the world now. Generally, free markets created a diversity of goods, services, technologies and wealth for society. This can be considered the positive contribution of markets. Another good side of markets is that scarce resources are put to the best use since both producers and consumers voluntarily interact based on abilities to pay (maximizing utility of consumers) and produce (maximize profits of firms, ideally in a competitive environment). However, there is also greater inequality now as not everyone benefits from a “free market” economy.

In relation to the AFC theme of “social ethics and the global economy”, the “tyranny of markets” can be associated with the view that free markets now dominate life in this planet. A tyranny is seen negatively and associated with oppression, cruelty and exerting control or power. But is there a tyranny of markets? Part of this view could be driven by the fact that “free markets” is now an undeniable dominant force in any nation’s development. Its influence has permeated everyday life, especially the ideas of profit, wealth, and individuality. Often, the negative consequences of such focus are greed, affluence (negative perspectives), materialism, consumerism, lack of contentment, environmental degradation to name a few.

It is widely accepted that because of a market economy, we have an abundance of goods, services, and various technologies that would not be easily provided by government alone. But markets, in economists’ perspectives, are amoral and much more focused on profits (that it breeds greed) and individual benefit (particularly insatiable wants and affluence as opposed to contentment). Religion, in this respect, attempts to temper this “amorality” of markets and society by providing a sort of moral compass, values, and ethics. This idea also fits well with the common knowledge now that markets fail and it does not solve everything. Some problems that markets fail to address are inequality, lack of concern for a common good, poverty, and other social ills.

Religion and faith for development

Religion and faith go hand in hand. Faith is an individual or personal confidence and trust in the set of beliefs in a religion. Religion, on the other hand, is something practiced together or in other words the “collective” faith of a community and group. Hence, religion is paradoxically individually and collectively experienced. This kind of thought may be one reason why religion and faith are a potent force for good in mobilizing community and society to respond to social challenges, importantly poverty.

Faith-based Organizations (FBO) had been engaged for a long time in development work globally. In fact, the World Bank (a secular organization) in 2015 hosted a “Global Conference on Religion and Sustainable Development: Strengthening Partnerships to End Extreme Poverty”. The conference was convened and sponsored by well-known development cooperation agencies and donors that include the World Bank Group, the German Federal Ministry for Economic Cooperation and Development (implemented by GIZ) and other well-known organizations.

There were some interesting quotes and perspectives from the World Bank conference in 2015 that are still relevant to the 5th AFC roundtable on inter-faith dialogue. For example, the former World Bank Group President Jim Yong Kim cited the Catholic social teaching of “a preferential option for the poor.” This is what was also referred to by the plenary speaker, Dr. Bernardo M. Villegas, where the poor must be given preferential option in order to help them in this life.

There is no doubt that religion will play an important role for world development and there is enough development experience that was accumulated from years of engagement at the grass roots levels by faith-based organizations.

Perspectives gleaned from speakers

The roundtable of the 5th Asia Future Conference on interfaith dialogue on economic development issues remains relevant. In this year’s theme, the focus was on “tyranny of markets and religion”. It was already discussed above why the markets are seen negatively and “tyrannical” in a way. Religion was also highlighted above as potentially having an important role for economic development. In the conference context, religion is proposed as a potential means to “stop the tyranny of markets”. Markets are not all bad, but it does help to balance markets with values, ethics, and a moral compass by individuals and businesses. Below presents select major takeaways by speaker from the conference. There were many lessons but for brevity and coherence, only a few were presented.

Take away from the Keynote Speech of Dr Bernardo Villegas is the focus on common good as opposed to individual or even majority rule is an important learning. A reflection of this lack of emphasis on common good is the visible corruption in the public sector and indifference by businesses and people. Hence, the proposal of the speaker is to encourage more business people and public

servants to work for the common good of society “defined in ethical terms as a social or juridical order that enables every single member of society to attain his or her integral human development” (B.M. Villegas, 2020 plenary talk). It was proposed by the speaker that to balance free markets, public officials need to be prudent in following the dictum “as much free market as is possible” and “as much state intervention as is necessary.” This is easier said than done but if one keeps in mind the need to help the poor and most marginalized, it should be doable. This last point can take inspiration from the Catholic teaching of “preferential option for the poor and marginalized”.

Sr. Mananzan pointed out that it is not only the lack of resources that cause poverty but the inequitable distribution of resources as well as foreign control of the economy. An important aspect is that women are marginalized in society. Both men and women can be poor, but the severity was more for women. In reviewing our history of development, men have traditionally dominated in work, family life decisions, and political arena. One can sympathize to the idea of injustice that emanate from an arrangement where the world we live in is dominated by men. Certainly, it is better to have both women and men – equally able to choose and participate in development. The other lesson from the speaker was that of foreign control of the economy. This is relatable to the view of “tyranny of markets” where a few own most of the wealth and have influence on society and politics. Overall, there is validity in the need for social justice, a focus on marginalized women, and addressing overly powerful business interests that are detrimental to society (especially of foreign firms). This will certainly be an on-going debate, reflection, and area of work today and for the future. It is important to address these so that markets are not viewed tyrannically but instead a partner for development.

The key takeaways from Mr. Somboon were: “learn your religion, understand others or mutual respect, and help pull each other from the power of materialism”. It is a sobering reminder to live a life of contentment instead of giving in to insatiable wants. And it is these insatiable wants that marketers and business play into so effectively that our wants seem to be needs even when they really are just wants. The simplicity presented by the speaker is powerful enough to encourage self-reflection. It is equally relatable to the other perspectives of the speakers in the roundtable discussions, which will be integrated below. Lastly, it was very interesting to highlight how “interconnected” everything is in this world – people, plants, animals, and environment. The question about what we see in a simple paper he held out to the audience demonstrated effectively the idea of interconnectedness. Behind the paper were the materials (trees that were cut) and workers (who may not get good wages) to make the paper – aside from the people who use the paper.

An insight from Prof Jamhari Makruf’s presentation is - religion can be a force for good in development. However, it can equally be lethal if the ideologies are radical and detrimental to society. Specifically, Prof. Jamhari Makruf mentioned that it is challenging to mix religious beliefs or ideology with politics. Politics is supposed to cater for the entire society that have different religions and beliefs. Except that religion can become radicalism which is present in any religions denomination. A challenge for religion, in this regard, is to ensure diversity in

society is respected. The study of Prof. Jamhari Makruf in Indonesia shows that conservatism amongst youth is concerning because it breeds intolerance and misunderstanding. It is the opposite of what probably every religion espouses which is love, respect, and tolerance. It is therefore important to ensure that religion does not become a force for intolerance and radicalism. And understanding religion and politics is vital so that it does not result in negative outcomes for society, where one dominant religion dictates for the majority. This sounds easy as a statement, but it is more complicated and difficult in reality. In this regard, interfaith dialogue and cooperation play an important role.

Integrating lessons: faith and markets

Religion is a force for good in alleviating the suffering and poverty of people. Faith is the way we exercise religion. And we must continue to nurture faith that is positive for society. In exercising this faith, it is important to understand individual values, ethics, and sense of morality. Integrating the perspectives of the speakers, it is important we look for a common good in society and among the different faiths – including markets. It is important to ensure that radicalism and intolerance are addressed. Both of these are probably a pitfall for any religion and even markets. We can do all this by reminding ourselves that we are all interconnected and therefore must help one another. And we must especially help the poor, marginalized, and women whose choices, resources, and freedom are constrained by society.

Thus, we must continue to work for a common good, encourage mutual respect, and cooperate for economic development. Interfaith dialogues must continue and so must interfaith economic development cooperation. There are enough experiences, knowledge, and technology that can be leveraged to make all these possible. It is important that we continue to learn, unlearn and relearn in this process. Eventually and hopefully, faith will thrive and will have a role in a complex world of market economy. With faith, markets may not necessarily be a “tyrant” but a tool and partner for having a better life for everyone.

How can religion address issues borne in multi-cultural environments?

Jovi C. Dacanay

It is timely that the issues borne in multi-cultural environments are discussed from the prism of religion in the 5th Asia Future Conference. In our multi-religion Asian continent, a common ground can be deduced: the personal desire to achieve one's mission in life, a mission set forth by a transcendent God. This mission is carried out despite the vast polarization of nations and cultures. But one thing is certain, this quest has to be achieved in charity, truth, and justice, so that each person reaches human flourishing, which is our own personal goal.

The Keynote Speech

The keynote speech of Dr. Bernardo M. Villegas focused on five points: First, globalization and internationalization have removed billions from poverty which can be observed in China and India. But we also observe increasing inequality in developing countries. Main reason is the inefficiency and corruption in government, many of whom do not see that it is their task to lessen inequality. Second, the achievement of the common good refers to the social and juridical order which would enable every single person in society to achieve their integral development. This mission is lacking in many businesses. There is a dire need for businesses to aim for a social dimension, i.e., allowing each person in the business to be involved in a social enterprise. Third is the mistaken application of economic methods and results to focus only on the achievement of optimality in production, consumption and distribution of goods and services, while neglecting the multidisciplinary approach inherent in the practice of economics: theory has to be enriched by practice such as looking into its application to policy. The triad of policy, politics and economics would have to be embedded in the formulation of economic models and methodology. Part of this triad would be the inclusion of Catholic Social Thought to influence policy, politics, and economics. Fourth, St. Paul VI and Pope Francis have emphasized how Catholicism can answer poverty alleviation and marginalization, through integral human development, words coined by Pope Paul VI. In the Philippines, the neglect of countryside agricultural development for the sake of faster industrialization has resulted to the rise of poverty among agricultural households. Fifth, for governments to have minimal intervention in the affairs of the economy, i.e., to allow as much economic freedom as is possible, with as much state intervention as is necessary. Intervention would be needed whenever anti-competitive behavior would be observed among businesses, sectors, and industries.

Discussion

Sr. Mary John Mananzan (Philippines) commented on the “Feminization of poverty” which means that there are a greater number of women who are poor. Although men are also poor, there is a greater severity of poverty in women as in men. It also means that there is an increasing trend of more women falling below the poverty line because of increased number of female heads of households, etc. Inclusive growth would mean including the poor in the market exchange, but also making women less vulnerable. Filipino women have less access to resources, have only access to low paying domestic jobs, earn less wages than their male counterparts. The fact that they are also mainly responsible for the household makes outside jobs a double burden for them. Certain laws and support systems have been established but these are not properly implemented and are insufficient for the needs of women. Later in the discussion, Sr. Mary John emphasized that the achievement of the common good and integral human development in society is not so much a function of religion, but that of one’s spirituality. Persons are made of body and spirit, and therefore are capable of directing oneself to the transcendent good.

Mr. Somboon Chungprampree (Thailand) shared the Buddhist Perspective on Social Ethics and Global Economy. Viewing the global economy from the perspective of Buddhist ethics is relevant in the modern age in terms of social and economic development. Some examples of how Buddhist philosophy and teachings are in Thailand seen through the Sufficiency Economy Philosophy development approach using public policy from the top and the self-reliance development practices at the grassroots. Today, Thailand’s Theravada Buddhists are making the transition from a pre-modern low-income rural society to a middle-income modern technological society. The dilemma is how to balance the spiritual and material worlds, or the religious traditions and secular world. We will examine how to do this, and whether monks and nuns are becoming more actively involved in their communities. Now, are Buddhist monks and nuns at the center of or are they marginalized from the development processes? Although, their engagement takes place across several levels – social, economic, community; political; and moral and spiritual. Wealth hardly trickles to the lower strata of society. This is because the distribution and supply of raw materials is controlled by one person.

Prof. Jamhari Makruf (Indonesia) talked about the Rise of Religious conservatism and its Impact on socio-economic and political development in Indonesia. On the 4th of November (known as 411) and on 2nd of December 2016 (known as 212) massive demonstrations were held in front of the Indonesian State Palace (Istana Negara) demanding to prosecute Governor Ahok for religious blasphemy. Ahok, the Christian and Chinese Governor of Jakarta, made a controversial statement that some Muslim leaders have fooled Muslims by using a Qur’anic verse (al-Ma’ida 51) not to vote for a non-Muslim political leader. These two demonstrations were successful in two ways: defeating Ahok in the Election of Jakarta Governor and sending him to prison for 18 months. Conservative groups such as FPI (Front Pembela Islam--Islamic Defence Front), HTI (Hizbut Tahrir Indonesia), and conservative elements within MUI (Majlis Ulama Indonesia--Indonesia Ulama Council), HMI (Himpunan Mahasiswa Islam--Islamic Students Association) and the

network of Pesantren Gontor (Islamic Boarding School, founded in 1926) have orchestrated the demonstration. The question is how these conservative groups received considerable support from Indonesian Muslims? Some studies showed that Indonesian Muslims are becoming more conservative that matches the reason why the 411 and 212 demonstrations received immense support. The reason national survey conducted by PPIM in 2017 demonstrated the rise of religious conservatism among high school and university students. The presidential election in 2019 also showed an apparent political influence of religious conservatism. The religious issues, such as Islamic Caliphate and Piety of the Presidential candidates, have colored the campaign. Indonesian religious conservatism in socio-economic and political developments have gained much influence on the youth who are exposed to social media. Mainstream religious organizations that support tolerance, which is an understanding of cultural and religious differences are left far behind. They have been squeezed out because they have been too slow in adapting to the new world of social media and Internet. If religious intolerance would rise, then, there is a great tendency for violence, i.e., the massacre of certain sects, to occur. Dr. Amelia Fauzia (Indonesia) shares the same view of Dr. Makruf. She mentioned that even if inclusive growth is the goal, a sense of justice has to arise within Indonesia. However, the process of establishing justice is not clear. Will it be faith-based, or will it be through philanthropy? The current conservative movement in Indonesia has long path to tread before it reaches a progressive and shared economy.

Mr. Geny Lapiña shared his observations as regards the tendency of radicalism to aim for social equity and ecological sustainability while mainstream economics tends towards self-interest and consumerism. The increasing trend towards religious fundamentalism in Indonesia seems to direct the country towards more radicalism, but it has also increased the number of faith-based institutions. The increase in faith-based institutions seems to lead the country towards a more open approach towards a multi-cultural and multi-religion environment. What seems to be common among religions is the reality of what is transcendent, the existence of ethical norms of conduct. But the content can be dichotomous.

Prof. Hitoshi Hiraakawa agreed with the emphasis of Dr. Villegas that to be able to resolve the polarization of economies prevailing in Southeast Asia, one has to integrate the triad of policy, politics, and economics. Great people and minds, such as Malala, David Cameroon and Benazir Bhutto have all mastered this triad. He also observed that there is much talk about inclusive growth and charity, but there does not seem to be a word in Japanese which would refer to inclusive growth and charity. He agreed with Sr. Mary John that women are most vulnerable in the event of poverty and mentioned that there is a 100% increase of the feminization of poverty in Japan. But as with what Malala has said, “with one book, one pen, one can change the world.”

Dr. Jovi Dacanay reiterated three areas. First, the need to achieve the common good for any state, which leads to the integral development of the human person. To achieve what is good in the market economy, one has to accomplish or achieve what is good for oneself, primarily. This signifies that each person has the natural capacity to direct oneself to what is good for him/her, and, to

realize for oneself what is good for him/her. This is, in essence, the foundation of self-interest in economics, enlightened self-interest led to virtuous choices. Second, the presence of trust is essential for any market economy to thrive. The market economy's main aim is to achieve mutually beneficial exchange through production, consumption, distribution, and networking. Thus, the market economy consists in a lot of relational exchanges, consistent with the rational and social nature of the human being. Third, justice has to thrive along with trust, for the market economy to function. Justice, giving to each one what is due, is experienced primarily through the price system. The proper valuation of goods and services would entail commutative justice (do ut des, transactional exchanges), distributive justice, which is to give in proportion to need, and charity/epicheia or an exchange ruled by generosity and altruism. These three essential principles have to exist in the market economy in order to achieve sustainable exchanges. It changes the mind-set of many that the homo oeconomicus is nothing more than a selfish individualist.

Dr. Ranjana Mukhopadhyaya emphasized the need to promote the health and education sectors in order to alleviate poverty and lessen income inequality. She also mentioned that a free and virtuous economy comes about when consumers and businessmen act in a virtuous and ethical manner. Businesses are not the only ones to blame when high risk, illegal products thrive. Consumers, likewise, have to be responsible in choosing the product and services they intend to consume. Consumers also have to be cautioned against excessive consumption.

Harmonizing the Discussion Towards a Fruitful Response

Taking off from the need to interconnect politics, policy and economics, the discussion revolves in tackling the problems existing in civil society. The issues confronted by religion and economics thrive within the confines of a group of persons living within a common locale, mission and socio-civic rights and duties. But each civil society exists in a system of beliefs, bound by a common culture and tradition. Culture and tradition shape the history and life of persons and families. These have to be respected, and the development of a market economy works within these bounds. Persons transact and undergo market or business exchanges in a reciprocal attitude to achieve mutually beneficial exchange.

But all persons are ruled by ethical norms, morality, which directs one's actions, from one's conscience. Directing oneself to what is true, good, and beautiful is common to all persons, of all race and customs. Following and worshiping a transcendent, almighty God who governs natural and eternal laws, becomes the foundation of a society which respects the dignity of its citizens, as well as the proper stewardship of its resources. As a consequence, citizens define for themselves a set of rules and regulations for the right ordering of society and the behavior of its citizens, giving way to a legal system. The justice system, a necessary institution for civil society, protects and implements these rights and duties, formalized in its laws. Finally, citizens of any society choose among themselves those who will govern them, who will execute these laws, with the aim of leading society towards the achievement of the common good.

The judicial, legal, and executive institutions within any civil society is crucial, and, foundational, for the proper functioning and sustainability of any market economy. Virtue, therefore, has to exist and maintains the existence of harmonious relationships within civil society.

Religion and spirituality, thus, become the origin and foundation for morality and ethical relations in the market economy. Justice is lived when human dignity is respected, leading to freedom of expression and the practice of religion, or living according to one's beliefs. Justice and charity are lived for the implementation and execution of laws, and the guarantee that market exchanges are ruled by just laws. The market becomes tyrannical when an erosion of trust occurs. Business exchanges become suspect to opportunism, breaching against mutually beneficial transactions, widening income inequality. The rule of law is overpowered by the rule of a few. The market economy will eventually fail to thrive.

Therefore, can religion stop the tyranny of the market economy? The role of religion is to direct the citizens of civil society to achieve integral human development and the common good. Integral human development comes about when business contributes to the common good of society through the production of "good" goods, "good" work, "good" wealth. Good goods refer to making goods that are truly good and services that truly serve; good work refers to organizing work in which employees develop their gifts and talents so as to serve the larger community; and good wealth means creating sustainable wealth so that it can be distributed justly to the institution's contributors. Faith and religion give the citizens of civil society the strength and impetus to act, with prudence, skill, and competence, to bring about the existence and sustainability of mutually beneficial market exchanges. In other words, the tyrannical tendency of a market economy occurs, first, when certain citizens of civil society act against trust and justice, without restraint. But virtuous, just, and prudent citizens will be capable of halting tyrannical activities within the market economy if they competently, effectively, and professionally operate the judicial, legal, and executive pillars of society that will enable business, firms, and the market to thrive. Second, the tyrannical tendency of the market also occurs when ethical norms no longer govern business transactions. This happens when the market economy is made to decide which products and services are legitimate objects for business transactions. The legitimacy and morality of products and services delivered by the market economy is ruled, not by the market economy, but by ethics and morality. For example, the institution of marriage, obtaining a government post or position, one's organs or body, are not items/commodities for sale. In such a case, responsible, prudent, and pro-active consumers are a powerful force to go against an unrestrained and excessive market economy.

To conclude, the presence and combination of: (a) strong juridical, legislative and executive institutions who will protect the rule of law and the rights of the state and its citizens, (b) God-fearing, prudent, just, charitable, competent, properly nourished, educated citizens, and, (c) socially responsive but profitable businesses, corporations, with all their combined forces will ensure the existence of proper checks and balances to make the market economy thrive and be ecologically sustainable.



Thoughts on the Roundtable

Ferdinand Maquito

One point that was often raised during the roundtable was the criticism of the dominant global economic structure and the mainstream economic discourse supporting it. This was actually what was hoped for by the organizers of this roundtable, but I remember warning them that this might not be what would happen when I invited Dr. Bernardo M. Villegas, one of my professors in the prequel years of the University of Asia and the Pacific (UA&P), to share his thoughts on “The Global Economy and Ethics”. From what I could recall from the ethical guidance that I received during my graduate studies at the Center for Research and Communication (CRC), the precursor of UA&P: structures do not sin, rather, it is humans that do so. It was a time when then Cardinal Joseph Ratzinger (later Pope Benedict XVI) was heading the condemnation of the Marxist elements of Liberation Theology. Bernie, as Dr. Villegas is affectionately called by us at CRC, being steeped in the teachings of the Catholic Church would also be the first one to uphold her teachings. So, the talk on global economic structures and ethics may just go in a direction less preferred by the organizers of the roundtable. Besides, Bernie has always been considered as the “prophet of boom”, (not doom) being always able to see the economy as a glass half full.

The roundtable organizers naturally were not quite happy with this warning of mine since it portends a possible deviation from the roundtable’s agenda. But I insisted that given the topic (global economy and ethics) and the request for a recommendation from me, Bernie was top on my short list.

Nevertheless, it was still of great relief listening to Bernie during the roundtable basically condemning mainstream economics, since deep down I also wanted the organizers, who were my very close friends, to be happy with their roundtable, especially as they have been working hard to bring the Asia Future Conference (AFC) to the Philippines. As I listened at the roundtable, I realized that Bernie was not really saying anything new. The principles of the common good, solidarity, and subsidiarity were the same ones that we were hearing in my CRC days.

The Vatican’s strong condemnation in the 1980s of the Marxist elements in Liberation Theology provided a moral rallying point to a Catholic church that was divided. I would like to think that it also reverberated beyond religious and ethical lines and into the socio-economic sphere that was then also divided, as the 1980s also saw a growing discontent within centrally-planned economies that had embraced Marxist principles after WWII. This, however, unwittingly generated a tsunami that swept the whole world. So much so that nearly four decades later, the Vatican had to provide ethical guidance once again with Pope

Francis' encyclical *Laudato Si*. This time it was a strong condemnation of a predominantly neoliberal global economy that has promoted the widening inequality among peoples and plunder of the environment. This encyclical is actually one of the drivers of this AFC roundtable on intercultural dialogue.

This critique of the global economy and mainstream economics reminded me of the research team that I initiated under the newly formed Sekiguchi Global Research Association (SGRA) in 2000, under the leadership of SGRA Chief Representative Junko Imanishi. The team was 日本の独自性, or roughly translated to English, Japan's Identity. This was a natural extension of my doctoral dissertation which was also made possible by a scholarship I was kindly given by the Atsumi International Foundation in the last year of my doctoral program at the University of Tokyo. In my dissertation, I endeavored to provide an economic exposition in support of what was perceived by the other donor countries as a peculiarity of Japan's ODA. The SGRA Dokujisei research team provided me with a natural platform to continue this research and advocacy.

Ironically, since the 1990s, it was Japan that was under siege with the onslaught of a powerful tsunami popularly named "globalization", which, as I have mentioned above, was unleashed as capitalism declared its victory over central planning. I have suggested, however, that the more appropriate term for this phenomenon is "global standardization", as it sought to force economies to conform to the global (Western) norm of capitalism.

Supporting this tsunami is the mainstream neoliberal economic model with its assumption of *homo economicus*: a self-interested decision maker (producer or consumer) that sought to maximize her own, as against society's, net benefit. Such portrayal could be traced to Adam Smith, the father of modern economics, who proposed that in behaving so, society is moved as if by an invisible hand to its optimal state. The invisible hand is captured in the following quotes from the famous writings of Adam Smith.

"Every individual... neither intends to promote the public interest, nor knows how much he is promoting it... he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention."

The Wealth Of Nations, Book IV, Chapter II, p. 456, para. 9.

Adam Smith offers a graphic representation of self-interested decision makers in this quote:

"It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest.

We address ourselves, not to their humanity but to their self-love, and never talk to them of our necessities but of their advantages.”

The Wealth Of Nations, Book I, Chapter II, pp. 26-7, para 12.

It is often overlooked, however, that Adam Smith was essentially a moral philosopher, and as such had ethical considerations clearly in mind, as evidenced by the following quotes

“When the happiness or misery of others depends in any respect upon our conduct, we dare not, as self-love might suggest to us, prefer the interest of one to that of many. The man within immediately calls to us, that we value ourselves too much and other people too little, and that, by doing so, we render ourselves the proper object of the contempt and indignation of our brethren.”

Chapter III Theory of Moral Sentiments

“What improves the circumstances of the greater part can never be regarded as an inconveniency to the whole. No society can surely be flourishing and happy, of which the far greater part of the members are poor and miserable.”

The Wealth Of Nations, Book I Chapter VIII, p.96, para. 36.

Perhaps, the point that I am trying to make is this. Lest we throw the baby out with the bath water, we should be aware that: there are other ways of thinking in economics, as my reading of Adam Smith suggests; and there are other forms of market-based economies (capitalism), as my experience with Japan, my second home, suggests.

Concluding Remarks

Ranjana Mukhopadhyaya

This year's Southeast Asia Inter-Cultural/Religious Dialogue roundtable at AFC 5 was the third in the series of roundtables on South-east Asian religions. The theme of this year's discussion was the role of religion as social ethics in the global economy. The issue that was discussed is whether religion or religion-based ethics could address the various problems, such as increasing gap in wealth distribution, social disparities and environmental degradation that have emerged as a consequence of globalization.

On day One of the roundtable, the socio-economic impacts of the globalization, especially how the global market economy had, in fact, accentuated the social and economic inequalities between the developed and underdeveloped countries were highlighted. The speakers also emphasized on the need for a global ethic based on religion and spirituality to address these issues.

The keynote address by Dr. Bernardo Malvar Villegas highlighted how government, politicians and bureaucrats lacked concern for common good or the will to create a social and juridical order that allows members of a society to maximize his/ her economic growth in a socially, ethically and environment friendly manner. Similarly, Sister Mary John Mananzan stated that poverty was not due to lack of resources but unequal distribution of resources. This is exemplified by 'feminization of poverty'. She also narrated the initiatives of Asian theologians in addressing the issues of gender discrimination.

Though the example of Thailand, Mr. Somboon Chungprampree, showed that while globalization had opened markets and increased foreign investments from developed countries to under-developed countries, it has also lead to the shifting of polluting factories from advanced countries to the less developed Asian countries. He gave the examples of Buddhist monks and Eco-temples of Thailand, who through the tree ordination ceremonies, were involved in protecting the environment of Thailand.

Moreover, Professor Jamhari Siswanto, argued that globalization had also lead to rise of religious and political conservatism. As we are becoming more and more aware of people of different faiths and cultures, we are becoming more intolerant and narrow-minded. It seems that globalization has made the world one small contested space.

However, economic disparity or environmental degradation are not the problems created by religion. So can religion be a solution to these problems? Modernity has led to secularization i.e. religion has ceased to be the logic behind political and economic actions. In the process of creation of modern nation state

in Asia, especially after the Second World War and the end of colonial rule in Asian countries, the role of religion in public life, especially in politics and economy was minimized. In that case how can we expect religion to address itself to the problems of global market?

On the other hand, there is this concern that the involvement of religion in the secular spheres i.e. in politics or economy could lead to radicalization or fuel conservative, fundamentalist movements. Is it not possible that the creation of faith-based institutions could undermine the secular and public nature of economic and political institutions, intimidate religious minorities and create social unrest in a multi-ethnic and multi-religious situations?

Therefore, the central issue is how religions can provide ethical basis for economic activities that is just and equitable but does not turn towards or encourage religious fundamentalism.

From the case studies presented on the first day and from the group discussions on the second day, it was evident that there were various instances of religious and spiritual based approaches towards the problems created by the global market economy. It was felt that the role of the religion is to create good entrepreneurs and good consumers. This is seen in the support given to the non-profit sector by the corporates and in the rise of corporate social responsibility (CSR) which is a shift away from philanthropy or charity as it aims towards equitable distribution of profit and is based on a sense of social justice and awareness of the entrepreneurs as well as the consumers.

Hence, the role of religion/spirituality or faith based initiatives in global economy could be envisioned as being an ethical critic of the global market economy and its problems, rather than religion becoming an agent for mobilizing people for political powers or a source for legitimizing the conservative and fundamentalist movements.

Profiles of Presenters and Panelists

HIRAKAWA Hitoshi

Hitoshi Hirakawa is a professor emeritus at Nagoya University. He obtained his M.A. in Management Studies from Meiji University in 1974, and PhD in Economics from Kyoto University in 1996. He has taught at different universities in Japan such as Nagasaki Prefectural University, Tokyo Keizai University, etc. before landing a post at Nagoya University where he has served as professor at the Graduate School of Economics for 13 years. In 2003, he was appointed as Director of Economic Research Center, Graduate School of Economics at Nagoya University and served as the center's director for 2 years. He has published books and articles on Asian development from the viewpoint of the world economy, including Hirakawa et. al. (eds.) *Innovative ICT Industrial Architecture in East Asia*, Springer, 2017, and Hirakawa et. al. (eds.) *Servitization, IT-ization, and Innovation Models*, Routledge, 2013.

OGAWA Tadashi

Ogawa Tadashi, a native of Kobe, Japan, is Professor of International Relations at Faculty of Letters, Atomi University. He holds a Ph.D. from Waseda University, Japan. He had worked with the Japan Foundation for 35 years from 1982 to 2017, in management positions that included Managing Director of the Japan Foundation Center for Global Partnership, Department of Japanese Studies and Intellectual Exchange, Director of New Delhi Office, and Regional Director of Southeast Asia. He also taught public diplomacy and Asian studies as Lecturer at Tsuru University, Dokkyo University, Ritsumeikan University and Graduate School of Asia-Pacific Studies, Waseda University. His major publications include "Indonesia as Multi-Ethnic Nation" (1993), "Emergence of Hindu Nationalism" (2000, Asian Pacific Award Special Prize), "Updating India: Super Power of Diversity" (2001), "Fundamentalism: from USA, Middle-East to Japan" (2003), "Fundamentalism: Twisted Terror and Salvation" (2007), Co-authored "Public Diplomacy" (2007), 'Origin and Development of Japan's Public Diplomacy' in "The Routledge Handbook of Public Diplomacy" (2009), "The U.S. Public Diplomacy toward Okinawa 1945-1972" (2013), and "Indonesia: Transformation of Islamic Giant" (2016). He is also a trustee of the International House of Japan.

Bernardo VILLEGAS

Bernardo Malvar Villegas is a Visiting Professor of IESE Business School in Barcelona, Professor at the University of Asia and the Pacific (UA&P) and Research Director of the Center for Research and Communication, Manila. He has a Ph.D. in Economics from Harvard University (1963) and is a Certified Public Accountant, having been one of the CPA board topnotchers. He obtained Bachelor's degrees

in Commerce and the Humanities (both Summa Cum Laude) from De La Salle University. At Harvard, at the age of 21, he was one of the youngest ever to be a teaching fellow in the College of Arts and Sciences. In 1967, Dr. Jesus P. Estanislao and Dr. Bernardo M. Villegas established the Center for Research and Communication (CRC). Through the years, CRC has developed into a university, and was eventually called the University of Asia and the Pacific since 1995. He is the author of several economics textbooks widely used in Philippine schools and universities. He has received several prestigious awards such as the Ten Outstanding Young Men (TOYM), 1972, Fulbright, Johnson Foundation, Asia Foundation and the Instituto de Cultura Hispanica. He is currently a member of the boards of directors or advisory boards of leading national and multinational firms. He is a consultant and has served in the boards of leading non-governmental organizations. Dr. Villegas has consistently served as economic adviser since President Fidel Ramos in 1992 to Pres. Estrada in 1998, Pres. Arroyo and to Pres. Aquino. In all these administrations, he has helped government agencies to promote investments in the Philippines. He served in the Pacific Board of Economics of Time Magazine and writes regularly for both local and international newspapers, such as the International Herald Tribune and the Asian Wall Street Journal.

Mary John MANANZAN

Sr. Mary John Mananzan, OSB, is a Missionary Benedictine Sister living in the Manila Priory, Philippines. She studied Missiology and Theology at Wilhelms-Universität Muenster, Germany where she finished her Ph.D. in Philosophy at the Pontifical Gregorian University in Rome. She is a political and feminist activist and helped develop an Asian Feminist Theology of Liberation. She served as president of St. Scholastica's College, prioress of the Missionary Benedictine Sisters in the Manila Priory and as national chairperson of the Association of Major Religious Superiors of the Philippines. She is the founder and Executive Director of the Institute of Women Studies from 1988 to the present. Currently, she is the Vice President for External Affairs of St. Scholastica's College, Manila.

Somboon Chungprampree

Somboon Chungprampree (Moo), Executive Secretary of the International Network of Engaged Buddhists (INEB), is a Thai social activist working for Peace and Justice in Asia. Moo's activism began as a university student involved in movements which focused on Environmental Justice. He is a civic leader and serves on the Board of a number of international and national foundations. Since 1997, Moo has held different positions with key Thai, regional, and international civil society organisations. Under the Thai-based Spirit in Education Movement (SEM), his focus has been with grassroots efforts to empower civil society in Burma, Laos PDR, Cambodia and Thailand.

Jamhari MAKRUF

Professor Jamhari is the dean of Graduate School of Syarif Hidayatullah State Is-

Islamic University (UIN) Jakarta and an advisor of PPIM (Center for the Study of Islam and Society). Currently, he is also the International Coordinator for the Task-force-team formed by the Indonesian President to prepare the establishment of The Indonesian International Islamic University. He obtained a Ph.D. in Anthropology from the Australian National University in 2000. In 2001, he was awarded a Miegunyah Distinguished Fellow by the University of Melbourne, and in 2015 he received a commendation from the Ministry of Foreign Affairs of Japan for his contribution in bridging mutual understanding of people with different religions and faith. Professor Jamhari is a reputed researcher on Islam and society with a focus on the consolidation of democracy in Islamic society and Muslim's compatibility with civil society. He facilitates the interdisciplinary research activities of PPIM UIN Jakarta, which are designed to enhance mutual understanding between Muslim and non-Muslim. Currently, he is also the Team Leader of Convey (countering Violence Extremism for youth) a collaborative project between PPIM and UNDP Indonesia (started in 2016- until now). Through Convey Project, in 2017, PPIM conducted National Surveys on the Perception of Youths (students of High Schools and Universities) about religious radicalism. The survey discovered the increased radicalization among students in Indonesia. PPIM is an autonomous research center of Syarif Hidayatullah State Islamic University (UIN) Jakarta. The Mission of PPIM is to develop, preserve and enhance moderate and progressive understanding of Islam in Indonesia through the advancement of academic excellence in research, policy studies, and publication on Islam and other socio-religious and political development.

Amelia FAUZIA

Amelia Fauzia is a social historian specialising in Islam in Indonesia, with expertise on philanthropy. Her main research topics include social movements, women, and state and civil society. She is head of Magister program in Islamic History at Syarif Hidayatullah State Islamic University Jakarta. She is also a Visiting Fellow at School of Humanities & Social Sciences, UNSW and was a research fellow at Asia Research Institute, NUS. Dr Fauzia received MA from the University of Leiden (1998) and PhD from the University of Melbourne (2009). Among her publications are *Faith and the State: A History of Islamic Philanthropy in Indonesia* (EJ Brill, 2013), 'Islamic Orientation in Contemporary Indonesia: Islamism on the Rise?' with M.Sakai, (*Asian Ethnicity*, 2014), 'The Charitable Activism of Muhammadiyah during the Colonial Period' (*South East Asia Research*, 2017), 'Waqf Making and Commercial Cemeteries: Religious Circulation and Commodification of the Economy of Giving', (*The Muslim World*, 2018).

Geny F. LAPINA

Geny Lapiña is an Assistant Professor of the Department of Agricultural and Applied Economics, College of Economics and Management, University of the Philippines Los Baños (UPLB). He completed his Bachelor of Science in Agricultural Economics from the College of Economics and Management of UPLB and his Masters in Development Economics from the School of Economics, University of the Philippines Diliman. Currently, he is working on his PhD in Development Studies

from the College of Public Affairs at UPLB. Before joining the academe, he was engaged in Philippine agriculture policy research based in Los Baños. He then went on a decade of development practitioner work with the German Technical Cooperation (now known as GIZ or German International Cooperation) and the United Nations Development Program (UNDP) in various post-conflict countries in Africa. These included Liberia, Burundi, and Sudan. He also had the chance to witness the challenges of the rural sector in African settings and included field travels in Sierra Leone, Cote d'Ivoire, Rwanda, West Tanzania, and South Sudan. Since his return to the Philippines in 2014, he takes keen interest in visiting and understanding the rural contexts in his home country. He hopes of doing his share for the country's development through teaching, research and extension. His teaching and research interests now are mostly on agriculture and rural policy and development.

Jovi C. DACANAY

Dr. Dacanay is currently the Professorial Chair in International Migration and Remittances in the University of Asia and the Pacific (UA&P). She graduated BS Statistics (1985) and MA Economics (1999) from UP Diliman, MS Industrial Economics (1986) from UA&P formerly Center for Research and Communication, and Ph.D. Economics (2017) from Ateneo de Manila University. Her research focuses on the industrial organization of the entertainment industry, banking and microfinance, and, social economics, a course she has crafted which allows her students to use the methods of economics and catholic social thought to propose ethical solutions to social issues. Most of her time in UA&P is spent on lecturing, research mentoring and thesis advising. She has advised more than 40 masteral theses in economics from 2002-2019, some of which have been presented in international conferences, and published in Scopus-Indexed Conference Proceedings. The research works she conducted with her masteral students on social learning and the demand for local and foreign movies have influenced movie makers and exhibitors such as SM, Shangri-La, Ayala and Eastwood Malls to show quality, family-friendly films which garner more profits. Consequently, the non-profitable R-rated films are no longer shown in large movie theaters in the Philippines.

Ferdinand MAQUITO

Dr. Maquito is Philippine Chief Representative of Sekiguchi Global Research Association (SGRA) and is currently with the Institute for Governance and Rural Development, College of Public Affairs and Development, University of the Philippines Los Baños, where he is now focusing on finding and clarifying mechanisms of sustainable shared growth namely: internal revenue allotment; land value taxation; community currency; decentralization and organizational architecture; Flying Geese Model and other Japanese institutions. Learning of Japan's important role in the East Asian miracle, he took on shared growth as his main research and advocacy through manufacturing and the empowerment of poor rural communities. His expertise in Economics was grounded from his academic formation from the former Center for Research and Communication (CRC), now the University of Asia and the Pacific (UA&P) where he took his Master's Degree in Industrial Eco-

nomics. This was further strengthened by his University of Tokyo education where he earned his Doctorate Degree in Economics in 1996. He has written numerous articles and research reports published in reputable international refereed journals and books. The most recent of which are the following: “The Philippine ICT Industry and the Middle Income Trap” in “Innovative ICT Industrial Architecture in East Asia” Springer Verlag, 2017; “The Dynamics of Social Networks in Philippine Poor Communities—From Giant Leaps to Small Steps”, which was also chosen as one of the best papers during the SGRA First Asia Future Conference in 2013.

Ranjana MUKHPADHYAYA

Ranjana Mukhopadhyaya is Associate Professor of Japanese Studies in the Department of East Asian Studies, University of Delhi. Previously, she has taught, from 2004 to 2009, at the Nagoya City University in Japan. She was also a visiting faculty at the International Christian University and Chukyo University. She has Bachelor degree in Sociology from Miranda House College, University of Delhi and Master Degree in Sociology from Delhi School of Economics, University of Delhi. She began her study of Japan in the M.Phil course on Japanese Studies at the Department of East Asian Studies, University of Delhi. In 1997, on receiving the scholarship of the Ministry of Education, Government of Japan, she went to Japan to pursue her PhD in the University of Tokyo. In 2003, she was awarded the Doctoral degree in Japanese studies and Religious Studies from the University of Tokyo. The doctoral thesis, written in Japanese and published as *Nihon no Shakai-sanka Bukkyo* (“Engaged Buddhism in Japan” Toshindo Publication, Tokyo, 2005.) is the recipient of two prestigious academic awards in Japan – Japanese Association for Religious Studies Award (2007) and Japanese Association for Buddhist Social Welfare Studies Award (2007). She did her Post-doctoral research at the Institute of Oriental Culture, University of Tokyo (2003-2004) and was the Visiting Research Fellow at the International Research Center for Japanese Studies (Nichibunken) from 2014 to 2015. She continues to be involved in collaborative research projects with various universities and premier research institutes in Japan. Her areas of specializations are Japanese Studies, Religious Studies, Sociology and Peace Studies. She is member of various academic associations. She is author of a number of books and articles, in Japanese as well as in English, on Japanese Religion, East Asian society and culture, civil society movements, Buddhist Pacifism, religion and spirituality etc.

Brenda Resurecion TENEGRA

Brenda Resurecion Tenegra is an independent academic researcher and currently a consultant/Team Lead of a global consulting firm in the Philippines. She is a member of Sekiguchi Global Research Association (SGRA) and was a recipient of Atsumi International Scholarship Foundation (2005). She graduated from Ochanomizu University in Tokyo and was awarded a PhD in Sociology in 2006. Her dissertation title was “Multi-tiered politics of remittance: the case of Filipina domestic workers in the global elites’ households of Tokyo (*Sōkin no fukusōteki seiji: Tōkyō no gurōbaru erīto setai ni hataraku Firipinjin kaji rōdō-sha no jirei kara*)”. Her research interests include Gender and migration, gender and development,

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Sonja Pei-Fen Dale is an independent researcher and a member of the Sekiguchi Global Research Association (SGRA). With a PhD in Global Studies from Sophia University (Japan), Dale's research has focused on gender and sexual minorities in Japan, as well as discrimination and systems of social exclusion.

