

Rev. Zbigniew Tyburski Ph.D.

EVANGELIZATION AND CULTURAL PLURALISM IN POLAND

"To make Christ understood by the whole world, this is true progress".

/ Francois Mauriac /

Introduction

The cultural and social changes which are presently taking place in the world primarily influence human consciousness. A new consciousness in the context of social or cultural pluralism does not always lead to the negation of evangelical values. As an example we might take the changes which occurred in Poland during the 1980's which influenced many people to seek the meaning of life in the light of their religious faith. Many Polish intellectuals found their identity within the Church at that time as well as space for their personal freedom. However, after the fall of communism in Poland in 1989, some of them left the Church; others treat it with a sense of reserve or criticism. This fact indicates that secularization still exists in Poland within cultural pluralism. The main cause of this secularity is the effort to eliminate Christian values from public life. The adherents of secularization are striving to build an antireligious humanism instead of a true Christian culture.

When we use the word "culture" we mean, according to John Paul II, that culture is the quality which makes man more human /1/. The result of the conflict between these new cultural forms and Christian culture is the crisis in the family, the development of social pathology, the fall of old life styles and values. Catholics in Poland face a new task of finding Christ and His saving destiny.

John Paul II calls for a new evangelization and reevangelization /2/. All Christians are obliged to perform this task without regard for changing social conditions. Reevangelization means that Christians who are baptised but do

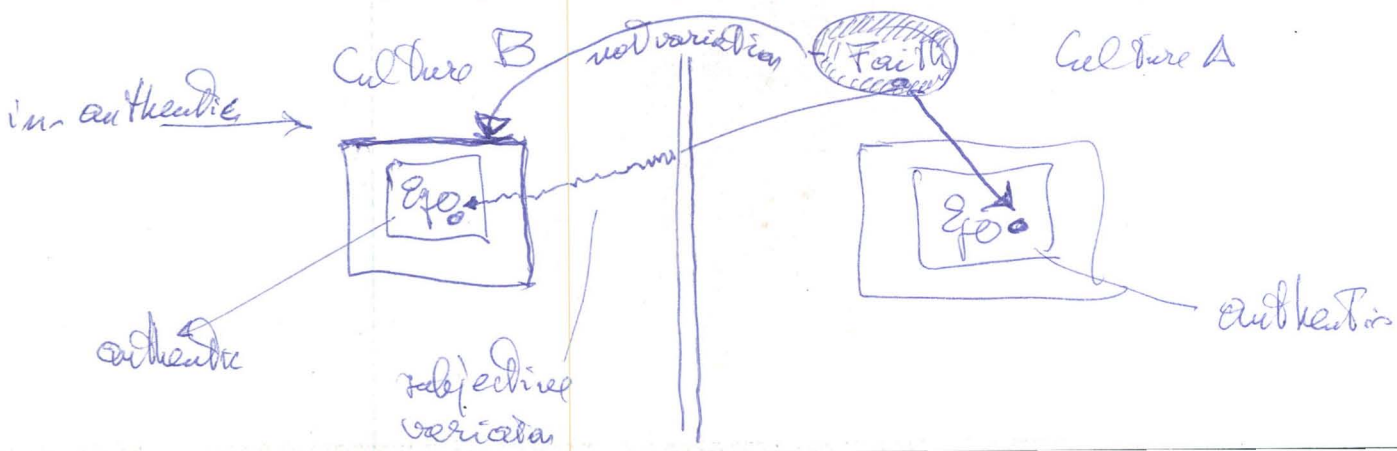
not live according to the Gospel must "re-discover" Christ. Cardinal James Hickey emphasizes that if any community desires to reevangelize the world, it must first experience reevangelization itself /3/. Archbishop Jerzy Stroba of Poznan shares the same opinion. When asked about new methods of evangelization, Archbishop Stroba answered that existing methods such as proclaiming the Gospel, catechesis, and the sacraments are still valid, but their saving efficacy depends on personal faith /4/.

We want to take a closer look at the situation in which Catholics in Poland found themselves after the Second World War, the successes and imperfections of evangelization at that time in order to later discuss the cooperation between clergy and laity in Poland.

I. Results of the clash between atheistic "culture" and Christian culture

The Communists who came into power in Poland after the Second World War ruthlessly attacked the two most important human characteristics: consciousness and freedom. The atheistic "culture" which was propagated purposely together with the forcibly inflicted communist system on the Polish nation deserves the special name "anti-culture" because it warped human personality. Under the influence of this atheistic "culture" many Poles have lost their own identity permanently and are unable to return to their original personhood.

The Catholic faith in Poland was systematically destroyed by sanctions imposed by the communist regime. These sanctions were inflicted on those who attended Sunday Mass, received the Sacraments, and who enrolled their children in Catholic religious classes. In addition the communist regime purposely demoralized the Polish people by making alcohol extremely easy to purchase. Rigid conformity to the communist party line was rewarded in the work place, not honest labor. Poles were forced to belong to the communist party and all kind of methods were used, even blackmail. A campaign of lies was unleashed in the media and also in the educational system. Members of the Catholic clergy were systematically slandered in order to compromise them. For example, the communist authorities unleashed an especially brutal campaign against the Catholic Church in 1966.



They used all means at their disposal to impede the proper celebration of Poland's Christian Millennium in 1966. For instance twenty-five cannon salvos were fired to disrupt a sermon delivered by Cardinal Wyszyński in Poznań in 1966 /5/. Another example of the vitriolic atheistic propaganda spread by the communist regime in 1966 is the following statement: the democratic state which we have been building for the last twenty-two years was the basis for all of the achievements of the Polish nation. It was in 1966, of course, that the Polish people celebrated the Millennium of Poland's Christianity.

Two groups of people were molded as a result of the communist propaganda campaign which lasted in Poland for 45 years. These two groups may be termed "authentic" and "inauthentic". Individuals with "authentic" values are characterized by acceptance and opposition: those who are "inauthentic" by avoidance and conformity /6/. Those with "authentic" values /30-40 % of the Polish population/ are ready to accept the Gospel with all its consequences in private and public life. Those with "inauthentic" values represent the spirit of avoidance, in other words passivity and indifference towards difficult problems in public life. They are also characterized by the spirit of conformity, in other words a self-centered and easy accommodation to each new situation by accepting what is most convenient for themselves.

Polish Catholics with "authentic" values are deeply worried about the moral indifference of a substantial number of their compatriots. Their nihilism and materialism grows from their ignorance of the Gospel. They are not cognizant of their Christian cultural heritage because their personhood was warped by the communist system. Doubts sown by the atheistic "culture" have prevented their acceptance of the Catholic faith by their own choice. Although they have been baptized, they still live the life of the old man. This approach is summed up by Saint John: I say to you, no one can see the kingdom of God without being born from above /3.3/.

Individuals who have a warped system of moral values as a result of the four and one-half decades of communist control over Poland need a special form of evangelization to rebuild a sense of their own personhood and to renew their Christian faith /7/. Some manifestations of their moral relativism are their support of abortion, larceny, their dishonesty in the

work place and their feelings of anticlericalism. The basic cause of this demoralization is atheistic communism; however an incomplete method of evangelization also contributed to their lack of moral sensitivity. For as we know, the Gospel is a beacon illuminating all aspects of private and public life. When Christians live according to the truth of the Gospel, they fulfill their mission in life spontaneously without any pressure from the clergy. When individuals lack this sense of moral spontaneity in the sphere of public and political life, we must ask: why is this so? Individuals with "inauthentic" values cannot live according to the truth of the Gospel because they have never been adequately shown the way of faith. Therefore, appeals by the clergy in Poland to live according the truth of the Gospel seem to them to be a curtailment of their personal freedom. In fact, individuals with "inauthentic" values do not understand what true freedom means.

All Catholics in Poland need a form of evangelization which makes sense for their life right now. Polish clergy must disabuse themselves of the notion that Polish Catholicism is perfect. They must bring the documents of the Second Vatican Council to life. These documents emphasize that reality is ever-changing and therefore the Church must know how to adapt its teachings to the present day /8/. Let us look now at the work of evangelization in Poland after the Second World War.

II. Successes and imperfections of evangelization _____

The Church of Christ from its earliest origins proclaims the Gospel. By doing so the Church fulfills its mission: "Go, therefore, and make disciples of all nations..." /Mt 28.19/. Faith is a grace of God. The growth of faith depends not only upon listening to the Word of God but also upon the messenger of the Gospel, especially when he is a witness. Paul VI in his encyclical "Evangelii nuntiandi" states that "man in our times more willingly listens to witnesses than teachers; if he listens to teachers, it is because they are witnesses /9/. The task of the messenger of the Gospel is to recognize the social and cultural circumstances of the people to whom the Gospel is proclaimed.

The Roman Catholic Church in Poland with Cardinal Stefan Wyszyński as its primate understood these circumstances completely and genuinely after the Second World War. Cardinal Wyszyński elaborated programs of evangelization in such a way as to protect Catholics against the dangers of atheistic communism /10/. Prior to the celebration of the Millennium of Poland's Christianity in 1966, Cardinal Wyszyński initiated a program of pilgrimages of the miraculous picture of Our Lady of Częstochowa. This miraculous icon travelled to every parish in Poland. Later copies of this holy picture visited the home of every Catholic family in Poland. In this manner the Polish nation was saved from complete demoralization and complete secularization. Not even the loss of his personal freedom and subsequent arrest could deter Cardinal Wyszyński from his efforts to save the faith of the Polish nation.

Cardinal Wyszyński's inspired program of evangelization liberated feelings of spiritual unity among thousands of Polish faithful. Pope John Paul II's pilgrimages to Poland strengthened this spiritual power which eventually found its external manifestation in the Solidarity movement. As a result of the rise of Solidarity and the fall of communism the Catholic Church in Poland has regained its ownership of church properties confiscated by communist authorities /church buildings, schools, hospitals and orphanages/. In addition, the Catholic Church in Poland has obtained access to the communications media /press, TV and radio/ for religious programming and has regained the right to teach the Catholic religion in public schools.

Many of the clergy in Poland continue to utilize the model of evangelization elaborated by Cardinal Wyszyński even though the communist system has collapsed. Wishing to imitate Cardinal Wyszyński their sermons often contain references to current socio-political issues in Poland. Catholics, especially those with "authentic" values, find themselves confused and disappointed because they have the right to expect the genuine light of faith and not politics from the pulpit. Those with "inauthentic" values either desert the Church or they remain in the Church and criticize the clergy for their involvement in political affairs.

Questions about the Catholic Church's duty in present-day Poland are the main topic of concern for the faithful. There are also questions from the

faithful about the genuine role of the priest. Should a priest become involved in social and political issues? The fundamental object of evangelization is always the human being, because it is within his heart where good and evil exist and not in political structures.

If a Catholic priest does not live according to his vocation, if he does not show everyday human life in the light of the Gospel, if he does not preach the Gospel with love, then he is simply a demagogue. Therefore the faithful are disappointed in him. For instance in some churches in Poland a superficial and legalistic approach to evangelization has created a deep chasm between faith and real life. This misguided approach to evangelization has confirmed those individuals with "inauthentic" values in their belief that they are good Catholics simply because they attend Sunday Mass on a regular basis and they support the Church financially.

One cause of the disharmony between declarations of faith and its practice in day-to-day life is the lack of exemplary individuals in the evangelization programs, individuals who truly live according to the Word of the Gospel. Such individuals are a tremendous help in moral education in general, and in particular in the moral education of children and adolescents.

In his sermons during his pilgrimages to Poland His Holiness John Paul II emphasized the importance of individuals who truly lived their faith. Let us mention briefly Saint Hedwig of Silesia, wife of Prince Henry. She was an exemplary Christian wife and the mother of seven children. Even though she belonged to a princely family, Hedwig actively worked to ease the lot of poor people and prisoners.

If contemporary man, especially one who is tired of life without a goal, one who is disgusted with materialism, if such a man comes to Church it means that he is seeking Christ /11/. That is the reason why so much attention and care must be paid to the best form of evangelization. God comes to man through the sacraments and through the Word: 'In the beginning was the Word' /Jl.1/: God also comes to man through the words of the preacher of the Gospel.

The work of evangelization has an intimate connection with the essence of the Catholic Church. If the laity understands fully that the Church is the

People of God, as the Second Vatican Council teaches us /12/, then the laity will undertake the responsibility of evangelization according to its possibilities. We shall now discuss these issues.

III. Does cooperation exist between clergy and laity in Poland?

The involvement of the laity in the Catholic Church movement "Apostolic Action" had its beginning in the second half of the XIX century in Europe. When some anticlerical and anti-Christian states, such as Prussia during the Kulturkampf, began a campaign hostile to the clergy, then it was that the responsibility to defend the Church was taken over by the laity. Pope Pius XI termed the activity of the laity "Catholic Action" /13/.

Polish laity were active not only in "Catholic Action" during the years between the two World Wars but also in such organizations as: Apostleship of Prayer, Sodality of Mary, Association of Catholic Youth "Odrodzenie", Scouting and others. After the end of the Second World War all these organizations were liquidated by the communist regime. During this time engagement in Church activity by the Polish laity was very limited and cooperation between the clergy and the laity was almost nonexistent. Perhaps the only exception was then, and continues to be, the Archdiocese of Krakow which continued the brilliant work begun by Cardinal Sapieha.

The lack of cooperation between the Polish clergy and the laity is due not only to the machinations of the communism regime. Some of the Polish clergy wish to explain their reluctance to work together with the laity by saying that the communist system completely destroyed their sense of moral responsibility. Although this statement might contain some truth in it there are certainly some exceptions. It seems that one source of the clergy's unwillingness to cooperate with the laity is an apprehension to permit lay people to control the parish finances as was the case during the communist years. Another reason why Polish clergy fear cooperation with the laity is the possibility that their own spiritual attitude may be interpreted unfavourably by someone else. Some lay people in Poland live their lives according to the truth of the Gospel and some clergy may fear unfavorable comparison.

Despite the teachings of Vatican II about the vision of the Church as a community, some Polish clergymen still insist that the laity should be only listeners, and not co-workers /14/. Formerly in Poland the parish priest had tremendous authority over his parishioners in many realms of life. This was especially true in the countryside. But the situation of the Catholic Church in Poland changed radically after the end of the Second World War.

I submit that there are three models of cooperation between the clergy and laity which are of fundamental importance in post-communist Poland. These are: first, close cooperation between the clergy and both teacher and parents in order to elaborate the proper methods of education appropriate for school, Church and family; second, the restoration of a Christian work ethic; and third, unification of various small groups of Polish lay Catholics which now exist in almost every parish.

The education of future generations will decide the success or failure of any society. Communism in Poland always treated human beings like objects. Whoever showed an independent spirit and stepped beyond the limits imposed by the communist regime automatically became the enemy of the state. The communist system also destroyed independent thought and the ability undertake individual decisions.

Some Catholic families in Poland allowed themselves to be manipulated by communist propaganda and of necessity, this became a negative influence in the way they educated their children. Imprudent parents sought to mold their children into obedient beings, which in practice meant that they were passive and lacked initiative.

When Catholic clergy in Poland during catechism classes educated youth in a spirit different from the communist system of education, very often young people lost their sense of orientation; they did not know wherein lies the truth and who is right/14/. Upon reaching the age of maturity some young adults in Poland abandoned the influence of their parents and the Church and chose their own path, not always the best path.

The essential element of a proper education is the idea that a human being must be treated as a human being, and not as an object. The primary aim of education is to help a young person to be himself /16/. Education must always be based upon the proper vision of the human being. A human being, regardless of his age, must have the chance to obtain an independent

outlook on life. Outstanding individuals often play a fundamental role in the education process. Such individuals then become an inspiration for youth. Christian faith is the fulfillment of spiritual development. When the student realizes that God loves him, then the motivation for prayer and religious practices becomes a way to friendship with God and not a burden.

A second model of cooperation between clergy and the laity is to rebuild a genuine work ethic, systematically destroyed by the communist system for 45 years. A majority of Poles, demoralized by the communist regime, wishes to live comfortably without undertaking any hard work. Not only workers formerly employed by communist institutions and factories are demoralized; the peasant farmers also have a warped system of moral values. From generations past the Polish peasant was praised for his hard work, for his honesty and for his adherence to his native land, his religion and his sense of patriotism. Unfortunately all these values have been purposely and systematically destroyed by the communist regime. The Polish peasant farmer no longer considers a city dweller his brother, but rather a materialistic competitor.

All occupations and all professions in Poland must rebuild a genuine work ethic /17/. However, this task is most urgent for teachers, medical doctors, nurses, members of the legal profession, writers and artists. The communist system has fallen but many former communists still hold very important positions in society and they continue to have a detrimental influence on the nation.

The final model of cooperation between clergy and laity is the unification of the Catholic Action groups which exist in almost every parish. These include youth groups, altarboys, choirs, charitable organizations and others. It is essential that the priest have frequent contact with every individual member of these groups. In this way he will recognize the cultural differences which exist in these groups. This frequent interaction will help the priest to ascertain the depth of their religious faith. These experiences may help the priest to elaborate an appropriate program of evangelization, which will serve the needs of the faithful /18/. On the basis of such a program we may build unity among different groups in the parish and we may manifest the Church as a community of communities.

Conclusion

Cultural pluralism does exist in Poland if we define "culture" as that which makes man more human. During a sermon delivered to the faithful in Bahia, Brazil in 1980 about pluralism and its manifestations, John Paul II stated that Christians must live their lives according to the Gospel in all circumstances. Thus it is that man may never be an object of manipulation by individual or collective egoism /19/. The communist system in Poland did not respect this basic human right.

The messenger of the Gospel must incorporate the social and cultural changes taking place in the world today in his search for the best model of evangelization. The Second Vatican Council reminds us that the Church guards the heritage of God's Word and draws moral and religious principles without always having at hand the solution to particular problems /20/.

Contemporary man needs a model of evangelization based on Christ's teaching so that he may reach eternal salvation. He must also find the way to spiritual development and the inspiration to build a world based upon the Gospel. Love of God and love of man as well as social justice must flow equally from the unity of declaration of faith and ethical behavior.

A human being who lives according to the values expressed in the Gospel is characterized by tolerance. Therefore, he does not lose his own identity as a result of changing social and cultural circumstances. In order to avoid a false interpretation of pluralism, evangelization and culture we must always consider them as a whole and as a synthesis.

Rev. Zbigniew Tyburski

Bibliography on Evangelization and Cultural Pluralism in Poland

1. Jan Paweł II, IV Pielgrzymka do Ojczyzny, Kraków 1991, p. 172.
2. O'Donnell, Timothy T., The Crisis of Faith and the Theology of Mission: A Reflection on "Redemptoris Missio", "Faith and Reason", Vol. XVIII, No. 1 /1992/, p. 9.
3. Cardinal James Hickey, The role of the Catholic University in the Church's mission of re-evangelization, "Communio", 19 /summer, 1992/, p.255.
4. Nowa ewangelizacja zacząć od siebie, "W drodze", Nr4 /224/, 1992, s.18.
5. Micewski, Andrzej, Kardynał Stefan Wyszyński Prymas i Mąż Stanu, Paris 1982, s. 251.
6. Wojtyła, Karol, Osoba i czyn, Kraków 1969.
7. Muto, Susan A., Formative Spirituality for the Laity, Indiana: Ave Maria Press, 1989.
8. Blachnicki, Franciszek, Nowy obraz Kościoła - nowe duszpasterstwo, W: "W nurcie zagadnień posoborowych", Warszawa 1972, s. 414.
9. Adhortacja apostołska Pawła VI, "Evangelii nuntiandi", Vatican City 1975.
10. Oestreicher, Paul, Christians as political dissenters, "The Way", Vol. 28 /1988/, No 2, p.134.
11. Schreiter, Robert J., Faith and Cultures: Challenges to a World Church, "Theological Studies", Vol. 50, No 4, pp.744-760; Hollenweger, Walter J., The Aims of Evangelization, "Concilium", 1979, pp. 39-39.
12. The Documents of Vatican II, The Church today, pp.183-309, New York 1966.
13. Zuberbier, Andrzej, Posłannictwo świeckich chrześcijan, W drodze, Nr 2 /186/1989, s.32.
14. O'Malley, John W., Tradition and Traditions: Historical perspectives, "The Way", Vol.27, No. 3 /1987/, pp. 164-165.
15. Whitehead, James D. and Whitehead, Evelyn E., Obedience and Adult Faith, "Review for Religious", Vol. 49, No.3, /1990/, pp.400-403.
16. Guardini, Romano, Lesebuch, Matthias-Grunewald-Verlag, Mainz 1985; Bowman, Locke E., Teaching for Christian Hearts, Souls and Minds, A Constructive Holistic Approach to Christian Education, San Francisco:1990.

17. Juros, Helmut, Formation of Conscience and Ethics: some Methodical Observations, "Concilium" /1978/, pp.44-46.

18. Witteberg, Patricia, Dyads and Triads: The Sociological Implications of Small-Group Living Arrangements, "Review for Religious", Vol. No. 1 /1990/, pp. 44-45; Kroeger, James H., Apostolic Spirituality: Aware We Are Sent, "Review for Religious", Vol., No.4 /1991/, pp.517-532; Hogan, William F., Evangelizing Community, "Review for Religious", Vol.51, No.1, /1992/, pp.134-136.

19. Papież Jan Paweł II. Do budowniczych społeczeństwa pluralistycznego /Salvador da Bahia. 6 VII 1980/, W: Dokumenty Nauki Społecznej Kościoła. Cz. 2. Rzym-Lublin 1987, ss. 140-141.

20. The Documents of Vatican, The Church today, New York 1966, No. 33.

IH

(suplemento. Cap. Io.)

This description,formerly given, is not an otiose exercise of literature, it is the facade, the exterior shell, of the genuine essence of the human reality. That does perform the every day's conglomerate of the community, the interpersonal set of relations, and the communication. We can reflect about this deep net of spiritual as material links, and social construct; and how far they are from our, so called, occidental culture. And we can ask, about terms as democracy, production, free trade, real estate, justice, how do they sound in this remote world; and if these words need inculturation, or not. That is the pathetic situation of many human groups.

When they make a steady whole and do implicate a permanence through the centuries, then we can speak of ethnicity or, more up to date, of nationality.

We understand the term of "nation" in the sense T. Todorov discusses in his book: "We and the others", to elude the ambiguity of meaning between ethnic or cultural, and political.

Ethnically a nation is a community which practices the same language, lives in the same territory (or ecology) and has a common memory and consuetudes.

Athwart, the political signification of nation, points at the state's entity, which warrants to us some political rights and entails some civic duties, and does oppose us as citizens to others, with whom we can eventually undertake some clashes. The political nationalism is exclusive, and needs the power of the arms, is egoistic and violent. Its type of compactness is exterior and superficial. It uses arms and other instruments of power to strengthen itself, and to subdue occurrences. It determines a kind of chauvinism, that is translated to struggles on the frontiers and on the custom duties, if not to a general war.

The cultural nationalism which proceed from the ethnicity does state the preference of the culture, nation, activity, style of life, values, history, with the familiar and social projection. It is not violent because his power is interior and does not need external shelters, or arms to secure itself, because it is creative and fulfils productive actions.

While the cultural nationalism unifies its members, the political nationalism divides and put us against neighbours.

These two types of nationalism, the one delivering, and the other seducing, on account of their different foundations, not only are distinct, the one from the other, but they are, in some form, antagonist.

Thereby, the problem here is not of terms, it is a problem of life. Of course it is almost impossible to separate the two. And this is the point. The actual presense of the ethnicity (or ethnical nationality) demands the due acknowledge not only as a human culture but also as a human right, and a political reality. The artificial separation of the two concepts has been an usual practice along many years and it produced the present situation of oppression and discrimination. We have availed ourselves of this separation to exculpate our wicked conscience; and to act as a privileged group, politically stronger and culturally superior.

A nation is an entity, both cultural and political, therefore the nationalism is a doubtful issue. We can take it in both the senses with conscious attention to de double root of the good and the bad result. With these elucidations we hope,

2

have prepared our sensibility to understand the urgency of the inculturating process. First of all to justify our attitude to these

Segundo casocontinua.

Taking the idea of culture from Clifford Geertz: "The Interpretation of culture", we understand that culture must be assumed as a concrete system of symbols with their meanings, then essentially interpretative. And the interpreter is the actor, for himself as individual, and with the other members of the community, organizing a common sense. Geertz carries, among others, the example of a Bali craftman, who performs an object in the traditional style of the artists of his culture and at the same time with modern feature. Is he an artist? Is he creating something repetitive, or something alive, and speaking to his Bali identity?

Then he does interpret the image of his traditional community; and the community is reflecting through him his historical and present being. This is the case of H.G. Gadamer "bildung" (the "image") which is not a picture of a particular place or time of this people; it is some constructed image of something that can have been in the past, and could be in the future, something that signifies the continuity of the people, the old spirit, and the new projections. The essential is its significance, its shared value; that every citizen of Bali takes as suited to the personality of his own.

That refers us to the antinomy, Husserl discusses in the Krisis (& 53) -- of being a subject for the world and at the same time being an object in the world, and both given in the experience. -- The subject perceives himself in the experience as "my property", as a subject, a unity and a center. But the encounter with the others makes of this one, of my self, an object for the others. The world is a unique universe, and is pre-given, obvious. This antinomy is not a philosophical abstraction; it is a living sentiment of every man, and this sentiment is not referred to the World in general, but to the true world I am experiencing; to a limited world of my daily situation. The ordinary citizen as well as the wiseman lives on this paradox, of seeing the obvious and unquestionable (that is of being there in the world, among things, not intelligible,) and at the same time questionable; and contemporaneously being questioned by the being of the others and discover that it is doubtful and enigmatic. In other words to transform into universal the obvious and particular of the world.

That is to find a sense for the world and for the man himself; to transform the most enigmatic of the world into something intelligible. The solution of the paradox, Husserl gives (& 54), is not a simple "epoché", a reflexion at the most abstract level; it is an existential one. Not only I am discovering the "Ego" (I am here now) because this "I" is changing at the same time he utters "I am here"; because "I am here among others" among "Us" (we are many "Ego", and I am one of them, not more than one!). This: "all---we" is the constitution of the "transcendental intersubjectivity".

Then the question became: Who are we, as we? A community of "Egos"? Husserl answers: -- "we are the subjects, who effectuate the sense and the validity of the universal constitution". In the community we constitute the world as a system of poles, as the intentional structure of the life of the community. The polarity was formerly developed by Husserl in the Med Vo (Cartesianische Meditationen

3
E

&.47,48).The polarity is attributed to the experience of the "other"(transcendence and immanence).In the experience of the other we uncover a new type of essence .This is real ,but never becomes my own essence.But in my being it can "obtain significance" and can be verified.The polarity is essential to understand the openness of the human monad, to the others. The process of the openness, experience, appropriation constitutes a double process,a double polarity.The two poles are active, and both are passive or appropriated.

---"The first thing that is constituted as community (and is the foundation of all other intersubjective formations of the community) is the being common of the natural things, together with the community of the alien organic body .The other is given to me ,and is dwelling in me but his function is only an "ad-presentation".Presentation and adpresentation live together, are the functional community of a perception.

These short theoretical references have the simple function of revealing the object we are searching for inside the Cuban community :this is not a whole of a new stuff, but a system of interpersonal significances.===

=====
It is, probably, easier to understand this situation from the point of view of the life-world ,as a limited universe in the ordinary environment of every people. It is related to a system of constructs "resulting from ,and being the correlates of conceptualizations, of a specific sort, namely idealizations, formalizations" ,and unique type of sensitivity and emotional statements. Such processes -which of course, are mental in nature --require materials of which operate (as states Aron Gurwitsch :Phenomenology and the Theory of Science, p. 17). These materials, which must be pre-given, can be nothing other than the objects of the every day common experience. The lifeworld, continues Gurwitsch, following the Husserl's Krisis, as thus understood, proves to be a most essential presupposition of "foundation of sense".

"The things encountered in the lifeworld are not adequately ,and certainly not completely ,characterized when they are described in terms only of their primary and secondary qualities. The chair has not only a certain shape and color but is also perceived as something on which to sit. Things present themselves as suitable and serviceable for certain purposes, to be manipulated and handled in certain ways ,as instrument and utensils, in a word, with reference to actions to be performed and performable on them " (L.c.p.19). As a woman informed me in St. Catherine: --"when I enter to a living room of a neighbour, I recognize if it is a house of an English man or a Spanish."-- I was frankly puzzled by this utterance; how could she find it? She did not refer to special signs or objects, as exotic ones, or gifts from an original country. The furnitures are the standard ones, the clocks and arrays from the next warehouse. Any particular order or distribution? Maybe things appear in the light of schemes of apperception and apprehension which belong to what Schutz calls the "stock of knowledge at the hand." And not only things, but, gestures, expected reactions, commentaries, addresses ,frames , rituals, and patterns of actions.

In this case we suppose that all the "Latinos" have some common patterns



that let be recognized and be assumed as one's from so different countries as Guatemala and Peru, Colombia and Honduras. The elements composing the "stock of knowledge at hand" are socially approved and socially derived. Social approval does not mean explicit promulgation or any kind of legal or formal sanction, but rather the fact that, in a given society, certain modes of conduct are tacitly and as matter of course accepted and taken for granted as behavior appropriate and in this sense, "natural" in typical situation. On the other hand, the conduct and patterns of the host group is perceived as inappropriate.

And Gurwitsch adds -- that the schemes of apperception and apprehension play a determining role in and for perception; and that they contribute essentially toward making the things encountered such as they appear in perceptual experience. -- (l.c.p.20). We do not know to which degree that is psychologically true; but in the cultural sense, as instruments of an interpersonal link, these objects play a fundamental role, for attributing to things a proper character, -- "embodied and embedded in them, as referred to the mental life, to the plans, projects, designs and intentions. "-- And then for creating a common world.

It could justify the perception of individuals who, do not have a common ground, or common memory, or previous interpersonal established world, and they still have a strong conviction of being a true whole, a guild, upon whom they can rely. This conviction stiffening the unity, can issue from the matter itself, of the experience of the life-world. The world of the experience is infinitely extended in space and time, but tempered by our own every day life. It embraces both, the physical and cultural objects. The world of experience, is taken for granted. But doubts may arise and some time happens that things turn out to be different from what they were believed to be at first. Nevertheless such doubts and corrections, always concern details within the world and never the world as a whole.

As Gurwitsch quoted, "whatever activity we engage in, whether practical or theoretical, or other, is pursued within the life-world whose simple acceptance proves an essential precondition of every activity." -- This is the constitution whom Husserl reputedly did call the horizon. The new comers of St. Catherine have changed places, work, contacts, but they did not change their horizon. Between the two worlds (the english and the spanish) they automatically choose the spanish because the life-world has not changed for them; and they, from their horizon, do not glimpse any convincing reason to change it. Moreover they do not consider it a private problem. The experience of the life-world is not experienced as a private world; on the contrary they take it as a public world. They encounter their fellows men within the life-world and they take for granted that these are confronted with the same world as they are. All this depends on the structure itself of the experience as an "horizontal-structure."

Beside this, we have a second and more important element

According to Schutz "a sign is always either an artifact or a constituted act-object". Then there is not a fixed boundary between the two: among the physical reality and the sign as significant. In the interpretation of the sign, the interpreter need only knowing the meaning, not properly understanding the object or the act. He owns the connection between the interpreter's scheme proper to the sign and the scheme proper to the object itself which signifies. Indeed the signification becomes

5

the most immediate and effective reality of the sign; more than its interpretive scheme as an object of the external world.

As we saw before, "the applicability to the sign, of the scheme, of what which is signified, is itself an interpretive scheme based on experiences. Only along the historical process of the "use" and of the experiences, it becomes a "sign-system", which slowly embraces all the experience and the coordinate the significations of all the elements which constitute the culture. So, the user of the sign, as well as the interpreter places the signs within the context of meaning.

The sign-system, is ultimately present to interpreter who does understand and possess it, not only as a sum of particular meanings, but as a complete set, a meaningful context whose worthiness is esteemed as valuable for itself, as a system at such. The placing of a sign within a "sign-system" is something I do by placing it within the total context of any experience." (Lc. p.105).

Something analogous to the sign-system is found in the "system of relevance". This is the sector of the world we are concerned with, at a given time. It also is generated, at some degree, by the given experience, and by the historical background of the individual inside his ordinary group. "All our possible questioning for the unknown arises within such a world. (Lc. p.111). Thereby we take for granted a world of supposedly preknown things and their validity. That in many cases becomes an "interest at hand" that motivates all our thinking, projecting, acting.

In the every day's practice, and along the life of the individual, the "interest at hand" determines progressively our "system of relevance". Then together, both the "sign-system" and the "system of relevance" create, around the group, a region of knowledge and a system of values, (an image, in the conception of Geertz) that is not only part of the social heritage, but is handed down in the educational process to the memory of the in-group.

From the complexity of the process for constructing a sign-system and the system of relevance among this community we take contact with the "common sense" (according to Schutz): as a subjective and objective perception of the self, obtained in the interpersonal intercourse. The objective signification (intellectual and emotional) inspected positively really takes a specific content. This objective content is generated by a situation of the community in which the members, not only as passive spectators (observers) but are positively involved, through the dialogue, discussions, and judgement about their own conduct, and the sense of a determinate action. Thereby they assume a common criterion, and coincide on the interpretation.

To this specific act, they attribute a objective content that the all community do share: all they acquire one meaning for every one living in it. The subjective content is given by the actor himself. He gives his support (respaldo) to the common sense in relation to the same world and bring to it a new objectivity. The objective sense is related to this broad context, and with the references to the same "Ideal--objectivities" as are the signs and the logical, mathematical or scientific formulas. These ideal-objectivities may have a sense by themselves, as general formulas,

Contents

HERMENEUTICS AND INCULTURATION

11/9/92

Inculturation will be taken more broadly in terms of an idea (such as democracy) which might be accepted at the official level of a state constitution, but not yet be integral to the groups and cultures of the people. The work will focus on this broader sense and then add chapters to focus on democracy, faith, economics and education.

Introduction the pluralism of cultures ~~between nations and between groups within a nation~~ *between nations*

I. Culture *pluralism or problem?*

- a. Culture as a "phenomenon" created by a people: a phenomenological approach to culture, not as a theme, but as a concrete problem seen as a product of the people and including the interrelation between them and their interpretation of external objects and their internal identity.
- b. Person and Culture (McLean): the ontology roots of culture in personal being expressed in a new phenomenological sensitivity to human subjectivity and its free creativity in relation to the form of life; the nexus of the person with the human environment

II. Language *as ground of communication - between cultures*

- a. Language and the Form of Life (Shang Zhiying): beyond private language, the medium of communication, language games and the form of life; a common ground for understanding the culture and truth, i.e. the wisdom, of a people regarding life; communication from one culture to another
- b. The Other (Echavarría): theoretical study of communication
 1. The other as similar, inferior or properly other
 2. Semiotic shift from signs of things to signs of sense developed between persons.
 3. Levels of communication: axiological, praxeological and epistemic
 4. Recognition of the proper otherness of a culture.

III. Hermeneutics *inculturation through hermeneutics*

- a. Tradition, Authority and Freedom
- b. A practical approach to culture and its meaning: applied hermeneutics

IV. Ethics and Ethnic Identity

- a. difference of values between cultures and the universality of values; unity of peoples dependent upon a unity of values

*Inculturation in some specific cases
Specific problems*

Part I

Part II

Part III

II

6

b. nature of ethnic identity: (Prodanov) the nature, bases and criteria for ethnic identity and difference; belonging to the ethnic group and exclusion therefrom; the relations between groups; xenophobia and racism

III

V. How to communicate to the other culture and its sense of meaning; practical; inculturation

Handwritten notes: Handwritten notes

VI. Inculturation of: *values*

- a. Democracy
- b. Economic systems
- c. Interculturation
- d. Education

- 1) *Soma Espiritualis pro Babes et*
- 2) McLean - Art
- 3) Echevarria -
- 4) ~~...~~

VII. Inculturation of faith: spiritual transcendence

Introduction =

Part I. Cultural pluralism
 1) Cultural expansion
 2) Person and Culture — Mc. Lee (complete)

Part II Language, ~~ethnic~~ linguistics, etc.
 3) Shang =
 4) Ethnoscience = ^(complex) through Hermetic. Gallo.
 5) Incultration

Part III ~~Specific~~ Incultrations as specific cases

6	Profound Identity —
7	Gallo = mult. of fields (for seminar)
8	Mc Lee = Authority
9	Ethnoscience

Dir D: Gallo


C:

D. 1 cc = otherwise.
Gallo - 1. cc

the subjective meaning the groups has for its members consists in their knowledge of a common situation and with it of a common system of typification and "relevance" (etc etc!)

Δ. Last consideration may be applied to our insignificant group. is the problem of ^{understanding} you its definite ^{existence} -

If it is true that, as Husserl held any comprehension of the other's thought ~~requires~~ requires a previous appreciation of an object ~~that~~ event in the outer world - that is not apprehended as a self, but as something significant as a sign. Then objects, facts or events are truly signs. whose apprehension ~~is~~ is subject to interpretation of the object or of the conditions of the others.

The sign as such ~~interpre~~ explains, following Suss, is always preinterpreted. by the communicator in terms of its expected interpretation by the addressee 

The sign equally as types the individual needs decipher and interpret - ^{near} ~~near~~ ^{distance} ~~distance~~
 only as the language in a context, on a environment of rules not merely which

The linguistic relation is therefore, obviously a particular relation with ^{whom} ~~between~~ the interpretive schemes which are applied to these external objects. —

And this relation is established by the system — which become indissoluble only from the outside within the system itself — **indeed**



reflectively perceived in the form of spontaneous activity has meaning. The
consciousness acts at an indefinite number of different planes, but each of these
planes is characterized by a specific function of consciousness. - The plane of the
world of every day life is the intersubjective world which is given as historically
existing, and yet experienced and interpreted by others, ^{as} an organized world which
does have meaning. "All interpretation of this world is based upon a stock
of previous experiences of it -

according to Scheler
and those handed down to us by our parents, and teachers, which in the form
of knowledge at hand function as a scheme of reference. ^(Kc. p. 23) To this stock of experiences
at hand belongs our knowledge that the world we live in is a world
of well circumscribed objects; objects among which we move, which send us and
upon which we can act, that is the circumstance we perceive and includes the
certain possibilities of future practical or theoretical activities." -

"man in daily life finds, at any given moment, a stock of knowledge at hand
that serves him as a scheme of interpretation of his past, and present experience
and also determines his anticipation of things to come. (cf. Kc.). Do esse modo
se constituyendo tanto en esquema interpretativo ^{admirable} como en principio de acción. ^{fundamento}

afecta la estructura del horizonte de conciencia
la estructura del horizonte de acción.

Es así como el grupo se convierte en un ^{comunicado de grupo} ⁽⁴⁻⁸¹⁾
cuerpo en analogía con el de los similitos. - El sistema de conocimientos adquiridos
por quienes inicialmente, encuentran solo parcialmente claro. ^{tober on for}
The members of the in group the appearance of a sufficient coherence clarity
and consistency to give anybody a reasonable chance of understanding
and of being understood" - (81)

Moreover, there is a second element; the illusion that all the members of our group take the world in substantially the same way we do. - "Because of this ¹ thoroughgoing reciprocity, we can and do work with our fellow-men in the multiple forms that such cooperation entails. We orient our actions with regard to what we anticipate ^{holding on to} there to be, and we expect them to do the same in the "inner horizon" every particular perception yields more than merely what it offers in finite parts of experience. - Because every appearance of the object includes references to other appearances with the multiplicity of lenses produced by the multiplicity of point of view from which the object was seen before, and from which the phenomena could be ^{re-}observed and interpreted.

Boysen at the distinction between living ^{the} within the stream of experience and living within the world of space and time. - The inner stream of awareness is a continuous coming-to-be and passing away. However the term "conscious state" with its fixed entities, such as images, concepts, and physical objects, is caught up in the net of reflection. - The difficulty of ^{of making} distinctions, and to "peel out" individual experiences from one unity of duration, shown up as artificial. -

Then, if we simply live immersed in the flow of duration, we encounter only undifferentiated experiences. But when we apprehend ^{by an act} of attention, then there arises an act of meaningful experience. Only the already experienced is meaningful, through our memory and reflection.

"For meaning is an operation of intentionality, which becomes visible to the reflective glance" (l.c. p. 63). And the beam of reflection can only be directed at it from a later vantage point. - The "meaning" of experiences is nothing more, than that frame of interpretation, which (sees them as behavior) does foundate reactions and behavior. Then only that appears which is