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An Interdisciplinary Journal of Holy Name University,
Tagbilaran City, Bohol, Philippines

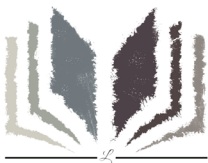
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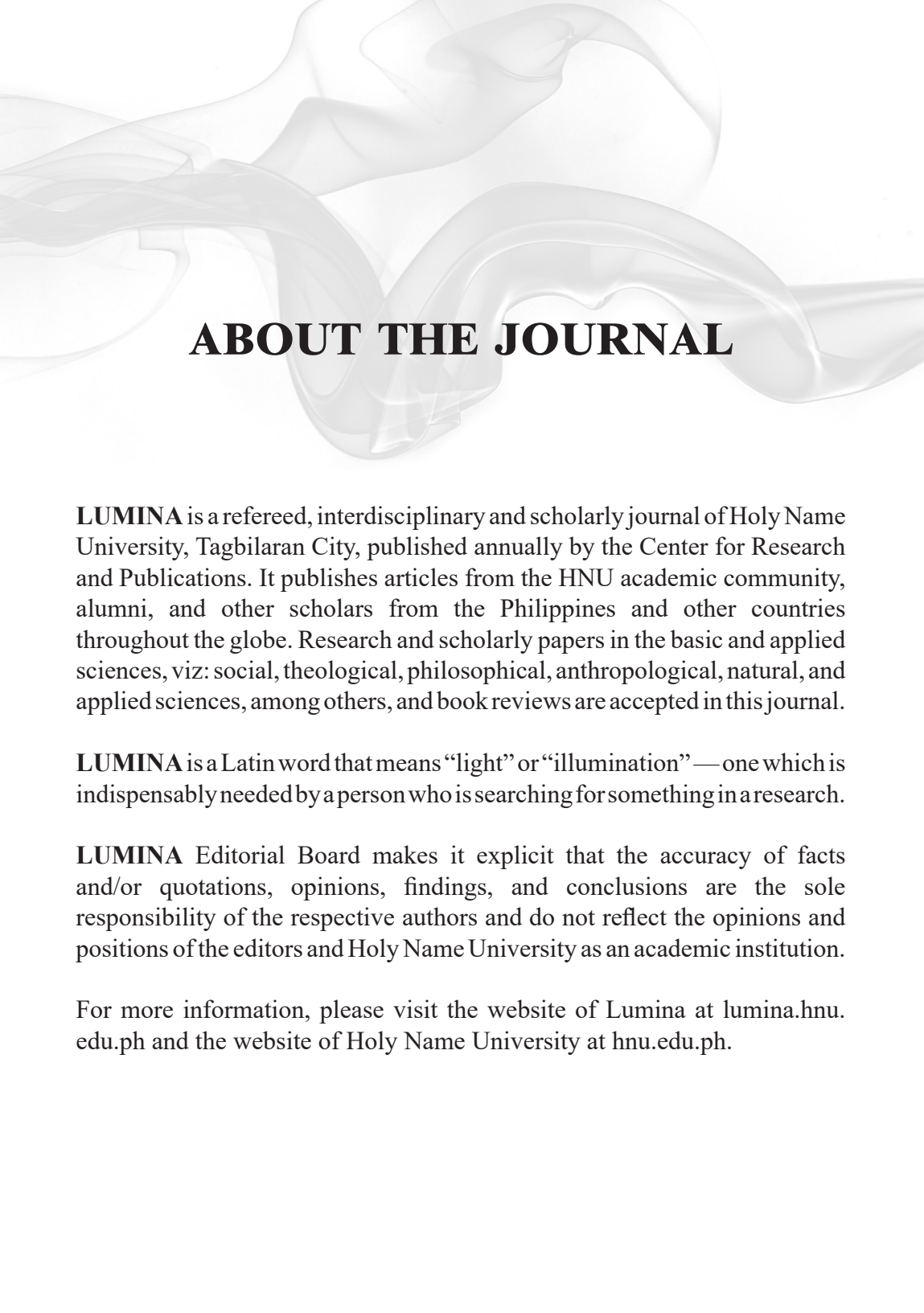
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ABOUT THE JOURNAL

LUMINA is a refereed, interdisciplinary and scholarly journal of Holy Name University, Tagbilaran City, published annually by the Center for Research and Publications. It publishes articles from the HNU academic community, alumni, and other scholars from the Philippines and other countries throughout the globe. Research and scholarly papers in the basic and applied sciences, viz: social, theological, philosophical, anthropological, natural, and applied sciences, among others, and book reviews are accepted in this journal.

LUMINA is a Latin word that means “light” or “illumination” — one which is indispensably needed by a person who is searching for something in a research.

LUMINA Editorial Board makes it explicit that the accuracy of facts and/or quotations, opinions, findings, and conclusions are the sole responsibility of the respective authors and do not reflect the opinions and positions of the editors and Holy Name University as an academic institution.

For more information, please visit the website of Lumina at lumina.hnu.edu.ph and the website of Holy Name University at hnu.edu.ph.

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EDITORIAL

The pandemic is not yet over and we are not in an ordinary time, but the quest for knowledge never stops even during difficult circumstances. The present volume of Holy Name University's *Lumina: An Interdisciplinary Journal* is offering us some refreshing thoughts on life and society. The papers included here span from educational concerns to philosophical questions of truth and biblical studies relevant to contemporary existence; and for the first time since the foundation of the journal, we are introducing a section on Boholano studies.

The province of Bohol, being an island in the Central Visayas, can rightly be considered also as the cradle of Christianity in the Philippines. The coming year 2021 is the 500th year of Christianity in the Philippines. We are therefore delighted to have in this volume a study on history, particularly on the Boholanos' active participation in the long history of the Catholic Church in the country. The Boholano studies will become an essential part of *Lumina*. This section will henceforth give us a glimpse of Bohol's history, culture, arts, and society. A preview of the papers in this volume is here in order.

The paper of Raul Deloso and Roque Bongcac examines the perspective of school administrators in determining how private schools are responding to the problem of teacher turnover. The frequent migration of private school teachers to public schools is indeed a contemporary phenomenon. This is due to the fact of increasing demands for public school teachers, not to mention the enticement of higher salaries in which private schools can hardly compete. Private school administrators find it alarming and thus employ some necessary strategies to address the problem. The authors' recommendations, therefore, are an excellent guide to this difficult task.

Ismael Magadan, Jr.'s study puts forward the fundamental insights of the Cartesian methodic doubt, giving us hope that we can correct the present epistemological scandals brought about by the flood of fake news and revisionism. The *Discourse on the Method* and *Meditations in Philosophy* are two important works of the French philosopher René Descartes (1596–1650). Magadan's attempt in making sense of these works in the present is a welcome development in contemporary philosophical reflections in the Philippine setting. The Cartesian methodic doubt, Magadan insists, is turning out to be an aid in our quest for truth. Expounding and laying out the prospects of utilizing this method is a laudable contribution of Magadan's paper.

Jose Zeno Vincent Gucor invigorates us with his exegetical-theological study on John the Baptizer and his mission in Quelle, also called as Q, Q Gospel or Q Saying. The German word Quelle is what we call 'source' in English. Gucor introduces us to these primary sayings or logia of Jesus found in the Synoptic Gospels, especially Matthew and Luke. This paper aims to comprehend the messianic forerunner concept within Quelle whereby John the Baptizer is envisaged as such. The study helps us understand the role of John the Baptizer, the identity of Jesus, and the relationship between them. Gucor believes that the study has various implications for the Church today once we accept John the Baptizer as a paradigmatic witness to follow.

The COVID-19 crisis plaguing the world has seriously smashed both the health condition of societies and the economic structure of local economies. We are indeed privileged to have in this Lumina issue the research study of Michael Canares et al, conducted from April to June 2020. The purpose of the said study was to seek an answer to the question of how the pandemic has impacted businesses, employees and formal workers, and the informal economy in Tagbilaran City, the capital province of Bohol, in the Philippines. This local assessment has provided the local government units of the City of Tagbilaran with a basis for policy and decision-making, necessary to address the severe impact of the pandemic. We hope that the inclusion of this invaluable study will also help other local government units which are still coping with this unprecedented crisis.

Christian Tecson's study on the Boholanos' participation in the 1754 military expedition in Northern Mindanao to defend the Christian communities against the Moro pirates during the Spanish colonization is a precious contribution to Boholano studies. The main title of the study, consisting of two Cebuano-Binisaya terms, *Sacayán ug Pagtuo* expresses the Boholanos' valuable involvement and their distinct characteristics of bravery and seamanship. The said campaign also displays the Boholanos' fidelity to Christianity. We are truly pleased to receive the study as an important attempt to remember the natives and, as is fitting, to honor them as co-agents in the unfolding of these historical events.

It is undeniable that the quest for knowledge never stops even during difficult circumstances. May this humble issue of *Lumina: An Interdisciplinary Journal* serve as a light in our search for truth and keep us going despite the many tough challenges ahead.

Teacher Turnover Phenomenon: The Management Perspective

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Abstract

The increasing demand for public school teachers coupled with the increasing salary triggers the migration phenomenon of private school teachers to the public schools. This research focuses on examining the perspective of the school administrators in determining how private schools are responding to the problem of teacher turnover. It primarily sought to identify strategies to mitigate the impact of teacher turnover and to address the root cause of the migration of teachers. Examining the management strategies of school administrators in relation with the teacher's needs will ensure sustainability of the private schools and enable policy makers to create policies that will safeguard the survival of those schools and their complementary roles with that of the public schools. Findings show that teacher turnover is experienced by the school administrators every year. The frequency of teacher turnover suggests that it is directly associated with the demands of teachers in the public school. Teacher turnover is primarily brought about by teachers searching for a better income. Other reasons include job security and income sufficiency to support the family. Others find employment in the public school to be with their families. When a teacher leaves the school, it will surely have some effects on the system in general and stakeholders in particular. Administrators mentioned the following effects: students' adjustment, parents' adjustment and trust, replacement difficulty, training, quality of teaching, emotional and financial cost, and disruption. To manage teacher turnover, administrators employed the strategies such as: imposing penalty for breach of contract, distributing the load of teachers who left to those qualified to teach, hiring teacher replacement, strengthening relationship, providing professional development, career advising, providing safe and secure environment, and reducing workload. Other strategies include benchmarking, increase of salary, increase of incentives, and giving of recognition. Despite all these strategies teacher turnover is still alarming.

Keywords: teacher turnover, management perspective

Movement of people from one place to another has been happening since the history of people. Azoulay (2019), Director-General of UNESCO, argues that these movement to public schools is triggered by better opportunities. These movements can have a great impact on education systems. UNESCO (2019) claims that migration continues to elicit some negative responses in modern societies.

Blömeke et al. (2016) pointed out that the quality of instruction is highly related to the quality of teachers. Garcia and Weiss (2019) maintained that there is a growing shortage of qualified teacher in the private schools. As a result, administrators are forced to look for teachers who have at least the basic skills to fill in the vacancy.

The teacher workforce is dynamic. Teachers continuously move from one school to another for professional career. This movement affects the composition of teachers in campuses, institutional stability, and the demographics and qualifications of the teacher workforce (Provasnik & Dorfman, 2005).

According to Tabora (2014), the President of Ateneo de Davao University, private schools have to adopt difficult measures to survive since the school depend only on tuition income conditioned, on the one hand, by the free market, and on the other hand, by the income limitation of the students who either opt for private schools for private reasons or they cannot be accommodated by public schools which might not have been adequately functional.

The reasons why teachers move within the profession is varied and complex. Job dissatisfaction, poor salary, poor administrative support, and student discipline problems are among the most frequent reasons teachers leave the profession (Ingersoll, 2001). The study conducted of Harell (2004), found out that the most influential factor in teacher turnover is monetary consideration. It is followed by raising a family, problems with in-school administrators and lack of mentoring.

Ortega-Dela Cruz (2016) in her study entitled “Attrition of Private and Public School Teachers: A Comparative Analysis” reveals significant difference between public and private schools in terms of job security and work conditions. The result of her study reveals that these are the primary reasons why teachers leave their school of work. When teachers leave from private school to public school it is mainly due to job security. Teachers in the public school feel more secure than those in the private schools although the latter might have better working conditions.

Being overworked is also considered one important factor that triggers teacher’s transfer to another work station. Hart (2015) argues that in private schools, teachers are given an enormous amount of responsibility if they are relatively capable and somewhat emotionally stable. This responsibility is, most of the time, free of the burden of additional compensation. This will eventually cause burnout and pushes teachers away from the private school.

There are several reasons why good employees quit. These are combination of things that weigh in their minds and impact their decision to quit over time. Despite this, there is a distinct set of common reasons that drive employees to want to leave the organizations they work at (Phan, 2018).

Though economics is a strong factor, Mulvahill (2019) argues that teachers leave the teaching profession not only because of monetary issues. Cabigas (2019) pointed out that detrimental school systems, negative self-perceptions, and personal-environmental concerns contribute the most to teacher turnover. Hanushek, Kain, and Rivkin as cited by Chisolm (2009) maintains that teacher

salaries are not the only deciding factor; teacher preferences across a variety of jobs and school conditions are just as important in retention. According to their study, teachers might be willing to take lower salaries in exchange for better working conditions. An institution that nurtures appreciation promotes a better working environment (Chapman & White, 2019).

Turnover of teachers in the private schools is now becoming a common scenario in the Philippines. Sambalud (2014) indicates that low pay, poor work benefits and no security of tenure cause exodus of teachers in private schools. Bond (2017) states that teachers migrated due to the feeling that their present system does not sufficiently satisfy their needs. These needs are not only for physical development but also for self-actualization and social well being. Teachers opt to seek employment where they perceive that they will be in a better position to satisfy their needs.

Economics is one powerful factor. Appleton and Sives (2006) state that the main reason for the teachers turnover is huge salary gain. It cannot be denied that as of the present scenario, majority of the private schools have lesser compensation for their teachers compared to that of the public schools.

The Federation of Associations of Private Schools and Administrators (FAPSA) affirms that some of its member schools have been closing down because they are having a hard time retaining teachers who prefer to move to public schools because of higher salaries and benefits. According to the National Education Association, the high turnover rate of teachers is forcing several schools to spend substantial amounts of time and money on recruiting new teachers, ultimately hindering the school's success.

Turnover of teachers creates a "brain drain". Hodge (2006) claims that the turnover of teachers resulted in the loss of skills and knowledge. Transfer of experienced teachers from the private schools to the public schools, will definitely be a loss on the part of the former. In an article from a YORKshire Post on January 21, 2020, the turnover of teachers creates shortages of qualified teachers. As a result, administrators are forced to look for teachers who have at least the basic skills to fill in the vacancy.

The teacher shortage has serious consequences. A lack of sufficient, qualified teachers threatens students' ability to learn (Darling-Hammond, 1999; Ladd and Sorensen, 2016). Reid (cited in The Gleaner, 2016) reacted that the Ministry of Education in Jamaica maintains that after the teachers left, some schools found it hard to maintain the standards of teaching and learning which had been established over the years leading to low performance in Math examination.

Turnover of teacher may lead to poor quality graduates. According to Speid (cited in Jamaica Daily Observer, 2019), the ongoing migration of teachers to the so-called greener pastures have negative impact on some schools. He added that, if the current trend continues, the education sectors could be producing dysfunctional graduates in the future.

According to the UNESCO and International Institute for Capacity Building in Africa (IICBA), there are three main reasons why the topic on teacher turnover is very important. First reason is related to teacher supply. There is a concern on who should be responsible for teacher training investment and who benefits from them. In the transferring of teachers from the private school to the public school, it seems that the private schools are investing for the training and the public school is receiving the benefits.

The second reason is related to the quality of teachers. In the scenario of the private schools, they are left with teachers who are not yet qualified for the public schools or are waiting for the opportunity in the public schools. Buenaventura (2013) cites in his study that majority of private school teachers are in the younger age bracket, gaining experience before transferring to the public schools. There is now a concern of the quality assurance of teachers in the private schools. Thirdly, is the importance to ensure ethical recruitment of teachers in the public school, considering the rights and obligations of the private schools. School administrators play an important role in these scenarios. Hidalgo (2005) states that administrators are key personnel in retaining teachers. Principal leadership and support are among the most important factors in teachers' decisions about whether to stay in a school or in the profession (Learning Policy Institute, 2017).

Boyd et al. (2009) in their study entitled "Influence of School Administrators on Teacher Retention Decisions" said that teachers' perceptions of the school administration have by far the greatest influence on teacher retention decisions. Sutchter (2017) states that principals play a critical role in addressing widespread teacher shortages by creating school environments that attract and retain competent teachers. The most effective principals assume a range of responsibilities, including setting direction, developing people, redesigning the organization, and leading instruction.

With the changing demands of the modern learners, hiring qualified teachers is a challenge. Sutchter et al. (2016) argue that principals have serious difficulty finding qualified teachers for the vacant positions, especially in fields like Mathematics, Science, Special Education, and Bilingual Education/English language development. Podolsky (2016) says that one of the most pressing issues facing policymakers is how to staff classrooms with a stable teaching workforce responsive to complex student needs and the growing demands of the knowledge economy. Recurrent teacher shortages are a function of both declines in entrants to teaching and high rates of teacher turnover, especially in low-income schools.

Administrators are under pressure. Mahfouz (2018), in her study, points out that various job demands continue to be very stressing and exhausting for school administrators who must work under unprecedented pressure. In the migration phenomenon, the administrators or principals have the primary responsibility to make sure that teachers stay in their school. They need to think and implement strategies to keep qualified teachers. This responsibility puts the administrators or principals in a stressful situation. Thus, how school administrators respond to the phenomenon of teacher migration is crucial in finding ways on how to sustain the educational services of private school institutions.

On the other hand, Adrianzén (2012) in her study entitled "Elementary School Teachers' Reasons for Staying in Their Current Schools: A Comparison Study" reveals that high salary, job satisfaction, a greater sense of camaraderie, and the love for the vocation of teaching is one of the highly important factors why teachers stay in their current school. Furthermore, Clarksen (2014), in her study "Why Teachers Stay: Elementary Teachers Share Perceptions of the Job Since Legislative Reforms in Wisconsin" reveals that the primary reason why teachers stay is due to intrinsic factors such as working with students and personal growth. The idea of teaching as a "calling" motivates them to stay.

Shuls and Flores (2020) in their study suggest that schools which succeeded in teacher retention did not have explicit teacher retention policies. Rather, they have policies which promote teacher voice, supported teacher induction and development. Flores (2021) in his study finds that school culture and administrative support matter the most in the retention of teachers.

Hanover (n.d.) research reports four strategies to increase teacher retention. These include the support to teacher wellbeing, promotion of teacher engagement, creation of a supportive school climate, and the monitoring of teacher retention and attrition.

Shavers (2018) points out that teachers stay when there is an emotional connection with students, parents, coworkers, and administrators. He further adds that salary is not always a factor. Instead, many teachers want to make a difference in the lives of students because they care about them.

Research Design

This is a qualitative research. It emphasizes the in-depth examination of the inter-related factors affecting the phenomenon of teacher's turnover. Six school administrators were interviewed, and the interpretation was based on methodological triangulation of data from the interview and documents obtained.

These administrators were chosen in consideration that they a) belong to the private school b) experience the phenomenon of teacher transfers to the public schools c) have been administrators at least for one year; and d) are directly involved in supervising teachers.

Results

The findings have the following highlights based on the methodological triangulation of data from the interview and documents collected.

1. Frequency of Teacher Turnover in the Private School

The data shows that teacher turnover is a regular phenomenon in the private schools. This turnover is happening even in the middle of the school year.

Based on the data, schoolyear 2017-2018 is the peak of teacher turnover which coincides with the full implementation of the K-12 curriculum. It can be noted in the pattern that as the demand of teachers in the public schools gets higher, teacher turnover in the private schools also becomes more defined. The two operate in direct proportionality.

2. Reasons of Teacher Turnover

The number one reason of teacher turnover in the private schools is the fact that most teachers wanted a greener pasture. Greener pasture could be translated to salary, job security, and benefits. It also means improvement from their present conditions characterized by lesser salary and more work, and more benefits and incentives.

3. Impact of Teacher Turnover

Teacher turnover is not without negative result in the school. It affects the students, parents, teachers, and administrators. When a teacher leaves most especially in the middle of the school year, students need to adjust to their new teacher. When parents are aware of the massive turnover, their trust in the capacity of school is diminished.

Administrators are very much affected especially when a tenured teacher leaves the school. They have difficulty in replacing him/her with someone who is equally or more efficient and effective. Such difficulty is exacerbated when the turnover happens in the middle of the school year because it will affect the already existing system of delivering instruction.

The administrators also need to exert more time, effort, and resources in training the new teachers most especially those who are novice in the profession. Training is done to make sure that the quality of teaching is sustained even in the absence of some tenured teachers. Furthermore, such trainings also entail financial cost. So, when the administrators train over and over again because of regular turnover, schools' monetary resources will eventually be depleted.

4. Strategies in the Management of Teacher Turnover

Administrators try their best to manage any concerns brought about by teacher turnover. They employ various strategies based on the function of a manager as stipulated in the Administrative Management Theory. As planners, administrators take the responsibility of making sure everything will be in place. To minimize teacher turnover in an unexpected time, administrators draft a contract stipulating liquidated damages should the teacher leave before the contract expires. On the other hand, administrators also prepare for the worst-case scenarios and, that is, to have a backup plan to ensure continuity of quality service. This is done by distributing the load of the teacher leaving the school to continue its service of instructional delivery when replacement is not possible.

Administrators make sure that staffing will be effective and growth or at least maintaining the standard is sustained. Each new teacher shall undergo a well-planned professional development to make sure that the quality of teaching will not be compromised. They also strengthen the relationship of every member of the workforce to synchronize effort towards excellence and to make everyone fulfilled and contented with his/her accomplishment. Administrators also provided career advising to make sure that everyone is onboard, and sailing will be smooth. In the event teacher turnover happens, replenishing the workforce is done effectively and efficiently.

Administrators are responsible in directing the operation including the workers. They constantly monitor and motivate their staff. This is done by making sure that a safe and secure working environment is provided.

Administrators strive to make sure that the school operates like a well-oiled machine. They see to it that all teachers work at their best. They (administrators) did this by reducing workload to obtain higher effectivity and efficiency. To be always relevant to the needs of time, administrators also benchmark in order to adopt best practices of other schools.

To motivate tenured teachers to stay and eventually maintain and improve the quality of service, administrators give incentives or benefits without compromising its future operability. Doing it begins by providing feedback which can be done by giving recognition to individuals who have done excellent job or recognize everyone by focusing on his/her strengths.

5. Effectiveness of Management Strategies

Administrators employ a number of strategies to manage teacher turnover, but these did not stop teachers from leaving their respective schools. To some degree, it is effective particularly in reducing teacher turnover in the middle of the school year which primarily can be associated with the monetary factor in which most of the administrators say they can only pay much.

It appears that letting the teacher feel they belong and recognizing good efforts are effective.

Conclusion

Teacher turnover in the private schools is inevitable. Administrators cannot keep the teachers who aspire to look for teaching employment that provides bigger pay. When the demand for additional teachers in the public schools is on the rise, teacher turnover is expected.

The teacher turnover has affected the operation of the private schools. It has negatively affected the school's instructional quality, finances, and relationships, among others. It has disrupted what has been seamless operation of the organizational system and personal routine. Because of the adverse effect of teacher turnover, administrators exert effort to manage the phenomenon.

Monetary concerns are the primary reason of the teacher turnover in the private schools. Although, administrators try to raise the salary and benefits of the teachers they can only do as much because their resources are limited for the school primarily survive through students' fees.

Most of the private schools cannot compete with the benefit package and salary scheme which public school offer. However, by implementing strategies that arouse the affective aspect of the teacher, the possibility to stay in the private schools is more possible than not. Strengthening relationships with colleagues and administrator, providing a conducive working environment, recognizing efforts, giving incentives and intentions and making the teachers feel fulfillment in mentoring students can be put in place among others.

Recommendations

In view of the findings and conclusions of this case study, the following are recommended by the researcher:

First, it is suggested that the Department of Education, Commission of Higher Education, and the private schools agree and sign a memorandum of understanding when to hire teachers in the public school. As much as possible hiring of teachers from the private school should not be within the school year to avoid disruption. If possible private schools should be included in the professional development of teachers in the public schools especially the novice teachers to mitigate the financial constraints

Second, private schools may require the faculty to sign a contract at the end of each school year to indicate their desire to teach in the succeeding school year in the school of work. Such contract shall serve as assurance to the school. Failure to follow the contract, the teacher shall pay liquidated damages.

Third, teacher turnover and its management may be made part of the private schools' annual plan and make a scheme for an attractive package for teachers to stay. The package shall be comprehensive and should not only focus on monetary value.

Finally, private schools strengthen working relationship and provide programs for personal development of faculty as these are the reasons why some teachers opt to stay.

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The Cartesian Methodic Doubt: A Path Toward Truth (Making Sense Of Discourse On The Method And Meditations In Philosophy In The Present)

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Abstract

This study expounds on the fundamental insights of the Cartesian methodic doubt in the hope of redressing the epistemological scandals of the present, i.e., the explosion of the so-called fake-news and revisionism. René Descartes did not earn the title “Father of Modernity” for nothing. And this recognition is dignified explicitly in his two important works, namely, Discourse on the Method and Meditations in Philosophy. It is in these works where Descartes laid down his attempt at refining knowledge in the sciences. Here, Descartes squared it off with the skeptics who he claimed to bluff a lot and argue without nuanced justification. The skeptics, according to Descartes, distorts the path to knowledge by doubting without any qualification. But for his part, Descartes found redemption in skepticism. And the only way to redeem it is to engage it in the service of truth. This position snatches Descartes from being one with the skeptics. The Cartesian methodic doubt turns out to be in aid of truth. In this study, therefore, the Cartesian method is expounded and prospects for utilizing this method in the present are laid out.

Keywords: Cartesian Method, Truth, Modernity, Climate of Doubt

Introduction

What is about René Descartes that qualifies him to the title of the Father of the Modern Thought" (Abulad, 2004)? This preliminary question gradually leads us to how a lofty, chill, and solitary individual who "prefers to be a spectator rather than an actor" on the global stage hails as the Father of Modernity. This inquiry lays down Descartes' contribution to philosophy, particularly in his passionate search for the broadly construed "truth". With a revisit to the Cartesian project, a new theoretical frontier unfolds on the horizon. The so-called Cartesian "methodic doubt" provides a prospect for a reflection of the current times. At present, when "fake news" spreads all over the places, in the social media and beyond, creating catastrophic effects on the social spectrum in general, who wouldn't want the truth? Giorgio Agamben (2015), an Italian philosopher, hinted at the necessity of "truth" in a book called *Pilate and Jesus*. In the opening pages of his book, Agamben highlights the inseparable link between "truth" and "belief", i.e., "credo", as he tiptoes on the scriptural episodes that animate the trial of Jesus of Nazareth in the hands of Pontius Pilate. Was not Jesus nailed to the crucible for a plethora of "untruths" and "accusations" hurled against him? "The dialogues between Pilate and Jesus," according to Agamben, "here acquire a density and meaning that are in every sense decisive."

When Pilate asks whether he is a "king", Jesus goes by saying, "I came to this world, to testify to the truth. Everyone who is from the truth listens to my voice". Although, it may also be discriminately noticed that when Pilate begs "What is truth?", he is not really expecting Jesus to reply. Ironic, isn't it? After those brief moments with Jesus, Pilate motions that the former commits no crime and is hinting out at his release. "The Jews," however, "frustrate his plan by crying out: 'Not this man, but Barabbas!'" As the story goes on, the decision turns ugly upon the insistence of the crowd on their fabricated slander against the Christ who thereafter gets flogged, and to seal the divine mission off, crucified.

What is the need, then, for truth? What practical relevance is gained from not spreading erroneous and made-up accounts, i.e., what are the antes to truth telling? But how do we best arrive at it? And what is in this deliverance to truth really for us?

At the outset, it is only fair to note that this paper does not really intend to bring about a detailed account of truth, both in the lexical and semantic levels. Philosophical theories on the nature of "truth" (*veritas*) are ample. One good example is called the "correspondence theory" of truth which dates all the way back to medieval epistemology. Very briefly, this theory accommodates three categories, namely, logical, ontological, and moral truths. Logical truth is characterized as the conformity between thought and a certain aspect of reality. While ontological truth refers to reality conforming to the categories of thought. And last is moral truth, which is about the conformity between speech/language and reality. Among these categories, it is logical truth which has received most scholarly attentions and making itself pretty ordinary. It works by simply describing the "state of affairs". Truth in this sense is a "matter of fact". One says that there is an elephant in the room when there is one in there. (Although, "an elephant in the room" is one famous figure of speech. It must not be taken literally.) If *le contraire* is stated when there is in fact one, then conformity is not had, thereby a regression to anything false. *Ceteris paribus*, the three categories of truth can be summed up in one word: conformity.

Conformity is a staunch truth category. Unfortunately, though, it is adulterated today by the explosion of the phenomena called "fake news" and "revisionism". In essence, these are the intentional propagation of lies. In principle, lies are the direct opposite to truth, a band of

de-formities. In short, a lie is a propagation of error. In modern philosophy, the encroachment of these two poses a scandal to reason although it is also possible to transpose it over to a literary piece called “fable”. In this way, “fake news” and “revisionism” take on a new form: they are literary this time. But as disgusting and scandalous as they may have become, the task of “sifting the wheat from the chaff” - that is, truths from lies - requires a daunting effort. Needless to say, this makes the search for truth - no matter how elementary – to never get old and eternally a noble profession. In fact, truth is the founding block of every scientific knowledge. René Descartes methodic way to truth works best hither. Hence, the forthcoming expounds his project by situating it first in the intellectual climate where no serious attention to epistemic detail could be more pressing than in the Modern Time (*Les Temps Modernes*).

Modernity and the Climate of Doubt

If we were to pinpoint the most dynamic period in the history of philosophy, we would have modernity as one.

The modern age was characterized as the age of scientific discoveries and of the rebirth of the classical Spirit (Renaissance). On one hand, the scientific progress paved the widespread regional reach of both trade and commerce. On the other, the Renaissance revived the classical Greek writings which for a long period of time been suppressed and put into silence by the sole ecclesial authorities of the time, i.e., the Roman Catholic Church.

But as modernity delivered the intellectual milieu over to its very own being, “the writings of many philosophers and other great writers of antiquity once again became available” (Stumpf and Fieser, 2005). Philosophy loosened from the grip of dogmatic theology, and ceased to become the latter’s “handmaiden”. The prominence of the Aristotelian thought and the Scholastic methodology liquifies before the arid air brought about by the powerful duo of rational-scientism. In effect, skepticism, which was enjoyed only as academic leisure, was passionately rekindled outside the confines of the monastic serenity. Then on, the human soul was breathing the “air of doubt”.

In the speculative philosophical parlance, the Aristotelian thought and Scholastic methodology were the whipping-boys during the Renaissance, and the Ptolemaic worldview became a dominant hypothesis in physics. The former was fond of “torturing” the mind with its intricate employment of definitional methodology (Descartes, 1968); while the latter held the earth as the centre of the universe. The Ptolemaic cosmology was faithfully adapted and ramified by the Catholic Church until one of her faithful sons, “Nicolas Copernicus (1473-1543), a Polish astronomer, formulated a new hypothesis in his *Revolution of the Heavenly Spheres* (1543), which said that the sun is the centre of the universe and that the earth rotates daily and revolves around the sun annually” (Stumpf and Fieser, 2005). Copernicus’ account shook the whole of the medieval cosmological security, initiating doubt in the natural sciences.

Meantime, Francis Bacon (1561 – 1626), challenged the assumptions of the Aristotelian logic, and scrapped it out, placing his *Novum Organum* in the former’s stead (Gower, 1997,). Bacon expressed his distaste of the deductive reasoning of Aristotelian logic as it “serves rather to fix and give stability to the errors which have their foundation in commonly received notions, than to help the search after truth. So it does more harm than good” (*Novum Organum*, Prop. Xii). To Bacon, in a syllogism, “too much attention had been made to the way things were said, rather than to the way things are” (Gower, 1997).

So what needed to be done? Bacon says, “Rid the idols.” The idols are the prejudices of man, viz. idols of the tribe, idols of the cave, idols of the marketplace, and idols of the theatre. In brief, let us barrow the following explanation:

The idols of the tribe are those prejudices arising from human nature. He says that we no longer question the credibility of the senses. These are the idols of the race of men. The idols of the cave are the individual prejudices. Bacon says that there is a cave in man that ‘refracts and discolors the light of nature.’ These idols arise from one’s upbringing, association, or conversations with, or from the books one reads. The idols of the marketplace are the social prejudices of men. People together, they gather and discuss. They think the same way. Finally, the idols of the theatre are the philosophical or ideological prejudices of men. We can get these from the dogmas of philosophy that have entered into our minds. Also, we can get these from wrong demonstrations of reasoning. So rid the mind of all these (Estafia, 2008).

What, by the way, does this ridding of idols of the mind mean? For Bacon, it means a “total reconstruction of sciences, arts, and all human knowledge” (Gower, 1997). This is Bacon’s doubt and tacitly, his way to truth.

The Search after Truth

At the onset of the 17th century, various skeptical views are current. This time, skepticism is refined, and subjectivism is put explicitly forward. On the one hand, the sceptics cannot decide “whether something exists, or about whether something can be known, or about whether certainty exists; on the other hand, the subjectivist declared there is no objective truth at all” (Estafia, 2008). These parallel currents apparently pose a serious epistemological dilemma. It seemed, at least in the academia that time, that there was no way to access truth as an objective theoretical and practical stance. There was a glaring crisis of truth.

In response to both the sceptics and subjectivists, Rene Descartes “guarded” himself “from falling” and devoted his life into “the search after Truth” like the “one who walks alone in the twilight” but “with much circumspection in all things.” In the Book 3 of his Discourse on the Method, Descartes expresses his disgusts over “the sceptics, who,” according to him, “only doubt for the sake of doubting and pretended to be always uncertain” (Descartes, 1968).

With this conviction, it became evident that Rene Descartes was neither a skeptic nor a subjectivist. He believed in the existence of the clear and distinct ideas that are preconditions to arriving truth claims. And the arrival at these vivid thoughts motivated the very goal of his rational enquiry. He says, “I thought I could not do better than endeavour once for all to sweep them [all opinions] completely away, so that they may be later on replaced, either by others which were better, or by the same, when I had made them conform to the uniformity of the rational scheme” or as he put it most beautifully as “Good Sense”.

This made Descartes the Founder of the Continental Rationalism, emphasizing “the rational capacity of the human mind which is considered as the source of truth of both human nature and the world” (Stumpf & Fieser, 2005). Later on, Rationalism was carried out and even furnished by Benedict Spinoza and Gottfried Leibniz.

The Methodic Doubt

What is beautiful with the Rationalists is that they always employ method in their enquiry, although they did not consider it as that with the medieval period when “the study of the method was ancillary to the study of the physical world, and the study of the physical world points out to the idea of God” (Ruth, 1937). No, the Rationalists looked at it differently with its remarkable significance. A metaphor goes, “Methods are ladders which will enable us to climb up from experimental histories to conclusions, and a ladder we can use to descend from conclusions to new experiment” (Gower, 1997).

Descartes employed the universal methodic doubt, to question everything “so far as this is possible.” But if Descartes himself professed that he was neither a skeptic nor a subjectivist, then, what is with this methodic doubt?

Bernard Williams characterizes the Cartesian doubt: “The doubt about the possibility of knowledge will be a sceptical doubt, and seen as a response to this, the Method of Doubt takes on the form of pre-emptive scepticism, which serves the aim of answering sceptical doubts by taking them as far as they can be taken and coming out on the other side” (Williams, 2005).

Simply saying, on the surface at least, Descartes’ methodic doubt resembles a skeptical doubt. To wit, let us take the first Principle as an example. Descartes says, “That in order to examine into the truth, it is necessary once in one’s life to doubt of all things, so far as this is possible” (Descartes, 1968). If we take the first Principle without care, we fall into the conclusion that Descartes was advocating the sceptics by the “doubt of all things.”

But at a very careful scrutiny, we will find Descartes to be proving the contrary. He was not only disarming and discouraging, but also dismantling further skeptical bid by casting out the “universal doubt” in order “to examine into the truth”. Descartes wanted to arrive into the “truth” taking doubt as a method. Thus, “it is important to bear in mind that Descartes is not a skeptic. [In fact] he thinks he is the first to have offered a satisfactory reply to skepticism” (Fine, 2000).

The Method

Descartes stretched his “pre-emptive skepticism” to an extent to which all things were now subject to the methodic doubt. And to come up with a solid foundation of truth, he went doubting the very foundations of the human knowledge, i.e., both sensibilities and reason, believing that “the destruction of the foundations of necessity brings with it the downfall of the rest of the edifice” (Descartes, 1968). Firstly, Descartes doubted the knowledge which comes from the (perceptual) senses. According to him, the senses deceive us and it is prudent for one not to trust that which already deceived us once. Secondly, he was also dismissive of the knowledge deduced from rational demonstration since, he said, even the greatest mathematician can err in his proof.

The deficiencies of the senses and of the rational demonstration necessitated Descartes to scrap everything and to build on a foundation which is entirely [his] own:

The first on these was to accept nothing as true which I did not recognize clearly to be so: that is to say, carefully to avoid precipitation and prejudice in judgment [...]; the second was to divide up each of the difficulties which I examined into as many parts as possible [...]; the third was

to carry on my reflections in due order, commencing with objects that were the most simple and easy to understand, in order to rise little by little, or by degrees, to knowledge of the most complex; the last was in all cases to make enumerations so complete and reviews so general that I should be certain of omitting nothing.

In brief and in essence, the first is the articulation of the universal doubt; second, an analysis of every datum which comes into the doubter; third, a careful reconstruction of data from simple to complex; and lastly, a synthesis of all data (also known as phenomenological enumeration). No doubt, Descartes was using here a mathematical deductive methodology. (This interests me because Bacon already abandoned this. This may be considered as Descartes' subversion. Although, this is just a curious thought for now. I have no literature to support this alleged subversion.)

In *Discourse*, Descartes speaks that he has “reaped many fruits” in his method, though his design “is not here to teach the Method which everyone should follow.” But the method seems to be verily easier said than done. So, when Descartes is asked how this method is to be carried out, he answers:

Supposing he had a basket full of apples and fearing that some of them were rotten, wanted to take those out lest that they make the rest go wrong, how could he do that? Would he not turn the whole of the apples out of the basket and look them over one by one, and then having selected those which he saw not to be rotten, place them again in the basket and leave out the others?

The way I comprehended the apple analogy, I surmised that Descartes alluded the apples to our beliefs and knowledge, or to use Bacon's term, to our idols. Descartes believed that some of them may be “rotten”, of which we never cared, since youth, to inspect. So, before the rotten beliefs ones infect the rest, it is required that we doubt and take all our beliefs into scrutiny and dismiss that which we found to be infected - just as “one has to raze the entire edifice upon seeing that the foundations are deteriorating.”

However, despite that he was at the peak of his philosophizing, Rene Descartes never wavered the call to moral responsibility. On the proceeding, we shall discuss his personal codes of conduct.

The Maxims

A pious Catholic, Descartes wanted to remain reserve in his actions, while being entranced with the “perversion” of his doubt. In order not to be astray, he personalized moral codes for his guidelines: an “other house where we can be comfortably lodged during the time of rebuilding.”

The first was to obey the laws and customs of my country and to adhere to my, adhering constantly to the religion in which by God's grace I had been instructed since my childhood and in all other things to direct my conducts by opinions the most moderate in nature [...]; my second maxim was that of being firm and resolute in my actions as I could be, and not to follow opinions the most dubious [...]; my third maxim was to try always to conquer myself rather than fortune, and to alter my desires rather than to change the order of the world, and generally, to accustom myself to believe that there is nothing entirely within our power but our own thoughts: so that after we have

done our best in regards the things that are without us, our ill-success cannot be possibly a failure in our part [...]; and to conclude, I felt it incumbent on me to review the various occupations of men in this in order to choose and live on with the best...in occupying my whole life in the activity of Reason and in advancing myself as much as possible in the knowledge of the truth in accordance with the method which I had prescribed myself.

I comprehend it that Descartes dedicated the third part of the Discourse in his tacit moral treatises. These treatises can never be separated from his Methodic Doubt; in fact, they are concomitant to the universal doubt.

But again, what conclusions did Descartes wish to derive from this doubt? To answer this, let us allow Eudoxus to be Descartes' mouthpiece:

Just give me your attention; I am going to conduct you further than you think. For it is really from this universal doubt which is like a fixed and unchangeable point, that I have resolved to derive the knowledge of God, of yourself, and of all that the world contains.

The Certitudes

It is always the clear and distinct ideas that Descartes wanted to attain. He made it a goal that "the end of the study should be to direct the mind towards the enunciation of sound and correct judgments on all matters that come before it" (p.1). To arrive at the clear and distinct idea, and to enunciate only the sound and correct judgments simply means to be certain.

Descartes arrived at the crux of his search. He arrived at the certitudes:

"*Cogito ergo sum.*" "I think therefore I am." (*Res cogitans*) – This is the first certitude, and therefore the most knowable. We can doubt everything under the sun: our own bodies and all the other bodies that we see around us, whether awake or asleep. We can doubt of all ideas that are given to us by our mentors, by our friends, by our parents, and even those which are given to us by our religion. Doubt all this. But one can not go further because one cannot doubt that condition under which doubting is possible, that he thinks and by thinking it is necessary that he exists.

God. The Perfect Being. – This is the second certitude. Descartes argues that it is certain that he exists because he doubts. But he further says that his being is not perfect since "to doubt" is to signify imperfection and deception. Then it necessarily follows that there must be an "evil genius", whose existence is higher than him and whose ingenuity causes him to doubt and be deceived. But imperfection is a consequence to the existence of a perfect being. Therefore, the perfect being is not the cause of his doubt and deception, since to deceive is contrary to the nature of the perfect being. Therefore the perfect being is always good and cannot be an evil genius without contradicting his nature. And this perfect being is God.

The Extended Body. (*Res extensa*) – This is the third certitude and finally, therefore, the least knowable. By the term body, Descartes means the physical bodies around whose essence is extension. For Descartes, although we can distrust or doubt the bodies that we see either awake or asleep, as in a dream, we cannot deny that since physical bodies form the objects of our doubt, they exist.

In brief, Descartes discovery of the first certitude is not through syllogistic reasoning, but through intuition. While the second and the third certitudes are arrived at through demonstration.

Conclusion

For what does it bring to one when he is certain in every pronouncement that he takes? Is it not sublime security which settles us when what we say is always error-proof? In other words, what is our price to certainty? Rene Descartes too must have had conceived these queries prior to his search. Confronted by the call of his time, Descartes took his steps for the following reasons: first, to respond to the sophistry of the sceptics; secondly, certitude aids and improves the sciences which are man's tool in controlling nature; and thirdly, to attain certitude for his personal guide since he believes that to be certain is to come up with the best judgment, "and the best judgment brings the best action – that is to say, the acquisition of all the virtues and all the other good things that it is possible to obtain."

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The Forerunner of the Christ: An Exegetical-Theological Study on John, the Baptizer and His Mission in Quelle

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Abstract

In the light of Jesus' advent, the role of John the Baptizer was eminent. John the Baptizer has served as the forerunner of Jesus' way.

This paper aims to comprehend the messianic forerunner concept within Quelle whereby John the Baptizer is envisaged as such. Quelle is the document hypothetically drawn from the common material found in the Gospels of Matthew and Luke. In Quelle, five units have envisaged John as the forerunner of the Messiah: Q 3:2-3; Q 3:7-9; Q 3:16b-17; Q 7:18-20, 22-23; and Q 7:24-28 respectively. Certainly, the discussion on John's function cannot be neglected, inasmuch as he has truly influenced the development of the New Testament tradition, serving as a prominent figure initiating the introduction of the mission of the coming Messiah upon his preaching and witnessing.

Keywords: Messianic Forerunner, New Testament tradition, Quelle

Introduction

The study aims to comprehend the function of John the Baptizer as regarded in *Quelle*. The *Quelle*, also called as Q, Q Gospel or Q Sayings, is a German term which literally means 'source'. Being drawn from the early Church's Oral Tradition, Q is part of the common material found in the Synoptic Gospels especially Matthew and Luke, which is known as the hypothetical written collection of primarily Jesus' sayings or logia. By extracting from Matthew and Luke the material that they both have in common, we may be able to hypothetically reconstruct Q.

In Q, the researcher finds that there are at least five units in which John is viewed as a forerunner to the Messiah, Jesus. These can be found in: Q 3:2-3; Q 3:7-9; Q 3:16b-17; Q 7:18-20, 22-23; and Q 7:24-28. These elements contain some traditional materials dealing with John the Baptizer which we can find an apparent contradiction when John is confused whether Jesus is the one who is to come (Q 7:19-20). This even attracted the attention of many scholars who have sought to respond to the problem why John seems to question the identity of Jesus (Lk. 7:19). This apparent contradiction has been one of the major concerns of Bible scholars leading them to rethink what is truly the relationship of John towards the kingdom of God. And eventually, this influenced the way for the scholars to comprehend the role of John, the identity of Jesus and the relationship between them.

Likewise, the study has various implications for the Church today if we accept that John the Baptizer is a paradigmatic witness to follow. Apparently, we are moving into a new cultural epoch when people are ignoring the call of the Church. We cannot deny the fact that we are facing today certain challenges whereby one claims to be the "mensura omnium rerum."² Pope John Paul II (1993) and Pope Francis (2013) have noted that in today's world relativism and deterioration of ethics are on the rise. In addition, Francis further observes, the rejection of the transcendent has become inevitable and new religious movements without God are happening. As Christians present in the here and now, we are encouraged to face these situations ardently. And all the more in this world where Jesus remains on trial,³ we seriously need a John the Baptizer figure who is eager to fight against these challenges. With much zeal and fervour, we need to address these so that our faith will not be shattered.

The Messianic Forerunner Concept in the Jewish Bible (LXX)

The Messianic hope of the Jewish Bible refers to the coming of the expected or the promised deliverer of Israel. After the reign of David and a few generations after the division of the kingdom, the chosen people began looking for a better king whom they perceive as the savior-messiah. The hope for a new David began to develop after many kings failed to rule righteously. Hence, the Jews thought of "his descendant who would come to deliver Israel from captivity and would re-establish their kingdom."⁴ However, to fulfill this, a certain forerunner is to be sent first to prepare the coming of the messiah. "The prophet Elijah is then perceived by the Jews to prepare this coming."⁵

The idea of Elijah as the forerunner of the messiah is a Jewish expectation and scholars like Joachim Jeremias (1971, pp.185-187) and John A. T. Robinson (1958, pp. 276-278) have attested to this conviction. But some also have questioned this notion. Morris M. Faierstein (1981, pp. 75-86), in particular, evaluates the primary evidence and concludes that there is little support for this assertion. He suggests that "Christians may have originated this concept."⁶ Joseph A. Fitzmyer

(1965, pp. 348-72; see also 1979) on the other hand re-examines the earlier argumentation and asserts that “the expectation of Elijah is not widely attested in the Jewish literature.” Indeed, their re-examination and use of the earlier evidence provided them with data that the Elijah expectation is not widely attested in Second Temple Judaism.

In this study, however, the researcher will try to point out and re-evaluate certain pieces of evidence that may indicate the origin of the messianic forerunner concept. Although no existing pre-Christian textual evidence, the researcher agrees with Anthony Ferguson (2018, pp. 127-145) “that there is abundant circumstantial evidence that indicates the concept to be originally from the Jewish Bible”⁸ So then, it might be fitting to quote some passages:

1. Malachi 3:1 and 4:5-6.

Mal 3:1a ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου b καὶ ἐξαίφνης ἥξει εἰς τὸν ναὸν ἐαυτοῦ ὁ κύριος ὃν ὑμεῖς ζητεῖτε καὶ ὁ ἄγγελος τῆς διαθήκης ὃν ὑμεῖς θέλετε c ἰδοὺ ἔρχεται λέγει κύριος παντοκράτωρ.	1a Behold, I am sending my messenger. And he shall look to the way before me. b And suddenly he will come to his temple: the Lord, whom you seek, even the Messenger of the Covenant whom you desire. c Behold, he is coming, says the Lord Almighty.
4:5 καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἡλιαν τὸν Θεσβίτην πρὶν ἔλθεῖν ἡμέραν κυρίου τῇ μεγάλῃ καὶ ἐπιφανῇ	4:5 And behold, I am sending to you Elijah the Tishbite before the great and splendid day of the Lord comes,
6 ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ μὴ ἔλθωκαὶ πατάξω τὴν γῆν ἄρδην	6 who shall restore the heart of the father to the son, and the heart of a man to his neighbor, lest I come and smite the land utterly.

The book of Malachi 3:1 and 4:5-6 provided the basis for the expectation of Elijah’s eschatological return. Prophet Malachi himself probably inferred this idea from the fact that “Elijah had never died but was taken to heaven in fiery chariots.”⁹

Evidently the use of the term, ‘messianic forerunner’ was associated here with Prophet Elijah. This is because Elijah was portrayed in the Jewish Bible as the forerunner who acted as the Messiah’s herald (ὁ παρασκευαστής).

2. Isaiah 40:3.

The book of Isaiah is “a diverse and complex book that even focusing exclusively on chapter 40:3 has a great deal of discussion on the context and interpretation” (Childs, 1979, pp. 495-496).¹⁰ However, the researcher still finds it suitable to examine the LXX translation of how

the book of Isaiah 40:3 is presented in relation to the messianic forerunner concept.

Isa. 40:3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.	Isa. 40:3 The voice of one crying in the wilderness, ‘Prepare a way for the Lord; make straight the paths of our God.’
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It is very much evident that the primary reference of this passage was during the exiles in Babylon and the Israelites’ return from their long captivity to the land of their father, i.e. the Promised Land. According to Michael Fishbane (2002, p. 201), “the imagery, the circumstances and the design of the prophecy have all seemed to demand such interpretation and at the same time it is clear that the prophet was inspired to use a language which should appropriately express a more important event, e.g. the coming of the forerunner of the messiah; and the work which this forerunner should perform.”¹¹ So what did the voice say? What did he call on his audience to do? “Prepare the way of the Lord” (40:3a). The instruction becomes more specific, that is, “to make straight the paths for God” (40:3b).

Messianic Concept in Extra-Biblical Accounts

The Essene Community

The Essenes were a sect of the Second Temple Judaism that flourished from the second century BC to the first century AD. They were an eschatological community expecting the imminent end of the world whereby anticipating a messianic figure as part of their apocalyptic vision. According to the Jewish historian, Flavius Josephus (See Mason, 2008), “the community went out into the wilderness of Judea following the commands, as they perceived it, of the prophet Isaiah (40:3) in order to get away from what they saw as the worldliness of the Temple and of the whole Jerusalem.”¹²

The Essenes’ withdrawal into desert seclusion was an opposition to the ruling powers in the city and of the Temple. Yet what they have done was not limited only to withdrawal. They also continued to study the Scriptures, the book of prophet Isaiah and the Torah, with a firm belief that “[t]hey were the elect of Israel, living in the end of days while requiring always to be in a state of purity with their laws strict and their discipline severe” (Charlesworth, 1992, p. 1).

The Significance of the Dead Sea Scrolls Discovery (1946/7)

The Dead Sea Scrolls, also known as the Qumran Caves Scrolls are ancient Jewish and Hebrew religious manuscripts discovered at the Qumran Caves in the northern shore of the Dead Sea. This discovery has provided us details that once in the caves of Qumran existed a sect that is known as the Essene Community, a group that has separated itself from society at large and sees itself as the repository of everything sacred and pure against the Temple and the Jewish institution.

Furthermore, the discovery of the Dead Sea Scrolls provided us details also regarding the diversity of Jewish life and thought in the time of Jesus. These scrolls as we read in Taylor (2012) even suggested that “John the Baptizer and even Jesus himself were members of this group”¹⁴. But still we can’t be so certain about it. It was only that what the Qumran scrolls have provided, were pieces of evidence that there had been a group that was against the traditional Jewish thought or the operation of the Temple itself.

As regards the messianic concept in Qumran (4Q265–4Q273), we can find some themes depicting this image like: “the anointed one who is called the Righteous Teacher; an anointed one from the priestly line of Aaron; a future ruler from the royal line of King David; and a heavenly or divine messiah,” (Taylor, 2012). But the popular one is the messiah duo who will share leadership over the nation as King and Priest, like Zerubbabel-Joshua¹⁵ and Nehemiah-Ezra¹⁶ respectively.

Similarities and Differences of John the Baptizer’s Function and the Essenes’

It could be noted that the Baptizer might be a member of the Essene community since both followed an ascetic practices in the same period and geographical area near the Dead Sea or at the wilderness of Judea. The Baptizer was in fact ascetic, “wearing camel’s hair and leather belt with a diet eating only honey and locusts.”¹⁷ In addition, both the Baptizer and the Essene community have emphasized and used prophetic imagery, especially from the book of Isaiah 40:3, stating: “A voice cries out, ‘In the wilderness prepare the way of the Lord.’” However, there are also important differences that make it difficult to assume that the Baptizer was a full member of the community. John’s message called Israel to repent and had a missionary quality to it, whereas the Essene community was mostly focused inward only with those belonging to the sect. The Essenes had separated themselves from fellow Jews in order to form a community that they felt as the genuine Israel while John was doing his ministry with all the audience who comes to him: common Jew, Pharisees, Sadducees and the like.

Perhaps, the Baptizer might have once lived in this community or was adopted by the community during his younger years after the death of his parents, only to leave the group for the following reasons: to lead his own disciples, to preach the baptism of repentance for all, and to prepare the way of the Messiah.

The Messianic Forerunner Concept in Q

1. The Beginning of Q (Q 3:2-3) (With Greek texts from Nestle-Aland’s Novum Testamentum Graece)

Matthew 3		Luke 3	
1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας 2 [καὶ] λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 5 τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχωρὸς τοῦ Ἰορδάνου.	1 In those days John the Baptist appeared, preaching in the wilderness of Judea 2 [and] saying, “Repent, for the kingdom of heaven is at hand!” 5 At that time Jerusalem, all Judea, and the whole region around the Jordan were going out to him.	1 Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου... 2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν	1. In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee... 2 during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. 3. He

The Beginning of Q (Q 3:2-3) (Continuation)

		Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. 3 καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.	went throughout [the] whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.
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In the table above, we may find that both Luke and Matthew indicate something as to the time and place of John the Baptizer's appearance. In Matthew: ἐν δὲ ταῖς ἡμέραις ἐκεῖναις... ἐν τῇ ἐρήμῳ, while in Luke: Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος... ἐν τῇ ἐρήμῳ. Both contain also the words, “πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.” So then, following a reconstruction made by John S. Kloppenborg (1987), we have Q 3:2-3 as the introduction:

Q 3:2 Ἐν δὲ ταῖς ἡμέραις ἐκεῖναις ἐγένετο Ἰωάννης ἐν τῇ ἐρήμῳ. **3** κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσόλυμίται πάντες καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.

Q 3:2 Now in those days John was in the wilderness, **3** preaching a baptism of repentance for the remission of sins. And there went out to him all the Judean country, and of Jerusalem, and all the surrounding region of the Jordan.

As to this reconstructed material, we may find the agreement between Matthew and Luke as in their use of a time and place reference to introduce the pericope about John. Luke, in accordance with his historical style, sought to add some historical evidence that provides the story to be more specific. While Matthew on the other hand, has presented his temporal indicator, “ἐν ταῖς ἡμέραις ἐκεῖναις” in a broader one. The latter presentation is considered a better alternative since “this is reminiscent of the Old Testament accounts presenting the locus, ‘in the wilderness.’”¹⁸

Furthermore, Kloppenborg argues that the phrase, “πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,” is intertextually related to the Sodom and Gomorrah story in the book of Genesis 13, “Lot, lifting up his eyes, saw the entire region round about the Jordan (πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου) how well watered it was as far as Zoar. And Lot chose for himself the entire region round about the Jordan (πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου) and set out eastward separating from Abram who settled in the land of Canaan. Lot settled in a city of the regions round about (ἐν πόλει τῶν περιχώρων) and pitched his tents near Sodom.”¹⁹

For Kloppenborg, the double occurrence of the complete phrase at Gen. 13:10-11 and the occurrence of other shortened forms of the phrase in Gen. 13:12 provide him with a strong basis for thinking that when the complete phrase occurs at the Gospels of Matthew 3:5 and Luke 3:3, a literary device might mean to recall the Sodom and Gomorrah story. Hence, a nuanced thinking might suffice to say that the reconstructed beginning of Q where John the Baptizer warns of impending fiery judgment is reminiscent of the Sodom and Gomorrah story.

Thus far, we have been able to reconstruct Q's introduction as containing two elements: πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου and ἐν ταῖς ἡμέραις ἐκεῖναις. Moreover, beyond these two elements, we also have to consider the following elements as deriving from the beginning of Q: κηρύσσων in relation with what John is doing, i.e preaching; βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, that his

preaching is specifically about a repentance for the remission of sins; and πᾶσα ἡ Ἰουδαία χώρα and οἱ Ἱεροσολυμίται πάντες, e.g. John’s baptism is addressing a group of people - all the country of Judea and of Jerusalem. It might have been rather hyperbole to say that all the country of Judea and of Jerusalem went out to be baptized but still the hyperbolic address may suggest the success obtained by John. Above all, this connects to his ministry with the prophet Isaiah’s clamor in 40:3, which states “the voice crying in the wilderness is addressed to the whole people and is meant to prepare them for the coming of the Messiah” (Guillemette, 1988, p. 132).

2. John the Baptizer’s Preaching of Repentance (Q 3:7-9)

Matthew 3

Matthew 3		Luke 3	
7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας 9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	7 When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers, who warned you to flee from the coming wrath? 8 Produce good fruit as evidence of your repentance. 9 And do not presume to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God can raise up children to Abraham from these stones. 10 Even now the axe lies at the root of the trees. Therefore every tree that does not bear good fruit will be cut down and thrown into the fire.	7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκτῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	7 He said to the crowds who came out to be baptized by him, “You brood of vipers! Who warned you to flee from the coming wrath? 8 Produce good fruits as evidence of your repentance; and do not begin to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God can raise up children to Abraham from these stones. 9 Even now the axe lies at the root of the trees. Therefore every tree that does not produce good fruit will be cut down and thrown into the fire.”

The reconstruction:

Q 3:7 ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; **8a** ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας **b** καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. **9** ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν

τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Q 3:7 But seeing many of the Pharisees coming against his baptism, he said to them: “Offspring of vipers! Who warned you to flee from the coming wrath? **8a** Make the fruit worthy of repentance **b** and do not think to say within yourselves, “We have Abraham as a father.” For I say to you that God is able of these stones to raise up children to Abraham. **9** But the axe already lies at the root of the trees. Therefore every tree that does not produce good fruit is cut down and cast into the fire.

In Q 3:7-9, John seems to be confronting a notion that any Jew, by virtue of his/her genealogical tie to Abraham, might be bound to inherit God’s promise. Yet, John has insisted that God accepts no one solely on the basis of physical descent. Besides, God could easily raise up stones as children to Abraham in lieu of them if He wills it.

In addition, the nearness of God’s judgment is implied: firstly, by the urgent command to flee from the coming wrath (Q 7:7); and secondly, by the metaphor of the axe being laid (ῥῆδη) at the root of the trees (Q 7:9). With these phrases, we might say that “John’s prophecy about the coming judgment can be understood with a reference to the Messiah’s imminent coming, like the Son of Man inaugurating the final judgment.”²⁰ Furthermore, as regards the ‘fruit’ concept in verse 8a and verse 9, the Baptizer was undoubtedly modelling his message on the prophets who frequently emphasized “inward reform and moral conduct over religious ritual”.²¹ The fact that he links this fruit with repentance, this indicates that he was talking about turning from sin and adhering to God’s commandments. The baptism of John is probably seen as an outward symbol of one’s reformed life and religious commitment. If part of his audience was rejecting baptism, he perhaps took this as evidence that they were unrepentant. Thus, “a tree that does not produce good fruit will be cut down and thrown into the fire.”²²

3. John’s Preaching of the Coming One (Q 3:16b-17)

Matthew 3		Luke 3	
11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὃ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί	11 I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the holy Spirit and fire.	16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν υποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί	16 John answered them all, saying, “I baptize you in water; but the Coming One is mightier than I, whose latchet of whose sandals I am not worthy to untie, he will baptize you in the (Holy) Spirit and in fire
12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.	12 His winnowing fan is in his hand. He will clear his threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire.”	17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθάραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.	17 whose winnowing shovel is in his hand and he will purge his threshing floor and gather the wheat into his granary; but the chaff he will burn in unquenchable fire.”

The reconstruction:

Q 3:16b ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι· **c** ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, **d** οὐ οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, **e** αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ· **17** οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθάραι τὴν ἄλωνα αὐτοῦ καὶ συνάζει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέσῃ.

Q 3:16b “I baptize you in water; **c** but the Coming One is mightier than I, **d** whose latchet of whose sandals I am not worthy to untie, **e** he will baptize you in the (Holy) Spirit and in fire **17** whose winnowing shovel is in his hand and he will purge his threshing floor and gather the wheat into his granary; but the chaff he will burn in unquenchable fire.”

The concern that needs to be resolved here is the key phrase or title that John the Baptizer applies to his expected figure. Q 3:16c uses ὁ ἰσχυρότερος (mightier) and the verb ἔρχεται (coming), e.g. ἔρχεται δὲ ὁ ἰσχυρότερός μου. The terminology at 3:16 should therefore be seen as ‘messianic’ and as anticipating the coming of Jesus. Although John’s preaching in 3:16b-17 is imbued with several metaphors that are difficult to interpret, these can all be understood as having their fulfillment in the person of Jesus. So then, Q has most likely presupposed this idea when it portrays the Baptizer as announcing that the Coming One mightier than him will baptize in the Holy Spirit.

Moreover, the phrase in Q 3:16c, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, (but the Coming One is mightier than I) raises up the idea of discipleship. This coheres with Q 3:16d where the sandals saying imply politely with a famous dictum regarding discipleship “that all manner of service a slave renders to his master, a disciple to his teacher, except that of taking off his shoe.”²³ (Cf. Morris, 1974, p. 97).

Let us also remember that in Q 3:16b-17, we are dealing with metaphorical language. Other than the metaphor on the Baptizer’s unworthiness to untie the Coming One’s sandals, John articulated also that the Coming One will baptize with the Holy Spirit and with fire whose winnowing shovel is in his hand and will purge his threshing floor and gather the wheat into his granary; but the chaff he will burn in unquenchable fire. Speaking of the ‘fire’ metaphor, we can perceive that this is referring to an eschatological judgment.”²⁴ John’s prophecy about the Coming One baptizing with the Holy Spirit anticipates a wonderful experience. And the whole reason why John is enjoining repentance and baptism in his ministry is that he believes that people can still repent and escape the coming punishment. Thus, he declares that the Coming One will not only ‘burn the chaff with unquenchable fire’ but also ‘cleanse his threshing floor’ and ‘gather the wheat into his granary’ (Q 3:17).

The imagery about the storing of grain in the granary can perhaps be understood as having an earlier fulfillment of the Coming One’s ministry. The granary is beyond reasonable doubt, a metaphor for the kingdom of God. And during his earthly ministry, Jesus whom we claim as this Messiah – the Coming One as John would name it, is surely engaged in bringing people into this kingdom.

4. John’s Question and Jesus’ Reply (Q 7:18-20, 22-23)

Matthew 11		Luke 7	
2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ	2 When John heard in prison of the works of	18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ	18 The disciples of John told him about

John's Question and Jesus' Reply (Q 7:18-20, 22-23) (Continuation)

δεσποτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· 3 σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγεῖlate Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· 6 καὶ μακάριός ἐστιν ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί	the Messiah, he sent his disciples to him 3 with this question, “Are you the one who is to come, or should we look for another?” 4 Jesus said to them in reply, “Go and tell John what you hear and see: 5 the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news proclaimed to them. 6 And blessed is the one who takes no offense at me.”	αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης 19 ἐπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγεῖlate Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός ἐστιν ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.	all these things. John summoned two of his disciples 19 and sent them to the Lord to ask, “Are you the one who is to come, or should we look for another?” 20 When the men came to him, they said, “John the Baptizer has sent us to you to ask, ‘Are you the one who is to come, or should we look for another?’” 22 And he said to them in reply, “Go and tell John what you have seen and heard: the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them. 23 And blessed is the one who takes no offense at me.”
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The reconstruction:

Q 7:18 Καὶ ἀπήγγειλαν Ἰωάννῃ [οντι ἐν τῷ δεσποτηρίῳ] οἱ μαθηταὶ αὐτοῦ τὰ ἔργα τοῦ Ἰησοῦς καὶ προσκαλεσάμενος τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν αὐτῷ λέγων· **19** σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; **20** παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; **22a** καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· **b** πορευθέντες ἀπαγγεῖlate Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· **c** τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· **23** καὶ μακάριός ἐστιν ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.

Q 7:18 And his disciples declared to John [while he was in prison] the works of Jesus. And having called some of his disciples, John sent to him, saying, **19** “Are you the Coming One or shall we look for another?” **20** And when the men had come to him they said, “John the Baptizer has sent us to you, saying, ‘Are you the Coming One, or shall we look for another?’” **22a** And having answered, Jesus said to them, **b** “Go, report to John what things you hear and see: **c** the blind regain

their sight and the lame walk, lepers are cleansed and the deaf hear, the dead are raised and the poor are evangelized; **23** and blessed is he who does not stumble on account of me.”

In Q 7:18-22, Jesus’ seemingly incongruous reply to the question posed by John is an expression that Jesus “could be the one presumably preached by John as the ‘fiery judge’ whom the latter prophesied in 3:16b-17.”²⁵ Jesus’ answer to John in Q 7:22 could be understood in light of 4Q521, which is known as the “Messianic Apocalypse” (Puech, 1999, 545-65) that speaks of the Messiah’s (משיח) glorious deeds. Among these are: freeing of prisoners; healing of the blind; straightening out the twisted; healing of the pierced; raising of the dead; and evangelizing of the poor.

Remarkably, Q 7:22 and 4Q521 could allude to some biblical texts like the book of prophet Isaiah 35, “Then will the eyes of the blind be opened and the ears of the deaf unstopped, the lame leap like a deer and the mute tongue shout for joy”²⁶ and Isaiah 61, “The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, and to proclaim the year of the Lord’s favour.”²⁷ Hence, Q 7:22 and 4Q521 undoubtedly reflect a shared Jewish tradition which is undisputable.

Furthermore in Q 7:22-23, John is clearly portrayed both as a prophet and as someone who announced the coming of the Messiah. The significance of the latter action rests, of course, in Q’s conception of Jesus. John did something that no other prophet before him had done, which is to prepare the way for Jesus, the promised Messiah.

5. Jesus’ Encomium on John (Q 7:24-28)

Matthew 11		Luke 7	
7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. 9 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. 10 οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν	7 As they were going off, Jesus began to speak to the crowds about John, “What did you go out to the desert to see? A reed swayed by the wind? 8 Then what did you go out to see? Someone dressed in fine clothing? Those who wear fine clothing are in royal palaces. 9 Then why did you go out? To see a prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written: ‘Behold, I am sending my messenger ahead of you; he will prepare your way	24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου. τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καί τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. 27 οὗτός	24 When the messengers of John had left, Jesus began to speak to the crowds about John. “What did you go out to the desert to see - a reed swayed by the wind? 25 Then what did you go out to see? Someone dressed in fine garments? Those who dress luxuriously and live sumptuously are found in royal palaces. 26 Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is the one about whom scripture says:

Jesus' Encomium on John (Q 7:24-28) (Continuation)

ἄγγελόν μου πρὸ σου. 11 Ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μεῖζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μεῖζων αὐτοῦ ἐστίν.	before you.’ 11 Amen, I say to you, among those born of women there has been none greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.	ἐστὶν περὶ οὗ γέγραπται. ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 28 λέγω ὑμῖν, μεῖζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μεῖζων αὐτοῦ ἐστίν.	‘Behold, I am sending my messenger ahead of you, he will prepare your way before you.’ 28 I tell you, among those born of women, no one is greater than John; yet the least in the kingdom of God is greater than he.”
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The reconstruction:

Q 7:24 τούτων δὲ ἀπελθόντων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; **25** ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οὐ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. **26a** ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; **b** ναὶ λέγω ὑμῖν, καὶ περισσώτερον προφήτου. **27a** οὗτός ἐστιν περὶ οὗ γέγραπται· **b** ἰδοὺ [[ἐγὼ]] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, **c** ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. **d** φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. **28a** Ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μεῖζων Ἰωάννου· **b** ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μεῖζων αὐτοῦ ἐστίν.

Q 7:24a And when they had gone, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to behold? A reed shaken by the wind? **25** What then did you go out to see? A person robed in soft clothing? Behold, those wearing soft clothing are found in royal palaces. **26a** What then did you go out to see? A prophet? **b** Yes, I tell you: more than a prophet! **27a** This is he of whom it has been written: **b** Behold, I am sending my messenger before you, **c** who will prepare your way before you. **d** A voice crying in the wilderness: Prepare the way of the Lord; make his paths straight. **28a** Amen, I say to you: among those born of women none is greater than John; **b** yet the one who is least in the kingdom of God is greater than he.

Because Matthew and Luke agree so well in this portion, the text is less disputed as really copied from the Q document. The questions Jesus asked about John in Q 7:24-26a are probably not meant to have any deep symbolic meaning in themselves, rather they instead provide us with some useful pieces about how John was understood in Q. For example, we can see here that John’s ministry in the wilderness (ἡ ἔρημος) was not thought to have taken place in a waterless desert besides, reeds grow near the Jordan river. Furthermore, the contrast of John with kings dressed in soft and luxurious clothing (Q 7:25) suggests that John had a distinctive dress, probably that of an ascetic (Matthew 3:4). But while these questions may be of some significance to us historically, they only really speak to John’s important role, being the “forerunner to the Messiah.”²⁸

The historical John the Baptizer was undoubtedly a well-known man in the social world where Jesus has lived and operated. In Q 7:28, Jesus declares John as among those born of women

no one is greater than. But the saying was not framed simply to praise John. Rather, the Baptizer's greatness is mentioned only in order to emphasize Jesus' greatness in the kingdom of God. It would not be unreasonable to think that the reason Jesus' greatness is expected to exceed even John's in the kingdom is that Jesus saw his own self as the designated King. In fact, Jesus' royal prerogative is implied in what we can perceive in Luke 22 and Matthew 19, when Jesus says that He will appoint His disciples to "sit on thrones judging the twelve tribes of Israel."²⁹

Although differently articulated in both Matthew and Luke's versions, Jesus could still be envisaged as a King. And this could be referred to the promise in the 2nd book of Samuel, "I will raise up your offspring after you and I will establish your kingdom. He it is, who shall build a house for my name, and I will establish his royal throne forever. I will be a father to him, and he shall be a son to me"³⁰ So then, it would be reasonable to speak of the greatness of Jesus far more beyond than John. As Raymond E. Brown (2015, 43-97) argues, "John is probably greatest among human beings, but he is not Jesus, who although less than John, is greater than he in the Kingdom of God." Jesus attests this by saying, "Amen, I say to you, among those born of women there has been none greater than John, yet the least in the kingdom of God is greater than he."³¹

Conclusion

The researcher concludes that John the Baptizer is portrayed in Q as indeed the forerunner of Jesus the Messiah. John the Baptizer is truly greater than any prophet. Quelle depicts him as more than any prophet and this is of course, vis-à-vis Jesus the Christ. Inasmuch as Jesus is regarded as a key figure in the redemptive history, then the role that the forerunner ought to fulfill is far greater than any prophet's role. We could now perceive this role as Christological in the sense that it is not John the Baptizer, but rather, Jesus who is actually the center of attraction. In fact, Jesus is the 'Word' (דבר – Dabar) proclaimed by the 'Voice' (לך – Qôl) in the 'Wilderness' (מִדְבָּר – Midbar).

In today's context, we can learn a lot from the mission John the Baptizer has been entrusted with. The Baptizer has been faithful with his role in relation to Christ. As Christians, we ought to share also in the mission of our Lord. Like John the Baptizer, we need to preach the value of repentance so as the active response to the demands of our faith that we may bear fruit (Q 3:8). We must humbly serve each other also so that like John the Baptizer, we become able to turn the people to God while declaring ourselves to decrease that God may increase.

Notes

¹ New American Bible (2013). In the New Testament, John is most often referred to as 'the Baptist' ('ὁ βαπτιστής) which is a kind of a formal title. Yet concerning chronology, 'the Baptizer' ('ὁ βαπτίζων), the present active participle form, appears earlier since in Mark's Gospel (Mk. 1:4), he is called such (Cf. The Greek New Testament (1968). It might be that due to the influence of Matthew and Luke who refer to John in the noun form (βαπτιστής) as opposed to Mark's participial form (βαπτίζων), the scribes use the more popular title. Nonetheless, the researcher prefers to use 'ὁ βαπτίζων since this is more descriptive of John's function out in the wilderness. See also Nil Guillemette (1988, p. 5).

² "Homo est mensura omnium rerum" means "The human person is the measure of all things". Protagoras, the author of this dictum, was a 'Sophist', paid to teach the skills of wisdom and on how to attain the knowledge of things. By this, he means that there are no objective truths and each can

be a measure on how things behave.

3 Jesus in this world is on trial. A concrete manifestation of this is the depiction of Jesus in Dan Brown's book, the *Da Vinci Code* (2003), suggesting that Jesus was married to Mary Magdalene. See also Simcha Jacobovici and Barrie Wilson, *The Lost Gospel, Decoding the Ancient Text that Reveals Jesus' Marriage to Mary Magdalene* (2014). Other portrayal of Jesus' trial is in Theodore W. Jennings Jr's, *The Man Jesus Loved: Homoerotic Narratives from the New Testament* (2003), arguing that Jesus was an active homosexual.

4 2nd Book of Samuel 7:1-17. David and his descendants were appointed by God to rule all of Israel. Israel here encompasses a united kingdom that includes both the tribe of Judah in the south, David's home territory where he first came to power and the ten northern tribes of Israel where Saul ruled before David took over. After the death of David's son and heir, Solomon, the tribes of Israel split from the united kingdom and thus, beginning with David's grandson Rehoboam, the house of David ruled only Judah with its capital in Jerusalem. The tradition that the legitimate ruler of greater Israel is always a descendant of David is one of the most prominent and enduring in the Bible. Along these lines, the Hebrew Bible makes sure that it is clear that all the kings of the kingdom of Judah were, in fact, descendants of David. For instance, though at one point all the descendants of David had apparently been slaughtered, the narrative recounts that a legitimate Davidic child, Joash, was hidden by the priests and later emerged to restore the throne to the Davidic line (2Kgs. 11:1-12). In addition in the New Testament, both Matthew and Luke trace Jesus' lineage to David (Matthew 1:6 and Luke 3:31).

5 The Book of the Prophet Malachi 4:5.

6 Faierstein argued that contrary to the accepted scholarly consensus, almost no evidence has been preserved which indicates that the concept of Elijah as forerunner of the Messiah was widely known or accepted in the first century C.E. According to Faierstein, the only solid piece of evidence is the Baraita in b. 'Erub. 43a-b; but the passage is lately added (early third century C.E.) whereby, notwithstanding its uniqueness, may have been influenced only by the Gospel tradition.

8 The researcher intends to follow Ferguson's claim that there has been circumstantial evidence that supports the main conviction that Jews before the rise of Christianity have expected Elijah to precede the messiah.

9 2nd Book of Kings 2:1-18. The story speaks of Elijah being brought to heaven by the chariots of fire. "Elijah traveled with Elisha to the Jordan River where he smote the river with his mantle...and the two passed over on dry ground. They stood conversing and Elisha asked and received a double portion of anointing from Elijah. Afterward, a chariot of fire separated the two and took Elijah into heaven by a whirlwind."

10 Historical critical scholarship has made out a strong case for holding that the oracles of chapters 36 to 47 were originally addressed to Hebrew exiles in Babylon by an unnamed exilic prophet during the sixth century. However, the present canonical shape of the book of Isaiah has furnished these chapters with a very different setting. Chapters 40 to 47 are now understood as a prophetic word of promise offered to Israel by the eighth-century prophet, Isaiah ben Amoz.

11 The people being addressed were a pre-restoration community. This finds historical support in the Midrash on Lamentations 1:2, which cites Isaiah 40:3 as a Messianic blessing.

12 The book deals with a period of enormous consequence from King Herod to the first phase of the war against Rome and covers the succession struggle of Herod's sons, Judea's incorporation as a Roman province and the events leading up to the revolution.

14 Lawrence Schiffman (1987) also argues that John the Baptizer and Jesus may not be members of the Essenes but at least, both were influenced by them.

15 Book of the Prophet Zechariah 3:1-10, 4:6-14.

16 Book of the Prophet Nehemiah 8:9.

17 Gospel of Matthew 3: 4-5.

18 Ἐν ταῖς ἡμέραις ἐκείναις occurs 34 times in the LXX Bible (e.g. Gen. 6:4; Exod. 2:11; Judg. 18:1; 2 Sam. 16:23; 2 Kgs. 20:1; Joel 4:1; Dan. 10:2). Permutations also occur such as ἐν ταῖς ἡμέραις ταύταις and ἐν ταῖς ἡμέραις, i.e. "in those days and at that time" (Zech. 8:9; Pss. 17:32; and Jer. 33:15).

19 The book of Genesis 13:10-12.

20 Gospel of Luke 17:22-30. "The days will come when you will long to see one of the days of the Son of Man, but you will not see it. There will be those who will say to you, Look there he is, (or) look, here he is. Don't go after them, or follow them for as the lightning flashes and lights up the sky from one side to the other, so shall the Son of Man be. But first, he must suffer greatly and be rejected as it was in the days of Noah, so shall it also be in the days of the Son of Man... Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. So thus, shall it be in a day that the Son of Man is revealed." Here, what the evangelist implies about the Messiah's imminent coming is akin to the days of Noah and the days of Lot whereby, people will be going on with their businesses as usual, eating, drinking, marrying, etc. but the same day when the Son of Man comes.

21 Book of Prophet Jeremiah. 4:4. "For the sake of the Lord, be circumcised, remove the foreskins of your hearts... Lest my anger break out like fire, and burn till none can quench it, because of your evil deeds. See also Book of Prophet Micah 6:8. "...do right, love goodness and walk humbly with your God."

22 Q 3:9. This verse threatens that every tree that does not bear fruit will be destroyed, i.e. that people who do not repent will face divine punishment. Similar imagery is used in the books of Prophets Isaiah 10:34 and Jeremiah 46:22 which could be the inspiration of this verse.

23 John the Baptizer sees himself as unfit to loosen the thong of Jesus' sandals. A rabbinic saying runs, 'Every service which a slave performs for his master shall a disciple do for this teacher except the loosing of his sandal-thong'. Untying the sandal-thong was just too much but John selects precisely this duty, regarded as too menial for a disciple, as that for which he was unworthy.

24 Gospel of Luke 3:16e. The evangelist may associate John's prophecy about the baptism "in fire and the Holy Spirit" with the experience recorded in the Book of Acts of the Apostles 2:3 where 'tongues like fire' (γλῶσσαι ὡσεὶ πυρός) are said to have descended and rested upon the heads of those who

were filled with the Spirit.

25 Q 7:18-23 connects very well that when John asks if Jesus is truly the Messiah, Jesus rather responded to John by pointing his messianic miracles, implying that he is indeed the Messiah. But it is less obvious how the saying in Q 7:23 fits into this unit. One fairly common line of interpretation sees the offense here as stemming from the fact that Jesus had not fulfilled John's earlier prophecies. However, on this interpretation, Jesus responds in Q 7:22-23 by telling John, in effect, not to be put off by his ministry of healing and preaching when John had expected Jesus to act as a fiery judge. Thus, this is to be understood that Jesus is seen in Q 7:23 as gently and subtly rebuking John for his misunderstandings and doubts about Jesus.

26 Book of Prophet Isaiah 35:5-6.

27 Book of Prophet Isaiah 61:1-2.

28 Q 7:26-27. Jesus told the crowds about John the Baptizer as more than a prophet because of preparing the way of the Lord, serving as the forerunner to the Messiah.

29 Gospel of Luke 22:28-30. Luke writes, "It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel." While the version in the Gospel of Matthew 19:28 states, "Amen, I say to you that you have followed me, in the new age, when the Son of Man is seated on his throne of glory, will yourselves sit on twelve thrones, judging the twelve tribes of Israel."

30 2nd Book of Samuel 7: 12-16.

31 Q 7:28. John the Baptizer was the last and greatest figure of the era before the Messiah. In preparing the way for the kingdom and introducing the Messiah, John was the 'Elijah' of whom the prophet Malachi spoke (Cf. Matthew 11:13-15; and Malachi 4:5).

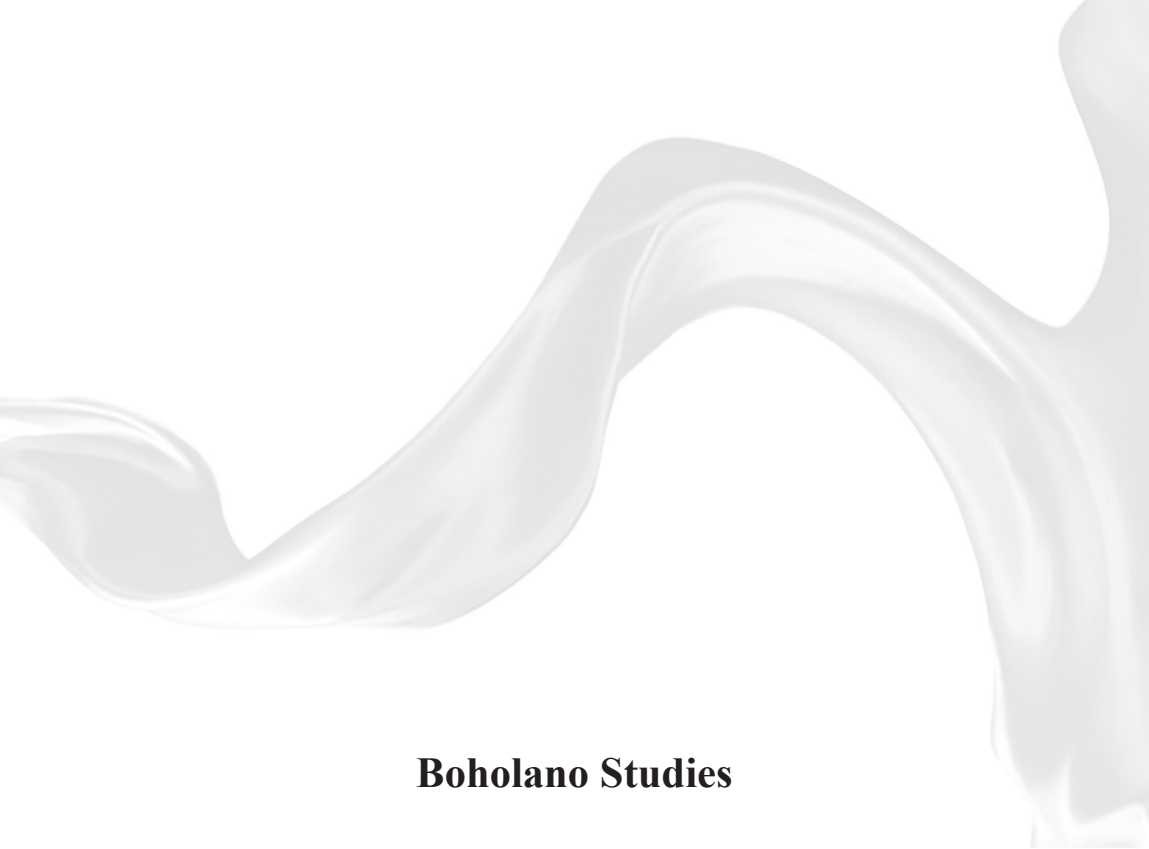
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Boholano Studies

The Socio-Economic Impact of COVID-19 on Tagbilaran City Residents in the Philippines: Profile, Risks, and Policy Implications

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Abstract

The COVID 19 crisis that plagued the world has impacted severely not only the health condition of societies but also the economic structure of local economies. This research conducted in April to June 2020 sought to answer the question how the pandemic has impacted businesses, employees and formal workers, and the informal economy in Tagbilaran city, the capital province of Bohol, in the Philippines. The interest in the subnational space was conditioned by the fact that during that time, only national impact assessments were conducted and data is not available for local governments to base their policy and programmatic decisions on. The research revealed that the outright impact of the pandemic was a drastic decrease in revenues on the part business establishments, which consequently resulted to decreased consumption on one hand, and the lay-off of non-essential workers on the other. The ripple effects of border and business closure has further resulted to depressed consumption and eventually losses on the part of traders and producers of goods and services, and consequently, further decommissioning of workers.

The pandemic has highlighted the role of local governments in navigating a complex crisis. With the limited ability of the private sector to inject economic investments, businesses and households rely on local governments for temporary relief, and long-term measures to protect the local economy from collapsing.

Keywords: COVID-19, local governments, socio-economic impact, Philippines

Introduction

The COVID 19 crisis that recently plagued the world was not just considered a health crisis but a crisis that was predicted to affect every sector and every individual globally (Adha-nom, 2020). The recently released United Nations report on the socio-economic impact of the crisis cautioned that this pandemic “risks reversing decades of progress in the fight against poverty and exacerbating already high levels of inequality between and within countries” (UN, 2020:8). In the Philippines, the National Economic Development Authority projects that the crisis will negatively impact economic growth, result in a fiscal deficit, and hit low- and middle-income classes the hardest (NEDA, 2020).

Subnational assessments of the impact, however, are hardly available. During the time that this research was undertaken, no subnational assessment has been conducted yet by any local government unit. Hence, the researcher in this case opted to act out of civic responsibility to conduct an impact assessment of the city where he lives – the city of Tagbilaran in the province of Bohol.

The City of Tagbilaran is located in the island province of Bohol, a province located in the central part of archipelagic Philippines. Bohol is composed of 47 municipalities and its only city, Tagbilaran, is the provincial economic and political capital. The island province is home to roughly 1.4 million people (NSO, 2019) with Tagbilaran cornering roughly 9% of this population. The primary economic driver of the city is tourism (Acejo, 2004), impacting largely the nature of businesses, the population’s employment profile, and the types of infrastructure investments coming out from public and private capital. With national borders and even provincial borders closed, the impact of COVID 19 was hypothesized to be severe right from the start.

The provincial government of Bohol declared a quarantine on 13 March 2020 for five days (Rappler, 2020) and extending it further to 21 April 2020. The measure led to the mandatory temporary closure of several businesses and the deliberate decision of some business owners to cease operations despite being exempted from temporary closure. Consequently, it led to the forced but unpaid leave of affected employees. No one really knows the extent of jobs lost, informal workers losing daily income, and the amount of losses suffered by businesses due to the closure.

The City Government of Tagbilaran, in response to the provincial directives, imposed the same preventive measures as well. Alongside these, different initiatives were implemented to cushion the impacts of the crisis, especially to the poor, e.g. distribution of relief goods, assistance to health workers, bringing city services closer to the people. But the primary question is, will the resources of the city government be enough if the preventive measures will continue beyond its targeted end-line? Back then, enhanced community quarantine measures, was hypothesized to flatten the curve and location-specific quarantine measures were recommended. But the capacity of residents to withstand a prolonged quarantine is not known, and the city government of Tagbilaran’s resources are limited.

This research, conducted in May to June 2020, during the time of significant restrictions to movement, aimed to understand the impact of the crisis on the residents of Tagbilaran City (See Figure 1).

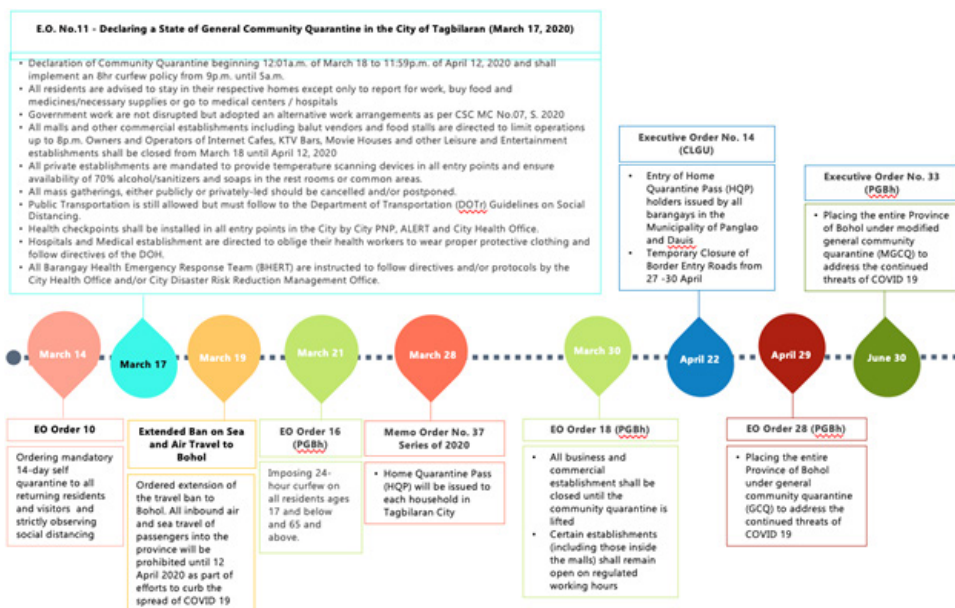


Figure 1. Timeline of COVID-19 Restrictions - Tagbilaran City

Impact Transmission Channels

There are at least several impact transmission channels of these restrictions. First, non-essential businesses were closed, and this includes several tourism-related establishments. The 2020 registry of business establishments of the city shows that there are a total of 16,529 businesses. Fifty-three percent (53) of these businesses are engaged in trading while (42%) are into services. The remaining number is manufacturing establishments. Based on these estimates, at least 62% of the businesses are non-essential businesses and are thus ordered closed based on local government rules. Business closures impacts sales (Fabeil et al., 2020) and operating profits, expectedly.

Second, with businesses directed to be closed, employees and workers lost jobs temporarily (Fana et.al, 2020). With the restrictions, employers are not required to pay workers their salaries and thus creating income scarcity at the household level. Consequently, decrease in household income negatively impacted consumption, and thus lower sales on the part of businesses that remain open. With schools and businesses closed, the transportation sector was also severely hit – with fewer rides per day, and fewer passengers to carry because of social distancing measures. It was expected that economic activities will significantly be halted. However, employment impact will be hardest on marginal sectors and unsecured workers (Cortes et al, 2020).

Third, with border closures, tourism was badly affected. Room occupancy rates declined rapidly, and in May 2020, hotels were on zero occupancy rates. Tourism-related establishments as transport services, tour agencies, and restaurants were forced to close. Consequently, tourism

workers lost jobs and sources of income in an instant.

Research Aims

But the severity of the economic impact of the crisis was not known. While businesses were closed and business income was surely impacted, there were no estimates available regarding the amount of revenue loss, the number of workers impacted, and the economic outlook of business owners. While workers surely lost jobs, there was no data to show how many workers were affected and how household consumption was impacted.

The following are the key research questions that the socio-economic assessment sought to answer:

1. What are the key socio-economic impacts of the COVID 19 pandemic more particularly on the following:
 - a. businesses;
 - b. employees; and
 - c. informal and on-account workers?
2. What is the level of economic vulnerability of the groups mentioned above to withstand a prolonged enhanced community quarantine?
3. What policy measures and programs are needed to be in place to protect the most vulnerable from the adverse economic impacts of the COVID crisis?

Methodology

Given limited movement and resources to conduct the research, the researcher made use a mixture of different data collection methods to answer the research questions above. The table below lists the indicators, data needed, potential sources.

Research Interest	Data Needed	Data Sources
Socio-economic impact of the COVID crisis on employees	Number of employees affected by the data closure	Household surveys to be conducted by city government of Tagbilaran employees during distribution of household relief packages
Socio-economic impact of COVID crisis on informal workers	Revenue data on public markets from ambulant vendor registrations	Market administrator
	Status of tricycle and jeepney drivers' income	Tricycle and jeepney drivers' associations
	Barangay household data on lost work, and have not reported to informal work	Barangay captains, (can be surveyed by BHWs during

Research Interest	Data Needed	Data Sources
		PUM monitoring or through purok leaders)
Socio-economic impact of COVID crisis on SMEs	SME data on lost revenue imputed from reported annual sales	City treasurer's office
	Self-rated vulnerability assessment	Survey, will be done via Facebook and through online survey tools

Table 1. Methodology

Businesses. The researchers conducted an online survey for businesses in the whole month of June 2020. Due to mobility restrictions, online surveys were the only efficient means to gather data. A total of 206 businesses responded to the survey. The results of the survey were complemented key informant interviews from among 20 pre-selected survey respondents coming from different business sectors.

Employees and Formal Workers. An online survey among employees and formal workers was also conducted in May to June 2020. A total of 302 employees from both public agencies and private companies responded to the survey. To dig deeper into survey results, 20 key informant interviews with employees and formal workers, 10 from public and 10 from private employment were selected. A rapid job loss impact survey was also conducted to complement the results of the online survey.

Market and Ambulant Vendors. To server as proxy for the informal economy, the researcher surveyed 200 market vendors from the three major markets of the city – Dao, Manga, and Cogon in partnership with the Office of the City Planning and Development of the City Government of Tagbilaran. The total number of respondents is equivalent to 10% of the total number of registered market vendors in the city. By stratification, we were able to apportion the number of respondents per market. The respondent selection was done randomly for each public market. The results of the survey was complemented with key informant interviews.

Findings and Discussion

Impact of the Pandemic on Businesses

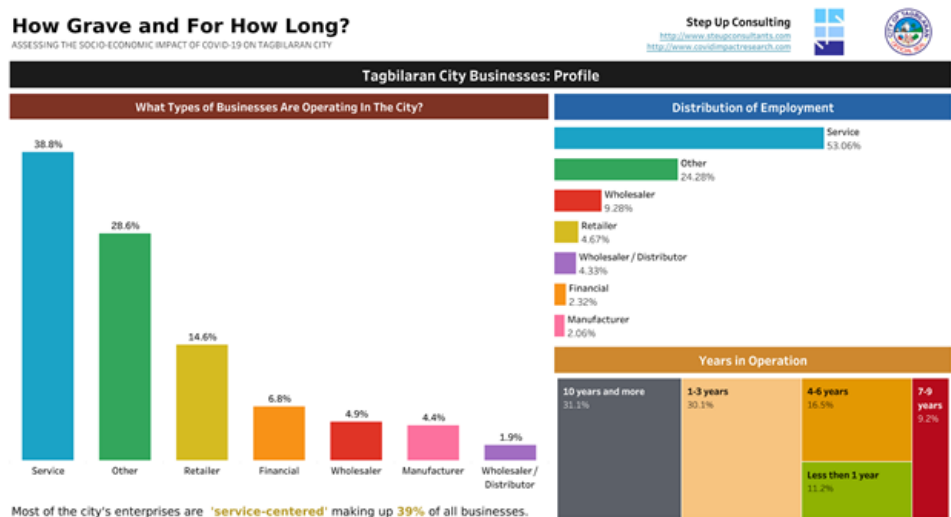


Figure 2. Survey Respondent Profile - Businesses

The major limitation of the study was our inability to conduct targeted interviews that were randomly selected out of the total population to extract a representative sample. Nevertheless, the results of the online survey mirrored the overall composition of registered businesses in the city. Based on the results of the survey, almost 40 % belong to the service sector (39%), which also provides the highest employment among the businesses located in the city. Further, most businesses have existed for more than ten years and above (31%) or have recently been established (1-3 years). The following were the key findings:

1. Almost all businesses were negatively affected by the pandemic.

Almost all (96.12%) of the 206 businesses operating in Tagbilaran City that we surveyed reported a significant decrease in sales. The majority of them (57.58%) reported a decline in sales by 51-100%. This means that several businesses had no revenues especially during the enhanced community quarantine (ECQ), because of temporary business closure. This resulted in the temporary reduction of workers or employees. 91.26% of businesses surveyed reported a decrease in the number of workers by at least 25%.

The closure of businesses, those that were considered non-essential based on the provincial government guidelines, significantly impacted revenues, especially considering that close to three quarters of registered businesses belong to this category. For at least two months, these businesses remain closed, resulting in increasing day-to-day losses. The only recourse that businesses had was to discontinue employment, even of its key personnel. This, in turn, significantly impacted the cash flow condition of businesses and decreased household consumption even of

basic needs.

Almost 90% of businesses surveyed reported cash flow problems during the pandemic, alongside difficulties in receiving supplies on time and shipping goods to customers. The top three causes of these problems are the closure of businesses during the quarantine, customers unable to pay their accounts, and reduced logistics services.

2. The service sector was hit the hardest.

Among businesses, the service sector reported the worst decline in sales. Before the enhanced community quarantine (ECQ), the sector reported total sales of Php187.05 million. During the ECQ, sales dropped to Php31.60 million. The sector had not recovered from the drastic slump, even when general community quarantine (GCQ) was declared in the city. Among those whose revenues are least affected are those that are from the trading and manufacturing sectors, especially those that are producing (e.g., tableya manufacturing) or selling (e.g., grocery stores) essential goods. They were also the ones able to bounce back faster after the quarantine restrictions were lifted.

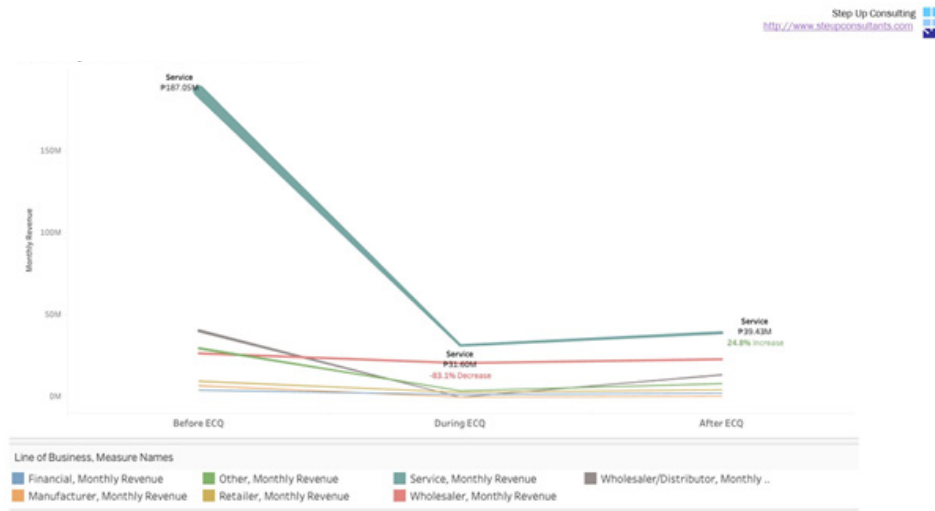


Figure 3. Monthly Revenue x Line of Business

A closer analysis of the worst-hit businesses in the service sector would show that the majority of these are those that support the tourism sector. These include restaurants, hotels, coffee shops, ticketing offices, transport service providers, KTV bars, internet cafes, events organizers, photography and videography services, rental services, beauty care, dive center, shipping companies, travel and tours, and tour guides, among others.

The suspension of flights to and from the island has drastically reduced the number of tourists, from which these businesses primarily rely on revenues. Since March 2015, flights and boat trips have been suspended. Several accommodation establishments remain closed, and only a few restaurants have started to open beginning in June 2020. It is quite apparent that several of the businesses reliant on external market are the ones badly hit.

3. Businesses initiated changes in human resource arrangements, marketing strategies, and finance practices to cope.

Businesses we surveyed made significant changes in work arrangements by temporarily reducing employees (3 out of 10 businesses) and laying-off some workers (1 out of 10 businesses). To protect liquidity, businesses also decreased or controlled expenses and negotiated payment terms with creditors. Interestingly, the pandemic pushed businesses to re-calibrate marketing strategies by increasing marketing efforts (25% of businesses) and developing new products or services (19%). Those with technical expertise resorted to online-selling during the lockdown.

Based on the analysis of results, we have seen at least three major strategies implemented by businesses anchored on three operational areas - human resources, marketing, and finance. But the objective remained the same - to ensure that the business will have sufficient financial resources to continue operations and protect it from further losses.

a. Saving on human resource costs by implementing new work arrangements

Businesses retained core personnel and released workers with non-essential skills. For those workers who were retained, owners entered into new work arrangements, including reduced reporting hours, reduced number of workdays, and implementing multi-tasking procedures (e.g., service crew at restaurants also act as cashiers). This process continued even when restrictions were lifted as most businesses are still operating for less than capacity. Workers were invariably affected (as take-home pay was significantly reduced), but this is a better option than losing work.

b. Increasing sales through diversification and online selling

Several businesses resorted to formulating new product lines and intensifying marketing and promotions online. Restaurants developed new products for online selling, and hotels became quarantine facilities for returning residents. Medical clinics are offering online consultations, while beauty and wellness shops provide home services. Several strategies are intended to adapt revenue measures to the current restrictions brought about by the pandemic.

c. Protecting cash position from further bleeding

Finally, businesses are trying to take advantage of opportunities to reconfigure spending patterns to protect their liquidity. This included reconfiguring payment terms with suppliers and creditors and reducing expenses to the extent possible, without necessarily impacting on service and product quality.

4. Close to half of businesses were facing the risk of closure in the remaining months of 2020.

Of the 206 businesses we surveyed, 4 out of 10 businesses said that they would likely close in the next six months or less because of economic hardships experienced. Those that are operating for less than five years are most vulnerable. The longer the business is operating, the higher the likelihood that they will survive this crisis.

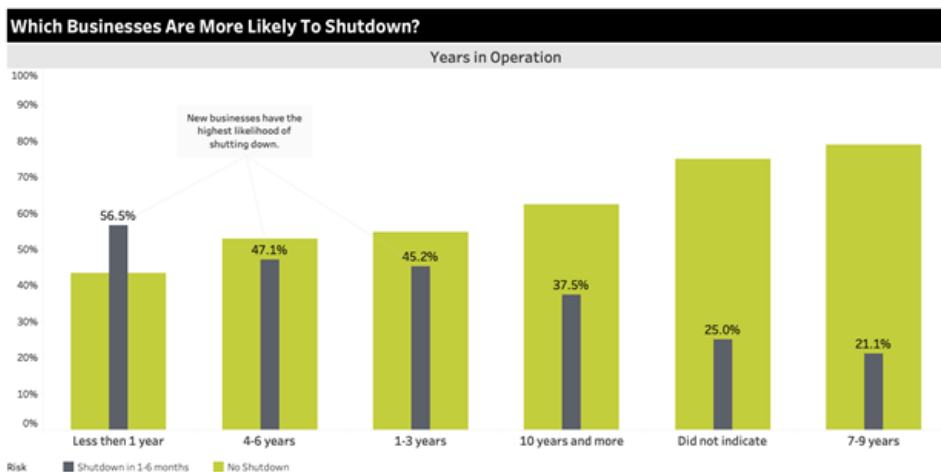


Figure 4. Businesses Facing the Risk of Shutdown

More established businesses, those that are operating for more than ten years, are less likely to close because of better financial position, stable debt-to-equity ratios, and higher liquidity. This is not necessarily true for new businesses. Also, more established businesses enjoy better customer patronage conditions, are likely to be better known, and have recognizable brand names.

Our survey also revealed that businesses that are primarily reliant on customers based outside of Bohol (e.g., tourists, external domestic and foreign buyers) face the greatest risk of closure. As earlier mentioned, inbound and outbound travel restrictions and difficulties in transporting goods from the province to outside customers are among their most significant challenges, even when mobility restrictions are lifted.

As regards sector, we found out that service providers and retailers are those that will likely close in the next six months as a result of the pandemic. Half of the service establishments we surveyed said that they face the risk of closure in the next six months. On the other hand, 46.7% of retailers and 44.4% of manufacturers surveyed expressed the same. What is alarming is that 28.6% of retailers and 11.4% of service establishments surveyed said that if the current business climate continues, they will be forced to close in a month or less.

This finding reinforces our earlier point that most of the businesses in the service sector are dependent on the tourism industry for survival. On the other hand, with depressed consumption of households due to declining household income brought about by job and income loss on households, retailers will also be badly hit.

5. Businesses received some form of assistance from the government during the crisis.

The majority of the businesses received assistance from the government, particularly from the local government unit in the form of relief goods (69%). Other assistance that helped their liquidity position included the suspension in the payment of bills, i.e., utilities, etc (36%) and the

moratorium in paying off loans (17%). However, no direct assistance for business continuity has been received so far by the respondents we interviewed, as of July 15, 2020, the time we closed our data collection process.

6. Majority of the businesses needed business development services to bounce back.

When asked what types of assistance businesses needed from the government during the pandemic, the business mentioned the following:

- a. how to prevent infections while maintaining business operations;
- b. how to prepare a business continuity plan for their respective businesses;
- c. how to diversify products and sales channels;
- d. how to conduct business online;
- e. legal advice on applicable labor regulations during this pandemic; and
- f. advice on export and logistics restrictions during this crisis.

Based on interviews with key informants, preventing infections while maintaining business operations is their top priority. They are aware that any resurgence in cases will eventually lead to stricter measures that would hamper business operations. This is the top choice, especially for those with high customer contact operations, like in the case of service establishments, retailers, financial services providers. Across sectors, this concern is one of the top three priorities.

Across sectors, business continuity planning remains the second top priority (except for wholesalers where this is considered their top need). According to business owners we interviewed, this is essential because they are aware that based on projections, the pandemic and its impacts will be felt within the next two to three years. There is a need for businesses to reconfigure their business models to survive the health crisis and ensure continuity. This is also why one of their top three needs is to diversify products and sales channels, acknowledging that there is a need to adapt their operations to the changing consumption patterns and preferences brought about by the pandemic.

7. Businesses prioritized health measures over and above other measures.

Business establishments we surveyed said that they needed tax waivers, low-interest credit lines, or credit guarantees. They also said they need temporary unemployment programs to help displaced workers. However, when asked to choose from a list of health and financial measures, businesses value health measures more. This includes the supply of personal protective equipment (PPEs), information on the spread and transmission of the virus, and clarity in controlling the health crisis.

However, closer scrutiny of the data would show that while this result is consistent across the different sectors, when the age of the business is factored in, those businesses that are three years old or less prioritizes access to cash for short-term financial needs. This corroborates earlier finding that “younger” business establishments have difficulty sustaining current operations that their needs are focused on in the immediate term. On the other hand, those businesses that are older and more stable are aware that without controlling the pandemic, the ability of several of them to go back to business and operate under a new normal will be difficult.

The responses of the business owners to the survey are set within a context. During the survey and the subsequent interviews, Tagbilaran City had an increase in the number of

COVID-positive cases - from zero to eight in three days. The immediate measure was to lock-down certain areas where the cases are found. Business owners are aware that with an increase in the number of cases, the government's move would be to enforce stricter mobility restrictions.

Impact of the Pandemic on Workers

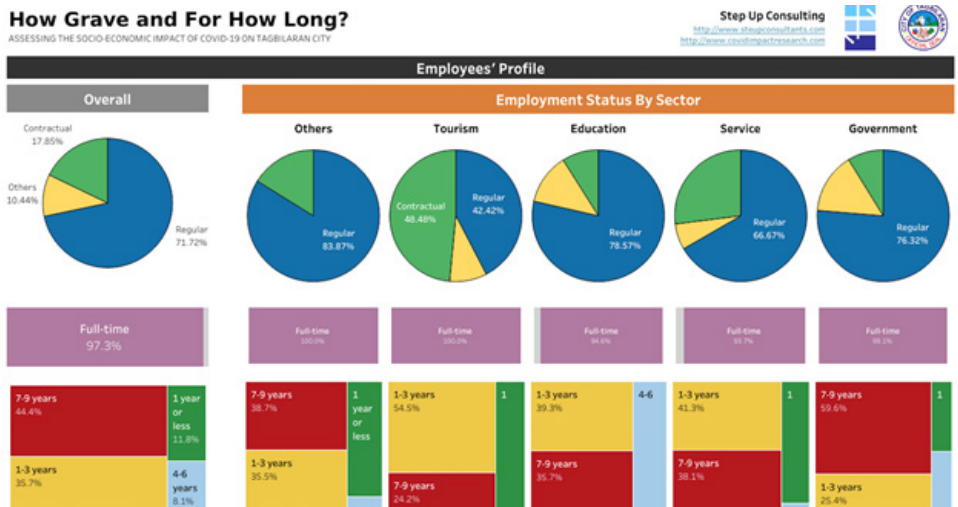


Figure 5. Survey Respondent Profile- Employees

Based on the survey results, almost 46 % are government employees employed by national government agencies, local government units, hospitals, and other related public agencies or enterprises. Nineteen percent (19%) come from the education sector, while the rest are employed in the service sector, particularly tourism establishments, banks, and administration services.

Based on the results of the surveys, we conducted key informant interviews via phone, with 20 respondents coming from different sectors. The purpose of this was to gather more insights and qualitative data using the survey results as a basis. The results of these interviews were used to analyze the different variables we tried to explore through the survey of workers. A presentation of the results was made to key representatives from the city to validate the findings.

At the same time, we conducted a rapid job loss survey among the households in Tagbilaran City. The survey was conducted with the help of the office of the Barangay Affairs and Constituency Unit. The survey intended to assess how many lost their jobs as a consequence of the closure of businesses. The following are the findings:

1. Ten percent (10%) of workers lost their jobs, either permanently or temporarily. Of these, 5,154 jobs from the service sector were temporarily or permanently lost due to COVID-19.

At least 10 percent of the total working population of Tagbilaran City had their jobs temporarily or permanently affected. This is a direct consequence of the forced closure of

establishments when the city was placed under Enhanced Community Quarantine.

Barangay Cogon has the most number of workers (1,784) whose jobs were temporarily or permanently suspended, followed by Booy (853 workers) and Poblacion II (682 workers). Across Tagbilaran City's 15 barangays, those working in the service sector are the ones most affected by the pandemic. Five thousand one hundred fifty-four (5,154) jobs in the service sector are equivalent to 73% of total jobs lost when Enhanced Community Quarantine was imposed in the city.

Those working in the transport sector also lost jobs. At least 846 workers in the sector (from drivers of public utility vehicles to company drivers and tourist van operators) lost their primary source of income because of mobility restrictions. As expected, Barangay Cogon, the most densely populated barangay in the city, records the highest number of workers who lost their jobs.

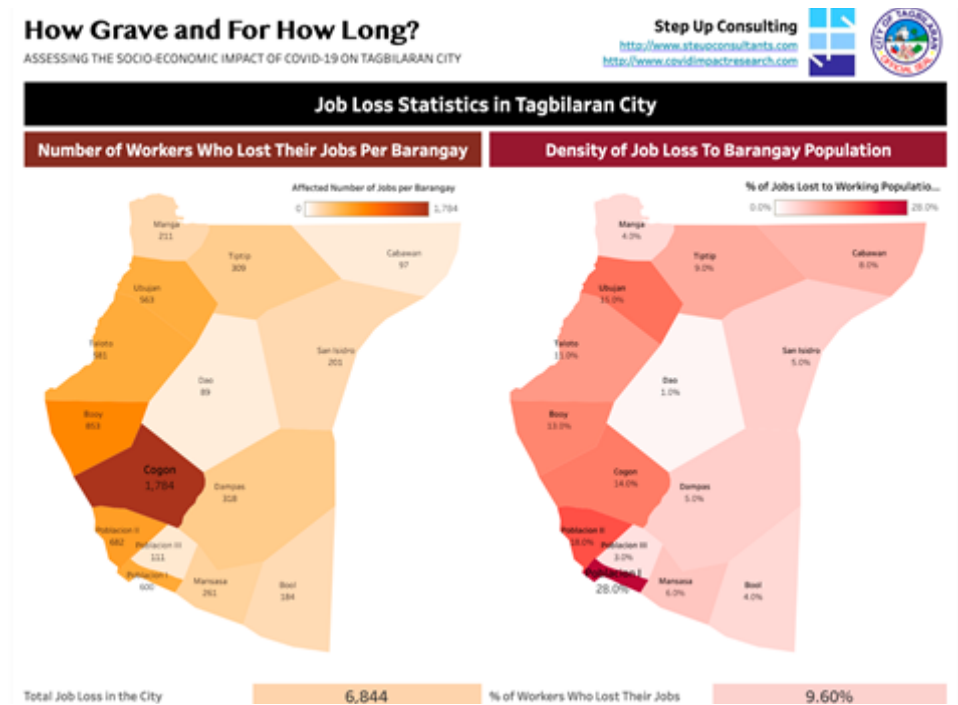


Figure 6. Job Loss Heat Map

2. Workers in the tourism sector were hit the hardest, while government employees were the least affected.

Four (4) out of ten (10) workers we surveyed experienced a significant decrease in income, while 2 out of 10 workers lost jobs temporarily or permanently. This is significant in terms of overall impact because, for every employee or worker who lost his/her job and source of income, at least three more people reliant on him/her support are also affected.

Among the sectors, 9 out of 10 workers in the tourism sector felt the negative impact of COVID 19 on their income, work, or source of livelihood. This is followed by those

working in the service sector where 5 out of 10 reported the same.

Only those working in the government were not affected by COVID-19, as most receive their salaries even with reduced working hours.

3. While negative impacts abound, workers also see positive effects of quarantine measures. However, the psychological impact is increasingly felt.

Employees and workers we surveyed felt that the top negative impacts of COVID-19 are a decrease in income (35.4%), difficulty in buying necessities (32.3%) and depression and anxiety (19.2%). Despite these, they also reported positive effects brought about by the pandemic. Because of limited movement, almost half (49.2%) reported that they now have more time for their families. Some (24.9) were able to pursue their hobbies like cooking, gardening, sewing, while others (22.6%) were able to find new ways of generating other sources of income

However, the pandemic also started to impact workers’ psycho-social and emotional health. A few workers report feelings of anxiety (35%) and depression (19%), increased quarrels at home (5%), and having bad dreams (4%).

At least 29% of employees and workers expressed the likelihood of getting depressed, while 26% of employees and workers are worried they might contract the virus. In terms of outlook, at least 21% of employees and workers see the likelihood of losing their jobs in the next six months.

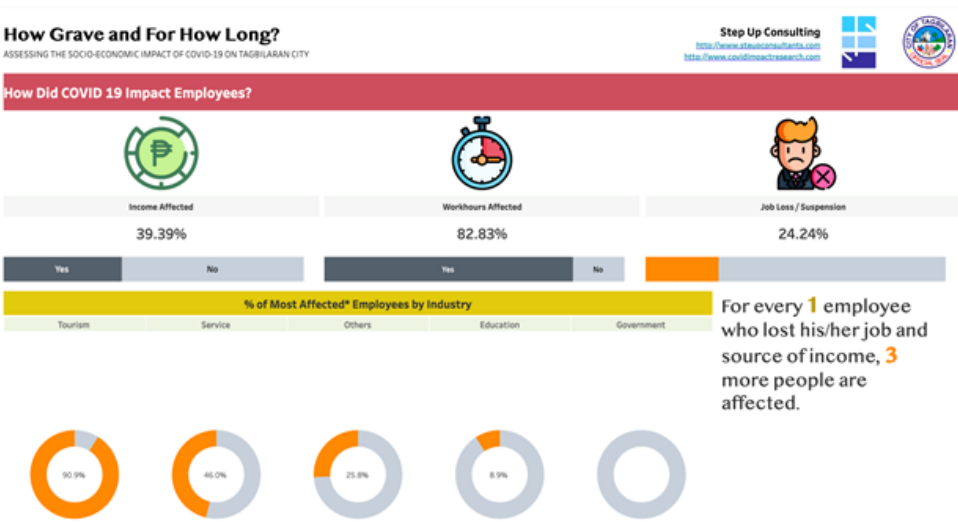


Figure 7. Impact of COVID 19 on Workers/Employees

4. Most coping mechanisms of workers and employees were focused on finding ways to recover lost income or reduce household expenses.

The pandemic has significantly drained worker's cash, and the expectation that community quarantines will last longer than expected prompted most of them to save resources and protect their liquidity. As such, to make up for lost income, the majority look for other income sources and set up temporary businesses like online selling and doing odd part-time jobs.

A majority also reduced their expenses, especially those related to recreation and entertainment, communication and utilities, and food. Quite a few (37%) resorted to borrowing money from friends and relatives (62%), cooperatives (16%), and even lending companies (14%).

5. Workers demand measures that will further protect their liquidity.

The top three assistance that workers and employees need are (1) payroll subsidy, (2) postponement of utility bills, and (3) low-interest loans. These measures can help them extend the amount of money they have and survive the pandemic.

Unfortunately, no one among the employees we surveyed received assistance through the Department of Labor and Employment's COVID-19 Adjustment Measures Program (DOLE-CAMP). However, almost everyone (90%) received assistance from the City Government of Tagbilaran. The remaining 10% are not qualified (e.g., they are not residents of the city).

DOLE CAMP has been reported to be grossly insufficient to meet the needs of qualified employees/workers. Based on DOLE's records, only 99 businesses out of the 16,529 registered businesses in Tagbilaran had workers who benefitted from the program.

6. Workers are more concerned about their health and that of their loved ones.

The top concern of employees and workers is contracting the virus that would lead to an increase in the number of COVID + people (3rd in rank) and, consequently, impacting the healthcare system's capacity to respond (5th in rank). Financial insecurity due to job loss is their second most pressing concern, while economic recession is ranked 4th.

Based on focus group discussions with employees and workers, their ability to work is dependent on their health, and thus they fear that they or their family members will test COVID-19 positive. However, they too feel that economic recession, which will lead to a significant loss in jobs, is something that they dreaded happening.

7. Workers want the city government to focus on containing the spread of the virus.

When asked what the focus of the City Government of Tagbilaran should be, workers and employees surveyed prioritized the following:

- a. containing the spread of the virus;
- b. supporting residents stranded in other locations; and
- c. promoting mental health.

During the survey, the number of cases in Tagbilaran City was still low, but total cases in Bohol province have been steadily increasing despite limited testing capacity. Also, it was evident in the discussions among medical experts that the healthcare system's capacity is very limited to respond to a surge in cases. This finding is also very well related to item (6) above, where their top priority concern is contracting the virus.

8. Employees and workers expressed the likelihood of getting depressed, contracting the virus, or losing their jobs.

Outlook for employees is quite bleak. A significant number of employees and workers expressed the likelihood of getting depressed (29%), are worried they might contract the virus (26%), or that they will lose their jobs in the next six months (21%). These call for really concrete measures in combating mental health, containing the spread of the virus, and protecting jobs.

Based on interviews, the inability to go out (e.g., one household, one quarantine pass), the closure of places that were their sources of comfort (e.g., the church, beach), and the restrictions in meeting friends and relatives contributed to a certain sense of alienation, causing sadness and depression.

Impact on Market Vendors

Dao market vendors constitute approximately half of the total respondents. Dao Public Market is the biggest wet market in the City of Tagbilaran. More than half of the market population have been selling for more than 15 years and are engaged in selling food items, fruits, and vegetables. In terms of size, Dao Public Market is also the largest.

Among the three public markets, Manga Public Market shows the highest number of vendors selling meat, fish, and other seafood items. The market is also widely known as the primary source of fresh seafood in the city

Based on the results of the surveys, we conducted key informant interviews via phone. This was to gather more insights and qualitative data using the survey results as bases. The results of these interviews were used to analyze the different variables we tried to explore through the survey of workers. A presentation of the results was made to key representatives from the city to validate the findings.

1. Almost all vendors experienced a significant decrease in revenue.

Almost all vendors (94.6%) experienced a significant decrease in revenue though only a few (16.3%) implemented a temporary closure of their stalls. Close to half (45.7%) experienced difficulties managing their business brought about by a decrease in customers and the slow delivery of goods from their supplier.

Among vendors, those who were engaged in the sale of sari-sari or dry goods implemented temporary closure.

How Grave and For How Long?

ASSESSING THE SOCIO-ECONOMIC IMPACT OF COVID-19 ON TAGBILARAN CITY

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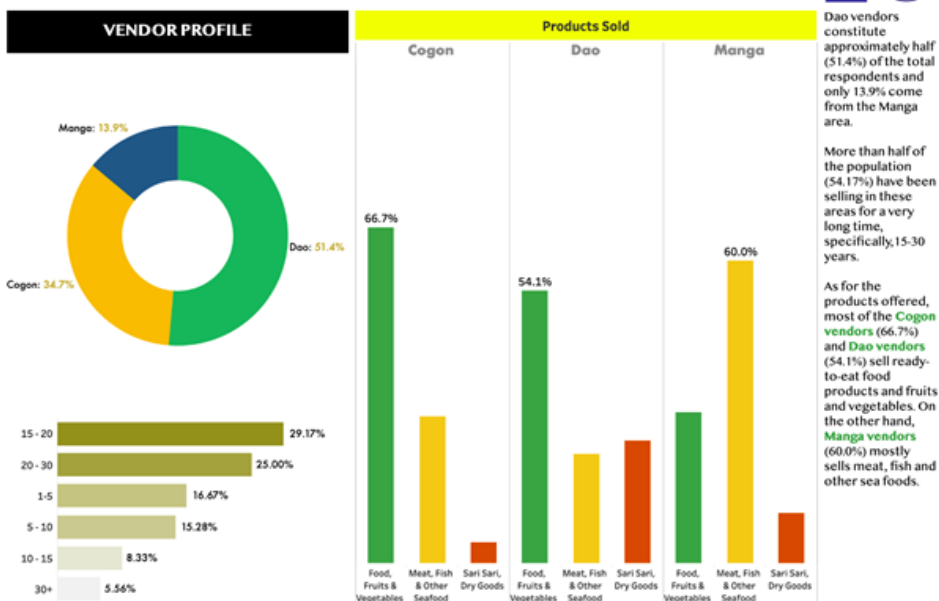


Figure 8. Profile of Market Vendors

2. Vendors selling meat, fish, and seafood experienced the sharpest decline in sales.

Among those still operating, a majority have lost their income for at least 60% during the community quarantine. Those selling fresh items – food, fruits and vegetables and meat, fish and other seafood – experienced the sharpest decline.

Sales of market vendors declined because of several reasons. First, the community quarantine limited movement of buyers and entry to public markets is restricted to control the number of people inside. Second, because of the loss of jobs and income of workers, households resorted to cheaper food options. Third, supply was also limited because of the closure of borders. Most of the fruits and vegetables, for example, come from the nearby island of Mindanao.

In the related survey of employees and workers, controlling expenses, including food, is one of the households' coping mechanisms. Meat and seafood are expensive options, so households resorted to substitutes, like noodles and canned goods.

Market vendors who have been operating for longer than ten years experienced the highest decrease in revenues. This is because they have already established their regular customers. The closure of other businesses, especially restaurants and other food-related businesses, has drastically reduced the number and amount of orders from regular customers. After the community quarantine, although there was an increase in sales, no establishment was able to recover fully in terms of revenue.

3. Vendors implemented several measures to protect their cash position and preserve liquidity.

Because of the decreasing amount of revenue and number of customers, market vendors resorted to several measures to protect their cash position. This included closing their shops earlier than usual, decreasing orders from their suppliers, and decreasing the items on display. They also negotiated with suppliers regarding terms of payments and even asked for the suspension of payment for their loans from lending companies.

A few vendors resort to borrowing money (22%) from lending companies, cooperatives, or family and friends. A few others (29%) look for other sources of income besides selling at the market. This included selling potted plants, cooking food or baking goodies for sale.

The objective of these measures is to increase revenue sources, reduce their expenses, protect their liquidity, and ensure that they can continue doing businesses despite a significant decrease in revenues.

4. Vendors received assistance from the government in the form of goods or cash. However, what they ask for are measures to prevent cash drain.

During the lockdown, most of the vendors received assistance from the government, particularly from the Tagbilaran City Government in terms of grocery items (81.5%) and from the Department of Social Welfare and Development's cash assistance program (56.8%). Only very few (8.6%) received goods from private sector donors.

Consistent with the findings above, market vendors want to protect their cash position and requests measures that would help them extend their liquidity. For example, a majority wants the government to defer payment to governmental impositions as market stall rent, taxes and licenses or defer the payment of utility bills.

Market vendors also have expressed that the city government should strengthen its protective measures against the virus to prevent the economy from collapsing.

5. There is a high risk for vendors new to the business to close shop within the next six months.

Approximately one-third of market vendors are considering closing their business in the next six months, while the same percentage also said they are not affected. A third of the total respondents opted not to answer this question. It is important to note that the length of time the vendors have stayed in the trading business has a significant effect on the likelihood of shutting down. Those market vendors who started trading only in the last 15 years have a higher risk of closure (between 41-50%). On the other hand, those who are selling dry goods and groceries have an increased risk of closure (54.5%) as compared with others.

More than the threat of the virus, market vendors are worried about economic collapse. Based on key informants, loss of jobs and income will result in hunger in several households. According to them, hunger and deprivation will result in looting, theft, and other dangers to the safety of lives and property. Some of their workers, for example, are oblivious to the strict

implementation of health protocols, saying that they would likely die more of hunger than the virus.

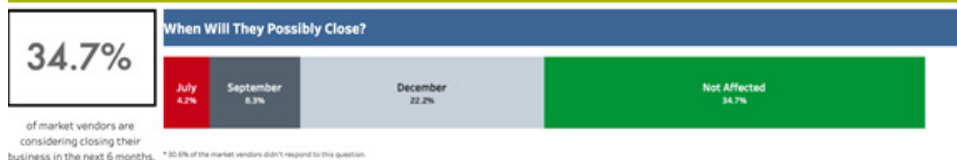
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How Likely Will Market Vendors Close Their Businesses?



Which Businesses Will Likely Close Within The Next Six Months?

Which businesses will likely close within the next six months?

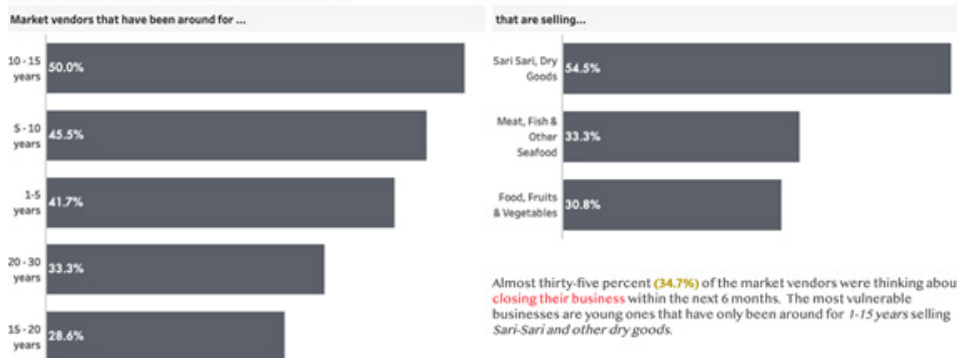


Figure 9. Risks of Closure - Market Vendors

Policy Implications

Based on the results of the research, there are at least five policy and programmatic implications put forward to the City Government of Tagbilaran. We discuss these briefly below:

a. Economic Programs

- Initiate measures to protect the most vulnerable sectors, businesses, and households.** The research has shown that while the economic impacts of COVID-19 are felt by majority of the businesses, it impacts different businesses differently. The tourism sector is most affected. Younger businesses are badly hit. There has to be programmatic measures aimed at protecting the liquidity of those severely affected and helping them recover from the crisis. Business recovery programs need to consider helping those that are worst hit.

On the part of workers, contractual workers are badly hit. The city government needs to implement measures to protect workers from job loss, provide financial support, especially to more vulnerable households, and assist the most economically vulnerable, more particularly the children, indigents, and those with physical disabilities.

Finally, the research has shown that while most market vendors feel the economic impacts of COVID-19, it impacts them differently depending on the number of years they have been engaged in trading and the kinds of goods they sell. In most cases, their businesses are their regular sources of cash flows for the families. With their businesses performing poorly, this impacted their ability to provide for their families. Providing support to the most vulnerable families will significantly help these micro-entrepreneurs weather through the economic crisis brought about by the pandemic.

- **Gradually reactivate the local economy while being mindful of health restrictions.** There have been several initiatives to promote local consumption. This has to be coupled with efforts to transition to a low-touch economy, where transactions of buying and selling are done with minimal person-to-person interaction. One store in Tagbilaran, for example makes use of a contact tracing app to avoid the use of pen and paper and prevent transmission of the virus by using the same set of equipments. A city-wide (if not a province-wide) system that would prevent local transmission needs to be in place.
- **Stimulate investment that can create local jobs.** In several countries, the construction sector has been used to strengthen employment as well as domestic consumption. Public investments in building roads, bridges, public buildings, road maintenance, among others, do not only create jobs but also stimulate the local economy through forward and backward linkages.
- **Devise proactive support to small and micro-entrepreneurs to maintain liquidity.** Small and micro-entrepreneurs, as the market vendors in this study, are most concerned about their liquidity during the pandemic. Although what they are selling are basic necessities, they experienced a significant decline in income, not only because of mobility restrictions but also because of the negative outlook on consumers, saving even on essential purchases, including food. Without targeted support, it is very likely that several market vendors will close shop and lose their source of livelihood. If this happens to market vendors selling basic necessities and not ordered closed during the pandemic, the impact to non-essential businesses is expected to be worse. This can be in the form of deferred or flexible payment arrangement of governmental dues, additional liquidity capital, or targeted local consumption advocacies.
- **Craft a local economic development program that empowers small and micro-entrepreneurs using creative and technology-enabled processes.** The pandemic has shown the vulnerable nature of the local economy to shocks. It became apparent that strategic and proactive support to local players is absent. Local Economic Development and Investment Promotions Office (LEDIPO) is a mandated function of LGUs, and one of its tasks is the promotion and development of entrepreneurs. It may craft a strategic program intended for small and vulnerable economic players. Providing the necessary support to strengthen the human, social, physical, natural, and financial capital of micro-entrepreneurs is important, especially in responding to shocks, seasonality, and critical trends as the pandemic. Developing strategies to help them needs to involve the government and the private sector players to contribute to food security, income, and well-being.

b. Health Care and Other Social Services

- **Strengthen the health care system.** This will require at least three things - beefing up testing capacity, strengthening treatment capacity, and strengthening ability of frontliners to respond. The strategy to test, trace, isolate and treat will only work if testing capacity is increased and capacity of frontliners and health facilities will be improved. Capacity of health institutions in the city is found inadequate to respond to a surge even in dengue cases as experienced in the past four years. While this is not a problem of the city alone, there needs to be comprehensive planning process to deal with certain scenarios.
- **Actively pursue mental health programs.** The inability of workers and all family members to go out and be confined only to their homes for an excessive period has negative repercussions on mental health. With churches closed, recreation activities temporarily suspended (e.g., beaches, parks, malls), and visiting friends and relatives forbidden, a programmatic approach to strengthen social systems and promote mental health is necessary.

c. Transparency and Accountability

- **Uphold transparent communications.** This means that government is honest and accurate in reporting on the virus more particularly on the number of people who were infected, the status of response efforts, and the strict implementation of health and economic measures. Transparency communications also fosters accountability of public officials assigned to every task of pandemic response.

Concluding Remarks

The results of the study confirm what other scholars have identified in terms of how the pandemic can have short-term and long-term impacts to the economy. According to UNDP, if non-pharmaceutical interventions (e.g. lockdowns and border controls) persist, a significant drop in gross domestic product and a corresponding transitory fall in household income will result to unemployment, debt restructuring, and tax deferments (Hevia and Neumayer, 2020).

There are several ways by which the pandemic can negatively impact the local economy, but the primary economic driver of a city is a significant contributor to the overall process. For example, cities like Tagbilaran, whose primary growth driver is dependent on external demand, and by external, we mean consumers residing outside city or provincial borders, the impact will be severe, especially when external demand cannot be replaced by local consumption. As earlier mentioned, Tagbilaran rely on tourism to fuel the growth of the local economy; the tourism industry is severely impacted by travel restrictions and lockdowns implemented by the Philippines and tourist-sending countries.

As shown in the foregoing, the outright impact was a drastic decrease in revenues on the part of tourism-related establishments, which consequently resulted to decreased consumption on one hand, and the lay-off of non-essential workers on the other. After June 2020, the period when this study was conducted, the ripple effects of border and business closure has further resulted to depressed consumption and eventually losses on the part of traders and producers of goods and services, and consequently, further decommissioning of workers.

The pandemic has highlighted the role of local governments in navigating a complex crisis. With the limited ability of the private sector to inject economic investments, businesses and households rely on local governments for temporary relief, and long-term measures to protect the local economy from collapsing (Andrews, 2021). Organization for Economic Cooperation and Development (OECD) (2020) argues that governments need to install “audacious policy action to maintain functioning healthcare systems, guarantee the continuity of education, preserve businesses and jobs” (OECD,2020).

But the capacity of local governments to respond are dwarfed by its resources. Fortunately, the city of Tagbilaran was able to effectively manage its resources to respond to the crisis indicated by the high satisfaction rating that residents and businesses gave the city in the management of the pandemic, aided of course by transfers from the national government that the city government was able to avail. But still, there were several areas mentioned by the respondents that weaknesses in pandemic response exist, as indicated by several of the measures they proposed in the areas of health, economic, and social protection services.

Since it has already been already over a year that this research was conducted, there is now the need to reassess whether the impacts mentioned above continued or were abated, and whether some of the measures suggested which were eventually adopted by the city government lessened the negative impacts of the pandemic on businesses, employees and workers, and informal sector workers.

Notes

1 All business establishments are ordered closed except public markets, slaughterhouses, supermarkets and grocery stores, hospitals and health facilities, pharmacies and drug stores, water-refilling stations, banks and financial institutions, public utilities, gasoline stations, funeral parlors, restaurants, media establishments, freight and cargo companies, agricultural supply stores, food manufacturing plants, hardware and construction supplies, BPOs, textile industry, laundry shops, and automotive/vehicular repair shops.

2 Several of the suggested measures here were implemented by the city government, after the researchers presented the results of the research to the executive and legislative branches in August 2020. This included stimulating investments for local jobs, proactive support to small and micro-entrepreneurs, pursuing mental health programs, and improving pandemic communication to the public.

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Sacayán ug Pagtuo: The Boholanos’ Participation in the 1754 Military Expedition in Northern Mindanao

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Abstract

When the greatest depredations of the Moro Wars occurred in the Philippines in 1754, the central government in Manila sent a military expedition to Iligan area in northern Mindanao to deter the incursions of the Moro pirates into the Christian villages. The Christian troops emerged victorious in many battles against the Moro raiders. While much accolades have been rendered to the Spaniards for the success of the expedition, the natives’ remarkably courageous involvement cannot be disregarded. Hence, this paper treats the native fighters specifically the Boholanos in the campaign. Sizeable in number, they had valiantly combatted against the marauders and successfully assisted in the defense of the Christian communities.

This paper, therefore, attempts to highlight the Boholano fighters’ participation and contribution to the expedition by understanding a brief historical background which led to the sending of the expedition, by revisiting the events in which they were particularly involved, and by analyzing the implications of their participation which can be summarized in two key Cebuano-Binisaya terms, *sacayán* and *pagtuo*. These two significant words are not only expressive of the Boholanos’ valuable involvement but also of their distinct characteristics of bravery and seamanship, and fidelity to Christianity as displayed in the campaign.

Keywords: *sacayán*, *pagtuo*, 1754 military expedition, Boholanos, Moro pirates

Honoring the Co-Agents of History

In the interplay between the colonizers and the colonized in significant events, history tends to esteem the former but sideline the latter. Historical narratives oftentimes honor the colonizers as the main protagonists but hardly pay tribute to the local men and women who considerably participated in the shaping of the Philippine history. Perhaps, in disqualifying the natives' participation, there would arise difficulty in acknowledging the events during the years of colonization as major part of their own history. As a result, the colonial era may be simply alleged as irrelevant for this may not be accounted as part of the Philippine history but a mere history of colonial power in the Philippines. It must be noted, therefore, to consider the less viewed spectrum in any historical events, highlight the fact how the locals have made the foreign their own, and recognize how they formed history and how history formed them.¹

In the history of the defense of the Christian communities against the Moro pirates during the Spanish colonization, credit are mostly given to the fighting friars and missionaries like Fray Agustin de San Pedro, also called El Padre Capitán, and Fr. José Ducós as their memories have been etched in the annals of the history of the Church in the Philippines. However, the natives who composed the majority in the courageous defense of Christian communities against the piratical attacks have been apparently forgotten. It is, therefore, rightful to honor them as co-agents in the unfolding of these historical events. The Boholanos in the 1754 Military Expedition exemplify a proof that the history of a people is shaped not just by the colonizers but by the colonized as well. Recognizing this fact, Fr. Miguel Bernad, S.J. (1968, p. 159) pays tribute to the Boholanos as he says, "This is perhaps a point not sufficiently remembered: the immense debt that the country owes to the little island of Bohol. Bohol has been the home of millions of unknown people who, through three centuries, have lived the Christian Faith and when necessary, have fought for it."

This paper, therefore, attempts to highlight the valuable participation and contribution of the Boholanos in co-weaving the narrative of this particular historical event. To hopefully facilitate a good understanding of the matter at hand, three important parts are worth considering: first, the historical background of the 1754 Military Expedition against the Moro pirates; second, the Boholanos' participation in the expedition; and third, the implications of the Boholanos' participation that can be summarized in two Cebuano-Binisaya words: *sacayán* and *pagtuo*.

Year 1754: The Greatest Depredations in the History of the Moro Wars

Piratical-raids had been a customary practice of the ancestors of the Philippine natives even before the coming of the Spaniards to their shores. This practice had been their source of living as they looted valuables and kidnapped able-bodied villagers to be sold to slavery. Scott (1991, p. 49) observes that the practice of looting and slave-raiding has been testified by the widespread use of the word *mangayaw* or *pangayaw* in the Philippines even to this day. From the root word *kayaw* which means "assault or war," this word was used to refer to the raids in the event of inter-tribal rivalry. De Loarca in *Relacion de las Yslas Filipinas* (in Blair and Robertson, 1903, pp. 36-37) wrote, "The natives were wont to make captives and slaves with great readiness in illegal warfare and for very slight reasons." This customary practice was common among the Visayan people; hence, they were generally called *Pintados* because of the tattoos on their bodies which were not for the sake of aesthetics but were primarily as Scott (1991, p. 52) notes, "sure signs of recognized valor in raids by land and by sea." Boholanos were also known of these piratical practices. Alcina (1981, p. 129), a Jesuit missionary in the Visayas in the 17th century, wrote that the island of Bohol was also known as *Dumaguít*. This word which has been commonly used in the Visayan language up

to the present is derived from the root word dagit which means “to snatch away rapaciously or to carry off as a plundering bird.” This ancient name of Bohol supports the claim that even way before the Spanish colonization, their ancestors were already accustomed to the prevalent practice of marauding expedition.

When the Spaniards came to the Philippines, there was a massive conversion of the natives to Christianity that changed the natives’ way of living and eventually put an end to their normal piratical practices. However, problems arose as many inhabitants from Mindanao and Sulu were not subdued by the Spanish colonial rule. These people still remained in their customary raids with the newly established Christian communities as the easy target of their attacks.² This became a major problem for the Spanish authorities and missionaries since it perpetually disrupted their missionary efforts of organizing Christian communities. To prevent the raiders from wreaking further havoc on many Christian villages, Spanish authorities sent military expeditions to Sulu and Mindanao to subdue them. But these efforts had failed time and again and only severed more deeply the conflict between the Christians and the Muslims. This phenomenon in the history of the Philippines is called Moro Wars which had gone on for centuries.

In the history of Moro Wars, the year 1754 was described by a noted historian De Zuñiga (1973, p. 167) as the greatest eruption the Moro pirates ever made to the Christian villages in the Philippines. With so much boldness, they attacked the Christian villages in the Visayas and even in Luzon which were very proximate to Manila, the seat of the Spanish colonial government.³ Even the Christian communities in Mindanao were not spared from the piratical attacks. One notable example was the siege of Tandag. Tandag fell on the ferocity of the raiders after several months of persistent piratical attacks. This tragedy of Tandag was “the blackest in the history and fort of village of Tandag, a year of rivalry, treason and destruction” (Schreurs, 2000, pp. 232-233).

There are some plausible reasons for the greatest incursion of pirates in the history of Moro Wars. One is the prevalence of the slave raiding in the Philippines which was aggravated by the high economic premium of slaves in the slave markets in Mindanao, Jolo, and other places in the South.⁴ Another is the emergence of the Iranunns, the Malanao-speaking Moro raiders dispersed across many places in Mindanao and the fiercest among the Moro raiders as they struck danger and terror to many inhabitants not just in the Philippines, but also in nearby places.

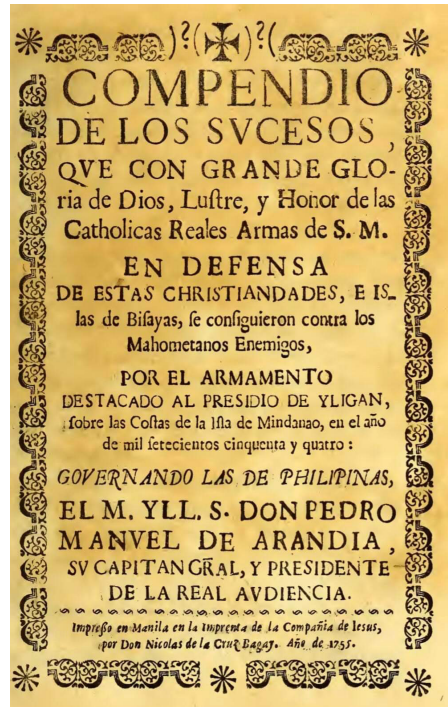
Nevertheless, the year 1754 was also an opportune time for the Christians. When the Moro raids persisted, Christian vigilance and heroism heightened. In many Christian villages, Christians stood their ground and spoiled the piratical attacks as in the case in Palompon in Leyte (Blair and Robertson, 1907), Lubungan and Iligan in Northern Mindanao (Concepción, 1792, pp. 232-244). The case of Iligan is significantly dealt with since the 1754 Military Expedition was sent to this area to save Iligan and its neighboring Christian communities from piratical destructions. Iligan was permanently exposed to the raiders’ attacks due to its proximity to Lanao region, a Moro territory. Panguil Bay and the rivers along the area were the chief exits of the raiders going to their marauding exploits. With this situation, the Spanish authorities in Iligan put forth a proposal to the central government to strengthen the existing fort in the area, build another one, stabilize the garrison, and send an expedition to augment the military defense against the raiders.⁶ The expedition was first led by Valdes but his inefficiency gave Fr. José Ducós⁷, a Jesuit missionary assigned in Iligan, an opportunity to assume the leadership. A son of a colonel, he was an able commander of the expedition as seen in the successful resistance efforts against Moro raids in 1754.

The Boholanos' Participation: "To destroy their enemies or be themselves destroyed"

As narrated in the 1755 pamphlet Boholanos participated in the expedition flesh and blood. They were from Baclayon, Tagbilaran, Maribojoc, Inabanga, Loboc, and Loay. They were sizeable in number, although the exact number of those enlisted cannot be ascertained. There is discrepancy in the presentation of the exact number of the Boholano fighters. The pamphlet states that 500 natives composed the fleet of Fr. Ducós. The natives were from Iligan and Bohol. It is not explicit whether the Boholanos or the Iliganons composed the majority of the natives. However, in the letter of Fr. Ducós dated January 13, 1755 indicating his intention of conquering the Moro raiders around Lanao Lake, he wrote that he had 500 Boholanos in his current fleet (Bernad, 1968, p. 159). It is not clear, however, whether the 500 Boholanos were part of the original contingent or some of them were reinforcements of the original contingent in the course of the expedition. Whatever the exact number of the Boholano fighters in this expedition was, the important thing is they had proven to be significant in assisting the delivery of victories against the Moro raiders.

Under the competent command of Fr. Ducós, the campaign against the Moro raiders became intensified and systematic. The goal of the fleet was to prevent the pirates from attacking Christian communities by sealing off their main passageways namely, the Pangil Bay and the two rivers on the Lanao coast, Linamon and Liangan. To achieve this goal, the fleet was divided into three. First, the galera San Felipe and boats from Iligan were stationed to guard Linamon. Second, four Boholano boats were assigned at the mouth of Liangan River. Third, the Triunfo and several smaller crafts were assigned to guard the entrance of Pangil Bay. With this arrangement, the fleet acquired an advantageous position against the raiders. As can be seen, the Boholano fighters were given so much trust that they were particularly assigned to seal off Liangan River, one of the major passageways in the area. While four Boholano boats were particularly assigned in Liangan, other Boholanos were engaged to assist in guarding the other posts. Therefore, to demonstrate how the Boholano fighters helped deliver the victory, several arm encounters are worth mentioning.

First, as stated earlier, there were four Boholano boats stationed at the mouth of Liangan River. The Boholanos engaged in one of the earliest battles in the intensified campaign at Liangan. On July 24, the Boholanos fought a fierce battle against a flotilla of Moro boats returning from their expeditionary raids loaded with booty and Christian captives. This was the scenario Fr. Ducós found



The pamphlet describes the events of the 1754 military campaign against the Moro pirates in Iligan-Misamis area. It starts with the sending of the military expedition in January 1754 and ends with the celebration of its victories in Manila on January 1755. In the front cover, it is written: "Compendio de los sucesos que con grande Gloria de Dios, lustre y honor de los Católicas Armas Reales de S.M. en defense de estas Christiandades é Islas Bisayas se consiguieron contra los Mahometanos enemigos por el Armamento destacado al presidio de Iligan, sobre las costas de la isla de Mindanao, en el año de mil setecientos cinquenta y quatro; gobernando las Philipinas el M. Ill. S. Don Pedro Manuel de Arandia, su Capitan Gral. Y Presidente de la Real Audiencia. Impreso en Manila en la Imprinta de la Compania de Jesus por Don Nicolas de la Cruz Bagay, año de 1755."

when he came to the rescue with two boats, one of those from Bohol and the other from Initao. Displaying their valor, the Boholanos and the men from Iligan and Initao outfought the Moro pirates and forced them to flee by land into the interior, abandoning their boats and their booty and throwing their weapons into the river. Although the troops were not able to rescue those Christians who were taken when the pirates fled, they still managed to retrieve the booty, one native cannon, and a church bell. The Boholano fighters who had put in nothing but their blood, sweat and tears during that battle were from Tagbilaran, Maribojoc, Inabanga and Baclayon.

Second, on the night of August 7, a fierce battle broke out when the Moro pirates began a clandestine operation as they came in close with 20 boats under the obscurity of nighttime. However, the Christians detected this action and with Triunfo and three other smaller boats, one manned by the Spaniards and two maneuvered by the Boholanos, they hastily advanced to their enemies. The battle began at about nine o'clock and lasted for about four hours. The Moro pirates suffered great loss in this encounter as evidenced by floating corpses and timbers of broken boats the following morning.

Third, on August 23, the Boholano fighters, together with Fr. Ducós and men from Iligan, engaged in a bloody encounter which cost the lives not just of 300 Moro pirates, but also of several Christians. Receiving an information that the pirates were in Layauan and Langan areas, Fr. Ducós, with Triunfo and eight other boats from Bohol and Iligan immediately responded and went to the area where they found a flotilla of 16 Moro boats. However, during the battle, Triunfo was not much of an advantage in close-distance combat because of its huge size, thus leaving the Christian fighters with no option but to use the natives' smaller native boats. The battle was so fierce that it lasted for seven hours, from seven in the morning until two in the afternoon. Christian fighters emerged victorious owing mainly to the heroism of the men from Iligan but it paid a heavy price for several were killed and many were wounded including Fr. Ducós. He was struck by the explosion of the overheated cannon. It knocked him unconscious for hours and because of this, his men feared he would die. Fortunately, he regained consciousness but he awoke with his right hand already shattered and his left eye permanently blind.

Fourth, at the dawn of September 4, the fighters from Loboc, Loay and Initao attacked the Moro Datu Sabandal and his men whose boat was recognized on the coast of Linamong and Larapan rivers. Trying to break the marauders' stubborn defense, the captain from Loay named D. Ygnacio Clemente together with his men jumped into the enemies' boat. By thrusting two spears, he killed the moro leader but was also eventually killed by the pirates. In retaliation, the Boholano fighters killed them all with their knives. In that fateful event, seventeen Christian captives, who were in this boat, were saved.

Fifth, on September 18 and 19, a new battle broke out near Misamis. The Boholanos from Maribojoc emerged as heroes as they boarded one Moro boat and fought hand-to-hand with the enemies. All adversaries perished except for seven who escaped to the shore but were pursued by the Boholanos. Eventually, four were killed with their spears. Over a hundred lives were lost in this battle.

The Christians were victorious in almost all battles. They fought tooth and nail allowing no laxity of strength and valor. They shed sweat and blood to prevail amidst such terrible ordeals. As Bernad (1968, p. 152) describes, "It was – like all wars – a bloody campaign in which no quarter was given. The Christian communities were fighting for survival. They had to destroy their enemies or be themselves destroyed."

This second important part of the presentation illustrates the actual participation of the Boholano fighters in the 1754 Military Expedition against the Moro pirates in northern Mindanao. In this fight for survival of Christian communities, the Boholano fighters showed their gallantry which reached out beyond their borders and extended their hands in the name of Christian fraternity which aimed at protecting the dignity and freedom of their brethren. Their heroism mirrored such selfless character that motivated them to fight fearlessly for others' welfare.

Sacayán ug Pagtuo: The Implications of the Boholanos' Participation

The first implication refers to *sacayán* of which a discussion is necessary for the following reasons: first, it is mentioned in the 1755 pamphlet; second, it had significance to the Boholanos; and third, it was the symbol of the Boholanos' participation in the expedition where they showed their excellent seamanship and aptitude for water combat.

First, the 1755 pamphlet refers to *sacayanes* as the sea vessels of the natives in the battles used during the campaign. The Boholano fighters boarded their *sacayanes* as they cruised to fight and defend the Christian communities against the incursions of the raiders. Without the *sacayanes*, it would have been impossible for the Boholano fighters to counteract the naval force of the Moro pirates. The fleet from Manila, which was commanded first by Valdes was augmented by *sacayanes* manned by the Boholanos as it made a stopover in Cebu. It is to be noted that the term *sacayán* is not particularly referring to the boat of the Boholanos only. A short discussion focusing on the *sacayán* in relation to the Boholanos seems necessary in order to understand the expertise of seamanship of the Boholanos as manifested in the campaign.

It is interesting to note that in Bohol, *sacayán* is still a prevalent local term for native boat. In usual cases, the origin of a term has its relationship with the daily living of the people. *Sacayán* must denote something related to the life of the Boholanos in particular. Etymologically, the root word of *sacayán* is *sakay*, a common Filipino term which means to ride or embark for a travel. Referring to a boat, *sacayán* denotes a medium of transportation by water, whether by paddling, rowing, or sailing. Furthermore, it denotes a common means of traveling from one island to another in view of the archipelagic nature of the Philippines. In those days, traveling by water was easier than by land. The use of *sacayán* connected island to island, people to people. The Filipinos, therefore, were maritime people who were connected, not separated, by inter-island channels and seas (Scott, 1998, p. 83).

Alcina (2002, pp. 197-201), a Jesuit missionary in the Visayas in the 17th century, observed that the term *sacayán* was the generic term for boat or ship. There were varieties of *sacayan*. One type was the *balutu* or *baruto* which is the smallest and the most common among the vessels of the Bisaya. It was made of a single log hollowed out on the inside and shaped on the outside in a manner suitable for sailing. *Balutu* had a variation called *tilimbaw*, a larger one which carries one or two planks attached to each side. *Tilimbaw* was very common in Bohol. Instead of planks, the Boholanos used *upak-upak* or *dagpak* (bark of the tree) attached to each side of the vessel. However, it cannot be ascertained whether this type of Boholano vessel was used during the campaign in 1754 as the 1755 pamphlet only mentions the term *sacayán*.

Second, *sacayán* was particularly important to the Boholanos. Before the coming of the Spaniards, they were accustomed to cruise the seas in their vessels as they were engaged in raiding expeditions plundering coastal villages in the archipelago. Miguel de Loarca, one of the first

conquistadores to arrive in the Philippines, wrote in his *Relacion de las Yslas Filipinas* in Blair and Robertson (1903, pp. 45-47), “On the other side of the island of Matan (Mactan) and farther south, about eight leagues from the settlement of Cebu, lies the island of Bohol, which is an encomienda of 2,000 Indians. The natives of this island are closely related to the people of Cebu and are almost one and the same people. Those who are inhabiting the coast regions are mainly fishermen. They are excellent oarsmen and before the arrival of the Spaniards, they were accustomed to cruise about in their vessels on marauding expeditions.”

From Loarca’s observation, we can extract the fact that the Boholanos, even before the coming of the Spaniards, had the natural nerve of bravery and excellent seamanship. These abilities were again displayed during the expedition. This connects to the third significance of *sacayán*. It became the symbol of the Boholanos’ participation in the expedition where both bravery and excellent seamanship were displayed.

It must be noted that bravery was an outstanding character among the Boholanos. Many of the Spanish chroniclers agreed on this. Chirino (2010, p. 124), a Jesuit chronicler described them this way, “Spirited and brave, proven by many of them, they hold up the name ‘Boholanos,’ as we that of Castilians, or Spaniards, and that which the ancient Romans preserved in foreign realms.” This character is in consonance with the description of a Jesuit historian, Francisco Colin in his work “Jesuit Missions in 1656” in Blair and Robertson (1905, p. 88), where it is stated that the Boholanos were warlike and had committed plenty of troubles in the past. Another Jesuit historian, Father Pedro Murillo Velarde agreed with this as he said, “the Boholanos are the most warlike and valiant among the Indians” (Blair and Robertson, 1905, p. 237). During the Spanish colonization, despite being hailed as warlike and combative, the Boholanos remained submissive and loyal to Spain. As Ruiz (1925, p. 649), a Recollect historian, puts it, “In more than one occasion, they had proven their submission and respect to Spain, fighting bravely on the side of the loyal forces against the enemies of the fatherland.”⁸ The bravery of the Boholanos was admired by Fr. Ducós as he wrote in his letter dated January 13, 1755 stating his intention to conquer the pirates’ territory around Lanao lake. He further wrote, “With 500 Boholanos that I already have, send a reinforcement of 300 infantrymen from Manila and another 500 men from Bohol and some from Bukidnon, and I give my word that they (the pirates) will be going to drink the water from the lake of Malanao.”⁹

Moreover, the Boholanos possessed the ability of excellent seamanship as observed by Loarca when he said that the Boholanos were excellent oarsmen. In an article, “The Tamblot Revolt: Short-lived but Extensive,” in Villegas (2003, p. 76), the Filipino historian Romanillos affirms such observation as he writes about the Boholanos: “Before the coming of the Spaniards, Boholanos cruised about their boats, plundering coastal settlements of adjoining islands. Even during the colonial rule, brave fighters from this central Visayan island were conscripted to join punitive expeditions against Moro pirates in southern Mindanao and Sulu.” Since most of the battles in the entire expedition basically took place on water, the Boholanos’ aptitude on seamanship was greatly displayed. Their *sacayanes* augmented the naval fleet. Their excellent skill on water combat was proven by their vigilant guarding of the Liangan River; their active joining with the other Christian vessels to prevent raiders from passing through the lairs in the rivers and bays; and their successful warding off the Moro presence along the northern coast of Mindanao.

The second implication that can be deduced from the event of 1754 is *pagtuo* which in English can be readily translated as faith. This *pagtuo* refers specifically to the Christian faith that the Boholanos inherited from the missionaries during the Spanish colonization. It is very important to deal with this matter as it poses relevance to the discussion here. *Pagtuo* can be understood in

two things: first, Boholanos possessed this faith manifested in Christian value of solidarity with their brothers and sisters; and second, Boholano fighters were able to facilitate in the defense of the yields of Christian faith.

It would be better to have a glimpse of the transformation of the lives of the Boholanos when Christianity arrived at the Boholano shores. They had become faithful Christians. Since the arrival of the first missionaries in Bohol, many had embraced the newly introduced faith, thus facilitating the transformation of the lives of many Boholanos. One of the first Jesuit missionaries, Fr. Gabriel Sánchez witnessed significant conversions among many Boholanos as indicated on his letter dated October 5, 1600. He wrote, "I could report special conversions, many and marvelous, which in three months God has effected, of the men on this island who were like devils in human flesh, leading men, chiefs of their villages but worse than tigers and lions; and watching them now daily falling on their knees, transformed, tamer than lambs, loathing their past life, asking with deep desires for holy baptism" (Chirino 2010, p. 127). The once warlike and arrogant people then, were converted now and became gentle, submissive and obedient Christians. The Spanish chronicler, Chirino (1969, p. 428), affirmed such fruit of Christian mission in the island: "Most of them were pagans, inured to warfare, robbery and bloodshed... Those who have been in Bohol and are familiar with the intractability of those people have the highest esteem for the conversion that our Lord had wrought in them." The conversion of these natives was quick as they received the Gospel and "became docile sons of the Catholic Church without opposing that obstinate resistance to the good news which was experienced in the other islands, and which cost the life of one of its first apostles" (Blaire and Robertson 1905, p. 325).

The Christian fervor of the Boholanos had been sustained throughout the years. Even amidst insurrections which, as indicated in the annual report of the Augustinian Recollects, were "born rather of repugnance to the Spaniards than of systematic opposition to the Christian Faith" (Blaire and Robertson, 1905, 326) and after the expulsion of the Jesuits and the coming of the Recollects, the Boholanos had remained faithful Christians and kept to their hearts the Christian values inculcated in them since the beginning of the Christian mission on the island. Centuries after the start of the Christian mission, Ruiz (1925, p. 739) summed up the achievement of the Christianization of Bohol by his appraisal of the Boholanos as "the most docile, the most instructed, the most Christian in the Philippines."¹⁰

Looking at the context of the Boholanos' religious fervor during that time and the character of the fighters in the campaign, they emanated the characteristic of Christian solidarity with their brethren in danger. Their participation in the campaign disproved the myth of Boholanos' selfish attitude of *idza-idza*, *aho-ahon* as they selflessly helped their Christian brethren in northern Mindanao to stand their ground against the Moro incursions. They confronted the dangers of Moro piratical attacks and fought the enemies in many battles, not for their own sake, but for the sake of the Christians in northern Mindanao.

In general, the heroism of the Boholano fighters in the 1754 Expedition resulted in the successful defense of Christianity. Let it be clarified that the Moro raids did not completely stop after their series of defeats during the battles in 1754 along the northern coast of Mindanao. After that year, Moro raids had gone through more than a century of striking terror on the Christian villages in the Philippine archipelago. However, the Christians strongly challenged and suppressed the seemingly invincible Moro force during the most atrocious year of the Moro depredations. Their victories in the campaign reverberated a definitive message of Christian gallantry, ready to confront the hostilities of the enemies and very much capable of crushing the inimical force, and thereby, defending themselves

and their communities. As the general goal of the campaign, the defense of themselves and their communities was also the sweetest accomplishment when victories were delivered. And in the spirit of Christian solidarity, the Boholanos were actively involved in the defense of Christianity which started to thrive in the local communities of northern Mindanao, and significantly acted as “brothers’ keepers” to the Christians who constantly suffered from the ravages of the Moro raiders.

In particular, the participation of the Boholanos in this campaign resulted in the following: first, they assisted in the protection of human lives. It is to be noted that the Moro war was perhaps the bloodiest occurrence in Philippine history. The Moro pirates were inclined to murder. They had the innocent and the women, the old and the infirmed as the easy preys of their brutality. They were capable to massacre mercilessly all of the inhabitants of Christian villages. In these events of Moro piratical brutality, human life was treated as a cheap commodity. This would be very likely to happen to the many Christians in northern Mindanao during the most disastrous year of the Moro wars. Many Christians would perish had the military campaign not arrived to their defense. The Christian fighters, particularly the Boholanos, had prevented the evil motive of killing ruthlessly many Christian inhabitants in northern Mindanao by guarding the territory and fighting against the enemies. They defended themselves by combatting against the enemies in the protection and preservation of the lives of the innocents. They fought to stop the raiders from harassing the innocent Christians who started to settle in peaceful and harmonious living. Indeed, in carrying out this objective, the Christian fighters fulfilled the Christian duty of the preservation and security of human life, especially among the innocents, a great Christian duty in view of the fifth commandment of the Decalogue.¹²

Second, they helped in the deliverance of the Christian natives from being thrown to slavery. Slave raiding was prevalent in the Philippines even before the coming of the Spaniards. But the high premium of the slaves in the slave markets of Mindanao, Jolo, and Dutch East Indies in the second half of 18th century, especially with the emergence of the Iranuns, aggravated the intensity of slave raiding. An economic motive was now attached with these raids. Moro raiders attacked the Christian villages in the Philippines, among many reasons, to capture able-bodied individuals. This was seen in all of the Moro raids on the villages in which they carried off hundreds of captives to slavery. As a result of the slave raiding, the population of the Christian territories had been dwindling. The loss of Christians to slavery was a big blow to the missionary effort which sought to convert the natives and bring them to the Christianfold. Missionaries saw the inestimable worth in them and thus, inculcated in them the values of Christian freedom and dignity. But slave raiding trampled and wasted all these efforts. However, the 1754 military campaign spoiled this barbarous motive of the Moro raiders. The Boholanos fought the slave raiders in the campaign to help preserve human dignity and freedom among the native Christians in northern Mindanao against the threat of slavery. The Boholanos’ participation confronted the threat in slave raiding and fostered to uphold the dignity in every Christian. Thus, the Boholanos’ participation in the campaign spared many Christians particularly in northern Mindanao from the den of slavery.

Third, the Boholano participation preserved Christian communities. The preservation of the Christian communities in northern Mindanao can be seen in two aspects. First, Moro raiders wreaked great destructions on Christian communities. It must be noted that the missionaries founded Christian communities. They worked indefatigably for the gathering together of the natives to settle themselves into communities. This endeavor was called *reducción*, that is, “the process of gathering the scattered settlements of Indios into villages or towns to make possible lasting evangelization” (Schumacher, 1979, p. 409). For the missionaries, Christianization of these communities was the primary focus of this effort. However, the building of communities found a dangerous threat in the

Moro raids for the raiders plundered Christian communities, burned and destroyed houses, churches and other infrastructures. Admitting that the lives of the people were spared from death or slavery, they still would have suffered terribly from the aftermath of the Moro raids. They still would have been left with nothing but burned houses, dead animals, destroyed crops, and severed means of livelihood. Then, they would have started their life anew until the next Moro raid.

The repeated cycle of building and rebuilding Christian communities had become the dreadful pattern especially in Palilan, Langan and Layauan, communities in the northern coast of Mindanao that were terribly ravaged by the Moro raiders in the 1750s.

Second, the Moro raiders at that period of time had the intention of taking possession of some Christian communities. They even dared to start settling themselves in these communities like in the case of Layauan. This motive became pervasive in the year 1754, the height of Moro wars. If the Christian defenses had failed against the onslaught of the enemy, the entire Christian community would have been overrun, taken hold, and claimed as part of the Moro jurisdiction. With this, Bernad (1968, p. 143) opines, “Had this patterned continued uninterrupted, the province of Misamis Occidental would today be a Muslim province like Lanao del Sur.”

Therefore, the 1754 Military Campaign was greatly vital in impeding the destructive intentions of the Moro raiders to take over the Christian communities in northern Mindanao. The Boholano fighters’ participation was unreservedly indispensable on this regard as they bravely drove the marauders off from northern Mindanao. They prevented the raiders from exiting through the bays and rivers in northern Mindanao and continuing their raiding exploits. Their participation assisted to realize the common Christian sentiment of preventing the Moro presence from penetrating into these communities especially during the peak of the history of Moro depredations.

In the 1754 Military Expedition in northern Mindanao, *sacayán* and *pagtuo* demonstrate the Boholanos’ distinct attitudes of heroic bravery and excellent seamanship coupled with the unwavering Christian faith. For certain, these attitudes gained for them both respect among their commander and their comrades, and fear among their enemies. In that fateful year of the Christian struggle for survival, those valiant Boholano fighters had left an indelible mark in the Philippine history. Unfortunately, their heroism has been cast to the peripheries of the memory of their people. Their honor, therefore, should be remembered so as to enkindle an inspirational lesson that the history of their land is shaped not only by the colonizers but by the native men and women as well.

Notes

1 Ocampo (2021, April 14) writes, “It is unfortunate that my generation lucked out on knowing more about Spanish Philippines because it was said that those 333 years were not Philippine history but merely the history of Spain in the Philippines. Those years were allegedly irrelevant to us. The 500th anniversary of the Magellan expedition inspires us to look beyond past hurts and appreciate the blanks and nuances in our past. Resistance to colonial rule is not always about oppression and battles but how we have made the foreign our own, how we formed history, and how it formed us.”

2 “The harm done by these Moro raids upon the Visayan Islands was double: for besides the damage done by the actual raids, there was also the fear and terror that spread among the native population, who, disarmed by the Spaniards to whom they were tribute-paying subjects, were neither defended by the Spaniards nor were allowed to defend themselves,” as Antonio de Morga noted in his *Sucesos de las Islas Filipinas*, a text included in the book of Blair and Robertson (1907, p. 50).

3 The year 1754 was “especially disastrous to the Philippines on the account of the Moro raids; thousands of people were slain, and other thousands carried away captive; even the coasts of Luzon were ravaged, and the population of the Visayas suffered a notable diminution.” See notes in “Moro Raids Repulsed by the Visayans,” in Blair and Robertson (1907, p. 50).

4 The Spanish Court lodged a protest with the court in Holland over the fact that the Dutch colonial government in Batavia (present-day Indonesia) tolerated the sale of the Indio slaves in the Dutch East Indies. Slaves were not sometimes sold for money, but for arms and ammunition (Bernad, 2004, p. 69).

5 “To be a maritime raider among the Iranuns meant that it was a vocation not merely of sea warriors, but of merchants, noblemen, including datus and sheriffs, and even sultans” (Warren, 2002, p. 43).

6 Don Felipe Carvallo, the Corregidor of Iligan sent an appeal to the Governor-General Obando to strengthen the fort of Iligan and the appeal was seconded by Fr. José Ducós (Vidal, 1888, p. 301).

7 He was born on January 8, 1724 in Barcelona. A Catalan, his real name was ‘Josep.’ (José is the Castillian form.) On July 25, 1735, he entered the Society of Jesus novitiate at Tarragona, Spain, and ten years later, was ordained to the priesthood in Mexico City (see Bernad, 2004, pp. 98-100).

8 Original Spanish text: “En más de una ocasion habían demostrado su sumisión y respeto a España, peleando denodadamente al lado de los leales contra los enemigos de la Patria.”

9 “Vengan de refuerzo 300 de Manila, y con los 500 Boholanos que tengo y otros 500 que haré venir de Bohol, y con los Montesés, doy mi palabra, que he di ir a beber el agua de la laguna de Malanáo (Bernad 1968, p. 159).

10 “Los Padres de Bohol eran sin duda alguna los más encariñados con su Isla, porque, en efecto, desde los primeros Recoletos que administraron hasta los últimos, todos habían puesto su empeño y todas sus energías en el bienestar moral y material de aquellos Isleños. A su vista tenían pueblos de los más dóciles, de los más instruidos y de los más Cristianos de Filipinas.”

11 Oral tradition claims that *idza-idza*, *aho-aho* originates during the period of the Dagohoy Rebellion. The anti-Spanish elements from Cebu, Leyte and Negros requested Dagohoy to help them in their struggle against the Spaniards in their respective places by sending some of his fighting men. However, they were denied of their request with this undiplomatic response from Dagohoy, “Our fight here (in Bohol) is ours. The problem in your place is yours. Can you not fight without us?” Since then, the Boholanos have been generally pinned such naming. See Apalisok (1999, p. 5-6).

12 Another kind of lawful slaying belongs to the civil authorities, to whom is entrusted the power of life and death, by the legal and judicious exercise of which to punish the guilty and protect the innocent. The just use of this power, far from involving the crime of murder, is an act of paramount obedience to this (fifth) commandment which prohibits murder. The end of the commandment is the preservation and security of human life. Now the punishments inflicted by the civil authority, which the legitimate avenger of crime, naturally tend to this end, since they give security to life by repressing outrage and violence. See McHugh and Callan (1974, p. 421)

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ABOUT THE COVER

MODULES on QUADRO: The cover of this 2020 issue of Lumina is an eloquent testimony of the recent reality in Philippine education, starting from August 2020 to when and where...

...in empty classrooms are chairs and seats gathering dust, while on one arm chair rests a discarded face mask. The four-framed artwork, aptly titled, “MODULES on QUADRO,” pictures the new teaching-learning modality, modular distance learning (MDL), during the pandemic. The printed self-learning module (SLM) has replaced the classroom. Said to be better-funded private schools can choose between printed modules or virtual classrooms where learning can be conducted either a/synchronously.

Skilled carpenter, ethnic instrumentalist and visual artist Eric Catot has captured this timely testimony that albeit challenges, learning continues to prevail; exactly what this LUMINA as HNU’s Interdisciplinary Journal is all about (ROSERara.S).