

Ilokano-Ness Of Bain Ken Basol: A Phenomenological Inquiry

¹Aldrin S. Jaramilla, ²Lloyd A. Mata,

³Simeon Abarquez IV

¹ University Planning and Information Management Office;
College of Arts and Sciences, University of Northern Philippines

asjaramilla@gmail.com

² University Extension Office; College of Arts and Sciences,
University of Northern Philippines

lloyd.mata@unp.edu.ph

³ Department of Social Sciences and Philosophy, College of Arts
and Sciences, University of Northern Philippines

simeoniv.abarquez@unp.edu.ph

ABSTRACT

This study aims to metaphysically explore, interpret, and establish how the Ilocanos in the northern part of the Philippine islands experience bain ken basol, understood as shame and sin or guilt, during moral failure and how they resolve it. The research method used is a qualitative research design employing the philosophic phenomenological method that comprises the four intertwining steps of 1) epoche, 2) phenomenological reduction, 3) imaginative variation, and 4) synthesis. Vital information had been explored from thirty informants represented by the young, middle-aged, and old generations through in-depth, semi-structured interviews or open-ended questioning. The findings of the study revealed that the cultural complexities and the perspectival and contextual concepts of the Ilocano society have established a progressively multifaceted psychoanalytic intersubjective ground. The discussions of the experiences and concepts built up on bain ken basol further boiled down to four theories, namely: theory of distinctiveness, theory of oneness, theory of accommodation, theory of interconnectedness, theory of relational responsibility.

Keywords: shame, sin-guilt, intersubjective, grounded theories.

1. Introduction

Bain essentially means "shame."

Shame is a highly enthralling feature of human social development. It can stimulate, but it can also paralyze a person with others. Shame is a natural or discrete emotion that haunts someone who does not live up to societal ideals or standards; thus, it involves a negative evaluation of the self as against its state of being in the social context. Along this premise lies the claim that shame is fundamentally a social emotion. In shame, one consciously reacts to how others perceive one.

In the context of philosophical arguments, shame is not purely social in the strict sense of the term. It is not always born out of relational or communal experiences. Hence, it is wrong to think that shame only targets a subset of the communal values one is attached to, such as those linked to developing one's social image or reputation. To illustrate: One can be ashamed of appearing dishonest to someone, but one can also be ashamed of having behaved untruthfully just by oneself knowing it. Basol is guilt or sin.

Sin finds a fundamental room in many of the world's major and active religions. It is foremost treated as a religious concept. In Christian tradition, for instance, "sin" can be categorized and subcategorized in several ways.

One could differentiate between the moral wrong committed by an act of sin (otherwise termed "the problem of past sin") and the moral wrong or sin that one is likely to commit (at times described as "the problem of future sin"; see Stump 1988).

Bain (shame) and basol (guilt or sin) are associated. Shame operates with how one appears before others. Guilt or sin points to the "inner," the inside or more profound realm of the conscience and soul. However, some compare shame negatively with guilt. Shame is merely a matter of the "outside," the "face." It is, therefore, a lesser moral emotion than guilt. A culture may use "objective" moral guidelines when dealing with guilt, whereas one culture may use "situational" morality in the context of shame or vice-versa for another culture.

Some postulate that shame and guilt are essential and impact equally to some degree in societies and individuals. Both are present in every society, yet not every society uses guilt and shame similarly. Each concept plays a distinct role, and their relationship differs cross-culturally.

The treatment of *bain ken basol* lies at the core of labyrinth philosophy. Algeo (2001) goes on to describe a "labyrinth," on the one hand, as a "maze" with repeatedly dividing paths, forcing the traveler to choose among options, some of which may be dead-ends, while others double back on themselves, so that the traveler has no assurance of ever reaching the goal and is constantly faced with decisions and frustrations, but also may experience the relief and surprise of having made the right choices leading to the goal. On the other hand, Algeo describes the labyrinth as a "meander" with an undivided path that imposes no other than the choice of moving onward to an unassured goal. The meandering pattern may confuse the traveler, leading now inward then suddenly outward, but eventually exits to the outside, a goal. Ultimately, as assured by Pattakos (2012), a labyrinth does not suggest a puzzle that is impossible to be solved but a path of meaning to be experienced; a puzzle has both a way in and a way out; no one is ever really lost.

To traverse the labyrinth of human flourishing is to bring into one wholeness all parts of beingness or humaneness. In particular, the Ilokano who goes through *bain ken basol* may likely be in a labyrinth of lived experience. Walking the labyrinth of *bain ken basol* is thus a whole experience of the intertwining and confusing moments of consciousness regarding shame, guilt, sin, acceptance, remorsefulness, realization, and revitalization. Hypothetically, *bain ken basol*, within the context of the labyrinth philosophy, suggests that what matters more in life is never to get squeezed into a corner of what poses as embarrassing, undesirable, or insurmountable. There is always a way out in a maze or meander.

Jacques Derrida (A, 78/AP, 136-137), the famous French postmodern philosopher of deconstruction, uses *aporia* to illustrate the so-called labyrinthine philosophy. *Aporia* is derived from the Ancient Greek ἀπορία, from ἄπορος (*aporos*): "a" (none; without) "poros" (way, passage, path). Hence, *aporia* means lacking or without a path, a passage, or a way. By inference, then, *aporia* is a puzzle. Nevertheless, like any other puzzle, there is always a way out, a solution. Derrida says: "The ultimate *aporia* is the impossibility of the *aporia* as such."

By saying this, he assures there is a possibility within an impossibility. How is this illustrated? One is seemingly suffocated within an enigma, a puzzle, frozen in an ice room with no exit. Like any puzzle where a single glance may not immediately provide a clear and determinate exit or "way out, yet by a closer analysis of such a puzzle, one is eventually led to its ultimate path or passage. The puzzle's seeming impossibility (the challenge it imposes) makes it possible (that inspires its solution). In simpler terms, the problem or issue is itself the solution.

In the realm of the Ilokano phenomenon of *bain ken basol*, the latter, which is the cause of one's experiences of guilt and shame, may be the impetus of one's resolution toward his or her truthfulness as a human person. This is at the core of David Hume's "bundle theory of the self," whereby such theory elicits substantial criticism and hostility yet offers itself as a heuristic device for further philosophical investigations into the problems and frailties of human nature which are in themselves beneficial, therefrom new dimensions about human reality and existence emerge (Schwerin, 2012).

The significance of this study lies in what the researchers would discover as the unexplored nature and aspects of the Ilocano experiences of *bain ken basol*. Findings of this research endeavor will serve as a generated knowledge for the ever-evolving metaphysics, epistemology, and axiology of Ilocano cultural life. The phenomenon of *bain ken basol*, especially its complexities, its perspectival and contextual concepts, will serve as enhanced components of the historical, knowledge development, and cultural values of the Ilocano embedded in their communal life and societal existence.

Research Objectives

The main goal of this study is to describe and arrive at a philosophical understanding of *bain ken basol* (shame and sin or guilt) from the specific perspective of the Ilocano culture. Moreover, it intends to provide a picture of how experiences of shame and sin or guilt shape the Ilocano during moral failures and how these are resolved by them. Thus, the researchers were guided by two specific research questions: What are the lived experiences of *bain ken basol* among Ilocanos in the context of moral failure and How do Ilocanos resolve their experiences of *bain ken ken basol*?

Literature Review

Part of investigating bain ken basol is an exposition of the interplay between culture, history, and personal underpinnings of the Ilocano. The study of Taban and Cadorna (2022) on the geometric designs of Ilocano wood carvings asserts that the undertakings of the Ilocanos are naturally connected to their history, culture, and values.

The experience of bain ken basol may not be the absolute reason for being construed as an outcast. All the more Ilocanos receive support from their loved ones at the height of their tribulations, including the down experiences of bain ken basol. According to David, Darisan, and Bautista (2020), the respondent Ilokano elderlies still managed to overcome the feeling of psychological distress with solid support from family members and significant others who cheer them up with compassion, love, and care. Relative to this, Filipinos by nature seek assistance and positive response from their family because there are the ones who give listening ears and welcoming arms despite difficulties and challenges. Navarro, Kumar Mohanty, Cadorna, and Pattnaik (2020) asserted that Filipinos tend to behave positively towards their romantic partners. They tend to respect, share their difficulties, worries, intimate thoughts, and feelings with them and listen to their problems and concerns.

Bain ken basol is an integral part of the Ilocano philosophy of life because it forms of personal and collective experience or values of the people are essential aspects of their culture. More specifically, bain ken basol is within the ambit of Ilocano values. In the words of Pardo (2015), "culture plays an important role in shaping the individual. Values, as one of the most indelible aspects of culture, are the most indispensable. Values are the basis for judging what attitudes are correct and desirable and what are not."

The objects of basol (guilt or sin) differ. Sweeney (2018) in "A paradigm shift: relationships in trauma-informed mental health services" speaks of the qualification of sin as an offense against different individuals or groups, as when one distinguishes between sins against God, sins against others, and sins against oneself.

2. Methodology

Qualitative in methodology, this study uses philosophical phenomenology to describe the key informants' cultural experiences and wealthy thoughts. According Merriam (1998), qualitative research is an effort to understand the nature of a setting and the

experiences others have in such context. In other words, qualitative research design is a means of examining how people gain knowledge and wisdom about themselves and others in their own environment. A researcher who chooses to employ a qualitative design seeks to explore, interpret and thus explain a certain phenomenon as experienced by another human being. As a result, the researcher is able to discover how a certain social experience is created and thus, given meaning.

The philosophic phenomenological method was employed, specifically stressing epoche, phenomenological reduction, imaginative variation, and synthesis.

The population for this research included thirty informants represented by young, middle-aged, and old generations who have knowledge and concrete experiences on the traditional, classical or indigenous concepts and practices of bain ken basol regardless of their gender preferences.

The language of the informants, Iluko or Ilokano, has been carefully considered as it is an essential component of who they are and can never be divorced from their culture or philosophy of life (Alterado and Jaramilla, 2019).

3. Results and Discussions

3.1. The Concept of Bain in Ilocano Perspective

The concept of bain is highly focused within the ambit of personal-social perspectives, wherein it can be demarcated as spiteful and vicious self-conscious moral and social emotion which pushes people to hide or repudiate their misconduct or transgression. Usually, Ilocanos associate their feeling of shame with a perceived audience significant to them. In this regard, bain relies on the "eyes of the others." Stated simply, Ilocanos value judgment as connected with their "personhood" or character. As stated by an informant, bain is a manifestation of kinatao ken kababalin (personhood and character). In this sense, it signifies seeing beyond or more profound than the "face." In other words, it is simultaneously looking into the rupa ken kaunggan ti maysa a tao (face and conscience of a person), quipped another informant. Moreover, according to an informant, bain plays a vital role in the "pinakilangen-langen" (relationship) with other people.

One informant believes that bain is a way towards “pannakautob ti nagbasolan” (a way of reflecting a transgression). According to Rozin et al. (1999), shame involves an ongoing assessment of one’s moral worth and fitness within a community. From this, shame is associated with mental “undoing.”

3.2. The Labyrinth and the Complexities of Bain

Ilocanos experiences bain according to informants when one commits “nakababain nga aramid, maikanniwas nga galad wenno sursuro, saan a maiparbeng ti maysa a kultura, saan nga umiso iti nairanta a pagallagadan, ken saan a maawatan ti maysa a lumugar base ti maus usar a pagannurutan ti panagbiag. bain, according to the informant comes from the “kaunggan” that one may experience it by “agbiag a sitatalged ken siaamiris ti pagannurutan”. Meaning, bain may be experience if one deviates from the set standard or norms for living. This idea is parallel to the center-point of Socrates in his Apology wherein it states that shame is the feeling of being exposed and wanting to hide one's nakedness. It is related to ego-ideal.

Generally, the experience/s of bain solely manifested from the element in the learning process because the individual does not want to have his or her ignorance unprotected. In this way, bain offshoots on the individual desire to discover and obtain, to perfectly master and become knowledgeable in universal relationships. Shame or bain is an interactive process between the individual's values and their society; thus, being vulnerable to shame represents one's connection to a community and an openness to others' negative feedback. This process provides an important arena where personal values interact with communal ones.

3.3. The Concept of Basol in Ilocano Perspective

The concept of basol is a phenomenon that everybody can understand. It is associated with human existence and a perspective that a human being is connected with the Supreme Being. It is a reality. It permeates the whole of human existence. Sin is a riddle, a mystery, a reality that eludes definition and comprehension. Perhaps one most often thinks of sin as wrongdoing or transgression of God's law. Sin includes a failure to do what is right.

The Ilocano concept of basol embodies that whenever there is sin, its resultant effects lead to embarrassment, which is a defect in the life of humankind. Another informant insinuates that basol is "kaawan ti respeto ti padam a tao" and another says that "naipalasag ti kinatao tayo ti basol gapu iti kaawan perpekto tayo". This describes that basol is relative to the understanding that a human person is responsible and was born to respect a co-human person under divine rule. It means that man is, by nature, intrinsically linked with God. It implies that man is entirely and dependent on God. This means that humankind can never be autonomous and live independently of God. Further, God is the author of life. Since human life emanates from God, all engagements of humankind must be toward God.

The concept of basol in Ilocano perspective conveys that humanity shared in the original sin of Adam and Eve and also by the actual sin he/she commits. Basol damaged humankind's relationship with God, leading to human decadence. In some aspects, the informant also thought of basol as "nasulisog ti maysa a tao isu a nagbasol," meaning that because of temptation, one commits sin or wrongdoing. In this manner, it leads one to the concept that a human person is weak and prone to tests and trials that if one fails, then one commits basol.

3.4. The Labyrinth and the Cosmic Scale of Basol

The community people have long struggled with the understanding of sin. Many questions and queries arose from the realization of what it means to sin against God and one another; a wonder on what it means to be sinned against by those with whom are supposed to be in the community are playgrounds of confusion and dilemma. Because of this struggle, one regularly works to define and redefine what sin is, sometimes in unhelpful ways, resulting in schisms and ostracizing one group from another.

Sin and the communal, as well as theological concepts tied to sin like atonement, grace, and forgiveness, are complex, and one approaches understanding it from one's experience. It is understood that sin is the systemic and personal sense to be at the center of some of humanity's deepest pain. Sin and its construction of pain are simultaneously individual, corporate, and generational. Sin is not only a theological concept. It is also personified; people carry it, and it devastates people. An informant shared that "ti basol ket dakkel a biddut a mangpugas ti kinatao". Another informant concludes that basol "ket simbolo ti kinaawan respeto tayu ti Namarsua ken ti imahe na ta

naparsua tayu a kas kaniana". Informant supported the argument by saying that "ti basol ket krus tayu a mangparigat kadayu a mang gunod ti kinapudno ti biag" and "isu ti mangiyaw awan kenyatayu ti kinapudno ken kinatarnaw ti biag tayu ditoy rabaw ti daga". Biblical contexts of sin and sinfulness have been weaponized and used against people to diminish and erase them. From the Holy Scripture noted by St Mark, the healing of the paralytic, are exegetes and taught in church as if sin was the cause of the man's paralysis, it teaches that disabilities define one and connects to sinfulness and uncleanness, necessitating forgiveness in order to be a "whole" person. In the exigency of realizations, an informant highlights that "basol ket mangtubay ti kinatao a mangted lawag ti kinapudno a mamagbaliw ti maysa a tao". This type of teaching about sin as the nexus of otherness causes pain. It denies the reality that people with disabilities are already whole people. It also reveals the actual sin, the sin of operating from notwithstanding perspectives and constructs, in the ways one tries to understand scripture and Jesus, leading to the shaming and shunning of one's kindred.

3.5. Characteristics and Dimensions of Bain Ken Basol

The expressions of Bain ken Basol in the context of the Ilocano carry intersubjective significance. The transcendental understanding of the concepts generates no ambiguity in the heart of the subject-object relations. Kant and Descartes describe as self as ontologically complete (self-contained) and epistemologically whole (self-certain).

Phenomenologically, bain ken basol is an intersubjective form of social inclusion. Five concepts from the data characterize the Ilocano community gathered. First, The Ilocano people view the world in terms of personal relationships, and the extent to which one can personally relate to things and people determines the recognition of their existence and value. There is no separation between an objective task and emotional involvement. Second, the Ilocano people are open to others and feel one with others. They regard others with dignity and respect and deal with them as fellow human beings, not just co-habitants from this environment but also extensions of their beingness. Third, the Ilocano people value judgments. They are formed and re-formed through the eyes of the others. , their experiences are based on the acceptance and non-acceptance of others. They serve as judges of the progressive undertakings of their existence. Fourth, seeking truth provides the genuine meaning of life, and the bain ken basol center the concept of relativity. Lastly, bain ken

Basol is associated with the deep understanding of "Naimbag a Nakem," an ethical and moral perspective of good community flourishing.

3.6. Resolution of Shame and Sin

The Ilocanos expressed six significant ways to resolve their feelings of shame and sin-guilt: the Ilocanos firmly believe that the cultural values they possess remained intact and are still honored to this day, (1) time and healing in a natural way, (2) withdrawal from the community, (3) retreat/ self-isolation, (4) space, (5) apology and peace offering through simple token/ gift giving as a sign of reconciliation and (6) spiritual submission of oneself.

3.6.1. Time and Healing

Being wounded or hurt can be a very emotional time in a person's life. The uncertainty that comes along with a painful event often leaves one wondering if the ache will ever end. A person who has been wounded can experience many emotions. Depending on the circumstances, one may feel anger or frustration, and sadness or depression may also be present. The amount of time it takes to heal depends on the complexity of an individual's experience and circumstance as well as the presence of effective coping mechanisms. In the ambit of Bain ken Basol, an informant says that "ti tyempo ti mangikeddeng ti pannakalaing ti tao iti maysa a basol ken bain. Agpalamiis ken urayem nga bumaaw ti bara ken rurud ti nakabasolan. Matay tu met laeng ti derrep ni bain ken basol iti madi nga agbayag a kanito". , committing and experiencing Bain ken Basol will surely be learning to live through the pain of a wounding experience which is vital to reestablish balance in one's life. When caught in a painful event, one may think: "just give it time" or "time will make it better."

3.6.2. Withdrawal

One of the informants says that: adaywam ta nakabasolam ket urayem nga agmawmaw wenno agbaaw ti panunut da. Umadayu ka kenkuana ta mapugas tu met laeng dyta intun madanun ti aldaw. In this case, a particular person may resolve through going out from the meantime in the circle of incidence and social relationships to ease the cause of bain ken basol. The idea that one can one day move past the pain or sadness is a hopeful thought when under bain ken basol. Withdrawal is a remedy that eases the situation or a burden of conflict and is best served to a person constantly disturbed by conscience or guilt.

3.6.3. Retreat/Self Isolation

If one stays in retreat, days of meditation, contemplation, reading, and walking in nature will make one who is under the trouble of bain ken basol may experience a melody and rhythm that feels different, good, and strangely natural. It feels like one is becoming more in tune with his/ her authentic self and with whatever purpose lies in aligning with that truth. As the days have stretched into weeks of social isolation, openness, and vulnerability might allow one to listen to the inner self and align with what is important in a time of uncertainty. Building mindfulness meditation or a journaling practice into a day affords one access to messages of inner wisdom that are always available and waiting to be heard. An informant narratively states that: *agpanunut ka nu ania a talaga nagbasolam ken amirise m a nalaing dgti galad a tinawid mu ti kapututan. Maaramid mu dayta nu umadayu ka wenno agretreat ka pay laeng ta isu ti kasayaatan na nga ubraem. Kitaem a nalaing dayta kaunggam nu ania ti iyik ikkis ta riknam.*

From the initial days of retreat/social isolation, the experience of vulnerability and uncertainty can expand into opportunity. With awareness, shifting routines and abandoning old habits become more possible. Whether that situation is by choice of retreat or necessity, both situations provide the opportunity to experience the hearts and minds in a deeper and more personal way. One can emerge with appreciation and resilience by taking this opportunity to be kind to oneself as one stumbles in the mix of novel experiences and anxiety about loss and illness. This renewed self-compassion can be the greatest gift of a retreat and social isolation experience.

3.6.4. Apology and Peace Offering through Simple Token.

An informant expressively says that “*nu kasdiay a makabasol ka wenno maburiburan ka ti bain, mangbitbit ka laengen ti ania man a maidaton mo a makikapya ta nalaklaka na malipatan nagbasolam. Adu dagiti maited tayu a makan wenno pagsangwan nga arak wenno masida ta isu la ket garud ti nakaytaw an tayu a galad ni ilokano*”.

Another significant way for resolving this paradigm was an apology with gift giving. An apology is a beautiful practice in Ilocano culture and a very helpful antidote in resolving conflict and resolving bain ken basol. Ilocanos expressed their repentance and confession through apology and gift-giving to show regretful attitudes and compensate

for "personal harms" done by their wrongdoings. The Ilocano gift-giving practice of apology may be viewed as similar to paying a payment or fine for violating a law. However, more practically, the gift-giving in apology brings reconciliation in personal relationships between two persons or groups, such as families and neighborhoods. Gift giving, however, in light of person-guilt, is a voluntary and expected positive action and contributes to the reconciliation process in a conflict relationship and the restoration of the person who is the violator within one's community, renewing self-worth. In the Ilocano culture, the parents or grandparents often participated in the apology and offered the gift on behalf of the child. In the Bible, the explanation of the biblical definition of "gift giving" is atonement for the cause of sin. There are two excellent and clear biblical pictures of "apology" with "gift" giving for the reconciliation and the restoration of a wrongdoer with the community: Genesis 3 account of the Fall of Adam and Eve and the Gospel account of the cross of Jesus Christ. The first significant imagery in Genesis chapter 3; the Fall of Man account. When Adam and Eve disobeyed God's command and ate the forbidden fruit, they realized they were naked, experiencing shame, and immediately covered themselves. When confronted by God, they hid themselves because they knew they were "naked." Then, eventually, God had to provide a garment made of animal skin, properly fitting for covering the nakedness (shame). In doing so, God sacrificed an animal on behalf of Adam and Eve's sin-restitution-similar to the Japanese bringing of a gift to restore for wrongdoing to cover either shame or guilt.

Interestingly, just like the Ilocano parents or grandparents participated in apology and gift giving for the child's wrongdoing, it was God, who is the Father, who took responsibility and completed the necessary apology and gift giving for His creation-humans and opened the door for reconciliation and renewed the broken personal relationships and fellowship. Another biblical image of apology and gift-giving is the cross of Jesus Christ, where Jesus is a Mediator and pays a sacrificial "gift" in place of the debt or penalty owed to God to remove guilt. In Rom 1:16, the Apostle Paul writes how the message of the cross would be considered shameful by the first century Christians. However, Jesus took sinners' shame and covered it with His righteousness (Noble 1975; Boyle 1984; Kraus 1987; Wiher 2004). Jesus tells us that it was the Father's will and in obedience to Him that He came and was willing to take the shame of death on the cross. Thus, the cross of Jesus Christ revealed God's love, acceptance of

moral responsibility, an invitation to the renewal of the broken relationship, and a new life for anyone who believes in Jesus Christ. Apology accompanied by gift-giving among the Ilocanos is a way of confession similar to the biblical pictures of atonement and forgiveness. The Ilocano way of apology and gift giving, thus, is a crucial component to fulfill the reconciliation process and resolution of shame and sin. This finding points out the importance of the new identity of Ilocanos to resolve bain ken basol.

3.6.5. Spiritual Submission of One Self

In the context of bain ken basol, a person sometimes acknowledges the power of the Supreme Being to enlighten one's decision or even in the decision-making process. In the Ilocano culture, spiritual commitment is very strong. It collides with one existence that if one commits mistakes to another person/s, one also commits mistakes to the Supreme Being; thus, it felt sorry to the One. As informant says that "nu adda bain mo ta nakabasol ka, ni Apo Diyo ti umuna a papanam, agpakawan ka kenyan, tapno lumag an ta riknam". Ti bain ken basol ket aggapu kaunggan tayu ngem maamiris tayu dagitoy gapu ti panangpanunut tayu iti Bilin ti Apo". In the Ilocano culture, living standards and social relations are also based on the divine law, a powerful tool for spiritual well-being.

3.7. Social Implications of Bain ken Basol

It has been acknowledged that emotions have long been recognized in sociological perspectives as remarkably significant, but most references to them are universal and vague. Many sociological theorists have at least implicit that emotions are a powerful force in the structure and change of society. The Ilocanos had distinct minds that were not empty and could be filled with knowledge but had vibrant living cultures and moral standards. Moral standards are a picture of the individual's knowledge and internalization of moral norms and conventions. To this effect, moral standards are not dictated by universal moral laws; culturally specific proscriptions partly influence them. The social implications of Bain ken Basol are within the ambit of socially constructed thoughts that cannot be eradicated even over time. The informants highlight concepts that, if dug deeper, may invite further resonations and philosophical arguments. The responses are numerically presented with the merit of unfathomable perspectives. To wit:

- 3.7.1. Unwritten social contract: “adda ti naun uneg nga pannakaawat ti saan a naisurat nga pagallagadan tayu nga ilokano. Adda didiayen nga uray saan pagpapatangan, isun ti nanggalot ti pannakaawat ti bain ken basol.”
- 3.7.2. Through face of the others: “ti bain ken basol ket maysa a panangkita ken panangkorekta ti maysa a tao ti bagi na ken pannangkorekta met ti sabali a tao kenya. Ti panangkita ti tao kenka ket kayat na a makitam ti nagbiddutam.
- 3.7.3. Value moral judgment: dakkel pateg kanyatayu nga ilokano ti pangeddeng ti maysa kadatayu aglalo nu adda nagkurangan tayu. Nangato ti dayaw tayu a mangkita ti kinapudno nga aggapo pada tayo a tao.”
- 3.7.4. Distinct Ilocano values: “adda sabsabali ken naidumduma nga kannawidan tayu nga Ilocano. Adda pateg tayu ti naipasa a kultura tayu.”
- 3.7.5. Deep understanding on the norms and moral standards of the Ilocano: “adda ti nauneg nga pannakaawat tayu ti paggallagadan tayu ken nangbungkos kenyatayu a kaugalian.”
- 3.7.6. Hidden wisdom of the elders: “adda ti saan a Makita nga kinasirib dagiti nagkauna a puon tayu.wenno dagitay nataengan. Adda dagiti saan a mabatok ti panunut ken saan a nalaka a maawatan a kinasirib da. Nu ti basol ken bain ti pagpapatangan, insigida nga mapan da resorbaren tapno saan a marakrak ti kaugalian ni Ilocano gapu laeng ti biddut”.

Generally, Ilocanos are susceptible to attacks on their self-esteem, and they nurture a sensitivity to the self-esteem of others as well. Anything that hurts another's self-esteem is to be avoided; otherwise, one risks sacrificing a relationship. One insensitive to others is said to lack or not possess a sense of shame and embarrassment. This favorable treatment of self-esteem helps to uphold the agreement in society or social circles. However, there is a downside to this when one is willing to detriment personal integrity to remain in the community's good graces. This is no less an upsurge to clannishness. The sturdy personal faith of the Ilocano enables him or her to face great hitches and capricious risks in the assurance that "God will take care of things." Nevertheless, if allowed to denigrate into fatalism, even this venerable characteristic can hinder initiative and stand in the way of progress.

3.8. Development of Ilocano Grounded Theories

The above findings and discussions of the empirical – historical, cultural, and axiological - phenomena on bain ken basol boil down to the following theories:

Theory of "distinctiveness." Bain ken basol, in the context of the Ilocano, is a collective approach of distinct honor-ship and respect. The flavor within the ambit of communal flourishing is the acceptance and the non-acceptance of one by the others as partners in the transcendental journey of life. The distinctiveness of the concept Bain ken Basol is necessary for the organization of meaning within a cultural identity. That Bain ken Basol is a distinct concept that is accompanied by a strong string of emotions and sentiments. The framework of Bain ken Basol is fundamental in the social inclusion of identity and group identification.

Theory of "oneness." The concept of Bain ken Basol is distinct that when individuals encountered or committed are simply extensions of the "beingness" of the person. There is no separation of the act and the person acting the act. It is the shadow of the embodiment of the person. In a logical presentation, "one" is simply the absence of pluralism. The dialectic progress is being "one with" without any separation; thus, Bain ken Basol is within the unified whole of the person that cannot be otherwise. "oneness," even though it is a concept of mystery, is therefore a necessity in the human mind condition.

Theory of "accommodation." The concept of Bain ken Basol accommodates the wisdom of the others looking from without to see what is within the individuals. The others are the mirrors who can see the totality of the person. It illuminates from within the individuals. The "we-subject" interplays the unique understanding of "social inclusion". The aftermath of Bain ken Basol then is adjusting the communicational behavior to the indispensable roles that individuals are assigned in a given context. Accommodation encompasses all the rational and irrational thoughts in the relational aspects. It is associated with pride and humility, maintaining integrity and social identity.

Theory of "interconnectedness." Bain ken Basol is interwoven with close human relations wherein the concepts are parts of their epithet in their cultural appreciations. It is interconnected and binds every individual because it is not separated from their social responsibility.

Every individual believes that one is being and for others in the manner that each seems to differentiate each one from the rest – where all fortunes seem to be varied and changing, one is interconnected. The concept of Bain ken Basol then is a part of the relational aspects that connects them. In light of Parmenides's Philosophy, it says that "Nor is it divisible, since it is all alike, and there is no more of it in one place than in another, to hinder it from holding together, nor less of it, but everything is full of what is. Wherefore all holds together; for what is; is in contact with what is. Moreover, it is immovable in the bonds of mighty chains, without beginning and without end; since coming into being and passing away have been driven afar, and true belief has cast them away. It is the same, and it rests in the self-same place, abiding in itself."

Theory of "relational responsibility." The underpinnings of bain ken basol reflect on the perceptions and actions of every culturally motivated individual being evoked by an outward expression of emotions that conveys passions that have a vital and significant role in the decision-making process. Bain ken basol then are binding concepts that make two or more individuals relate with each other with responsibility and accountability. Ethical relational responsibility occurs at the inter-subjective level. This idea cannot simply be mapped into disfigured and deconstructed social relationships. Meaning bain ken basol makes one responsible and accountable to others regardless of culture, norms, and moral standards.

4. Conclusion

The cultural complexities and the perspectival and contextual concepts of the Ilocano society have established a progressively multifaceted psychoanalytic intersubjective ground. Culture, class, racial, and familial dimensions of experiences will never be disconnected from the analytic relationship of communal beliefs and standards, moral laws, and norms. However, amalgamating these influences results in particular meanings for each individual to address authentic connection and change. Communal experiences grounded on perceptions are presented. Uniquely blended cultural, class, and psychological meanings between and among others, stimulating unexpected feelings in both, enable the development of a bridge across an apparent gulf of "otherness."

Bain and basol within the ambit of Ilocano understanding may signify a high degree of philosophy and metaphysics. It is not just a reflection

of “personhood” but is also punctuated with a network of social structures and precepts entangled with cultural diversity.

Bain ken basol, in the Ilocano perspective, is a "we-subject," an intersubjective or communal consciousness, an embodiment of a person, an extension of beingness, a subjective feeling that becomes the foundation of "being-for-others in general." The significance of the intersubjective relation is not ultimately not being with others alone. There is a greater emphasis on relations and "accommodations." The "we-subject" altogether does not split any relation between the self and the other, which does not destroy the possibility of ontological harmony.

Bibliography

- Alterado, D. and Jaramilla, A. (2019). “Maiyannatup a Panagripirip”: Towards an Ilokano Indigenous Doing of Philosophy. *Philosophia: International Journal of Philosophy*, Vol. 20, No. 1.
https://www.pdcnet.org/pijp/content/pijp_2019_0020_0001_0097_0110.
- Augsburger, David W. 1992. *Conflict mediation across cultures: Pathways and patterns*. Louisville, KY: John Knox Press.
<https://www.amazon.com/Conflict-Mediation-Across-Cultures-Pathways/dp/0664256090>.
- Kämmerer, A. (2010). On the Intensity of Experiencing Feelings of Shame in Mental Disorders. *Psychotherapie, Psychosomatik, Medizinische Psychologie*, Vol. 60, No. 7, pages 262–270.
<https://pubmed.ncbi.nlm.nih.gov/19452422/>.
- Creighton, Millie R. 1990. Revisiting shame and guilt culture: A forty-year pilgrimage. *Ethos* 18, no. 3:279-307.
<https://psycnet.apa.org/record/1991-07088-001>. David, K. B., & Darisan, L. and Bautista, L. S. F. ., (2020). Psychological Distress of the Elderly in Selected Barangays in Caoayan, Ilocos Sur.
<https://conferences.unusa.ac.id/index.php/SIHC19/article/view/495>.
- Dickerson SS, et al. (2004). Immunological effects of induced shame and guilt.
<https://pubmed.ncbi.nlm.nih.gov/14747646/>.
- Goffnett, Jacob et. al. (2020) Interventions to reduce shame: A systematic review,

Journal of Behavioral and Cognitive Therapy, Volume 30, Issue 2,
Pages 141-160,
<https://doi.org/10.1016/j.jbct.2020.03.001>.

Fossum, Merle A. (1989) [1986]. Facing shame: families in recovery. Norton.
ISBN 0-393-30581-3. OCLC 858609300.
[https://books.google.com.ph/books?hl=en&lr=&id=AvtdCgAAQBAJ&oi=fnd&pg=PR5&dq=Fossum,+Merle+A.+\(1989\)+%5B1986%5D.+Facing+shame:+families+in+recovery.&ots=AVhkJ_6iCk&sig=owNR_Tpnl7H67F8FI8oSyFHRbkl&redir_esc=y#v=onepage&q=Fossum%2C%20Merle%20A.%20\(1989\)%20%5B1986%5D.%20Facing%20shame%3A%20families%20in%20recovery.&f=false](https://books.google.com.ph/books?hl=en&lr=&id=AvtdCgAAQBAJ&oi=fnd&pg=PR5&dq=Fossum,+Merle+A.+(1989)+%5B1986%5D.+Facing+shame:+families+in+recovery.&ots=AVhkJ_6iCk&sig=owNR_Tpnl7H67F8FI8oSyFHRbkl&redir_esc=y#v=onepage&q=Fossum%2C%20Merle%20A.%20(1989)%20%5B1986%5D.%20Facing%20shame%3A%20families%20in%20recovery.&f=false)

Harrington, John (July 1972). "Shame and Guilt in Neurosis. By Helen Block Lewis. International Universities Press, New York. 1971. British Journal of Psychiatry.
<https://www.cambridge.org/core/journals/the-british-journal-of-psychiatry/article/abs/shame-and-guilt-in-neurosis-by-helen-block-lewis-international-universities-press-new-york-1971-pp-525-price-1500/D78BE2422FC60345F923EA0C6815036B>.

Herman, Judith Lewis (14 June 2018), "Shattered shame states and their repair," Shattered S
https://www.researchgate.net/profile/Judith_Herman/publication/228364066_Shattered_Shame_States_and_their_Repair/links/54af02f50cf21670b35902d0.pdftates, Routledge, pp. 157–170,
doi:10.4324/9780429480140-4, ISBN 978-0-429-48014-0.
https://www.researchgate.net/profile/Judith_Herman/publication/228364066_Shattered_Shame_States_and_their_Repair/links/54af02f50cf21670b35902d0.pdf.

Hiebert, Paul G. 1985. Anthropological insights for missionaries. Grand Rapids: Baker. <https://missioidjournal.com/issues/md-9-1/authors/md-9-1-cathcart-scheuermann>.

Irwin A et al. (2016). The role of shame in the relation between peer victimization and mental health outcomes.
<https://journals.sagepub.com/doi/full/10.1177/0886260516672937>.

Lopez-Castro. (2019). Association between shame and post-traumatic stress disorder: A meta-analysis.
<https://onlinelibrary.wiley.com/doi/abs/10.1002/jts.22411>.

Miceli M, et al. (2018). Reconsidering the differences between shame and guilt.
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6143989/>.

- Navarro RT., Mohanty, AAK., Cadorna, EA., and Pattnaik, S. (2020). Attitude towards romantic relationships: A cross-cultural study among Indians and Filipinos. *Journal of Critical Reviews*, Vol 7, Issue 4.
<https://www.jcreview.com/admin/Uploads/Files/61b8f6cc98dff9.27347633.pdf>.
- Pardo, CG (2015). Understanding Students' Values, A Way of the National Service Training Program, UNP. *IAMURE International Journal of Education*, Vol. 15.
https://www.researchgate.net/publication/312477193_Understanding_Students'_Values_A_Way_of_the_National_Service_Training_Program_University_of_Northern_Philippines.
- Priest, R. J. (1994). Missionary Elenctics: Conscience and Culture. *Missiology*, 22(3), 291–315.
<https://doi.org/10.1177/009182969402200301>.
- Sweeney, Angela, Beth Filson, Angela Kennedy, Lucie Collinson, and Steve Gillard (2018).
A paradigm shift: relationships in trauma-informed mental health services. *BJPsych Adv.*, 24 (5) 319-333. doi: [10.1192/bja.2018.29](https://doi.org/10.1192/bja.2018.29).
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6088388/>
- Taban J. and Cadorna, EA. (2022). Geometric Designs of Ilocano Wood Carvings. *Science International*, Vol 34, No. 6 (Special Issue).
<http://www.sci-int.com/pdf/638067161580151803.pdf>.
- Terrizi JA, et al. (2020). On the origin of shame: Does shame emerge from an evolved disease-avoidance architecture?
<https://www.frontiersin.org/articles/10.3389/fnbeh.2020.00019/full>.
- Tomkins, S. S. (1987). Shame. In D. L. Nathanson (Ed.), *The many faces of shame* (pp. 133-161). New York: Guilford Press.
<https://psycnet.apa.org/record/1987-98141-004>.
- Wicker, E W., Payne, G. C., & Morgan, R. D. (1983). Participant descriptions of guilt and shame. *Motivation and Emotion*, 7, 25-39.
<https://link.springer.com/article/10.1007/bf00992963>.