

Blaan – T’boli “T’nalak Dream Weaving” Culture: Ideology, Social Mapping and Collective Conscience (Geertz) Vs Native American Dream Interpretation and J Reyes on Filipino Relational Ethics

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Abstract

This is a multidisciplinary cultural analysis of the Blaan-T’boli Dream Weaving tradition in Mindanao, Philippines and compare the Filipino culture and ethics - such as Kapwa - shared identity and Loob – relational will (for which there are no equivalent words in English) - to Western sociological and anthropological theories: Geertz’s ideology as a cultural system and social mapping; Emile Durkheim’s collective consciousness; Sociology of Knowledge and Power. These theories provide a framework for the shared beliefs, sacred rituals, and mutual understanding involved in creating the t’nalak textile that provides identity and social cohesion, forming a social-moral and spiritual consciousness. T’nalak weavers are traditionally known as "Dreamweavers" where designs are believed to be bestowed by divine spirits (like Fu Dalu) in dreams. This paper also compares Native American dream frameworks that show Native American dreams are a source of divine inspiration. Lastly, I advocate social consciousness as an important approach to religion – comparing “way of life” to the “supernatural”.

Setting The Stage: Ideologies as Cultural systems

Ideologies, viewed as cultural systems, are structured sets of beliefs, symbols, and values that shape how groups understand, interpret, and act within their social, political, and economic worlds. Coined by Clifford Geertz, **ideologies as cultural systems** emphasizes how ideologies function as "cultural maps" that provide meaning, normalize social arrangements, and justify power structures. Geertz summarizes "ideologies" as "maps of problematic social reality and matrices for the creation of collective conscience." (p.220) It is interesting that in contrast to Durkheim and Jung who whose pivotal concepts were “collective consciousness” Geertz focuses on “collective conscience”

Social Consciousness

I advocate the concept of social consciousness which is not yet a viable theory in the social sciences. In Wikipedia there are only four references to social consciousness, the most salient being Karl Marx – which helped to set the sociology of “knowledge as power and control” into motion (i.e. Gramsci, Foucault). In their study of Indian stone megaliths, Maria Wunderlich (et al) observes that: “Although comparisons with recent examples of megalithic construction have been made (e.g. [1–3]), explicitly comparative

studies on the social implications of this specific phenomenon are still rare.”¹ From my research that is true.

Moitreyee Raju, an Indian poet, artist, and “story teller” commented on my essay on social consciousness. She said, “Charlie Peck: Yes, the one thing that really strikes me in this write is the mentioning of the fact that religion is a way of life. And is not something that has to be performed at certain times or in certain places. I believe in this and support this whole heartedly. My religion lives in my work. 🌸. Thank you once again for sharing.”

Supernatural vs Way of Life

An example of a fixation with the ‘supernatural’ in anthropology in context of megalithic monuments would be David A. Barrowclough who defines religion in this way, “religion can be understood as the formalized recognition of some higher, unseen, divine power as having control over human destiny.”²

Brian D Josephson, a Nobel-prize winning quantum physicist, who is the only Welshman to earn the Nobel peace prize (who also happens to believe that precognition and telepathy are hypothetical real possibilities), states unequivocally that “With religion, focusing on the factuality or otherwise of religious belief similarly misses the point: the significant questions in this context relate to the functions and fruitfulness of religious beliefs.”³ That is, way too many academics tend to be fixated on the “supernatural.”

As a point of order, I would add briefly that - by definition, the “supernatural is outside the scope of scientific inquiry (Mirriam Webster and Dictionary). That is very important because being “beyond scientific understanding” makes the supernatural concept – by definition, a meaningless artificial abstraction. Spirituality is about people not artificial abstractions. Of course, religion without people is an empty abstraction.

Lyssa Dinglasa Cultural Awareness and Blaen Dream Weaving

Preamble: Historically, “The craft of weaving among the T’boli is a sacred spiritual tradition. Designs are believed to arrive from Fu Dalu, the spirit of the Abaca [material for cloth]⁴ (p.214). For perspective, The T’boli and Blaen tribes once were joined. The Blaen are the most numerous indigenous tribe in the Philippines - among roughly 182 distinct ethnicities. I should briefly mention that I don’t lecture or preach to Lyssa. Lyssa has been footnoting my essays for several years now, and this is just what she picked up while footnoting. Lyssa highlighted the importance of ancestors in Blaen culture which I have overlooked. It is true that tradition is an important factor.

Lyssa Dinglasa, a fourth year Blaen college writes: “Dream weaving is not only a form of divine inspiration but also an outlet for community unity. The act of weaving illustrates the interdependence of members of a cultural group, supporting Halas' theory that symbols construct social order and guide action. T'nalak weaving is an example of how dreams are realized into concrete forms of identity, uniting the spiritual with the practical.

The use of abaca fiber and natural dyes reflects indigenous ecological awareness, combining Durkheim's model in which social forces influence collective behavior. The materials employed in dream weaving are not random they are part of an older relationship with nature, showing the combination of nature, tradition, and symbolic meaning. This merging is consistent in Reyes' suggestion that the moral and social order covers all the aspects of living, such as spirits, ancestors, and earth itself. Though dream weaving is highly religious, it also became a cultural resource as a source of livelihood for weavers and even a means toward

the preservation of indigenous culture. Be Lang Dulay's achievement is a testament to the ability of tradition to be preserved with improvement for greater recognition, proving that symbolic practices can simultaneously be honored and functionally applied. This is in line with William James' view of pragmatism—where meaning and belief are validated through their applicability.

Every design holds ancestral knowledge, acting as a symbolic text that communicates communal history and indigenous philosophy. The unique motifs are like an unwritten vocabulary, giving insights to indigenous communities' ways of organizing knowledge and passing traditions to every generation. If I were to ask, from a linguistic perspective, dream weaving is not only a cultural activity but also a symbolic communication.”

Lyssa seems to reflect Ramon Reyes assessment of religion. Ramon Reyes mirrors Durkheim's views when he points out that precolonial religions in the Philippines were a “social and moral order”: “In sum, one social and moral order encompasses the living, the dead, the deities and the spirits, and the total environment.”⁵ – or “collective conscience” to use Geertz's terminology.

“Indigenous societies in North and South America have dream theories and interpretations that reveal a philosophical order about the nature of the universe.”

To understand someone, it is said you have to walk in their shoes. If you stand in the shoes of early human societies which had no instruments for measurement, it is clear they were not trying to assess or quantify reality – they were “creating reality” Modern science has demonstrated that selective attention is critical in human consciousness which determines priorities as well as purpose. The materialist fixation with quantifying seems to have an underlying assumption that there is a “fixed universal” reality that can be determined – which excludes human consciousness as a dynamic evolutionary force. On top of that there is no “universal” human consciousness. So, “Creating” vs quantifying is a significant question.

Alessandro Casale observes: “Indigenous societies in North and South America have dream theories and interpretations that reveal a philosophical order about the nature of the universe.”⁶ As William James emphasizes, spiritual experiences can create a sense of reality!⁷ Dreams/Symbolism can create a sense of reality, community and identity.

Historically myths have been symbolic maps of social-moral order⁸ (vs myths as heroes and archetypes). Some historical illustrations are: Moses and the Ten Commandments; the Hammurabi Code; Gods of Mesopotamia as symbols of social-moral order (Shamash (god of justice and equity), Marduk (god of justice, compassion, and healing), Enki (god of wisdom, patron of craftsmen, artisans), Nabu (god of wisdom and learning), Inanna (goddess of sex, war, and justice), Enlil (both creator and destroyer), and Anu (King of Gods. sometimes attributed with the creation of humans); plus Zeus and Indra.

“Connectivity” is a common characteristic of spirituality that comes up consistently in studies of people who have spiritual experiences – including myself. “Spirituality is a natural human predisposition! It is more primal than institutional religion and concerns a person's sense of connectedness with self, others, and the world (or cosmos)!”⁹ - K Adams, B Hyde There are a number of real spiritual actualities (spirituality of compassion, grieving, autistic spirituality, musical and artistic spirituality, and spirituality as perceptions of threats.

Filipino Ethics: Cultural Factors are often overlooked. Iain McGilChrist observes worldviews are determined by what model you choose.

Long ago in 1968-69 I spent a school year in France. I learned quite a lot. I realized how different cultures

can be when one day my French brothers, Pierre and Paul, told me they were going out to “rumble” with the communists. I should add that the image of Dorothy in the Wizard of OZ saying to her dog, toto, “Toto, I do believe we are no longer in Kansas flashed through my mind. A communist party doesn’t even exist in American politics.

A well-documented cultural difference is between western individualist countries and collectivist countries such as the Philippines, Malaysia, and Japan. The Philippines has community values which aren’t found in the USA. The English language doesn’t have words equivalent to Bayanihan (helping others in a community context), Kapwa (shared identity), and loob (relational will). Several authors, such as David Hay, Kenneth Gergen, and Virgilion Enriquez, emphasize that “rational (independent) individualism” has morphed into a form of extreme individualism! Even the briefest glance at the photo below reveals that t’nalak is about identity and community – not the supernatural.

Jeremiah Reyes “This is an introduction to a Filipino virtue ethics which is a relationship-oriented virtue ethics. The concepts to be discussed are the result of the unique history of the Philippines, namely a Southeast Asian tribal and animist tradition mixed with a Spanish Catholic tradition for over 300 years. Filipino virtue ethics is based on two foundational concepts in Filipino culture. The first is loób, which can easily be misunderstood when literally translated into English as ‘inside’ but which is better translated as ‘relational will’, and the second is kapwa, which is literally translated as ‘other person’ but is better understood as ‘together with the person’. These serve as pillars for a special collection of virtues (kagandahang-loób, utang-na-loób, pakikiramdam, hiya, lakas-ng-loób/bahala na) which are not individualistic virtues in the same way as most of the cardinal virtues of the Western tradition (i.e. prudence, justice, temperance and fortitude) but are all directed towards the preservation and strengthening of human relationships.”¹⁰

“Spirituality is a natural human predisposition. It is more primal than institutional religion and concerns a person’s sense of connectedness - Kate Adams and Brendan Hyde¹¹

Dynamic social behaviours embedded within the context of daily life rather than as privileged ritual acts

Lyssa’s mini-essay brings to mind Erica Hill’s very detailed and thorough article, *Animals as Agents: Hunting Ritual and Relational Ontologies in Prehistoric Alaska and Chukotka*, in which Erica Hill clearly highlights the fact that the issue and focus of the spiritual beliefs in animal spirits are **“human relationships with the natural world”**¹².

Arctic Hunter Gatherer Beliefs

“Groups exist [as] common symbolization [which] create a social order”¹³ -Elzbieta Halas

“Every culture is common symbolic expression.”¹⁴ D. Balaganapath

The spiritual beliefs of arctic hunter gatherers in animal spirits, as Erica Hill shows in detail, did provide a social consciousness or meaning structure, which is in line with the Sociology of Knowledge (system of symbols Geertz) This structure was not limited to the activity of hunting but also, as Erica Hill emphasizes, the social “media” or social structure as well. As Erica Hill observed in her article, “Animals as Agents: Hunting Ritual and Relational Ontologies in Prehistoric Alaska and Chukotka”, the spiritual beliefs in animals permeated everyday behavior of ordinary people as well as pretty much the entire social structure of society. Erica Hill details numerous rituals and particular ways of thinking of animals as “agents” by ordinary people in everyday life as well as by shamans.

The spiritual beliefs in animal spirits provided an extensive structure and support for the hunting activity vital to the survival of hunter-gatherers. It would seem an inescapable function that the spiritual beliefs in animal spirits played a role in hunter-gatherer society and performed a function. As such, the spiritual beliefs were, focused and primarily related to “human relationships – and far from being. As Erica Hill emphatically states, “Their thoughts and actions established and maintained relationships with prey animals and may be **more productively conceptualized as dynamic social behaviours embedded within the context of daily life than as privileged ritual acts.**” This is a counterpoint to the extreme materialism view that all spirituality is unreal and “superstitious nonsense”.

In summarizing the extensive rituals, rules, and taboos involved in the spiritual beliefs in animal spirits and the pervasive presence of spiritual beliefs in everyday life, Erica Hill states, “First, prey animals, including bear, walrus and whale, were perceived as agential beings who interacted with humans as persons; they were sentient social equals capable of deciding whether to favour humans by allowing themselves to be taken. Human hunters engaged with prey animals on a regular, perhaps daily, basis. Hunting ritual and observance of taboos were the responsibility of the individual hunter and his family members, whose duty it was to properly approach, take, butcher and dispose of the animal and its remains.”

Erica Hill observes that the “Relations with these persons involved sets of rules and expectations and were predicated upon mutual respect, just as one’s relations with human kin were. Breaches of conduct, misunderstandings and bad manners had negative social implications, just as they did in interactions with one’s affines, cousins or trading partners.”¹⁵

Commentary: There are a number of scholars who align with or extend Karl Mannheim's sociology of knowledge as power and control. There is a widespread agreement that human thought, including social sciences and religious views, is “existentially connected” to socio-historical and economic-political realities – such as Foucault, Peter L. Berger and Thomas Luckmann, Robert K. Merton, Edward Shils, David Kertzer and Colin Loader, Norbert Elias and Hans Gerth, as well as Gramsci and Bourdieu.

Foucault is perhaps the most interesting: “Moreover, Foucault elucidates the interplay between power, knowledge, and truth, asserting that knowledge is not simply a neutral accumulation of facts but is intricately linked to dominant discourses within social structures.... Science, as a source of knowledge and power, plays a pivotal role in shaping societal perceptions and judgments.”¹⁶

The spiritual-religious beliefs in animal spirits were the “authority” and science at the time. And the Knowledge of animal spirits welded the arctic hunter-gatherer society together. One important process of the human mind generally overlooked is “selective attention” which neuroscientists believe is vital in human consciousness because it determines priorities and motivation and purpose. William James emphasized the emotional – psychic power of “abstractions (unconscious symbolism). So, it would stand to reason that that emotional-psychic power would over-ride any competing needs or desires – setting hunting-gathering as the Priority and enabling recruitment of other processes such as social relationships and imagination to be recruited.

Reflections: Ancestral Knowledge and Dynamic Social Consciousness

I thought Lyssa’s comment that “Every design holds ancestral knowledge” is an intriguing insight! In indigenous communities throughout the Philippines, dreams and visions of the deceased are widely regarded as significant forms of communication with ancestral spirits. These experiences are not merely random occurrences but are deeply embedded in early human belief systems where the spirit world actively interacts with the human world. I would add briefly that I don’t lecture or preach to Lyssa. She footnotes for me and picks up ideas from reading the essays

Culture is Symbol Creation: Life isn't about finding yourself. Life is about creating yourself! - George Bernard Shaw (1856 - 1950)

1. **“Signs and symbols rule the world, not words nor Laws” Confucius**
2. **"groups exist only [as} common symbolization of their members."** "The processes of symbolization...create a social order, express meaning and control actions. Symbols are not autonomous. They constitute tools of action, indicating and dramatizing social relations"¹⁷ Elzbieta Halas:
3. **“Leslie White (1995) The creative faculty of human beings makes them bestow values upon things freely, actively and arbitrarily, driving them towards symbolization. This symbol-making tendency is innate in man.”¹⁸**
4. Synthesis-Consensus of W James, V Frankl, C Jung:

There is a consensus between William James, Viktor Frankl, and Carl Jung that spirituality often creates meaning and a “sense of reality”. As William James observed in 1902, spiritual experiences can create a "sense of reality".

Dream Weaving/T’nalak as divine inspiration

Preamble: Penelope’s dream in Ancient Greek Epic, Homer's Odyssey

Since the beginning of time, dreams have proved a potential source of divine inspiration and profound insight. Penelope’s dream is from Homer’s epic The Odyssey and the Iliad which narrated the Greek hero, Odysseus, adventures in his return from the Trojan War – “a legendary conflict in Greek mythology that took place around the 12th or 13th century BC. The war was waged by the Achaeans (Greeks).”¹⁹ (Wikipedia)

Penelope, Odysseus' wife, who had a dream that seems to signify that her husband Odysseus long awaited return from the "Trojan War" might actually be about to happen, stated: “Stranger, dreams verily are baffling and unclear of meaning, and in no wise do they find fulfilment in all things for men. For two are the gates of shadowy dreams, and one is fashioned of horn and one of ivory. Those dreams that pass through the gate of sawn ivory deceive men, bringing words that find no fulfilment. But those that come forth through the gate of polished horn bring true issues to pass, when any mortal sees them. But in my case, it was not from thence, methinks, that my strange dream came.”²⁰ (In the book Odyssey 19, lines 560-569)

Designs are believed to arrive from Fu Dalu, the spirit of the Abaca [material for cloth] (p.214)²¹. T’boli people are known to be one of the most creative and artistic ethnolinguistic group in the Philippines (Cudera et al., 2020). Among the different T’boli art forms, T’nalak is one of the most popular and admired around the globe.

T’nalak is a traditional hand-woven cloth indigenous to the T’boli people from the Cotabato region. It is woven in order to celebrate and pay tribute to major life events such as birth, life, marriage, or death within the community. The cloth is woven from abaca fibers and is naturally dyed from bark, roots, and certain plants. The fabric undergoes a unique tie-dye process where it is tied in specific knots measured by finger or knuckle length, and dipped in dyes in order to create ornate patterns that indicate precision in craftsmanship. This is denoted by a distinctive tri-color scheme; the background is painted black while the pattern is white, which is then tinted predominantly with shades of red. However, it is not unusual to see creative variations in such a traditional pattern.....

The whole process of T'nalak weaving, from dyeing to weaving, is descended from generation to generation of maternal relatives that necessitated a community of woven fabrics and traditional plant based-dyeing in order to sustain the tradition of T'nalak weaving. By creating specific coloration and subsets of T'nalak, it also provides signs of Filipino cultural identity, rank, and status.....Additionally, T'nalak weaving often became a substitute for income, as bartering with it increased over the years. Local and overseas work made those who stayed at home rely on cultural ingenuity in order to sustain their family. "The craft of weaving among the T'boli is a sacred spiritual tradition."

T'nalak, a woven textile made of abaca or Manila hemp, has many traditional uses for the T'boli. The textile can be used as a dowry, as an instrument of sacrifice to cure an illness, as currency for bartering livestock and most of all the emblem of the tribe's inspiration. The level of skill involved in creating t'nalak determines a weaver's status and position in the village (Paterno & Oshima, 2001). Be Lang Dulay, a national artist, popularized T'nalak weaving with her over 100 different T'nalak designs. The national and international recognition and the appreciation of her art have left a legacy. Her valuable craft carries with it the T'boli identity. ²²(p.208)

Filipino Bayanihan and Social Consciousness

Collectivist societies are a well-proven reality. Collectivism is the tendency, on the individual and societal level, to view oneself as interdependent and a member of a group rather than as an independent being.

In collectivist cultures, people feel as if they belong to larger in-groups or collectives that care for them in exchange for loyalty (Hofstede & Bond, 1984). As a result, collectivist cultures value collaboration, communalism, constructive interdependence, and conformity to roles and norms. A collectivist culture is especially likely to emphasize the importance of social harmony, respectfulness, and group needs over individual needs. In collectivist cultures, the goals and needs of the group tend to take precedence over those of the individual.

Collectivist Cultural Traits

Firstly, the definition of the self as interdependent — in relation to other people rather than in the abstract traits of an individual (Markus and Kitayama, 1991b; Reykowski, 1994).

Secondly, an alignment of personal and communal goals — meaning that the individual makes decisions accounting for the wants of the collective and what they are bringing or taking away from the group.

Thirdly, there is a greater consideration of social norms than individual attitudes when making decisions. Lastly, there is an emphasis on relationships, even if disadvantageous for individuals.

The core of collectivism is the idea that groups bind together and mutually obligate individuals (Kimmelmeier 2002).

As such, collectivists value security, good social relationships, harmony within ingroups, and personalized relationships. (Triandis, McCusker, and Hui, 1990), and collectivistic societies rely on mutual obligations based on status (Schwartz 1994). These ingroups can be as diverse as family, clan, ethnicity, or religion, and as such, the values of collectivist ingroups can be more broadly encompassing than those of individualism. Ingroups are malleable and can occasionally extend to an entire society.²³

Dreams/Symbolism Create a Sense of Reality, Community & Identity

Alessandro Casale observes: "Indigenous societies in North and South America have dream theories and interpretations that reveal a philosophical order about the nature of the universe."²⁴ That is in line with

research into social symbolism.

It is readily apparent that Bla'an - T'boli T'nalak dream weaving shows it is more about community (bayanihan – a Filipino word meaning essentially “community spirit” or helping others, not an ethnic specific word) and identity than cloth, costumes, or weaving. Casale observes viewing dreaming as creative is alien to the "western academic" molecular mindset tradition. Michel Weber, in "Symbolism, It's Meaning and Effect" which emphasizes the role of symbolism in culture highlights briefly that "Family is an almost obsolete concept"²⁵ - which is in line with the extreme individualism argument of David Hay, Kenneth Gergen and Virgilio Enriquez. I would add briefly that a study of collectivist worldviews in Malaysia indicated that community values had declined somewhat – citing “urbanization as an underlying cause.

“Malaysia is a prototypically collectivist culture. From birth, families encourage children to make ingroups the center of their lives. Families live in intergenerational households, and child-rearing emphasizes warmth and control (Kesharvarez & Baharudin, 2011). The relationships between employers and employees exist on moral terms, and promotions depend on one’s status within the employer ingroup. However, in Malaysia, as with the other rapidly developing economies in Asia, such as in China and Japan, levels of collectivism are lower among the young, the wealthy, and the urbanized (Cao, 2009).”²⁶ (Understanding Collectivist Cultures: Overview & Examples, Simply Psychology)

As Amanda Everett highlighted, the Filipino concepts of “bayanihan and damay...are examples of strong community partnership.” – which are connected with the traditional spiritual practice of t’nalak - dream weaving. An Ilongga connection-friend of mine translates that Filipino word Bayanihan as "helping others" which has a slightly different emphasis from the dictionary definition: bayanihan is a Filipino word derived from the word bayan meaning town, nation, or community in general. "Bayanihan" literally means, "being a bayan," and is thus used to refer to a spirit of communal unity and cooperation." Another Filipina connection emphasized that bayanihan is not a tribal word but universal in Filipino culture.

Even a glance at the t’nalak festival below reveals it is really about community and identity – not the supernatural.

'Dream theories-interpretations create a model of the nature of the universe!': Creating or Quantification Reality (different Processes)

“Indigenous Dreams: Prophetic Nature, Spirituality, and Survivance” Alessandro Casale overview of dreaming in several indigenous native American tribes

Similar to Alessandro Casale’s observation that 'Dream theories-interpretations create a model of the nature of the universe!' Rappaport states that "Few if any societies break the world into the more or less distinct systems distinguished by Western science. Not all of them, surely, distinguish environmental from social relations. Moreover, these understandings and principles, which in the Maring view, account for the structure and state of the world and invest the world and actions in it with meaning, are not confined to the particular material and social regulations regulated. They include as well metaphysical abstractions of great generality."²⁷ (p. 116 Ecology, Meaning and Religion, Roy Rappaport, North Atlantic Books, 1979)

As Emile Durkheim observed: “The forces before which the believer bows are not simple physical energies, such as are presented to the sense and the imagination; they are social forces,”²⁸

The Sonenekuiñaji

The Sonenekuiñaji are an Ese Eja group of about 90 people, who live in the tributary area of the Madre de Dios River in Peru and Bolivia and practice horticulture, hunting and fishing. The Sonenekuiñaji have a

remarkable relationship to dreams that guide their daily life and gives them a sense multi-natural perspectivism, which they explain as *eshawa*; it implies a blurring of dreaming and waking realities and gives animals and all animate beings a dimension of personhood, which allows their human identity to permeate through different realities and gain knowledge through their dream narratives.²⁹ (Peluso 2004, 109).

The Chipewyan people

The Chipewyan people, who are an Indigenous group of Athabaskan people inhabiting the subarctic regions of Northern Canada in the Northwest Territories, Alberta, Saskatchewan and Manitoba, provide another example of the prophetic and spiritual significance of dreams (Smith 1998). The Chipewyan still practice traditional ways of living by hunting, fishing and trapping in the remote subarctic landscape. Their “bush sensibility,” the success of life for the Chipewyan requires maintaining harmony in their interrelationships, especially among human and “animal persons” is of a particular interest to some scholars (Smith 1998, 413).

For the Chipewyan, similar to the *Ese Eja*’s concept of *eshawa*, animal persons are essentially a spiritual dimension of personhood that all animals have. This is a holistic belief; for them “just as dreams are not contrasted to waking life, the animal’s spiritual aspect is never separate from its material aspect” (Smith 1998, 413). The Chipewyan world view is monistic, where spiritual and physical reality exists as one. They believe that all beings “are inextricably engaged in a complex communicative interrelationship;” this intercommunicative relationship with animal persons helps them to obtain their practical knowledge of bush sensibility, referred to as *inkonze*, which comes to them in their dreams and guides them through their daily life (Smith 1998, 412). *Inkonze* is a gift from animal persons shared with humans who have a respectful and harmonious relationship with nature (Smith 1998, 412).³⁰

The Parintintin

Kracke (2006) describes shamanistic abilities through dreaming by focusing on the Indigenous *Kagwahiv* group called the Parintintin. The Parintintin live in the rainforest of the Madeira River area of the Western Amazon in Brazil;

For the Parintintin, dreams can anticipate future events, detect evil spirits and enable shamans to communicate with healing spirits (Kracke 2006, 107). Not only shamans, but also “ordinary people can foresee future states through their dreams, if properly interpreted, shamans can act in their dreams to bring about events” (Kracke 2006, 108).³¹

It is true that “This concept is often different from other non-Indigenous societies, like Euro-American ones,” — Iain McGilchrist echoes that reasoning “An increasingly mechanistic, fragmented, decontextualised world, marked by unwarranted optimism mixed with paranoia and a feeling of emptiness, has come about, reflecting, I believe, the unopposed action of a dysfunctional left hemisphere.”³²

Spiritual Dimension: Connectivity Sense of Well Being

Synopsis of Spiritual Research: Spirit and Spiritual Intelligence

Kate Adams and Brendon Hyde state “Spirituality is a natural human predisposition. It is more primal than institutional religion and concerns a person’s sense of connectedness with self, others, and the world (or cosmos)!”³³

Anton Killin observes: “Music is a fascinating topic for evolutionary theory, natural philosophy, and narr-

ative construction: music is a highly valued feature of all known living cultures, pervading many aspects of daily life, playing many roles. And music is ancient. The oldest known musical instruments appear in the archaeological record from 40,000 years ago (40 Kya) ...” Killin argues the “capability” for music may have originated as early as 275,000 years ago.³⁴

Details of Spirituality research: Kate Adams and Brendon Hyde go on to say that for some people, connectedness with a Transcendent dimension is a part of spirituality³⁵ (Bosacki, 2001; Elton-Chalcraft, 2002; Fisher, 1999; Hyde, 2004; Tacey, 2003). Hay and Nye (2006) argue that spirituality involves a deep-down awareness of one’s relationship with one’s self, and with everything that is other than one’s self.³⁶ It is possible to conceive of spirituality as a type of intelligence (Emmons, 1999, 2000; Hyde, 2003, 2004; Kwilecki, 2000; Zohar & Marshall, 2000). One hallmark feature of intelligence concerns the ability to solve problems (Ruzgis & Grigorenko, 1994; Walters & Gardner, 1986). Zohar and Marshall (2000) define spiritual intelligence as the mental aptitude used by human beings to address and find solutions to problems of meaning and value in life. In drawing on discourse arising from theories of motivation and personality, Emmons (1999) further suggests that people are able to use spiritual resources to solve problems: The adaptive processing of spiritual information is a part of intelligence, and individual differences in the skills with which such processing occurs constitute core features of personality. Spirituality can serve as a source of information to individuals, and, as a function of interests and aptitudes, individuals become more or less skilled at processing this information!”³⁷ (p. 163 Children’s Grief Dreams and the Theory of Spiritual Intelligence: Kate Adams Bishop Grosseteste University College Lincoln Brendan Hyde Australian Catholic University)

Spiritual Experiences by J.E. Kennedy

The highlights of Kennedy’s study are that experiences generate increased interest in spirituality and a spiritual dimension, guidance by a higher power, and an increased sense of well-being and connectivity!³⁸ Data from a convenience sample of 120 people actively interested in parapsychology who reported having had at least one paranormal and/or transcendent experience showed that these experiences increased their interest and beliefs in spiritual matters and increased their sense of well-being. More specifically, the majority of respondents indicated that the experiences resulted in increased belief in life after death, belief that their lives are guided or watched over by a higher force or being, interest in spiritual or religious matters, sense of connection to others, happiness, well-being, confidence, optimism about the future, and meaning in life. They also indicated decreases in fear of death, depression or anxiety, isolation and loneliness, and worry and fears about the future.

Measures of current well-being and current importance of spirituality were positively associated with reported changes in well-being and spirituality resulting from anomalous experiences.

Although 45% of the respondents indicated that a paranormal experience had made them very afraid, this fear appeared to be temporary or mixed with positive feeling because only 9% indicated that their experiences have been scary with no positive value.

Recent research suggests that a world view that is open to aspects of life beyond the physical materialistic realm can be conducive to health and well-being (Borysenko, 1993; Gartner, Larson, & Allen, 1991; Koenig, 1990; Larson, et al., 1992; Ornish, 1990). Interest in this research on mind body medicine and the link between spirituality and health is rapidly growing. [p. 249-250]³⁹

New Integrative Approach: Synthesis-Consensus of Frankl, Jung, and W. James: Spiritual Experiences Generate Meaning & a Sense of Reality

Synthesis Consensus of Viktor Frankl, Carl Jung and William James - or the "New Integrative Approach" as Dr. Paul Wong termed it. Dr. Paul Wong elaborates on Viktor Frankl's views: "The noetic (spiritual, specifically human) dimension contains such qualities as our will to meaning [Frankl's central concept of the human being's primary drive] our goal orientation, ideas and ideals, creativity, imagination, faith, love that goes beyond the physical, a conscience beyond the superego, self-transcendence, commitments, responsibility, a sense of humor, and the freedom of choice making."

First William James emphasizes "They [abstractions (symbols) and spiritual emotions-experiences] determine our vital attitude as decisively as the vital attitude of lovers is determined by the habitual sense,.....if you do have them, and have them at all strongly, the probability is that you cannot help regarding them as genuine perceptions of truth, as revelations of a kind of reality [my underlining] which no adverse argument, however unanswerable by you in words, can expel from your belief"⁴⁰ (P.47) William James goes on to say that religious experiences and spiritual experiences create and generate a "sense of reality"⁴¹ (p.48)

So, in light of the fact that spiritual experiences are often involve highly charged emotions and also tend to shape a sense of reality, as well as the fact that grief is primarily about attachment and emotions it would make sense that spiritual experiences in the grieving processes could reshape and facilitate resolving the grieving (William James' classic work, originally published in 1902, *The Varieties of Religious Experiences*.)

For perspective: Park and Paloutzian observe – from a recent review of "numerous" studies of people who have spiritual or spiritual-psychic experiences - that somewhere between one third to one half of people have spiritual-psychic experiences. That means in the United States 110 million people have experiences of one kind or another. Furthermore, one small study indicated that 64 out of 125 people engage spirituality in grieving. Park and Paloutzian go on to say that the studies definitely "establish the normalcy of such reports and that social scientists have until recently ignored a common-phenomena."⁴² (p. 67)

Keywords: Social Consciousness, Spirituality, Collectivism, T'nalak, Dream Weaving, T'boli, Blaan, Erica Hill, Materialism, Symbolism, Identity, Culture, Community, Indigenous peoples, Native American folklore, social - moral order, spirituality as a product of consciousness-psychic forces, Durkheim

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