

# Intertextuality and the Sociology of Religion: Amazing Sociological Contexts as Text

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Born from concrete historical-cultural contexts, sociological paradigms have not only influenced the subject of interests of researchers but their tools and methods of inquiry as well. Hence the contexts of the sociology of Weber, Durkheim, Marx and other sociologists have also become the texts of the sociology of religion and of the studies of their respective followers. Un/consciously, however, practitioners and researchers have been im/properly appropriating these paradigms in different and/or new contexts.

Using intertextuality as key concept, this paper illustrates the importance of considering the contexts of sociological assumptions and paradigms in current studies. The new and changing conditions demand a reading not only of the new contexts for sociology but also a re-reading of the contexts of the sociological paradigms we use . Re-reading these contexts as texts to be appropriated, researchers are given a better and wider perspective to make the sociology of religion not only meaningful and appropriate but truly relevant.

*Keywords: intertextuality, religion, animism*

## INTRODUCTION

Contexts color not only the subject matter of sociology. Language restrictions, relationship of the observer and the observed, political and religious contexts, among others, shape the sociology of religion. Concretely, historical-cultural contexts influence sociological paradigms, the subject of interests of researchers, their tools and their methods of inquiry as well. At

times, un/consciously, practitioners and researchers im/properly appropriate the contexts of the sociology of Weber, Durkheim, Marx and others in different and/or new contexts.<sup>1</sup> Hence, sociology of religion can not overlook the contexts they come from and are heading to.

Sociology of religion must look into contexts. Texts can not simply be transported and applied to new/different contexts.<sup>2</sup> Without proper reading and understanding of contexts, misappropriation of texts and sociological paradigms become inevitable. Sociology must therefore read historical events, intellectual currents, cultural shifts, and political contexts as texts to bring new light to the understanding and application of religion.<sup>3</sup>

Sociology of religion is rooted upon specific assumptions that necessitate the understanding of contexts. Taken out of contexts, theoretical assumptions may only lead to misapplications of theories. Thus, Davie cautions the misapplication of the secularization assumption 'that secularization (within the European experience of secularization) would necessarily accompany modernization wherever and whenever the latter occurred' to different/new Southeast Asian contexts. Taken and almost applied as a norm, this theoretical assumption is becoming a 'critical agenda' for today's sociology of religion.<sup>4</sup> Alatas also warns of 'errors' in the specific application of Weber's orientalist constructions and theory on capitalism to the Southeast Asian area.<sup>5</sup>

Individually or as community, readers create meanings or interpretations to texts. Hence, contemporary sociology of religion must not only recognize but also read these new/different contexts of religion. There may even be a need for sociology to differentiate the new contexts from the conventional frameworks. As processes are fast becoming new contexts, contextual reflections and experiences are transforming the sociology of religion.<sup>6</sup> For instance, the impact of the major religions, which secularization has previously belittled, is now emerging as a new context for sociology.<sup>7</sup>

These concrete cases of in/appropriate textual readings of historical-cultural contexts of the sociology of religion and their application to new contexts as texts indicate the need for intertextuality. Using intertextuality as key concept, this paper illustrates the importance of considering the contexts of sociology of religion in current studies. New and changing conditions demand a reading not only of the new contexts for sociology but also a re-reading of the contexts of the sociological paradigms we use. Re-reading these contexts as texts to be appropriated, researchers are given a better and wider perspective to make the sociology of religion not only meaningful but truly relevant.

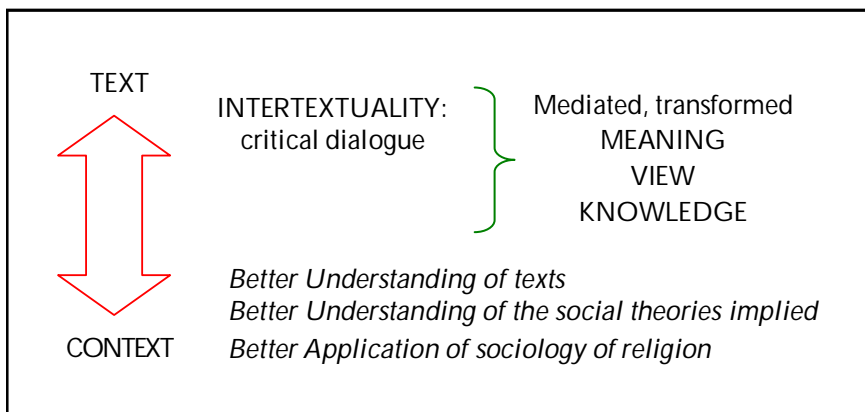
## INTERTEXTUALITY

Generally understood as the shaping of the meanings of texts' by other texts, Orr describes intertextuality as a catch-all word that deals with contexts, cultures, periods, theories and frameworks. Carried out in the reader's reading, intertextuality refers to the history of a prior text and how it is transformed. It is the complex relationship between a text and other texts taken as basic to the creation or interpretation of the text.

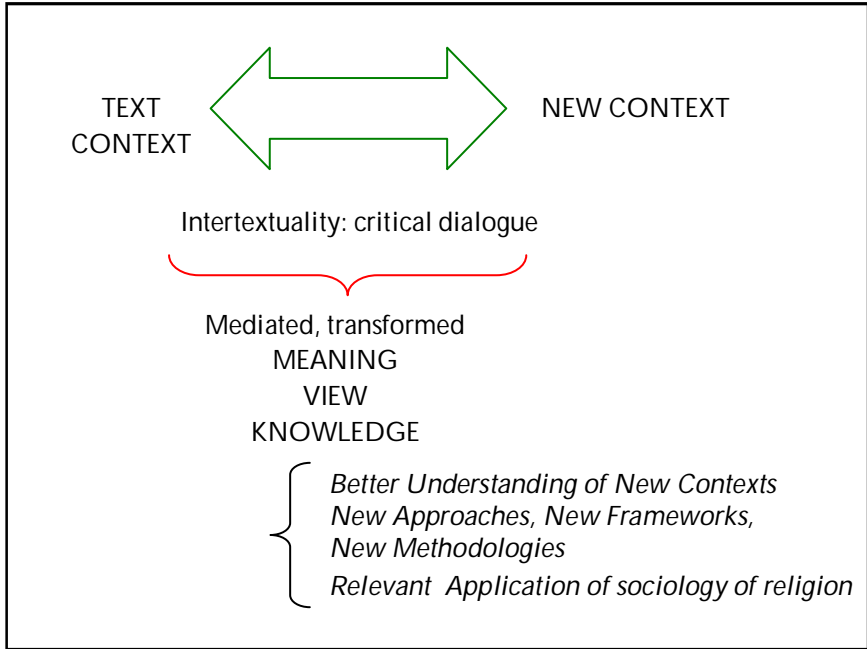
As introduced by Julia Kristeva, the theory of intertextuality assumes that texts need contexts and that the meaning found in the texts are based on presuppositions. Since texts are conditioned by contexts for possible meanings, intertextuality will involve a 'double-voiced critical dialogue' between two axes: the vertical (connecting the texts to contexts, Figure 1) and the horizontal (connecting the author/context and the reader/context of the text, Figure 2). Involving mediation and critical dialogue, intertextuality leads towards the transformation of meaning where, at times, contexts become texts or texts become contexts, too.<sup>8</sup>

This paper focuses on illustrating the importance of vertical dialogue in intertextuality, i.e. the relation of the texts of the sociology of religion to their contexts, and the horizontal dialogue of intertextuality, i.e. the new contexts we are facing that demand new frameworks or paradigms and how these have become new texts for the sociology of religion. The case of animism in the Philippines will be given attention.

**FIGURE 1 VERTICAL INTERTEXTUALITY**



**FIGURE 2 HORIZONTAL INTERTEXTUALITY**



Vertical Dialogue in Intertextuality: Contexts as Texts for the Sociology of Religion

Texts need contexts. Culture, in particular, provides the contexts within which texts are to be understood. Without an informed context, a text could be given many/different meanings. Contexts, therefore, can shed light on the proper understanding of texts.

Texts communicate the embodiment of the contexts of the writer, their preconceptions and their cultural –historical paradigm. It is in these historical realities where the reciprocal and critical interaction of texts and contexts take place. Thus, the very language of the texts carries their concrete culture and becomes pivotal to the understanding of sociology. After all, language not only reflects what people think, but also the way people think.<sup>9</sup>

*Reading contexts as texts*

Political and religious contexts, among others, shape the texts of sociology of religion. Thus, to understand better the texts and the social theories implied

by these texts, one needs to read their contexts as texts. For instance, the reading of the texts of Hellenization or Romanization as a Universal Culture could confuse one to the seemingly contradictory characteristics of cosmopolitanism and individualism. Reading their contexts at the different periods of history, however, gives clues to the better understanding of this seeming contradiction: recognizing two distinct Hellenistic contexts, i.e. the period of Greek dominance and oriental submersion and the period of reaction of the east.<sup>10</sup>

### *Contexts as texts for sociology of religion*

Sociology of religion may come from different contexts, perspectives and paradigms. Hence, reading the contexts of sociology of religion as texts can help better understand the very texts of sociology as projection or alienation (Feuerbach), as opium of the people (Marx), or psychological immaturity (Freud) among others.<sup>11</sup> Stackhouse also mentions other prominent contexts that are slowly becoming texts for the sociology of religion:

1. those who reject the very idea that religion could be an important factor in social history,
2. those who view religion as the by product of psychological needs or social forces,
3. those who take nonreligious, anti-theological, amoral social theories as definitive,
4. those who have high contempt for modern culture and western culture as without trace of authentic morals or spirituality.<sup>12</sup>

### *Contexts' paradigms, interpretation and methods*

Different contexts of sociological theories may necessitate different attitudes, models and sources to measure research. Recent researches show that contexts should not be overlooked but be read accordingly. Misheva, Kankaras and Moors maintain that theories of sociology of religion can not be properly understood outside their sociological climate and their social and psychological contexts. Cresswell even identifies the contexts of paradigms or worldviews that have corresponding implications to the interpretation of research problems and to the methods to be used. Hence, because of different contexts, Davie warns that European theories should not be appropriated or should not be wrongly applied to Asian and other countries.<sup>13</sup>

### *Inter-Multi Disciplinary Studies of Contexts*

Sociology, anthropology, political science, history and religious studies may indeed help attain a comprehensive contextual analysis of texts. Understanding contexts can in fact widen our interpretation and understanding of texts. Moreover, Inter-disciplinary and multi-disciplinary studies may even enlighten the re-reading of contexts to widen our interpretation and our understanding of texts.<sup>14</sup>

We have seen in the preceding discussions how vertical intertextuality enlightens the proper understanding not only of the texts but also of the contexts of sociology of religion, their frameworks, their social theories, their limitations, their proper appropriation and applications. It has also made us aware that contexts and texts of sociology of religion are being transformed as new texts for sociology. All these perhaps suggest different models, approaches and methods for the sociology of religion.

#### Horizontal Dialogue in Intertextuality: New Contexts as Texts for the Sociology of Religion

Proper reading and understanding of new contexts of religion are important in sociology. In fact, new contexts imply new assumptions, methodologies and/or approaches to the sociology of religion. For instance, the traditional study of popular religion may need a different approach or method because of new contexts: what is popular to the masses, what people simply do, or in contrast to dominant cultures.<sup>15</sup>

Among the emerging contexts that sociology of religion may have to consider are:

1. the globalization phenomena,
2. new political and economic contexts,
3. The impact of the new communications and travel, and
4. The growing and deepening relationship of sociology with other disciplines: interdisciplinary and multi disciplinary approaches.<sup>16</sup>

#### *The globalization phenomenon*

Until recently, except for a few, sociological work in the field of globalization did not pay attention to religion at all. Working within the global perspective, however, Robertson observes not only the transformation of new contexts but the centrality of religion...that "globalization is not a

unidimensional, but multidimensional and multi-centered historical development within which religion has a central place."<sup>17</sup> Hence, the global perspective is transforming the study of religion, too.

Though initially seen and generally understood as an economic or business activity, globalization has been evolving and has been developing its own socio-political categories, communication-language patterns, and value systems.<sup>18</sup> Recognizing such complexities and multidisciplinary realities, sociology of religion may consider either its heterogenizing or homogenizing tendencies as new contexts and texts.<sup>19</sup>

The interplay of globalization, culture, religion and ethnicity are also transforming new contexts for sociology of religion. For as globalization comes in contact with religion and identity, deeply held beliefs and identities are challenged. Traditions and religion become blurred. Religion or ethnicity may become the elementary core to which people could withstand assaults on their beliefs.<sup>20</sup> And religion in itself may be an aspect of the global forces that sociology of religion has to reckon with.<sup>21</sup> These new contexts may demand new paradigms, new approaches, and new methods for research. Such complexities become new challenges for the sociology of religion.

#### *New political and economic contexts*

Contemporary religions are formed by post colonialism, multiculturalism, globalization, nationalism, ethnicity and transnationalism. While cultural contexts provide a worldview to see and understand the world, religious contexts shape their economics and politics, too.<sup>22</sup> Sociology of religion must therefore see the new economic and political contexts resulting from these.

Culture and cultural differences are crucial factors to understand religion as well. While economics may be intrinsically viewed as a value-empty discipline, cultural approaches to economics imply moral entities and values. Different contexts of 'capitalism,' with their political and economic implications, depend on their geographical and cultural roots.<sup>23</sup> Sociology, therefore, can not escape these parameters of particularities. It can not but read the religious implications of the cultural, economic and political contexts as new texts for the sociology of religion.

#### *The impact of new communications and travel*

The vast and instantaneous information technology also invites sociology of religion to think globally and to think differently about religion itself. The

'new' contexts of the power and influence of information technology to religion, cultures and identities are transforming the relationship of sociology and its cognate disciplines.<sup>24</sup>

Transnationalism or the movement of people across the globe for permanent or temporary settlement or travel is also shaping the sociology of religion. As transnational individuals and communities with different cultures and religions in diaspora experience complex situations, the study of religion may require sociology to explore a variety of methodologies, include the study of texts, and the study of contexts of societies, history and cultures. Hence, hybridity, multiculturalism, integration, fundamentalism, pluralism and traditionalization are only some of the new contexts for the sociology of religion.<sup>25</sup>

### *Relationship of sociology with other disciplines*

The recent development of the sciences have led to a relativistic, holistic, transformative and dynamic revolution. Theories of complementarity, uncertainty, catastrophe, chaos, and dissipative structures, all require the combination of alternative viewpoints. This demand multi/inter-disciplinary approaches. This can also be said of the new and changing conditions of sociology of religion.

For instance, religion, as a right, may require contextual analysis to clarify its constitutional understanding as an individual right from its collective right. Sociological materials may demand the collaborative work of legal texts to reveal the implicit presumptions and prejudices of the law.<sup>26</sup> Contemporary intercultural and interreligious contexts are also emerging as new texts for sociology.<sup>27</sup>

Indeed, horizontal intertextuality challenges sociology of religion to the possibilities of doing new areas of inquiry, of generating new ways of thinking, and even of formulating radically different sociological canons.<sup>28</sup> Intertextuality transforms sociology of religion to become truly meaningful and relevant.

## INTERTEXTUALITY AND ANIMISM IN THE PHILIPPINES

Discussing religion, today, is a complex, multidisciplinary and interdisciplinary task. In fact, culture, identity and religion are related in many different ways. For one, religion can be imprinted or intertwined with culture. Conversely, culture can grow out of a particular religion. Secondly, while the notion of culture implies identity,<sup>29</sup> religion can also become a directing



dimension of culture and identity.<sup>30</sup> These complex links and inter-relationships of culture, religion and ethnicity only show the many and different contexts from which religion/animism can be viewed. Animism as a religion may/must therefore be understood and studied in its diverse and multiple cultural context/s as it exists in its concrete cultural settings.<sup>31</sup> Intertextuality may therefore help us understand these different contexts and realities of animism particularly in the Philippines.

### On the Meaning and Understanding of Animism

The intercultural process, i.e. the reciprocal and critical interaction of the various elements of culture and religion take place in a concrete historical period. The contexts of the upland and the lowland, the agriculture and seaculture, and the different geographical locations in the Philippines can become new texts for the understanding of animism.<sup>32</sup> Because of these different contexts of animism, vertical and horizontal intertextuality may play a crucial role in the understanding of the different historical and cultural contexts of animism and the various meanings of animism itself.

### The Meaning of Animism and Vertical Intertextuality

In history, Filipinos have been denounced and demeaned as diabolical because their animism has been associated with magic, irreligion, and worship of spirits.<sup>33</sup> Their description as 'animistic' can be found in history books and other studies.<sup>34</sup> Vertical intertextuality, i.e. understanding the historical-cultural contexts of animism, may enlighten not only the historical records but our very understanding of animism itself.

De La Costa retraces the historical-cultural contexts of the language used in understanding animism by studying the historical contexts of the early missionaries' culture. Identifying their language as belonging to the 16th and 17th century Counter Reformation culture or the Age of the Baroque, he warns the cultural preconceptions imbedded in understanding animism. De Mesa and Maynigo also expressed similar concerns on the Missionaries' 'classical paradigm:' an attitude where western civilization is considered as superior and the Only culture. With such assumptions, Mercado therefore recognizes the cultural prejudice of this language, i.e. the imposition of western norms and categories when judging religious phenomenon such as in the case of animism. And Schumacher suggests that historians make allowances for misinterpretations on the very language found in historical

records due to language and cultural problems. De Mesa, therefore, calls for more understanding.<sup>35</sup>

Re-reading animism in historical contexts should therefore make us understand that simply transporting the preconceptions and biased understanding on animism to new researches and new contexts will surely be detrimental. There is the need for sociology to re-read the contexts of the meaning of animism in the different periods of history as new texts. Hence, vertical intertextuality in the study of animism is relevant for the sociology of religion.

### *New contexts and texts of animism: Horizontal intertextuality*

For over a hundred years, scholars have been using 'animism,' with its negative connotations, to contrast the early religions with the more formal scripture based religions like Christianity. The shift, however, in the understanding of culture and religion led to a re-thinking.<sup>36</sup> While the western claim to cultural supremacy began to wane, a new context was arising: indigenous cultures striving for recognition, self- definition and assertion. Cultures were not only being recognized but were being accepted and respected simply as different life ways...

"When we speak of animism, many of us immediately think of primitive people. The word 'animism' carries with it for many hearers a concept of ignorance and superstition which could be confronted and easily destroyed by education and Christianity.

This is simply not the case...animism is not ignorant and superstitious, but a different way in which people explain the world around them. Its strength lies in its emphasis on the everyday concerns of people."<sup>37</sup>

As the ideology that there is only one culture was discarded, different perceptions on reality, life, the world and religion were being heard. Animism, therefore, was slowly being understood more as a different way of viewing the world and relating to the spirits.<sup>38</sup> Recent writings indeed depart from this new cultural context of 'animism.' Mercado, Tesoro and Jose and even the Catholic Bishops' Conference of the Philippines view animism as neutral, a worldview and simply a peculiar way to live and to relate to spirits.<sup>39</sup> Hence, the importance and the need for horizontal intertextuality.<sup>40</sup>

This new context of understanding animism indeed leaves room for horizontal intertextuality. And the study of religion in the Philippines should consider other contexts of the meaning of animism: as a worldview, a spirituality, an indigenous religion, and/or as fusion with Christianity/Islam.

## Animism in the Contexts of Popular Religion

Surely the syncretism and fusion of animism with Christianity/ Islam and other religions in the Philippines have their distinctive character and variations. As animism reacts to the eight major ethno-linguistic groups that include the Christians, Muslims and other religions in the Philippines, sociology of religion must recognize the distinctive contexts of animism as characterized by particular geographical locations, by socio-economic contexts, by different cultural and by different cultural-political-religious identities.<sup>41</sup> While some may see these new contexts of animism independently, others see their links or the dynamic fusion of the different contexts. All these may demand vertical and horizontal intertextuality for the sociology of religion.

### *Animism in Philippine folk religions*

Although Christianity comprises 90 percent and Islam 5-7 percent of the population in the Philippines, [peoplegroups.org](http://peoplegroups.org) describes the religion of the Philippines as basically animistic that persists despite its fusion with other religions.<sup>42</sup>

### Folk Islam in the Philippines

The encounter of the animism of the pre-Hispanic Filipinos with Islam did little to change their worldview and manner of relating with the divine. The result was a syncretistic form where external trappings of Islam were superimposed on the original pattern of their animistic pre-Christian beliefs and rituals. A kind of accommodation process took place between these divergent belief systems of the pre-Hispanic Filipinos with the Muslim beliefs or practices. Known also as folk religion, folk spirituality or folk Islam, the outcome was the continuation of the pre-Islamic animistic beliefs despite Islamization.<sup>43</sup>

In his article "Snapshots of Everyday Life in a Muslim Community," Watanabe observed the difficulty of separating animism with that of the Muslim-customs. Studying a Muslim community right in the heart of Metropolitan Manila, he narrated how people continue with folk Islam. He took the case of a Tausug woman who went to a hospital for an X-Ray and check up. Eventually, she went to Abu Panday, a diviner. She told her that a *djinn* (spirit) had a grudge against her and a spirit was making her ill. Abu Panday told the woman to make an offering to the spirit and bathe while chanting a *bismillah* (a prayer) to purify her body. Her illness gradually went away. Having observed other cases, Watanabe thus noted how "such 'un-

Islamic' practices are imbedded in their culture."<sup>44</sup> Surely, the study of animism in the Philippines will have to take folk Islam as one among the many contexts for sociology.

### Folk Christianity in the Philippines

The domination of Christianity may have had its effects on the animism of the pre-Hispanic inhabitants of the Philippines, too. But animism persisted and the fusion or integration of animism with that of the dominating Hispanic Christian culture resulted in folk Catholicism or folk Christianity. William Taft, an American Administrator during the American Period in the Philippines, thus describes: "The Filipinos...have taken from Catholicism what is suited to their Oriental temperament. They have taken the form rather than the substance: they love, after all, the beautiful ceremonies, the pilgrimages, the pomp and the music of the grand fiestas..."<sup>45</sup> Hence Rodney Henry, a protestant minister also describes it "as the fusion of two separate thought and behavior systems and the coexistence of the two religions in the same person without inconsistencies."<sup>46</sup>

Hornedo's book, *The Favor of the Gods: Essays in Filipino Religious Thought and Behavior*, is equally revealing. Documenting 21 cases of christianized Ivatans (a group from the Northern part of the Philippines) who gave up their indigenous names and had diverse experiences with different forms of the *anitus* or spirits, he illustrates the fusion and persistence of animism with Christianity and describes it as..." The basic values and institutional practices of their ancestors have persisted...this persistence is evident in the contemporary Ivatan's belief in the *anitus* — a belief that is a living tradition that grows by assimilating new elements each time it comes into contact with a new culture."<sup>47</sup> Surely, a study on animism must seriously consider folk christianity in the Philippines as another context for the sociology of religion.

### *Philippine folk religions: Re-expressions of animism*

Rooted in the indigenous religion and culture of the people, Philippine folk religions have blended with the dominating cultures. Basically a continuation of the traditional beliefs of the people, folk religions understood and expressed the dominant cultures, like Islam and Christianity, in the forms and manner of their animistic indigenous culture.<sup>48</sup> Despite the external trappings and the upper stratum cultural influence of the dominating cultures, the people instinctively behave with the substratum of their animistic indigenous culture.<sup>49</sup>

The fusion of the dominant culture with the animism of the Filipinos is noteworthy. For instance, Juan Francisco noted how some Muslims near the lake area continue to blend their traditional animistic beliefs with Islam. In one of their rituals, after reciting the Islamic prayer that makes references to Allah, the Maranaw farmer interspersely recites animistic indigenous prayers making references to various spirits and deities. He also observed similar rituals of Muslims in the Magindanaw area in Mindanao, Southern Philippines.<sup>50</sup>

In Cebu, South Philippines, studies were also done related to corn, camote, and tobacco planting. In spite of the recital of Christian prayers, offering practices related to the spirits were done.<sup>51</sup> Similar observations were also evident in the East Visayan Islands of Southern Philippines. In these places, the older form of animistic rituals related to rice were Christianized. Although the ancient elements were still noticeable, the latter was given a new meaning. In some cases, the invocation to the anitos or spirits of their ancestors and other spirits were omitted; the amulets, charms and other symbols, however, now became their symbolic expressions directed to God. In other instances, even in the Christian rituals, the farmers still attributed to the charms themselves the power of giving the rice these qualities. Hence, together with the plants or herbs that they believe would bring the desired qualities for their rice, christian prayers like the Our Father, Hail Mary, and Glory were recited in honor of the Blessed Virgin, San Isidro, and the patron saint of the parish.<sup>52</sup>

In the province of Pampanga, Cental Luzon, Philippines, Robby Tantingco has documented eight unique Kapampangan folk festivals that have christian yet animistic or indigenous origins: *Lubenas*, *Ligligan Parul*, *Aguman Sensi*, *Kuraldal*, *Batalla*, *Libad*, *Sabat Santacruzán* and *Mal A Aldo*. He describes them as 'hodge-podge of christian and animistic indigenous elements so fused so that it is impossible to tell one from the other.' His comments on the *Libad* or Fluvial Procession among the river networks of the province, only re-enforces what we have discussed all along...

"Kapampangans used to celebrate *Bayung Danum* (new water), the early floods of the season, which may have been the pre-Hispanic equivalent of new year. The Spanish friars probably Christianized this pagan practice by introducing saints like St. Peter and St. John the Baptist, whose feast days in June coincide with the ancient holidays"<sup>53</sup> In the study of religion, Philippine folk religions as re-expressions of animism are thus possible contexts and texts for the sociology of religion.

### *Philippine animism as expressions of identity*

The various manifestations or forms of folk religions in different places in the Philippines do not only indicate the fusion of the animistic elements with the dominating cultures.<sup>54</sup> These also show the capacity of folk religions to assert themselves culturally and to self identity.<sup>55</sup>

In her study of *Beraperangan*, a popular Islamic story of Maranaos, Japanese scholar Kawashima Midori observes and documents clearly how the Islamic and Christian elements were interwoven into the native stories to make it relevant to their prevailing conditions. Supposed to encourage people to fight bravely against foreign aggressors without fear and death, the versions of the *Beraperangan* story were again narrated in 1969-1972. Adapting them to the social and political surrounding of the Philippine Muslim society during the said period, accommodation became an excellent means to foster the teachings of Islam.<sup>56</sup>

In a similar study on the *Pasyon*, a form of poetic literature used in commemoration of the passion, death and resurrection of Jesus, Aligan saw the creativity and ingenuity on the way Aquino de Belen, the author, assimilated the christian message into the local culture. Aligan comments that by selective assimilation of Christian tradition, the author remained faithful to the traditional teaching of the Church. Yet by inserting the christian elements into the existing local folk poetry, imagination and idiom, he proved the creativity, ingenuity and capability of local culture expressing these in a truly Filipino context and thus re-expressing their local identity, too.<sup>57</sup>

In the Philippines, festivals or fiestas are also rooted in the indigenous and animistic cultures/religions. Although the fusion particularly of animism with Christianity is evident in the fiestas, Reinhard Wendt notes that these were not only instruments of cultural imperialism. Philippine fiestas were also opportunities and occasions of resistance and self determination for the Filipinos. In his study, he illustrates how the indigenous population present the fiestas as means to assert themselves culturally. While imported attributes commingled with the native, the indigenous population continue their own worldviews and belief system with new forms. They adapt the festival calendar to their local climatic conditions to suit their own needs. Gradually, Filipinos appropriate formerly foreign cultural elements, make them their own and turn them into mass rallies in support of the new order.<sup>58</sup>

Today, animism as expressions of identity or ethnicity are seen in their persistence disguised with the clothing of the dominant Filipino animistic

culture. And these have even taken different forms of expressions and re-expressions. Tangingco, for instance, observed in Pampanga the inclusion of their animistic traditions in the yearly celebrations of the fluvial processions of the Christian images of Mary and the saints.

“Kapampangans seem to nurture their spirit by returning regularly to the cradle of their civilization—the river after which their land was named—in the same manner that the Hindus, for example, make regular pilgrimages to the Ganges and bathe in its banks at least once a year for spiritual renewal.”<sup>59</sup>

Despite Christianization and influence of technology, Filipinos continue to live and will continue to live with their animistic indigenous belief system.<sup>60</sup> Despite global cosmopolitanism, Filipino animistic worldview survives. It is their first and last line of defense against meaninglessness and disintegration.<sup>61</sup> The religious animistic identity of the Filipinos has not been lost. In fact, dominant cultures have contributed to the rise of many cults, denominations and churches in the Philippines.<sup>62</sup> Animism as identity is therefore a context to contend for the study and sociology of religion.

## SUMMARY AND CONCLUSION

The importance and relevance of intertextuality in the study of religion can not be ignored. As multi/inter-disciplinary approaches enlighten the contextual analysis of texts, vertical intertextuality allows re-reading of said texts and transforms our understanding of religious issues. Similarly, horizontal intertextuality opens the study of religion to new contexts, frameworks, and methodologies. As intertextuality forewarns us of misappropriations and misapplications of texts, contexts, theories and methods, it also challenges the study of religion to generate new models, approaches and methods for the sociology of religion when confronting new realities: hybridity, multiculturalism, integration, pluralism, globalization, localization, migration and traditionalization.

The study of religion/s in the Philippines can not but face off with the survival and different contexts of animism. As vertical and horizontal intertextuality allows sociology of religion to understand the various meanings and contexts of animism, intertextuality also allows researchers to see the myriad of complexities and particularities of Philippine animism: historical, cultural and socio-economic-political- geographical settings. As the interplay of religion, culture, and identity are transforming the contexts of animism, any study of religion can not but deal with these new texts of animism.

Intertextuality therefore makes the sociology of religion not only meaningful and appropriate but truly relevant particularly in the Philippines.

## NOTES

- 1 Grace Davie, *The Sociology of Religion*, Singapore: Sage Publications, 2007, 2-5.
- 2 Malory Nye, *Religion, The Basics*, New York: Routledge, 2008, 180.
- 3 Although Stephen Bevans' focus was on contexts of theology, the author saw them apt to sociology of religion, too. See *Models of Contextual Theology*, Manila: Logos Publications, Inc., 2003, 14-17. Max Stackhouse cites some social scientists who fail to acknowledge the impact of Christianity in shaping the dynamics and structures of society. See *Globalization and Grace, USA: The Continuum International Publishing Group, Inc.* 2007, 35-38
- 4 Grace Davie, 2007, 1-5.
- 5 Syed Farid Alatas specifically points to the misapplication on the uncritical adoption of Weber-type of Inquiry and failure to understand the complexity of Weber's argument on the nature of the relationship between Protestantism and the rise of Capitalism. "Religion, Values and Capitalism in Asia", *Local Cultures and the 'New Asia.'* ed. C.J.W.-L. Wee, Singapore: ISEAS, 2003, 107-115.
- 6 Although John Paul Lederach specifically discusses religions, the writer saw its applicability to sociology of religion, too. *The Moral Imagination*, New York: Oxford University Press, 2005, vii-xi.
- 7 Malory Nye. *Religion, The Basics*. USA: Routledge, 2008, 182-183.
- 8 Mary Orr. *Intertextuality: Debates and Contexts*. USA: Polity Press, 2008, 11-15
- 9 Aylward Shorter. *Toward a Theology of Inculturation*. Maryknoll: Orbis Books, 1988, 3-13
- 10 Max Stackhouse, *Globalization and Grace*, New York: The Continuum International Publishing Group Ltd., 2007, xxi
- 11 Dominador Bombongan. "Cosmopolitanism, Global Ethic, and Interreligious Dialogue." *Journal of DHARMA* 33,3 (July-September 2008), 252.
- 12 Max Stackhouse, 2007, 33-37.



- 13 Michael Kankaras and Moors Keenan, "Freedom in Chains: Religion as Enabler and Constraint in the Lives of Gay Male Anglican Clergy", ed. Abby Day. *Religion and the Individual*. Burlington: Ashgate Publishing Company, 2008, March, 159-168; July, 557-561; John Cresswell, John. 2007.  
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