

Behaviors, Cognitions, and Affects of Catholic School Students and Teachers on Capiz *Aswang* Phenomenon (C.A.P.)

REV. FR. GLENN BERMEJO BAES

<http://orcid.org/0000-0002-3890-6647>

gbbaes013071@gmail.com

Colegio de la Purisima Concepcion, Roxas City, Capiz, Philippines

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ABSTRACT

It is alleged that Capiz has evolved to be the subject of many *aswangs* and other mythological ghosts, goblins, ghouls, *manananggal* and other monster stories. As views, opinions, and questions are ignored or receive a poor treatment – varying beliefs about the *aswang* phenomenon in Capiz will just lead to rising ignorance, persistent stereotyping, and deeper confusion that may continue to afflict Capiz and dehumanize Capisnon undeservedly. Hence, this study was conducted to probe the perception of *Capisnon* to the said phenomenon; elicit change in their conceptual, personal/social behaviors and dispositions vis-à-vis their practice of the Catholic faith. The research employed a descriptive qualitative design using a researcher-made questionnaire to a stratified sample of respondents. Also, a Focus Group Discussion with non-probable sample from *Dumarao's Tag-aw Ati Minority* and the *Guban-Tapaz Tribe Panayanon Bukidnon* was conducted to enrich the data and inferences of the study. Results acknowledged that the past colonial masters are the reasons for wrongly imputing the word *aswang* to Capiz and Capisnon and the contemporary detractors who take *Capiz Aswang Phenomenon* or C.A.P. out of their proper historical and cultural contexts. With

or without the presence of C.A.P., the ideal circumstances in upholding the real identity and self-worth of *Capison* are: a well-informed insight about the phenomenon, a conscious discernment of its history and real meaning, and a growing diligence in character to be good and to do good in the community.

Keywords – Social Science, Capiz *Aswang* Phenomenon, descriptive qualitative design, Philippines/Asia

INTRODUCTION

Before the turn of the third Christian millennium, the late Holy Father now Saint John Paul II, gave attention to the continent of Asia through his Post-Synodal Exhortation (Pope John Paul II, 1999). On a positive note, he cited in the exhortation the Church of Asia to be richly gifted with the continent's people, cultures, religious vitality and the unique gift of faith. This came with a reaffirmation of his challenge to the Federation of Asian Bishops' Conferences in Manila, Philippines back in 1995 during the X World Youth Day event, where he expressed that "If the Church in Asia is to fulfill its providential destiny, evangelization, as the joyful, patient and progressive preaching of the saving Death and Resurrection of Jesus Christ, must be your absolute priority" (E.A., # 2, p. 7). This challenge echoed elements of contextualization and inculturation of theology to be the framework of Asia in the proclamation of Jesus; the focus was emphasized in inculturation (E.A., # 21). And this rightly matched the 1991 Second Plenary Council of the Philippines directive where inculturation in catechesis, as the first element of renewed evangelization (Plenary Council of the Philippines II, # 156).

Heeding the call and challenge of contextualization and inculturation of theology in the renewed evangelization of the Philippine Church, the encounter of Catholic Faith with local cultural phenomena has become a fundamental concern. A good example of this is the cultural belief about the *aswang* as experienced by the local Church in Capiz. It is alleged that Capiz has evolved to be the subject or focus of many *aswangs* and other mythological ghosts, goblins, ghouls, *manananggal* and other monster stories; it is unfairly rumored to have a number of *aswangs* and covens of witches (Philippine Information Agency, 2010). Inexplicably - in the minds of many people, an *aswang* is created in Capiz and there it lives as an ordinary creature like anybody. Other than the literary and colonial factors why this phenomenon is strongly associated to Capiz to this day,

the significant cases in Capiz of Torsion Dystonia, a muscle related contraction that often progresses to prolonged abnormal posture of the body (Lee, 2008) is something least present to other places to which the phenomenon is associated to a certain degree.

Similar to the experience of other Asian countries (e.g. Thailand, Malaysia, and Vietnam), the consequences of the said phenomenon can be double-sided in terms of its effect to the social milieu. In Thailand, vampire belief on *Pret/Nang Tani* threatens the conventional social order in view of women adhering to strict gender roles (Ancuta, 2017). On the other hand, belief of the unknown imposed upon early in life in Malaysia through mass media creates unfounded fear that would remain and have a long-term effect to the mental behavior of the people (Soga, 2015). In Capiz, effects are direct and personal as it is a common experience among the people of Capiz (or the Capisnon) that anywhere they go they are out rightly asked if they are *aswang* themselves or if indeed *aswang* is real in Capiz. With or without an answer, Capiz and the Capisnon endure this prejudice against them.

As views, opinions, and questions about C.A.P. are ignored or receive a poor treatment – varying beliefs about it will just increase ignorance, persistent stereotyping, and deeper confusion. Looking it out of its proper context may just continue to afflict Capiz and dehumanize Capisnon undeservedly. In fact, a number of national publicities have already exposed Capiz and Capisnon to national ridicule and bad light. The GMA-7's November 1996 *Brigada Siete's Aswang* segment, hosted by Sen. Tito Sotto III, tried to hint that Capiz is a haven of witches. Also, the front page story entitled “Baby M puzzles PGH Doctors”, 7 February 2000 issue of the Manila Standard written by Dulce M. Arguelles, labelled Capiz as the island of *aswangs*, i.e., of supernatural beings that prey on sick people or pregnant women. On a similar note, in an attempt to establish the significance and value of the *aswang* phenomenon in Capiz, Dugo Capisnon Inc. organized the “Aswang Festival” in October 2004 and 2005. It caused negative effects to the image of Capiz and their sense of unity as a people. Views and opinions about the festival were divided. Locally, the stand of the Archdiocese of Capiz, some officials of the Capiz Provincial Government and the Roxas City Government, and the Capisnon themselves prompted disagreement and disunity as reports in the local and national papers (i.e. Pagharion, The Capiz Times, November 1991; Celino, Panay News, October 2006; Capundan, Sun Star Capiz, September 2006; Esguerra, Philippine Daily Inquirer, September 2005, etc.) and television programs (i.e. GMA 7 Brigada Siete, November 1996; KNN The Aswang Stigma in Capiz, November 2006, etc.) attest.

Indeed, these manifestations of varying views and opposing opinions about the belief in Capiz *aswang* reflect scores of questions among the minds and hearts of Capisnon (and perhaps of others with whom they get acquainted with). These necessarily seek relevant answers, clarifications and more importantly integration to the faith, should contextualization and inculturation of theology be relevant to the renewed evangelization in the Archdiocese of Capiz today. It is upon these considerations that the researcher deemed it necessary, not only to investigate the different manifestations of the said phenomenon, but more so to probe perceptions about it; elicit change in their conceptual, personal/social behaviors and dispositions vis-à-vis their practice of the Catholic faith.

FRAMEWORK

The Cultural System theory of Geertz in 1973 influenced the culture-related concept of this study, which is the cultural belief about *aswang* in Capiz. This theory proposed culture as a context of significant webs man has interwoven and that an analysis of their meaning has to be searched by isolating their elements, specifying the internal relationships among those elements, and characterizing the whole system in some general way. The appropriateness of this theory lies on its pedagogical approach to cultural concepts which the objectives of the study has taken into account.

In support, the Culture Theory of Serrat (2008) which adheres to the use of an inter-disciplinary approach, reinforced this research work which “seeks to define a heuristic concept of culture, i.e., on how a particular phenomenon relates to matters of ideology, nationality, ethnicity, social class, and gender...it follows that practitioners of culture theory draw from a diverse array of theories and associated practices and encompass many different approaches, methods and academic perspectives” (Culture Theory, Serrat, 2008, p.1). Hence, this theory is adoptable to the study as it supports the value of both secular disciplines (i.e., Sociology-Anthropology and Psychology) and sacred disciplines (i.e., Theology and Scriptures) regarded as lenses in the analysis of results of the study.

Given these theoretical support, the call of the Second Plenary Council of the Philippines (1991) and the Post-Synodal Apostolic Exhortation (Pope John Paul II, 1999) to integrate culture to evangelization done in the context of inculturation, where the sacred and the secular disciplines are necessary in the examination, refinement, and renewal of culture in the light of the Gospel, upholds the process this study has espoused. Along the idea of discernment, De Mesa (1987) elaborates as he pointed out the need of –

...bringing into awareness the set of presuppositions provided by the worldview so that an explicit understanding of what we hold 'in faith' can be subjected to analysis and judgment as to whether these presumptions lead us to further humanization rather than dehumanization; the Christian's relationship with his indigenous culture is not one of uncritical acceptance but one of discernment and challenge. (De Mesa, 1987, p.180)

The context of inculturation, then, is the *raison d'être* in studying the phenomenon of *aswang* belief in Capiz. It is a way to reflective action that would emphasize change in personal and social disposition about it. In relation to the catechism output (based on the implications and critical observations of the respondents' data), a platform for evangelization is carried out, i.e. through the use of the said Catechism output; an enlightened perception in the light of the Gospel values makes way to contextualization of theology (Bevans, 2002).

OBJECTIVES OF THE STUDY

The study intends to investigate the concepts, impact and challenges that C.A.P. brings to the Religious and Values Education students and teachers/faculty of the Catholic Schools in Capiz. On the basis of their concepts, impact and challenges about C.A.P., a catechetical module about it shall be developed and to be used in these schools. To realize these objectives, the following questions shall be answered: 1) What is the profile of the respondents in terms grouping, sex composition, and age composition?; 2) What is the concept of the respondents about Capiz Aswang Phenomenon?; 3) What is the impact of Capiz Aswang Phenomenon among the respondents?; 4) What is the challenge of Capiz Aswang Phenomenon among the respondents?; 5) What Catechism about C.A.P. for the students and teachers/faculty of the Catholic Schools in Capiz can be formulated based on the results of the study?

METHODOLOGY

The study employed a descriptive qualitative design using a survey method that utilizes a researcher-made interview schedule (Jackson, 2015). To realize this, investigation of events, developments and experiences of the respondents including two indigenous groups, which were included as secondary respondents, were conducted through an open-ended questionnaire.

Using the qualitative data of the respondents, strands of significant implications were treated that provided needed data to the output of the study, i.e. a catechetical material.

Research Site

This study sought to (a) investigate the *Aswang* Phenomenon in the Province of Capiz, the eco-cultural tourism hub in the Central Philippines located in the northeastern part of Panay Island in Region VI, Western Visayas of the Philippines (Abalajon, 2008). The research site is confined in Capiz as the objective of the study intends to treat the *aswang* phenomenon and other related beliefs only associated to Capiz.

Participants

Using the inclusion criteria, the main participants of this study are Catholic School students and teachers/faculty in Capiz. These participants are appropriate to the study since being Capisnon themselves, their responses on the concepts, impact and challenges of C.A.P. will be of significant value to the output of the study itself, i.e. an instructional catechetical material mainly, though not exclusively, intended for Catholic School students and teachers/faculty in Capiz.

For the School Year 2007 - 2008, there were 16 Catholic schools with 9,149 students taking up Religious or Values Education subject and 80 teachers/faculty handling Religion, Christian Living, and/or Theology subjects both in the basic education and tertiary level. The age bracket of the population ranged from 7 years old to 21 years old while the teacher/faculty participants' age bracket ranged from 24 years old to 58 years old. Both groups were composed of males and females.

To compare and verify similarities or differences in the concept of C.A.P. that arose from the field interview among its primary participants and library research, representatives of two indigenous groups in Capiz, i.e., the *Tag-aw Ati* Minority (TAMYAS) of Dumarao and the *Guban-Tapaz* Tribe *Panayanon Bukidnon* took part in the study as non-probable samples. The Tourism Office of the Province of Capiz endorsed the engagement to the Municipal Mayors who helped facilitate the consent of both groups to be part of this study. Aside from the rich data sought which enhanced the inferences of the study, the inputs of both groups were of unique value being the early settlers of Capiz, i.e., the *Ati* or *Negritos* who migrated to the island for over 25,000 years ago and the *Bukidnon* or *Mundo* who reached the shores of Capiz about 5,000 years ago (Bolante, n.d.).

Instrumentation

The tool used in obtaining the perceptions, impact and challenges of the belief in C.A.P. from all its participants was a set of open-ended questionnaire created by the researcher. The questionnaire was categorized under three major categories, i.e. Category 1: questions that ask respondents of their concept(s) about C.A.P., Category 2: questions that ask participants the impact of the phenomenon to them, and Category 3: questions that ask participants what challenges C.A.P. present to them. Sub-questions were provided to lead participants in answering the major questions.

In formulating these open-ended questionnaires, the author involved opinions of experts (Anthropologists, Priest-Historians and Bible Scholar, Doctor of Education, etc.) to warrant the internal validity of the instrument. Heeding the advice of one expert and considering one's observation when the questionnaires were pre-tested for reliability, only the details of the demographic profile of the participants in the questionnaires were omitted during the actual survey. This was to dispose the participants to a less inhibited mode in giving their responses and to be more straightforward.

Data Collection

In the data gathering of this research, the author used various methods. To obtain the primary respondents' data of the study, the author made use of field research survey interview. The same method was also used for the two indigenous groups. Through a pen and paper interview using the prepared open-ended questionnaires, it was done either individually or by groups.

All sessions with the research participants of the survey interview were done on site, i.e., in the campuses of all the participating Catholic schools and with the proper approval of the Principal and/or Administrator who represent as the head of school. While for the representative participants from the two indigenous groups, the permission to conduct FGD was channeled through the Tourism Office of the Local Government Unit that ensured the necessary consent in participating to the study.

To ensure confidentiality and informed consent, a general orientation about the study, the questionnaires, and instructions on how to answer the questionnaires, and the extent to which the confidentiality of the responses will be maintained were done. According to level (i.e., elementary, high school and college), student participants were interviewed as a group in a classroom setting designated by the School Administrator and/or Principal. All interview

sessions ended asking each group to record their responses in the individual answer sheets provided. After the interview of student participants, the researcher would conduct the same among the teachers/faculty. However, they complied with the interview individually. Before concluding each of these sessions, the researcher made sure that documents were checked, reviewed, and labelled with a given code for animosity of participants' name and other identifying details. The designated codes both for students and teacher/faculty participants from the chosen Catholic Schools were Respondent-CPCS01/CPCTF01, CSJRS01/CSJRFT01, SIHMS01/SIHMTF01, OLGAS01/OLGATF01, OLFAS01/OLFATF01, OLMHRAS01/OLMHRATF01, OLMLCS01/OLMLCTF01, OLSIS01/OLSITF01, PSSIS01/PSSITF01, SCAS01/SCATF01, SJDSS01/SJDSTF01, and SMACS01/SMACTF01. While the code assigned to the given responses of two indigenous groups in Capiz, i.e., the *Tag-aw Ati* Minority (TAMYAS) of Dumarao and the *Guban-Tapaz* Tribe *Panayanon Bukidnon* were *FGD-T01* and *FGD-G01* respectively.

Adjusting to the level of the group, orientation about the study, the questionnaires and instructions on how to go about the activity were expressed in the local dialect. The facilitation of a simple focus group discussion for both groups on two separate occasions aided the researcher to obtain their responses. Each activity ended by recording their responses, reviewing and clarifying them with the group. Their documents were as well checked and properly labelled with a code accordingly.

For other important data related to the study, analysis of document found in books and other references and the library method were utilized. Other materials that contained topics related to the study were considered for review. Papers, reading materials, periodicals, journals and documents on the sociological, anthropological, psychological, biblical, and theological perspectives of witchcraft were looked into. In particular, local literatures that provided information regarding beliefs about C.A.P. were examined. Most of the Church documents were sought as well as part of enriching the interpretation and discussion of data.

Complementing the library work, on-line scientific research was employed. The e-sources probed to be of help in the access of more up-dated and relevant materials that may not be available in book form. Nevertheless, the author has always checked the actual book stated in e-sources in cases when they are available in libraries he visited.

Statistical Techniques

In the treatment of the profile of the participants, the frequency count and percentage were used to determine the socio-demographic characteristics of the participants.

For the results sought from the open ended questionnaire, the researcher made use of the steps in Analyzing Qualitative Data of Powell and Renner (2003) and the Qualitative Analysis of Content of Zhang and Widemuth (2009). Out of the five (5) steps, the first three steps directed how data are to be prepared and presented while the remaining steps provided the guide how to go about the analysis and interpretation of data.

The first step starts in getting to know the data. This involved reading and re-reading, review, examination and scrutiny of all data. Here, errors, omissions, wrong entry, accuracy and inaccuracy, consistency and inconsistency with other data were noticed and addressed. The arrangement and organization of responses of the survey interview followed. Initially, impressions about them were noted as well.

The second step followed in preparing the data was the setting of focus of the data analysis by question and by group in view of what the study wants to know. Hence, the problem or the research questions were reviewed including the key questions which the narrative data seek to answer through the respondents, i.e. individually or as a group. In reference to the problem or the research questions, the key questions which this study wants to know were identified as: (a) What is/are the **concept/s** of the respondents about C.A.P.? (b) What is the **impact** of C.A.P. to the respondents? and (c) What is the **challenge/s** of C.A.P. to the respondents? On the other hand, the grouping of responses was classified into: (a) **Student Responses**, e.g. **Elementary student** responses, **High School student** responses, **College student** responses, and (4) **Religious and Values Education teacher/faculty** responses.

The next step taken in preparing the data for presentation is the organization of data into categories. In the conduct of this process, individual categories as the unit for analysis were used. In the organization of these themes to coherent categories, however, the pre-set method was used. To these, three (3) categories were identified, i.e., (A) **Concept/s** of C.A.P., (B) **Impact** of C.A.P., and (C) **Challenge/s** of C.A.P. These themes indicated what the study wanted to know and provided directions in finding what the study was looking for in the data. Under each category, responses were grouped and sorted into different **themes**. As data were identified to themes and organized by coherent categories, a

descriptive code (i.e. of a few letters) to each category was assigned. And in the progress of doing this step, other possible themes which emerged as **sub-themes** were also defined. In view of analysis, the relative importance of the responses was established using the frequency method (i.e., number/count of each category).

The fourth step in the interpretation of data is the actual analysis of data. Here, patterns and connections within and between themes were identified, obvious and subtle similarities or differences in the responses were highlighted and the key ideas expressed within themes were known. The relative importance, characteristics, patterns, connections, etc. of the significant themes that emerged under the three given categories were also analyzed.

The last step is the interpretation, i.e., setting the key concepts of the significant data where their meaning, implications and significance related to the problems of the study were inferred. Here the inter-disciplinary approach (i.e. employing the disciplines of anthropology, sociology, psychology, bible and theology as lenses in interpreting the key concepts data) was applied to distinguish various theoretical understandings relevant to the important concepts found in the data.

Consultations with the experts (Anthropologists, Priest-Historians and Bible Scholar, Doctors of Education, etc.) were done in the discussion of the result of the study and in setting the position of the Catholic Church about it, in verifying their relation and relevance to contextual and inculturation theology, renewed evangelization through catechism and Catholic Education.

All the qualitative data obtained from different methods used in this study were made as bases in formulating the Catechism on C.A.P. study output. It was designed mainly for Catholic School students and teacher/faculty of Capiz. However, the desire of the author that the study output be used by all Capisnon or by anybody who needs to be clarified about the topic remains constant.

RESULTS AND DISCUSSION

In this study, responses that were organized as themes under a category would show similarities and differences in terms of which group or groups of participants have expressed them. Within and among groups of participants, the data would also show common and varying concepts about C.A.P. including its impact and challenges to them. Among the common and varying concepts (i.e. similar and different responses or themes), results within and among the groups of participants tell that some concepts and themes are more significant than others.

The collective data of different groups of participants, specifically the significant themes in all of the categories, display more similarities than differences. However, when all similar themes are examined according to individual grouping of respondents, difference is easily observable in terms of the order of significance (i.e. which response comes first, second, etc. from one group of respondents to another), variety of views (i.e. what respondents articulated based on the key questions asked) and frequency count (i.e. on how many times a given response was expressed).

Problem Statement Number 1. The total number of actual participants of this study from the Elementary level of all the Catholic Schools in Capiz was **112 (29.62%** of the actual student participants). **39 (34.82%)** of them were **males** and **73 (65.17%)** were **females**. The age bracket of this particular group of participants would range from 7 to 11 years old.

The total number of actual participants of this study from the High School level of all the Catholic Schools in Capiz was **137 (36.24%** of the actual student participants). **59 (43.06%)** of them were **males** and **78 (56.93%)** were **females**. The age bracket of this particular group of participants would range from 11 to 16 years old.

The total number of actual participants of this study from the College level of all the Catholic Schools in Capiz was **129 (34.12%** of the actual student participants). **49 (37.98%)** of them were **males** and **80 (62.01%)** were **females**. The age bracket of this particular group of participants would range from 11 to 21 years old.

The total number of actual participants of this study who were teacher/faculty from all levels of the Catholic Schools in Capiz was **40 (100%** of the actual teacher/faculty participants). **21 (52.5%)** teacher/faculty participants were **males** and **19 (47.5%)** were **females**. The age bracket of this particular group of participants would range from 24 to 58 years old. avoid

Problem Statement Number 2. As to the notion or idea of the different groups of participants about the concept of C.A.P., results show that out of the sixteen (16) themes that emerged, half of which appear to be more significant than the rest. The more significant themes are: (1) *A myth*; (2) *A superstitious belief*; (3) *An undesirable/ugly attitude of Capisnon*; (4) *A negative label to Capisnon*; (5) *A form of social control*; (6) *A cover-up*; (7) *A powerful, supernatural and mythical being*; (8) *A demonic creature*. The other eight (8) less significant themes are: (1) *It is related to a festival in Capiz*; (2) *It is a form of entertainment and attraction in Capiz*; (3) *It is an evil spirit*; (4) *It is a red-eyed old woman*; (5) *It is associated with*

T. Guimo, C. Kabra, M. Labo; (6) *It is those persons who practice witchcraft;* (7) *It is a phenomenon which is contrary to Catholic Faith;* (8) *It is a socio-religious issue.*

Concept(s) about C.A.P. The major themes that emerged on the understanding of the participants about C.A.P. as a myth and a superstitious belief indicate that any unreasonable or improbable figure can likely be created into a mental construct like a demonic, powerful, supernatural and mythical being. One participant expounded this point by saying:

Capiz aswang is a myth. It is a terrifying creature created by people to scare children. My grandmother said that it is a flesh-eating bad looking woman and have red eyes. Aswangs are depicted to have supernatural power that they can transform to an image of animals and eat the heart and liver of their victims and have the ability to fly like a bird. I don't believe in aswang. I have not seen one in my life. (Respondent - OLSIS58)

Noticeably, this view correlates to another theme that underscores C.A.P. as a negative trait (i.e. undesirable/ugly attitudes) that serve a number of functions. One of which is related to the human pursuit of what is ideal to the self. As this pursuit is sought, one is confronted with obstacles, i.e. in the form of human limitations and weaknesses in one's attitudes and behaviors that are far from the ideal. Supposed to be, this human experience of imperfections is normal in as much as nobody is perfect. However, this situation can easily create a representation which signifies both the ideal state aspired for and the less ideal state being eluded. This point comes close to the Freudian concept of projection in psychology, i.e. the process by which one attributes one's own individual positive or negative characteristics, affects, and impulses to another person or group (Vanden-Bos, 2009), where the character of *aswang* is constructed outside of one's self unconsciously and projects the less ideal traits an individual is struggling to reject. Hence, for people who have difficulty in processing negative behaviors and attitudes in a mature and responsible manner, *aswang* comes as an easy construct to associate what they detest in themselves and others. This is probably the reason why hatred, anger and rejection are among the other elements of the *aswang* as a mental construct since it is symbolic of what one hates or is angry about in one's self or others. Furthermore, this construct may be a shared experience of a society as a whole where what is ideal and what is less ideal are prototyped collectively to the symbolic character of *aswang*.

Significantly, the theme that surfaced which discloses the participants' understanding of C.A.P. as a negative label or branding against Capisnon denotes a social complex for superiority operating among individuals or group of individuals in their affairs and varied inter-actions in the society. In the process of which, actions in favor of asserting one's superiority appear to effect antagonism in degrading others, e.g. when non-Capisnon would label Capisnon as *aswang*, when others would label people from Siquijor or Samar as *manugbarang*, Ilocanos as thrifty, etc. Possibly, this human dynamics may also be instinctively present in the crab-mentality of Filipinos, in Capisnon's parental measures which use *aswang* in disciplining a child or when Spanish colonizers called our revered ancestors, the *babaylanes*, as *aswangs*, since their resistance is not in favor of Spanish superiority.

Attributing *aswang* as a social branding against Capisnon may also be alluded to ethnocentrism and regionalism conveyed by Regis (2010). Relying on regional identity and ethnic distinction, the premise of ethno-regionalism would affirm the lack of sense of nationhood amidst ethnic groups or tribes who are geographically distant with one another and exist in isolation and independent from one another. And Filipinos being clannish and regionalist, this circumstance provided the opportunity to crystallize their ethnocentric world-view that would dispose them to preserve their superiority as a region by establishing a degrading ridicule of people from other regions through branding or giving of a moniker. Unfortunately, *aswang* was directed to Capiz and along with the persisting Filipino regionalism and other complex web of factors, the *aswang* brand or moniker has been nurtured for Capisnon to this day. Arguably, the issue here then is not directly the objectivity of the word "*aswang*", which may literally mean to represent a fearful supernatural being capable of animal transformation and would feast on human organs, but rather the element of utilitarianism in using that term against a person or group of persons for inordinate purposes like human manipulation, social bullying and the like.

As regards to the theme that emanated about C.A.P. as a form of social control, i.e. a mechanism by which the behavior of individuals is constrained and directed into acceptable channels, thus maintaining conformity (Peoples & Bailey, 2011), is usually exhibited by parents or guardians who, in view of guidance and discipline, would use the negative concept of *aswang* in exacting control over young children under their care. Under this circumstance, *aswang* is made to appear as a real, frightening and deadly creature to be believed thereby impressing unfounded fear upon them at such an early stage. While this appears

effective, psychology points that a repercussion is to be acknowledged over this matter since according to Ibrahim (2004), these imaginary, misplaced, inane or baseless fears can become the bane of a person if he is not able to overcome them. He is always obsessed with these fears and wakes up sometimes from sleep shouting and yelling as a result of seeing disturbing and horrendous dreams. Unnecessary fear and tension is a psychic illness that can have very harmful effects on the child's future life. A timid person will lack courage and while taking any major decisions he will be subject to great pressure. He will avoid meeting people and will always be worried and crestfallen. He will run away from congregations and will prefer a lonely existence. Several psychic illnesses spring from such inane fears in a person. And to accentuate this damaging psychological implication being cautioned, Magos (2005) would ensure that after all there is no empirical evidence had been documented to prove the reality of the negative meaning attached to the word *aswang*. If indeed, some people have been attacked by evil spirit (because the spirit world is another dimension of reality that cannot be mentioned by science), let it be said that the presence of evil spirits is anywhere in the world. It need not be pictured as a man with tail, horns and with red eyes because the spirit of drug addiction, prostitution, abortion, corruption and murder is found anywhere in the world. Those are the evil spirits that are more deadly than the imagined stories about the *aswangs*.

The understanding of participants about C.A.P. as a form of cover-up, underlines sociological and anthropological realities among individuals who feel dissatisfied over adverse experiences in life where their causes can be obscure and ambiguous. It is as if one's satisfaction tends to depend on containing all that happens around the person. When all else fail to explain everything, vague phenomenon, e.g. *aswang*, may even be resorted to. Also, when things are left uncontained, one's feeling of insecurity ensues. To illustrate this point, Peoples and Bailey (1988), in discussing possible psychological interpretations of witchcraft belief, singled out the Azande tribe whose unfortunate experiences, e.g. misfortunes, prolonged and serious illness, bad crops, etc., are habitually blamed on witchcraft all the time without considering the elements of accidents or coincidence. By this it is implied that these accidents or coincidence are actually the ones that witchcraft explains to those who maintain the charge.

On a similar note, this theme that sets C.A.P. as a cover-up may have its basis from one's experience in confronting life's situations where superiority in terms of control could hardly be asserted. Hence, under uncontrollable and uncontainable situations, the symbolic character of *aswang* may be utilized as

a means of control, e.g. controlling an uncontrollable child who wants to play outside his play time by resorting to the character of *aswang* as a threat, using *aswang* as an easy cover-up to unexplainable turn of events like sudden death or death caused by unexplainable maladies, calling other people *aswang* who are uncooperative or unsympathetic to one's cause, etc.

In connection to one's faith, there are a number of biblical and theological views that are caught up to the themes which majority of the participants have significantly expressed, i.e. concepts about C.A.P. as a powerful, supernatural, mythical being, and a demonic creature.

Aswangs are demonic creatures who are scary. They are dangerous and bound to harm people. They are evil spirits and servants of Satan. (Respondent - CSJRS12)

Naming as demon or evil the mental construct of *aswang* appears divergent to the admonition of the bible and theology against the negative meaning of demon and/or evil brings in one's Christian faith. Also, the language utilization of demon and/or evil as a mental construct of *aswang* must be a serious concern to the biblical and theological tenets of Christian faith, since it has the tendency to confuse Capisnon and others to believe and fear it as if it is real. If the Old and the New Testament are considered, being condescending to the concept of demon and/or evil is discouraged. The bible demonstrated strong opposition to their meaning and what they represent. Particularly, the bible is even consistent in opposing these constructs as attached to witchcraft belief and practices including all forms of occult practices for a number of reasons. The Old Testament pointed out various connotations of witchcraft as divination, enchantment, nephomancy or augury, magic, potions, charms, necromancy, cleromancy, fortuneteller, soothsayer, medium, etc. (Lev. 19:26, 31; 20:6; 2 Kings 17:10-17; 21:1-6; 23:24-25; 2 Chron. 33; Dt. 18:10-12; Lev. 20:6, 20:27; I Sam. 15:23, 28:18-19; Is. 8:19, 47:9; Jer. 27:9; Mic. 5:11; Nah. 3:4-5; Ex. 7:11); and these were followed with strong oppositions each time they are mentioned including the heavy punishments that await to those who would engage on them directly or indirectly. In the New Testament, we learn that the character of Satan and the recurring theme of sin, were mentioned on critical situations where important proclamations were also enjoined, e.g., Jesus began his public ministry by being tempted by the devil (Luke 4:1-12); in the prayer Jesus himself taught, forgiveness of sins and deliverance from evil is included (Matthew 9-13); in His various parables, Jesus attributed to Satan the hindrances met in His preaching ministry

(Mark 4:3-8, Luke 20:9-18 and 11:20, Matthew 13:47-48 and 12:28); allusions like “the prince of the world”, “the reign of darkness”, “the powers of death”, “god of this world”, etc are in the Passion narratives of the Gospel (Mark 14 ff.; Matthew 26 ff. and Luke 22 ff.). To these, a conclusion can be deduced that Jesus recognized the reality of the devil and the activities of Satan to be adversarial to man’s redemption.

In view of the attitude of the Scripture against the meaning of demon and/or Satan used as a mental construct of *aswang*, Vatican II specifically pointed out the teaching of the fathers of the Church, e.g. Ireneus (140 – 202 A.D.), Tertulian (160 – 220 A.D.), (298 – 376 A.D.), that showed a substantial adherence to the teaching and outlook of the New Testament in particular that recognizes the reality and nature of evil, what Satan or the devil can do to an individual, and the limitations of his power. To further this point, St. Augustine (353-430 A.D.) taught by describing the nature of evil as condemned spirits who possess harmful ability and power over man. In relation to witchcraft related belief and practices, he is among those who categorically denounced it as a collaboration with the devil who deceives and destroys one’s Christian identity and destiny. He stressed this in his book, *The City of God*, that we must believe them to be spirits most eager to inflict harm, utterly alien from righteousness, swollen with pride, pale with envy, subtle in deceit; who dwell indeed in this air as in a prison in keeping with their own character, because cast down from the height of the higher heaven, they have been condemned to dwell in this element as in the just reward of irretrievable transgression (Dods, 2009). Noticeably, this is an assertion in retelling the outlook of other church fathers about the harmful power of the devil seeking out the destruction of man’s body and soul. Interestingly, two important points in view of witchcraft practices and belief were underlined by this Latin-speaking philosopher and theologian: first, St. Augustine believed that witches were able to make people fall ill or restore them to health, and second, he neither believed that metamorphosis occurs nor it was possible to make spells that summon up the souls of the departed and carry out various things (Caro, 2001).

Looking further into this consideration, theologians of the seventeenth century onwards taught more about the influence of evil in one’s spiritual growth and development, e.g. Ignatius of Loyola (1491 – 1556 A.D.), St. Francis de Sales (1567 – 1622 A.D.), Jane de Chantal (1572 – 1641 A.D.), etc. Like other theologians, Blessed John Henry Newman (1808-1890), named Satan as an adversary or enemy who is opposed to the Word of God and whose aim is to put one in a unique circumstance as to miss the superiority of God’s omnipotence

over the forces of evil by tempting one's heart and conscience to intolerance, bigotry, no fear of God, no deep hatred of sin, no indignation and compassion at the blasphemies of heretics, no jealous adherence to doctrinal truth, no loyalty to the Apostolic Church, etc. At the back of this exposé, Newman would promote that the hand of God and the deep secret wisdom of the Divine Counsels still ought to remain man's foremost defense (Ker, 1994).

Through these perspectives of the Sacred Scriptures, the Magisterium, the Fathers of the Church and some of the contemporary theologians, it can be inferred how the reality of evil and its purpose were recognized. In view of using demon and/or Satan as a mental construct, the Scripture echoed its attitude against the meaning that goes along with it. More importantly, they sounded a concern for the need to disseminate to the faithful how demon and/or Satan can employ various ways, including witchcraft, harmful to man not only spiritually but also physically and hence to be discouraged.

Problem Statement Number 3. Result shows that the different impact of C.A.P. to the participants would tell that out of seventeen (17) themes that emerged, participants expressed more significantly only seven (7) themes as compared to the remaining ten (10) themes which only a few number of them have exposed. These seven (7) significant themes are: (1) *It destroys the reputation of Capisnon;* (2) *Non-Belief;* (3) *Curiosity;* (4) *"to see is to believe" complex;* (5) *It misleads young minds;* (6) *It affects negatively the socio-spiritual- eco-psychol emotional life of Capisnon;* (7) *Denial of one's birthplace.* While the other ten (10) less significant themes are: (1) *It makes one more prayerful;* (2) *It brings fun and fascination;* (3) *It brings question about its history and origin of the phenomenon;* (4) *Scares people away from Capiz;* (5) *Contradicts the spirituality and religiosity of Capisnon;* (6) *It made Capiz popular;* (7) *It sustains itself phenomenon;* (8) *It entertains people;* (9) *Media exploitation;* (10) *It divides the people in Capiz.*

Impact of C.A.P. The major themes that were drawn out from the results on the effects of C.A.P. gave attention to the existence of a cultural belief to Capiz *aswang* and the fear that goes along with it. From that point, a good number of participants conveyed their greater need for divine protection against such allegedly mythological creature. Taking the reaction as it is, a basic sense of religiosity on the part of the participants can then be deduced since God is recognized as the one who can give them the protection they need and that they feel the need to keep themselves closer to God through prayer, the sacraments, and the Word of God whether the mythological creature is true or not. This seems to imply one positive effect of the belief in this particular phenomenon. However, in view of Christian theology, Capisnon is still to be discouraged to

make such cultural belief in *aswang* as though it is the central tenet of their faith. In fact, an exaggerated emphasis on such belief may actually distract Catholics from the real essence of their faith. It is not ideal that the faith of Catholics grows only on account of their fear of mythical creatures. Rather, the Church so desires that growth in the faith is a fruit of one's love for God and neighbors.

The destructive elements and damaging effect on the cultural belief of *aswang* in Capiz ascribed to the reputation of Capisnon (in their social, spiritual, psycho-emotional life) signify obvious dehumanization and discrimination. One participant pointed out that:

The effect of Capiz Aswang Phenomenon is very bad. Fellow students I meet during seminars in other places would say to me that Capiz is full of aswang and they would stay away or fear us. That is not good to hear. It is insulting to me as a person. It destroys the reputation of Capiz. (Respondent - PSSIS19)

Along this matter when culture would bring about negative and death-dealing elements, De Mesa (1987) would point out the need for discernment as an essential part in the process of social transformation. Discernment necessarily includes a bringing into awareness the set of pre-suppositions provided by the worldview so that an explicit understanding of what we hold in "faith" can be subjected to analysis and judgment as to whether these presuppositions lead us to further humanization rather than dehumanization. The Christian's relationship with his indigenous culture is not one of uncritical acceptance but one of discernment and challenge. Hence, one can understand why there is a need for us to bring into explicit awareness our understanding of the culture's worldview. Significantly, this point is a good anchor in ascertaining the concept of this study and the theories that support it, i.e. studying the cultural belief of C.A.P. and to use the knowledge sought from this study for personal and social transformation.

The discriminating factor of C.A.P. belief brings shame and embarrassment, debases their self-worth so much so that some even try to conceal or deny their Capisnon identity lest they suffer undeserved ridicule from non-Capisnon. A teacher participant manifested this point when she said:

To many of my students, who are more inclined to superstitious beliefs, aswang phenomenon would sink deeper in their minds. Thus, it is perpetuated and the stigma of the aswang brand to Capisnon continues to their shame and embarrassment in other places. (Respondent - SMACTF05)

Socially, such label destroys the good reputation of Capisnon in the national and even in the international contexts, subjecting Capiz and Capisnon to unfair discrimination. It scares people away from Capiz. Thus, tourism industry and the local economy lose their potential share of the national and international market. Justly, Capiz and Capisnon do not deserve these. Authoritative studies of Abalajon (2008), Magos (2005), Bolante (n.d.), etc. have noted that Capisnon are fun loving, deeply religious and hospitable, highly sociable and generous in treating friends and visitors, keeping close family ties, industrious, and thrifty. The province is a place of beauty, artistry, seafood resources, cut flower industry and talented Capisnon. With all these positive characteristics of the Capisnon, there is no reason why they should be cursed with such a diabolical image that elicits fear, insults and condescension from other Filipinos. Moreover, the Capisnon deserves the respect due to a person who enjoys the character and dignity of any Christian who has been saved by Jesus. The discriminating *aswang* label is in direct clash against the Christian dignity each Capisnon truly and rightfully deserve.

The idea of C.A.P., being out of the ordinary, is more likely to entice many to be curious about it. This is also reflected among the significant themes of the study. Curiosity per se is a positive mind-set towards learning. It can create the interest to know, to be aware, to understand and appreciate things around us. In the absence of curiosity, the danger of not knowing or missing to learn something important can be present. In educational practice, it is observable how curiosity carries an instrumental value for inquiry and knowledge. In relation to the cultural belief of *aswang* in Capiz, the need to channel one's curiosity about it towards knowing, being aware, understanding and appreciating its significance remains to be relevant. Nevertheless, it must just be noted that it could hardly be predictable as well, when and where one's curiosity brings knowledge or when and where it will just be irrelevant. Hence, caution, serious assessment and assistance of experts in exploring one's curiosity would be more advantageous than passively take on the "to see is to believe" complex as expressed by a good number of participants.

The results about the confusion brought about by C.A.P. can be an effect of unmanaged curiosity. When their questions about the subject matter are left unanswered or when the object of their curiosity is sensationally patronized out or lacking proper context, confusion can ensue more easily. Like curiosity, when the elements of one's confusion are left not clarified; one is placed away from proper information and becomes a victim of ignorance. Consequently, young and old Capisnon are incessantly misled, lost and discriminated which are not

actually formative to them as individuals or growth promoting in their Christian faith.

For the challenge of C.A.P. (**Problem Statement Number 4**), result shows that out of seven (7) themes that surfaced in the data, six (6) of which were expressed by more than half of the participants while the remaining theme was only expressed by a very minimal number of participants. The six (6) significant themes are: (1) *To study the phenomenon*; (2) *To counter-act the phenomenon*; (3) *To have a formal instruction about the phenomenon*; (4) *To strengthen Capisnon Identity*; (5) *To prove that there is no aswang*; (6) *To ignore the phenomenon*. The only one (1) less significant theme is: (1) *Not to use it for tourism purposes*.

Challenge(s) of C.A.P. The themes that resulted in the study put on view two key challenges of C.A.P., i.e. to ignore it and to study it. These opposing themes were accentuated by the participants when they said:

I think it would be beneficial to look into this phenomenon attributed to our province. It is not clear to me why this destructive phenomenon exists? How is it associated to my faith as a Christian? Studying where it originated and why Capiz is well known for it will shed light on the confusion that this phenomenon has brought to Capisnon. (Respondent - CPCS58)

This should not be given attention. It is to be ignored. It has been putting us to shame. It is not true after all – everything is just in the imagination. We are not aswang and should stop talking about it or patronize and make it into a festival. Doing so will make the stigma of aswang to Capisnon and Capiz continue than putting it to an end. (Respondent – OLSIS08)

Although these themes showed that the latter challenge is apparently more considerable as compared to the former, an element of disagreement in terms of possible actions which participants are to take in the presence of C.A.P. remains obvious. However, when their implications are closely examined, possible connections between these opposing calls of action may be arrived at. The concept of defense mechanism in Freud's psychoanalysis is one theory that can be of help as it explains that defense mechanisms are strategies used by the ego to ward off or to reduce anxiety. These consist of adjustments made unconsciously, either through action or the avoidance of action, to keep from recognizing personal motives that might threaten self-esteem or heighten anxiety (McLeod, 2009). As attested by the participants who may not have the knowledge or only

lacking of knowledge about C.A.P., being typically branded as *aswang* can be threatening or anxiety provoking. Thus reaction formation happens where denial of a disapproved motive is shown by giving strong opposing expressions to reduce the threat or anxiety. This way, Capisnon are able to hide their real desire to know, be clarified about C.A.P. and be empowered to face it by opting to do the opposite manner in just simply ignoring it. This construes an underlying relationship between these seemingly opposing calls of action in a subtle manner.

In view of the goals of this study, ignoring C.A.P. would be of less value as it will engender more ignorance, manipulation and discrimination against Capisnon. Considering this challenge to the spiritual and religious implications of the belief about C.A.P. to the Church evangelization and Catholic Education, Vatican II's *Malgre les Declarations* (1977 # 36-37) would rather affirm the sense of integrating faith and culture. It said that if the Catholic School has as its aim the critical communication of human culture and the total formation of the individual, it should work towards this goal guided by its Christian vision of reality through which our cultural heritage acquires its special place in the total vocational life of man. Mindful of the fact that man has been redeemed by Christ, the Catholic School aims at forming in the Christian community those particular virtues which will enable him to live a new life in Christ and help him to play faithfully his part in building up the kingdom of God....Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second is in the growth of the virtues characteristics of the Christian.

Along the consideration of simply ignoring C.A.P. as a course of action, the bible expressed its reservation. The basis is the sinful nature inherent to the implications of *aswang* belief and practices and their possible evil effects to the human affairs. In the Old Testament, connotations of witchcraft that are possibly manifested in the context of the superstitious belief of *aswang* and their practices are mentioned, i.e. divination, enchantment, nephomancy or augury, magic potions, charms, necromancy, cleromancy, self-deception and destruction (Lev. 19:26, 31; 20:6; 2 Kings 17:10-17; 21:1-6; 23:24-25; 2 Chron. 33; Is 8:19, 47:9; Jer. 27:9; Mic. 5:11; Ex. 7:11). In the New Testament, Jesus recognized the reality of the devil and varied activities of Satan as adversarial to one's redemption (Luke 4:1-12, 20:9-18, 22; Mark 4:3-8, 14ff; Mt. 13:47-48, 12:28, 26ff; Acts 8:9; Gal. 5:19-20).

The discipline of Christian Theology also maintains the same reservation. The basis is its recognition that the devil and Satan can create any activities (e.g.

aswang belief and practices) that are deceptive and destructive to human beings. For Ireneus (140-202 A.D.), Satan can dissuade a person away from God when he articulated that the devil, however, since he is an apostate angel, is able, as he was in the beginning, to lead astray and to deceive the mind of man for the transgressing of God's commands. And little by little he can darken the hearts of those who would try to serve him, to the point that, forgetting the true God, they adore him as if he were God (Jurgens, 1979). Tertulian (160-220 A.D.) highlighted that Satan can extend harm over the bodily sphere of man and the physical world by stating that demons, being fallen angels, are up to corrupt mankind by inflicting dreadful adversities to the body and aggression to the soul; he describes further that demons have wings and therefore can be anywhere (Jurgens, 1970). St. Augustine (353-430 A.D.) categorically denounced witchcraft and stressed that we must believe them to be spirits most eager to inflict harm, utterly alien from righteousness, swollen with pride, pale with envy, subtle in deceit; who dwell indeed in this air as in a prison in keeping with their own character, because cast down from the height of the higher heaven, they have been condemned to dwell in this element as in the just reward of irretrievable transgression (Dods trans., 1950).

Furthermore, while St. Augustine believed that witches were able to make people fall ill or restore them to health, he neither believed that metamorphosis occurs nor it was possible to make spells that summon up the souls of the departed and carry out various things (Caro, 2001). Other modern theologians like St. Ignatius of Loyola (1491-1556 A.D.), St. Francis de Sales (1567 -1622 A.D.), Blsd. John Henry Newman (1808-1890 A.D.), Fr. C. Pesch, S.J. (1898 – n.d.), Bernard Härring (1912-1998 A.D.) also demonstrated how evil spirit has certain power over natural phenomena.

These perspectives of the Scriptures and Christian Theology are not supportive of the idea to simply ignore C.A.P. Rather, these sounded a concern for the need to be aware, know who and what Satan is and how he can employ various ways, including the superstitious belief of *aswang* and its practices, that are not only spiritually but physically harmful to human beings.

The other key concept among the themes on the challenges of C.A.P. is to study it by knowing its history, origin and finding its relation to Capiz and Capisonon. Having these categories included to the conduct of studying C.A.P. makes operational one major objective of this study, i.e. to bring Capisonon to an enlightened perspective about C.A.P. that will strengthen their identity for a better behavior and proper dispositions. A participant noted:

This topic needs to be researched. Religious and Values Education teachers have to learn about the phenomenon so we can teach our students about it. Studying it can give a clear view about the phenomenon to learn how to explain this to students. Proper perspective about it is needed to explain well the phenomenon. Probably, symposia or forum about this phenomenon could be done and implemented. (Respondent-SMATF35)

With respect to any challenge C.A.P. brings, the enriching and collaborative theology of contextualization and inculturation, where the Christian message emerges, regardless which kind of culture one is identified with or what cultural phenomenon one experiences, is rather a more relevant undertaking. Along with the data analysis of this study and in view of the renewed evangelization, the *Ecclesia in Asia* and PCP II's inculturation and contextual theology agenda and the influence of the Culture Theory of Serrat (2008) and the Cultural Theory of Geertz (1973) found their significance altogether.

Problem Statement Number 5. The catechetical material, based on the data gathered in this study, is significantly instructional in nature, understandable and practical in view of the target audience, i.e. the Catholic school students and teachers/faculty. For this kind of catechetical methodology teacher/faculty-catechists are enabled to use the said catechism in a creative manner.

In view of methods based on processes of reasoning, the theological aspect of the catechetical material is deductive, i.e., "it moves from the proclamation of the Faith, i.e., Bible, Liturgy, Creed, doctrinal and moral Church teachings) and applies it to daily life events" (NCDP, 2007, p. 151).

The theological conclusion of the catechism is applied to the beliefs about the phenomenon as experienced in Capiz only. On the other hand, as to the anthropological and sociological aspects of the catechism, the inductive method is used, i.e., moving from concrete experiences and individual belief system of Capison to a generalized description as to what constitutes CAP.

The Catechism of the Catholic Church (CCC) is made as the basis for its content, form and style. It followed the prescribed model of the Catholic Bishops Conference of the Philippines and the National Catechetical Directory for the Philippines without neglecting the directive of the Second Plenary Council of the Philippines in view of the conduct of renewed catechesis which is Christocentric, rooted in the Word of God, authentically Filipino and Systematic.

This catechism out put, in unity of faith and fidelity to Catholic Church, and in view of the renewed evangelization in the Church of Capiz, attempts

to integrate the Gospel message to the contexts and the particular cultural phenomenon of *aswang* among Capisnon.

CONCLUSIONS

Out of the sixteen (16) themes sought on the concept about C.A.P., more than half of the participants understood C.A.P. under the following themes: (1) *A myth*; (2) *A superstitious belief*; (3) *An undesirable/ugly attitude of Capisnon*; (4) *A negative label to Capisnon*; (5) *A form of social control*; (6) *A cover-up*; (7) *A powerful, supernatural and mythical being*; (8) *A demonic creature*. The other eight (8) less significant themes are: (1) *It is related to a festival in Capiz*; (2) *It is a form of entertainment and attraction in Capiz*; (3) *It is an evil spirit*; (4) *It is a red-eyed old woman*; (5) *It is associated with T. Guimo, C. Kabra, M. Labo*; (6) *It is those persons who practice witchcraft*; (7) *It is a phenomenon which is contrary to Catholic Faith*; (8) *It is a socio-religious issue*. All these concepts seek relevant answers, clarifications and more importantly integration to the faith, should contextualization and inculturation of theology be relevant to the renewed evangelization in the Archdiocese of Capiz being the locale of the study.

Given the seventeen (17) themes about the impact of C.A.P. to the participants, more than half of the them expressed that the impact of C.A.P. to them are: it destroys the reputation of Capisnon; non-belief; curiosity; “to see is to believe” complex; it misleads young minds; it affects negatively the socio-spiritual- eco-psycho/emotional life of Capisnon; and denial of one’s birthplace. On the other hand, for the less than half of them, the impact of C.A.P. are: it makes one more prayerful; It brings fun and fascination, it brings question about its history and origin of the phenomenon; scares people away from Capiz; contradicts the spirituality and religiosity of Capisnon; it makes Capiz popular; it sustains the phenomenon itself; it entertains people; media exploitation; it divides the people in Capiz. In general, these varying effects of C.A.P. are less helpful on the Christian formation and self-disposition of the faithful. As views, opinions and questions about Capiz *Aswang* Phenomenon receive a poor treatment, all will just lead to ignorance, stereotyping, and deeper confusion. Let alone, taking this phenomenon out of its proper context may just continue to afflict Capiz and Capisnon with the stigma that they do not rightly deserve.

In view of the eight (8) themes on the challenge of C.A.P. resulting from this study, more than half of the participants expressed significantly that the challenges of C.A.P. are: to study the phenomenon; to counter-act the phenomenon; to have

a formal instruction about the phenomenon; to strengthen Capisnon Identity; to prove that there is no aswang; and to ignore the phenomenon. Insignificantly, only very few of the participants stated that C.A.P. should not be used for tourism purposes. With these results, it can be inferred that any reaction towards other people who label the Capisnon as *aswang* must start from a correct internal disposition. This means an enlightened view of C.A.P., where misconceptions and wrong notions of CAP are clarified, is recommended to all Capisnon.

In view of the data gathered, the catechetical material output of this study indicates the provision of a remedy in arresting, if not totally extinguishing, the perpetuation of the inhumane and un-Christian effects of the *aswang* label to the personal, social and Christian identity and dignity of Capisnon in general (and the respondents of the study in particular). It is significantly instructional in nature, understandable and practical in view of the target audience, i.e. the Catholic school students and teachers/faculty. It considered the historical contexts of the *aswang* belief from the pre-colonial era to the colonial and post-colonial eras that uncover its relation to Capiz and Capisnon. The doctrinal exposition includes the biblical basis and the position of the Church on Witchcraft related-belief and practices. While its doctrinal integration is anchored on one's Christian dignity, on God and man's identity, and on the theology of the body. On the other hand, the moral and worship integration of the catechetical material consists in one's understanding of God's just demands to man in relation to the reality of the gift of life to be used according to the Divine purpose and intention. The catechism output ends with the didactic question and answer where belief in *aswang* is confronted in terms of one's faith, human relations, and its personal and social implications.

TRANSALATIONAL RESEARCH

In general, the form and style of the Catechism on Capiz *Aswang* Phenomenon, as an out put of this study, followed the prescribed model of the Catholic Bishops Conference of the Philippines and the National Catechetical Directory for the Philippines without neglecting the directive of the Second Plenary Council of the Philippines in the conduct of renewed catechesis which is Christo-centric, rooted in the Word of God, authentically Filipino and Systematic. The material is composed up of the following parts: Introduction, Context, Exposition (i.e. the Biblical Basis and the Stand of the Church on witchcraft), Integration (which includes doctrine, moral, and worship), and the Question and Answer.

Making the results of the study as the major basis for its content, the catechetical material is significantly instructional in nature, understandable and practical considering the target audience, i.e. the Catholic school students and teachers/faculty. Hence, such kind of catechetical methodology should enable teacher/faculty-catechists in their creative use of the said catechism.

In view of methods based on processes of reasoning, the theological aspect of the catechetical material is deductive, i.e., “it moves from the proclamation of the Faith, (i.e., Bible, Liturgy, Creed, doctrinal and moral Church teachings) and applies it to daily life events” (NCDP, 2007, p. 151).

In this particular material however, the theological conclusion was applied to the beliefs about the phenomenon as experienced in Capiz. Basic tenets of the faith are integrated and some major themes like John Paul II’s Theology of the Body which envisions God’s sacramental plan of the human body and the meaning of being a person (Montalbo, 2006). On the other hand, as to the anthropological and sociological aspects of the catechism, the inductive method was used, i.e., moving from concrete experiences and individual belief system of Capisnon to a generalized description as to what constitutes C.A.P.

The catechism out put, in unity of faith and fidelity to Catholic Church, attempts to integrate the Gospel message to the contexts and the particular cultural phenomenon of *aswang* in Capiz in view of the renewed evangelization in the Church of Capiz.

Directly in line with the output of this study, the last section of *Fidei Depositum* (1992) would affirm the use of CCC as a sure and authentic reference in preparing of local catechism and with due consideration to the approval of local Episcopal Conferences, Bishops, ecclesiastical authorities, etc. Significantly, this pointed out what CCC encouraged, i.e. the making of new local catechisms that would take into account various situations and cultures as long as unity of faith and fidelity to Catholic doctrine are preserved (*Fidei Depositum*, Section III).

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