



## The Fallibility of Man in Bob Ong's *MacArthur*: Applying A Ricoeurian Hermeneutics

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### ABSTRACT

*Mainly, the hermeneutics of Paul Ricoeur is characterized to be more of anthropological. Its focus is on the notable aspects of human subjectivity. The central objective of this research paper is to apply a Ricoeurian hermeneutics on the fallibility of man using Bob Ong's novel, MacArthur. There was a piece-by-piece discussion about the kind of hermeneutics Paul Ricoeur subscribes to, his classic book, the Fallible Man, and Bob Ong's MacArthur. The discussion was prudently made from one subtopic to the others until the objectives of this paper are attained. The fallibility of man is highlighted as a simple yet rich discussion of human fallibility using the characters found in MacArthur is made. This paper unraveled the possible causes of human fallibility, and ended with a clearer picture of what and who the fallible man is. Since human fallibility is not inevitable, it is recommended that Values Education, Logic and Applied Ethics be re-integrated, re-inserted and included in the curriculum of all education levels as means to achieving values formation among students and for them to avoid the tendency of fallibility.*

**Keywords:** *Fallible Man, MacArthur, Hermeneutics, Interpretation, Fallibility, Tropang Abnormalites*

### Introduction

The Oxford Dictionary of Philosophy written by Blackburn (1996) defined hermeneutics as the method of interpretation of texts, and of the whole social, historical, and psychological world. In other words, it is a tool that helps man in unraveling the meaning of a text that the author intends to convey because the reader can traverse not only the meaning intended by the author but also other possible facet of truths that can be exhausted from the text. This means that the reader can go beyond the intention of the author.

Etymologically, the term hermeneutics comes from the Greek word *hermen-uein*, which means to interpret and the noun *hermeneia*, which means interpretation. *Hermeios* refers to the priest at the Delphic oracle, and points back to the wing-footed Hermes, the messenger of the Gods (Edralin, 2010). The etymological meaning of hermeneutics speaks of interpretation, and this interpretation pertains to the

text. The text serves as a message to be interpreted or even assimilated by the reader.

The French philosopher, Paul Ricoeur, is uncomfortable with the intrinsic subjectivity associated with such hermeneutics and seeks to walk the fine line between a call for objectivity (grounded in some way in the text), and yet at the same time seeking to remain open to what the text may have to say (Robinson, 1995).

Before, Ricoeur only sees hermeneutics as an important tool in interpreting the symbols. He subsequently improves hermeneutics into a theory which interprets discourses as a whole, including the symbols which may be contained in or seen through various discourses. Simms (2003) mentioned in his book, *Paul Ricoeur*, that hermeneutics becomes a theory of the text. It takes text as the starting point, but ultimately comes later, and view the world as textual, insofar as human existence is articulated through

various discourses. These discourses serve as the invitation that humans send to one another and would eventually be the subject of interpretations.

One of the most exciting topics that Ricoeur discussed was about the fallibility of man. He submitted that man is a fallible being who is prone to err. Meanwhile, Bob Ong, a Filipino contemporary writer, in his book, *MacArthur*, depicted human fallibility that is comparable to the fallible man described by Ricoeur.

This paper aimed to apply a Ricoeurian hermeneutics on the fallibility of man in Bob Ong's *MacArthur*. In so doing, the following topics are discussed: [1] the hermeneutics of Ricoeur; [2] the concept of fallibility according to Ricoeur; and [3] a synopsis of the fallibility of the characters depicted in *MacArthur*, who the author termed as *Tropang Abnormalites*.

## Methods

This study utilized qualitative and intertextual analysis of Paul Ricoeur's, Fallible Man, and of Bob Ong's *MacArthur*. According to Bazerman (2004), intertextuality finds the relations each text has to the other texts surrounding it. Intertextual analysis examines the relations of a statement to that sea of words, how it uses those words, and how it positions itself to those other words. Learning to analyze intertextuality will help one to pick through the ways the writers draw the characters into the story and how they position themselves within these worlds of multiple text.

This study delved into the interconnectedness of the Ricoeur's fallible man and the specific characters depicted in *MacArthur*. Hence, this study presented the link between the real possible cause of fallibility and the fallible man as conceptualized by Ricoeur and as portrayed in the novel.

## Results

### The Hermeneutics of Ricoeur

Mainly, the hermeneutics of Paul Ricoeur is characterized to be more of anthropological. His hermeneutics focuses on clarifying the notable aspects of human subjectivity. In short, he maintains that hermeneutics should not start somewhere else other than the self. Thus, it can be gleaned in his philosophy that he tries to exhaust the truth about the self through the use of the text. He argues that the text has an important role in the lives not only of the author but, more so, on the lives of the reader.

Hence, the readers must escape themselves from their subjectivity to attain the real interpretation of the

text. This is because, according to Ricoeur, the task of hermeneutics is to discover various meanings (Simms, 2003). The meaning that a person has to unlock through the use of the text is what hermeneutics wants to discover. And in most philosophy, Simms (2003) stressed that the meaning which is pertained to is the meaning of human life, or at least, human's meaning in life.

However, hermeneutics does not only try to discover the meaning of life through the text, but it also aims to find all kinds of meaning that can be taken from the text. The text will not only change the life of the person who reads the text but also the whole world at large because the goal of hermeneutics is to understand. This kind of understanding does not only pertain to the understanding of life itself but to the greater understanding of the world (Simms, 2003).

But in understanding the text, Ricoeur subscribes to Hans-Georg Gadamer's concept of *distanciation*. Distanciation is the effect of being made *distant* or afar from the person who produces a text as well as the environmental conditions he or she undergoes during the time on which he or she writes it. This is a textual effect, since the text has the ability to endure time and through history. Hence, its reader is completely distant or separated from the author of the text in both time and space (Simms, 2003). Unlike Gadamer who finds distanciation as alienating, Ricoeur finds it as very positive and productive for both the reader and the author. Simms (2003) pointed out that Ricoeur's contention is that the text exhibits an essential characteristic of the very historicity of human experience and that it is a communication in and through distance, and between the reader and the author.

### The Concept of Fallibility according to Ricoeur

It is a reality that man is susceptible to erring. He is a being that commits a lot of mistakes and errors. *Sapagkat kami ay tao lamang* (*For we are just humans*) is a cliché that has been overused and abused from time to time by the persons who want to evade their faulty nature. Nonetheless, the fallibility of man should not be made an excuse. It should never be an alibi because the acceptance of man that he is fallible does not mean that he, inevitably, commits errors. Man is gifted with human reason in order to avoid the commission or errors and mistakes.

Babor (2006) discussed in his book, *Ethics: The Philosophical Discipline of Action*, that man is the only moral being by virtue of the following reasons: (1) man is a being of action and he knows his acts; (2) man has intellect, that is, he can distinguish right

actions from bad actions; and (3) man has will, that is, he has the capacity to act or not to act.

Ricoeur (1986) in his book, *Fallible Man*, has a good discussion on the concept of fallibility. He maintains that pure reflection can reach the threshold of intelligibility wherein the possibility of evil among humans appears to be inscribed in the innermost structure of human reality. In other words, the erring tendency of a human person seems to be already embedded in his very nature and that man cannot escape the possibility of him committing errors and mistakes. The idea that humans, by nature, are fragile and prone to err is, according to the hypothesis of Ricoeur, an idea which is wholly available through the process of reflection and circumspection. It also designates the very characteristic of man's being (Ricoeur, 1986).

The idea of the human person's subjectness to error as hypothesized by Ricoeur finds a support from Rene Descartes. At the outset of his fourth meditation, Descartes says that man's being is subject to infinity of imperfections and that man should not be surprised if he errs." He discussed that:

There would be no further doubt on this issue were it not that what I have just said appears to imply that I am incapable of ever going wrong. For if everything that is in me comes from God, and he did not endow me with a faculty for making mistakes, it appears that I can never go wrong. And certainly, so long as I think only of God, and turn my whole attention to him, I can find no cause of error or falsity. But when I turn back to myself, I know by experience that I am prone to countless errors (Descartes, 1996).

In *Meditations on First Philosophy*, Descartes stresses that the human person, as a creature of God, does not have a faculty which is imperfect or lacks perfection. The erring tendency of man is not a product of negation but is inscribed in his very nature. It is a privation or lack of some knowledge which somehow should be in him. In addition, he argues that:

I realize that I am, as it were, something intermediate between God and nothingness,

or between supreme being and non-being: my nature is such that in so far as I was created by the supreme being, there is nothing in me to enable me to go wrong or lead me astray; but in so far as I participate in nothingness or non-being, that is, insofar as I am not myself the supreme being and am lacking in countless respects, it is no wonder that I make mistakes. I understand, then, that error as such is not something real which depends on God, but merely a defect. Hence my going wrong does not require me to have a faculty specially bestowed on me by God; it simply happens as a result of the fact that the faculty of true judgment which I have from God is in case not infinite (Descartes, 1996).

The second hypothesis of Ricoeur focused on the matter rather than just the rational style on inquiry. He emphasizes that there is this global disposition which consists a certain non-coincidence of man with himself and, that this 'disproportion' of self to self would be the *ratio* of human fallibility. He pointed out that man should no longer be surprised if evil has entered the world through him, since he is the only reality that showcases this unstable ontological constitution of being greater and, at the same time, lesser than himself (Ricoeur, 1986). The disproportion in man can be found in the Cartesian paradox of finite-infinite man, of beingness and nothingness.

In a nutshell, the reason behind man's fallibility is the disproportion between self and self on the one hand, and that man is fallible according to the amount of non-coincidence with himself on the other hand (Simms, 2003).

Hence, the core of the concept of the fallible man is a discussion of the three ways in which the disproportion of man's self to himself may be measured. These three ways are measured in accordance to the following: (1) in imagination, which comes from man's ability of reflection and circumspection of himself; (2) in character, which comes from his ability to practically live in this world; and (3) in feeling, which comes from his feelings and emotions.

Simms (2003) reiterated that Ricoeur believed that three types of disproportion stems from the

moments of fragility and susceptibility, whereby man becomes very prone to committing errors. Hence, imagination, character and feeling or emotions (or my mind, myself and my heart) all possess fragile and susceptible characteristics.

### **MacArthur: A Synopsis**

The story is about the wayward life of four young men: Voltron (Denver/Amadeus), Jim, Noel and Cyrus. All of them share something in common. All of them are drug-users. All of them have their own issues with their family.

Voltron is a very thin guy who has a big chest, small head, big hands and feet. His body is not proportional, he looks like a robot and when he speaks, his saliva showers all over the place. Jim is twenty-three years old, the oldest of them all. He has a muscular body big enough to carry a sack of rice, but a brain tiny enough to face the challenges of the married life. Noel is a typical college boy from a well-off family but he is called the black sheep of the family. Lastly, Cyrus is the youngest member of the group. He has the quickest hands to steal and the fastest feet to run, the wisest of them all, but has the greatest number of records in various police stations (Ong, 2007).

The four simply enjoys their friendship by having their usual pot session (drug session). A day will be complete as long as they are together under the smoke of heaven.

But their individual life is suddenly challenged and tested by problems that never in their life they think would happen.

Voltron becomes involved with Edwin, a renowned hoodlum in their place. The former becomes one of the latter's trusted boys. It is from Edwin that Voltron gets money that he uses for his day-to-day expenses and that he uses to sustain his drug addiction vice which he commonly shared with his friends. But every good day has come to an end. Since Voltron already knows a lot of things about the business he is in, Edwin's boss, Jules, started to have a doubt on him. One day, Voltron's body is found under the bridge near their place. His head is gone but they knew that it is his body because of the 'Amadeus' tattoo inscribed in his right arm. Voltron left his mother, Aling Seding, as well as his five siblings, in much pain. His three friends were all shocked in the plight he got in.

Jim, just as Cyrus, is also a snatcher-robber. It is from this kind of job that he is able to feed his wife, Olive, and their son, Jon-jon. Jim wanted to embark on a legal business but fate always goes against him. In one of his ways to earn money cleanly, he called out the other three to sell pirated DVDs. Although their

product is a contraband, it is a much cleaner way of earning money. But their 'business' was stopped when their products were apprehended by the raiding police officers. Jim has a dream for his family, but he lacked zeal and luck. One day, he came home and saw Olive feeding Jon-jon. His wife plans to go back to Bicol. Jim refused and a fight between them starts. But their heated argument did not take long when Olive hugged Jim and told him that she is pregnant. Jim hugged her back and telling her not to worry for he is always with her.

Noel's relationship with his family gets sour because of the drug addiction vice he has. Also, a lot of things disappear in their house like appliances, accessories and others and he was always the suspect. Oftentimes, he is being confronted by his older sister, Lyla, because of his hard-headedness. His mother, Aling Sally, always backed him up although, clearly, he was wrong. One night, a heated argument between him and Lyla occurred. In a very unusual way, Mang Fred, their father, got into the scene. He yelled at Noel telling him to get out of the house and get lost. Noel then went to Cyrus' place. His stay at his friend's house was the turning point in his life wherein he would have a lot of realizations about himself, his family, and his dreams.

Cyrus is a snatcher but declared to his *Tatay* (but not his real father), Mang Justo, that he was working in a factory. It is from stealing that Cyrus gets the money that he uses to help his father in their daily expenses, and from which he buys shabu to sustain his vice. Because Mang Justo is already old, he encountered sickness. His kidney was already malfunctioning and he either needed to undergo dialysis three times a week for a year or to undergo an operation to sustain his health. Thus, Cyrus worked (steals) double time to earn enough money for the operation on which he would donate one of his kidneys for his *Tatay*. Luckily, the operation was a success. Months later, Mang Justo's good health was restored.

After the death of Voltron, the other three continue their individual life. Jim exerted much more effort to fully support his son and his pregnant wife financially but it is to no avail. Noel continued to stay at Mang Justo's place. He became the apprentice of Mang Justo in the barber shop where the said old man worked. It is from Mang Justo where Noel realized a lot of insights and got a handful of wisdom. He was able to realize the importance of the family is in one's life and of pursuing quality education in one's future. Cyrus continued to rob and to steal just to earn money for Mang Justo's maintenance medicines and for their daily expenses as well. But his drug addiction worsens. One night, he oversleeps. While his friend Noel was out to purchase Mang Justo's medicines, Cyrus had a

nightmare. He dreamed of a wicked monster who kills and devour Mang Justo's flesh before him. Helpless, he could not do anything but to feel sorry for his *Tatay*. When the monster is about to devour him too, he was able to release a pistol under his pillow. He pulled the trigger towards the monster. Gunshot after gunshot! A series of "damn you" and "son of a bitch" are heard coming out from his mouth. Thereafter, Mang Justo was lying on the floor and bathing from his own blood with plenty of gunshot wounds in his head and body. Noel was shocked and his body is frozen as he came back and upon learning what Cyrus did and upon seeing the frightful fate of his old friend, Mang Justo.

After the incident, Cyrus was imprisoned and a case was filed against him. Jim on the other hand followed his wife and his son to Bicol. He told Noel that he may no longer come back as he was preparing for a new chapter in his life. With no one with him, Noel gathers his courage and might and went back to the place where he thinks he no longer belongs: his home and his family.

### **Ricoeurian Hermeneutics on the Fallibility of the Tropang Abnormalites (*Abnormalites Troop*)**

MacArthur is a novel written by Bob Ong which talks about the fallibility of man. It is a story of a group of friends who commit lots of mistakes and errors. The topic about a man as a fallible or an erring being on the limelight. Some will say that man inevitably commits a lot of mistakes and errors because man is man and it is a fact that man is prone to committing errors and mistakes. The fact of being just a human is always used as an alibi just to justify or exempt man from the wrongdoings he usually does.

It is the argument of Socrates that to know what is good is to do what is good. He even adds that possessing knowledge is virtue. He contends that the man's non-possession of virtue or knowledge is vice or evil in itself. Vice is produced because of the ignorance of man. The outcome of Socrates' line of reasoning is his conviction that no man shall ever indulge himself in a vice or shall even commit an evil act knowledgeably (Stumpf and Fieser, 2005). Hence, Socrates profoundly contends that wrongdoing is always an involuntary act. It is just the product of one's ignorance.

This very idea of Socrates, just like Descartes' claim in his fourth meditation, also supports Ricoeur's first hypothesis that the possibility of evil is seemed to be inscribed in man innermost being. The fragility of the members of 'Tropang Abnormalites' to errors and mistakes are very much seen in the novel. A lot of factors may be the reasons why the four turned out to

be what they were. Perhaps, it can be because of the environment that they are in.

Taag (2009), pointed out that environment comprises every condition which is inside and/or outside an organism. In any way, this condition influences its behavior, growth, development, or life processes. There are two sources of environmental influences which act upon the organism: *internal* and *external*.

The fact that the *Tropang Abnormalites* hang out was described in the novel to be in a squatter-alike area and on which the environment is mostly filled with uneducated bandits and illegally-inclined people is perhaps one of the reasons for their ignorance or non-possession of virtues. Because of this ignorance, their fallibility may have been inculcated in the innermost of their being.

Let me quote one of the conversations of the four during one of their pot sessions at the outset of the story and portraying how wicked they are:

"Hair dryer... oven...plantsa...  
electric fan--  
yung mga hindi napapansin,  
yun ang tirahin mo!" [ang]  
suggestion ni Voltron na may  
kasama pang mga talsik ng  
laway.

"Tangina mo...oven-- hindi ba  
mapapansin yung oven [nila e  
ang laki non]? Tangina talaga  
nito," tutol ni Jim.

"Bogaloids [Bobo] ka [talaga]  
pala e [ano]! Kukunin ni Noel  
yung TV nila e laging  
nakaharap doon [yong] tatay  
nya!".....

..."Ba't ka matatakot sa mga  
pulis? Mga kawatan din  
[naman yong] mga yon! Kung  
mahuli ka e di t[um]akbo [ka]!  
Kung mahabol ka [nila] e di  
patay [ka]! Ano [ang] problema  
do'n?" [sambit ni Cyrus.]...

..."Tarugo kasi kay[ong lahat],  
ayaw nyo[ng] tigilan [ang] mga  
bisyo nyo e," humirit si  
Voltron. Nagtawanan [ng  
malakas] ang tatlo. Si Noel,  
malayong kalawakan na and

narrating [at sabog na sabog]  
(Ong, 2007).

*("Hair dryer... oven... flat  
iron... electric fan--  
Get the things which are not  
noticeable!" Voltron suggested  
as his saliva showers all over  
the place.*

*"Son of a bitch... oven-- is oven  
not noticeable? You are truly a  
son of a bitch," Jim objected.*

*"You are a dumbass! How can  
Noel get their TV without his  
father noticing it!"...*

*..."Why should you fear the  
police? Just like us, they are  
also bandits! If you get caught,  
then run! If you are caught,  
then you are dead! What's the  
matter with that? [Cyrus  
said]...*

*..."You are all badass as you  
do not want to stop your vice,"  
Voltron added. The three  
laughed altogether.  
Meanwhile, Noel is already in  
the smoke of heaven.)*

Ricoeur's second hypothesis that there is in man the 'disproportion' of self to self and that is the ratio of fallibility. The concept of disproportion is supported by Descartes' idea on the infinitude and finitude of man, of beingness and nothingness. Man is the only being situated between the regions of being and nothing.

This is backed up by Plato's idea of man. Plato contends that the soul has a prior existence which we can say part of the 'beingness' or 'infinitude'. The body is purely matter and, soon enough, will decay and will turn back to nothingness. Plato stresses that the human soul has two parts: the rational part and the irrational part. The irrational part is made up of two sections: (1) the spirit; and (2) the appetites. Each comes from a different region. This means that before the soul enters the body, it is already composed of two different ingredients or parts, and one of them that can be found in the soul is the unruly and evil nature coming from its irrational part.

Hence, even though the soul is perfect, there is a possibility for it to lapse in disorder, for it also contains

the ingredient of imperfection. On its entrance to the human body, its difficulties and challenges are greatly increased (Stumpf and Fieser, 2005). It is the body that that is believed to have been arousing the irrational part of the soul to overcome the rulership and supremacy of reason. Since the body comes from and goes back to nothingness or finitude, and the soul comes from beingness or infinitude, man as a combination of the two has not only the possibility or the tendency, but the inevitability, to commit errors or mistakes.

For Ricoeur, the fallibility is because of the fact that man is the only being that can be greater and/or lesser than himself. That is, man is situated in a region that in itself is imperfect.

The nothingness that is in man is portrayed in the story. Topak, the abusive policeman, calls Cyrus "Tae" or "Ebak", which in English means feces or poop. These are words in Tagalog that signify nothingness. When a person says that one is "Tae", it just means that "wala siyang kwenta" or "useless", that is, whether or not he exists, it does not matter anyway.

In the story, Aling Seding, the mother of Voltron said words connoting nothingness which greatly degraded and demeaned the humanness of his own son:

*"Etong si Denver [Voltron  
himself] putangina [ni]tong  
batang 'to. Pinagaaral ko [ito]  
dati, sa sabungan naman pala  
tumutuloy. Kaya punyeta ka,  
sabi ko, huminto ka na lang [sa  
pag-aaral], wala ka namang  
pakinabang! Hahahahaha!"*

*..."Kung mamamatay [man]  
'tong hinayupak na 'to [hin]di  
ko rin [naman] mamamalayan  
dahil walang pakinabang eh!"  
(Ong, 2007)*

*("This boy Denver is a son of  
a bitch. I sent him to school but,  
without me knowing, he goes to  
the cockpit. That is why I said,  
you dumbass, just stop studying  
because are useless!  
Hahahahaha!"*

*...If this badass dies, I will not  
even notice it because he is  
totally useless!")*

And when Voltron is found dead under a bridge, Aling Seding's words still contained words depicting the nothingness of his son.

"Letse ka! Letse ka talagang bata ka kahit kelan! Wala ka[talaga]ng pakinabang! Puro katarantaduhan [lang] ang alam mong gawin! Letse ka talaga!"...

..."Wala kang kwentang h[in]ayop[ak] ka! Wala ka[talaga]ng alam --- wala! Sayang lang ang [lahat ng] mga ipinalamon ko[ng pagkain] sa 'yo! S[in]ayang [mo] lang ang ipinasok mo noon sa eskwela! Sayang lang ang pagbubuntis ko sa 'yo!"

*(Damn you! You are truly a damn boy! You are useless and what you do are all foolishness, damn you!...*

*... You are a useless animal! You are an idiot! All of the food I fed you are just a waste! The classes that you attended in school are all put in vain! It is just a waste that I bore you for nine months!)*

Noel also received the same signification of nothingness from no less than his own father when he and his sister, Lyla, got into a heated argument. To highlight the plot:

Karaniwang walang [nang] pakialam si Mang Fred sa mga nangyayari sa pamamahay nya dahil bagsak na 'to sa pagod pag umuwi [nakauwi] sa gabi galing opisina. At umabot man sa kaalaman nya minsan ang [mga] problema ng anak, pinipili nya na lang ding magbulag-bulagan sapagkat wala syang oras para kausapin pa 'to [si Noel]. Pero noong gabing yon, nagising at lumabas nang kwarto si Mang Fred dahil sa [napakalakas] na ingay at [mga] sigawan.

Tumakbo sa kanya si Apple [upang] yumakap sa [kanyang] baywang. Natigilan si Noel [sa] pag[ka]kakita sa ama."

Wala ka[talaga]ng kwentang tao." Mahina la[ma]ng ang pagkakabigkas ng padre de pamilya sa mga salitang dumurog sa kaluluwa ni Noel. "Lumayas ka dito [sa pamamahay na ito] (Ong, 2007)."

*("Normally, Mang Fred no longer minds what happens in their home because he is already dead tired as he comes from work. And though he learns about the problem of his son, he chooses not to interfere with it because he does not have any time to confront him. But one night, he woke up and came out of their room because of the loud commotion he heard. His youngest daughter, Apple, ran to him and embrace his waist. Noel stopped when he saw his father.*

*"You are useless." These are the soft words that came out from the lips of father of the family which crushes the soul of Noel. "Get out of this house".)*

## Conclusion and Future Works

The study found out that the fallibility of the characters in *MacArthur* does not fall into the fallible man as described by Ricoeur. Their fallibility seems to be a product of will, freedom and choice. In the philosophical article entitled, *Human Freedom*, written by John Kavanaugh (2001), it is argued that the will is an intellectual tendency which tends toward an intellectually known 'good'. Being bad or erroneous are not inborn tendencies nor inevitable realities of the human existence. They are willed and chosen by virtue of human freedom.

It is recommended that Values Education as a subject be mandatorily re-integrated to the curriculum of elementary, secondary and tertiary level students,

and optionally to that of the graduate and/or post-graduate level students because the fallibility of man is not inevitable but, at least, can be avoided. Further, the subject Logic which focuses on sharpening the reasoning ability of man must be re-inserted in the tertiary level curriculum. In addition, Applied Ethics which focuses on the application of the principles pertaining to the good and bad and right and wrong actions must also be included in the college curriculum as a general education curriculum (GEC) apart from General Ethics.

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### **Author's Bio Note**



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