



# K R I T I K E

An Online Journal of Philosophy

Volume Twelve  
Number One

June 2018

ISSN 1908-7330

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Volume 12, Number 1

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**THE DEPARTMENT OF PHILOSOPHY**  
**University of Santo Tomas**  
**Philippine Commission on Higher Education**

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## ABOUT THE COVER

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*KRITIKE: An Online Journal of Philosophy*, 12:1 (June 2018)

Gerard Matthew R. Arcamo, *A Piece of History*, 2017. Photograph.

# About the Journal

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# K R I T I K E

An Online Journal of Philosophy

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## DISCOURSES IN FILIPINO PHILOSOPHY

- 1 AGUSTIN MARTIN G. RODRIGUEZ  
Si Ferriols, ang Katamaran ng Pag-iisip, at ang Alaala ng Meron
- 21 MARK JOSEPH T. CALANO  
Tao Bilang Tagpuan: Roque Ferriols, S.J., San Agustin, at ang Puntong Omega
- 39 WILHELM PATRICK JOSEPH S. STREBEL  
Pitong Sulyap sa Pilosopiya ng Wika ni Padre Ferriols
- 56 PRECIOSA REGINA A. DE JOYA  
Ang Pagkukuwento bilang Pagbabalik-loob:  
Pagdalumat sa Halaga ng 'Awit ng Matandang Marinero' ni Samuel T. Coleridge sa  
Talambuhay ni Fr. Roque Ferriols, S.J.
- 73 CHRISTIAN LEMUEL C. AFUNDAR, GREG T. DULAY, AND ELENITA DLR. GARCIA  
Recuerdos: Mga Pagbabaliktanaw sa Lumahong Programang Pilosopiya  
ng Far Eastern University
- 98 MARY IRENE CLARE O. DELEÑA, JOSHUA MARIZ B. FELICILDA, AND LESLIE  
ANNE L. LIWANAG  
Si Demeterio at ang Pilosopiyang Pilipino:  
Pakikipanayam Tungkol sa Kanyang Ika-25 Taong Pamimilosopiya
- 140 MARY IRENE CLARE O. DELEÑA AND RAYMOND JOHN D. VERGARA  
Postmodernism from the Perspectives of Filipino Philosophers:  
Abulad, Co, Demeterio, and Pavo

## ARTICLES

- 162 MARCO A. JOVEN-ROMERO  
Do we need reasons for the normativity of belief?
- 182 ROBERT JAMES M. BOYLES  
A Case for Machine Ethics in Modeling Human-level Intelligent Agents

- 201 MAN-TO TANG  
The Distinction between the ‘Abstract West’ and the ‘Concrete East’ from a Linguistic Perspective
- 215 BENJAMIN D. KING  
Beyond Sufficiency: G.A. Cohen's Community Constraint on Luck Egalitarianism
- 233 JOVITO V. CARIÑO  
The Ethico-Political Theory of Thomas Aquinas and the Revival of Capital Punishment in the Philippines
- 250 ALEXIS DEODATO S. ITAO  
The Incarnation of the Free Spirits in Nietzsche: A Continuum of the Triple Dialectic
- 277 IAN RAYMOND B. PACQUING  
Our Social *Discontents*: Revisiting Fromm's Redemptive Psychoanalytic Critique

## **BOOK REVIEWS**

- 293 JOVITO V. CARIÑO  
Pada, Roland Theuas DS., *Axel Honneth's Social Philosophy of Recognition: Freedom, Normativity, and Identity*

Discourse in Filipino Philosophy

## Si Ferriols, ang Katamaran ng Pag-iisip, at ang Alaala ng Meron<sup>1</sup>

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**Agustin Martin G. Rodriguez**

**Abstract:** This study explores Roque J. Ferriols's ideas of "*pakikitagpo sa Meron*" (opening to Being) and "*paggising ng alaala ng Meron*" (awakening of the memory of Being) and their implications for research and scholarship in philosophy. It argues that the abstraction and systematization that has become the norm of academic philosophical writing is not adequate to the genuine opening to the presencing of Being. Ferriols's own style of writing and thinking demonstrates a more indigenous form of philosophizing that makes possible what he calls the awakening of the remembrance of Being in the person's deepest consciousness.

**Keywords:** Ferriols, Filipino philosophy, scientific knowing, opening to Being,

### Ang Inambag ni Ferriols

Hindi mapagkakaila na si Roque J. Ferriols ang isa sa mga pinakamahalagang pilosopo sa kasaysayan ng akademiking pamimilosopiya sa Pilipinas. Dala ito ng sakop ng kanyang impluensiya sa ilang henerasyon ng mag-aaral at sa pagtatatag ng partikular na istilo ng pamimilosopiya sa bansang ito. Malawak at malalim ang kanyang impluensiya sa ilang henerasyon ng mga namimilosopiya mula noong dekada '70. Dahil sa kanyang pagtuturo at mga kasulatan, naturuan niya ang kanyang mga kababahayang mag-isip sa paraang angkop sa kanilang wika at angkop sa kanilang karanasan sa Meron at ng mga nagmemeron.

Kung tutuusin, interesante itong impluensiya ni Ferriols dahil batay lang ito sa tatlong libro at iilang sanaysay. Pangunahin sa kanyang

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<sup>1</sup> The research for this essay was funded by the Philippine Higher Education Research Network (PHERNET).



## 2 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

maimpluensiyang kasulatan ang *Pambungad sa Metapisika*<sup>2</sup> na binuo unti-unti noong mga dekadang '70 at '80 hanggang mailathala nang buo noong 1991. Dito makikita ang kanyang mga pangunahing teoriya sa Meron, ang kaugnayan nito sa mga nagmemeron, ang pag-uunawa ng tao sa Meron, ang tunay na pagbigkas nito, at ang mga hadlang sa pagpapatupad ng isang buhay na tapat na tumutugon sa Meron. Naroon din ang kanyang *Mga Sinaunang Griyego*<sup>3</sup> na isang interpretasyon at pagsalin sa mga pilosopong pinili mula sa kapanahunang ito. Kalahati ng libro ay mga salin ng ilang mahahalagang sipi sa abot-tanaw ng mga malikahing pagbasa sa kanilang pahayag. Pagpapahayag ang librong ito ng kanyang pagsusuri sa Meron bilang abot-tanaw ng pag-iral ng tao kasama ng kapwa meron. Ang kanyang *Pilosopiya ng Relihiyon*<sup>4</sup> ang huling nabuong libro kung saan sinusuri niya ang karanasang relihiyoso gamit ang penomenolohikong paraan na ipinatupad niya sa *Pambungad sa Metapisika*. Sa huling libro, ginagabayan niya ang mga mambabasa na unawain ang pagkapersona ng Diyos na sumasaibayo. Sa pamamagitan ng pagsusuri sa mga pundamental na damdaming intensyonal tungo sa banal at sa pagususuri sa iba't ibang teoryang pilosopiko ukol sa pakikitagpo sa banal, naipakita niya na ang Diyos ang sumasaibayong nakakatagpo sa pagbubukas ng pag-ibig. Kalahati ng librong ito ay pagsalin kay San Agustin at Gabriel Marcel, subalit may orihinal ding pagninilay ukol sa karanasang relihiyoso na malinaw na nakabatay sa paraang penomenolohiko ni Ferriols.

Sa isang banda, kataka-taka na batay sa mga librong ito, ilang mga sanaysay, at kanyang pagtuturo ang impluensiya ng isa sa pinakamahalagang pilosopo sa Pilipinas. Kung iisipin, hindi dapat ganito kalawak at kalalim ang impluensiya ni Ferriols. Ang kanyang mga libro ay matatawag na simpleng *textbook* kung hindi man *primer*. Ang *Pambungad* ay talagang librong pangturo ng metapisika at madalas ginagamit bilang batayang teksto sa maraming kurso ng pilosopiya ng tao. Ang dalawa pang libro ay ginagamit rin sa mga kurso ng pilosopiya ng mga Griyego at pilosopiya ng relihiyon. Kaya kung isasalin ang mga librong ito sa Ingles o ibang pangmundong wika, at ipabasa sa ibang mga pilosopong kumikilos sa larangang pangmundo, malamang magugulat sila na naging ganito kaimpluensiyal ang mga librong ito. Bakit? Dahil mukha itong mga simpleng "*primer*" lamang. Sa isang mababaw na pagbabasa, inilalahad lang ng mga libro ni Ferriols ang mga pangunahin at batayang konsepto na dapat

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<sup>2</sup> Roque J. Ferriols, *Pambungad sa Metapisika* (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1991). Mula dito ay tutukuyin bilang *Pambungad*.

<sup>3</sup> Roque J. Ferriols, *Mga Sinaunang Griyego* (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1992).

<sup>4</sup> Roque J. Ferriols, *Pilosopiya ng Relihiyon* (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1995). Mula dito ay tutukuyin bilang *Relihiyon*.

malaman ng isang mag-aaral ng pilosopiya at para lang niyang ipinapaliwanag ang mga ito sa paraang simple, kundi man simplistiko.

Isang mahalagang halimbawa ang kanyang paliwanag sa Meron gamit ang talinhaga ng mainit na tubig sa kape.

Kung makagagamit ng katatawanan upang subukang itukoy ang nasa kaloob-looban ng pag-uunawa ng tao, maaaring sabihin, na sa kaloob-looban ng tao may palaging nangyayari na maihahambing sa tubig na kumukulo. Tinutukoy ko iyong talinghagang nagamit na, ukol sa kape at gatas at asukal. Kung umiinom tayo ng ganito, malamang tatawagin nating kape at gatas at asukal, at hindi na nating pag-aabalahan pang banggitin ang tubig; sapagkat ang kinagagalawan ng lahat ay hindi na kailangang sabihin; alam na ng lahat na nandodoon. Pinakukulo na ang tubig bago pa dumating ang bisita; at kapag nakahanda na, hindi na kailangang punahin pa, maliban lamang kung maubusan.

Ganoon din ang liwanag. Wala talagang tumitingin sa liwanag—sa ilaw, oo; matitingnan ang kandila o bombilya, pero hindi ang liwanag. Hindi tinitignan ang liwanag kundi ang mga naliliwanagan. Subukan mong titigan ang basta't liwanag. Hindi maari. Hindi ko nakikita ang liwanag; ang mga umiiral sa liwanag ang nagpapakita. Kung magkatagpo kami ni Juan sa Cubao, sa tanghaling tapat, hindi ko na iintindihin pa na, kung hindi maliwanag, hindi ko sana siya nakita. Ngunit totoo pa rin na, kung hindi maliwanag, hindi ko sana siya nakita. Ikinaiiral ng buong pagpapakita at pagtingin ang liwanag. Ngunit, madalas, naaalala lamang ang liwanag kapag nawawala.<sup>5</sup>

Ito ay isang tipikal na pagpapaliwanag sa istilo ni Ferriols. Unang-una, ang kanyang tono ng pagsusulat ay isang impormal na pakikipag-usap ng isang mabait na guro sa mahal niyang estudyante. Sa kanyang kasulatan, lalong-lalo na dito sa kanyang *Pambungad*, makikita na ang kanyang pangunahing pakay sa pagsusulat ay ang pagpapaliwanag ng pilosopiya sa karaniwang mag-aaral. Kaya naman masasabing popular ang mga libro ni Ferriols. Ilang dekada nang nakalipas, nakailang paglimbag na ang mga ito. Para sa isang

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<sup>5</sup> Ferriols, *Pambungad*, 47.

#### 4 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

bansang kakaunting librong pilosopikal ang nabebenta, lalong lalo na sa Pilipino, malaking bagay itong ilang paglimbag. Subalit, bagaman ito ang dahilan kung bakit binabasa si Ferriols, hindi ito gagalangin bilang seryosong obra ng mga pangmundong pilosopo. Para sa mga taong may pakialam sa paghusga ng pangmundong komunidad ng pilosopo maaaring mahiya sila dahil may kakulangan si Ferriols sa tinatawag na “*sophistication*” ng pag-iisip. Lalo itong maiisip kapag mapansin na ang kanyang sinusulat ay tilang pagsalin lamang o paliwanag ng mga batayan o “*basic*” na konsepto o teksto. Sa madaling salita, ang isa sa mga pinakamahalagang pilosopo sa Pilipinas ay isa lamang tagapagpaliwanag na walang mahalagang pagpapapayamang nagawa para sa pandaigdigang pilosopiya.

Subalit, hindi talaga madaling maisalin sa wika ng pandaigdigang pamilosopiya ang kontribusyon ni Ferriols dahil umiikot ang kanyang pilosopiya sa paglalagay sa alanganin ng batayang gawain ng pandaigdigang pilosopiya sa pamamagitan ng mismong paraan ng pagbigkas at pagpapaliwanag. Makikita natin na may malinaw na pakay si Ferriols sa kanyang moda ng kontra-intelektuwal na diskuro. Makikita ito sa kanyang pagtatalakay sa mga uring katamaran na humahadlang sa tunay na pagbigkas sa Meron. Subalit bago ito, talakayin natin ang kanyang pag-uunawa sa pagbigkas sa Meron.

#### **Pagbigkas sa Meron**

Isa sa pinakamahalagang kontribusyon ni Ferriols sa pilosopiya ay ang kanyang pagbigkas ng karanasan ng Meron bilang pilosopikong teoriya at konkretong karanasan ng tao. Sa isang payak na pagpapaliwanag, ang Meron ang pagsalin ni Ferriols sa *Being* o *Sein* ng pilosopiya. Tupal, ganoon din ang kanyang paggamit sa Meron. Tulad ng *Being* sa Inggles at *Sein* sa Aleman, ginagamit ni Ferriols ang Meron upang pag-usapan ang batayang bukal ng mga umiiral. Ganoon din, may aspetong dinamiko ang Meron bilang itong mahiwagang sumasaibayo na nagbibigay sa pagmemeron tulad ng *Sein* ni Heidegger. Subalit, mas totoong sabihin na malikhaing pag-uulit ng *to on* ng Griyego ang Meron. Tulad ng mga Tagalog, may karanasan ang Griyego ng mga umiiral bilang nagdirito. May konkretong pagprepresensiya sa tao ang lahat ng naririto. Ito ang karanasang konkreto ng karaniwang salitang meron. Ano mang meron ang itong hindi mapagdududahang nagdirito sa katalagahan. Tinutulak ni Ferriols ang karanasan ng *to on* sa Meron bilang itong bukal at balangkas ng pagdirito ng mga nagdirito. Bagaman masasabi nga nating ito ang kinasanayang pag-usapan ng mga pilosopo sa Ingles na *Being* o *Sein* sa Aleman. Subalit, sa pagmumuni-muni ni Ferriols may partikular na karanasan ang tao sa Meron.

Tulad ng mga Griyego, binibigyan-diin niya yung aspetong konkreto ng pagprepresensiya ng mga nagmemeron at ang pagkadinamiko ng Meron na nagpapameron sa mga nagmemeron. May katatagan ang mga umiiral bilang itong nagdirito. Ito'y presensiya na sabay may katatagan at dinamismo ng pagdirito. Dinamismo ang anomang nagmemeron bunga ng pagkabukal sa walang hanggang hiwaga. Katatagan din ito dahil nagbubukal ito sa ganap na pagprepresensiya. Ang ano mang nagmemeron o umiiral ay binibigay sa pagmemeron ng Meron: talagang nagdirito ito at nagdadala ng walang hanggang kayamanan.

Para kay Ferriols, nagprepresensiya itong Meron na nagpapameron sa mga nagmemeron bilang abot-tanaw o balangkas.<sup>6</sup> Hindi ito nabibigkas parang isang obheto ng kaalaman. Naaaninagan, nakukutuban, at namamalayan tulad ng ilaw na nagpapaliwanag sa mga nagpapakita. Ang meron ang walang hanggang nagbibigay sa mga nagprepresensiyang meron. Kaya hindi talaga inuunawaan ang Meron mismo bilang isang obheto ng kaalaman. Sa halip, pinalalalim ang pagmamalay ng tao kung papaano nahuhulog ang ating pagmemeron at ang pagmemeron ng lahat ng nagmemeron sa abot-tanaw ng Merong ito.

Para kay Ferriols, mahalaga itong pagkamulat at pagmamalay sa Meron dahil pinalilina ng pagkamulat na ito na ang lahat ng nagmemeron ay sumasailaim sa pagbabalangkas ng Meron. Ang katuturan o kahulugan ng pag-iral ng mga umiiral ay nahuhulog sa Meron.<sup>7</sup> Kaya, nagaganap ang tunay na pagpapatupad ng pagmemeron ng anomang meron sa isang halos awtomatikong paraan. Walang isip-isip kumbaga. Basta umiiral bilang pagpapatupad sa Meron.

Iba ang tao. Umiiral ang tao bilang may kalayaan. Samakatwid, tinutupad niya ang kanyang pag-iral nang may pagmamalay at pagpapasya. Bagaman nagmemeron o umiiral ang tao sa abot-tanaw ng Meron, kailangan pa rin niyang magmeron sa isang paraang tapat sa pagmemeron ng tao. Ito ang ibig sabihin ng pagpapakatao. Hindi lang dahil nagprepresensiya ang tao bilang tao na isinasatupad niya ng tapat ang kanyang pagmemeron. Kailangang mulat at malay na isatupad ng tao ang kanyang pagkatao ayon sa kanyang kahulugan sa Meron. Samakatwid, dapat may malalim na pagkutob ang tao sa Meron bilang abot-tanaw ng kanyang pag-iral nang sa ganoon maging posible ang kanyang pagpapatupad ng sarili ayon sa pagpapameron ng Meron.<sup>8</sup> Sa ganitong paraan, makikita natin ang halaga ng pagbubukas ng tao sa Meron. Hindi nito tinutukoy ang isang pag-unawa sa Meron bilang isang obheto ng pag-uunawa dahil hindi isang bagay na

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<sup>6</sup> *Ibid.*, 35.

<sup>7</sup> *Ibid.*, 32.

<sup>8</sup> *Ibid.*, 115.

## 6 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

nagdirito ang Meron. Sa halip, hinihingi sa tao ang isang uring pagkamulat na ang ating pakikitagpo sa mga nagmemeron ay may kinikilusang balangkas na mas malawak.

Tuwing nakikitagpo ang tao sa mga nagmemeron at kapag isinasatupad niya ang kanyang pag-iral sa kanyang pakikipagsapalaran sa mga nagmemeron, dapat siyang mulat na may angkop at nararapat na pagpapatupad ng sarili sa abot-tanaw ng Meron mismo. Sa madaling salita, isinasatupad ang pagmemeron na tao bilang pagpapatupad ng pagbabalangkas ng Meron. Malalaman niya lang kung ano talaga ang binabalangkas ng Meron kung malay siya na narito itong Meron na nagbabalangkas habang nakikipagsapalaran sa mga nagmemeron. Sa ganitong paraan lamang makikilala ng tao ang tawag ng Meron sa kanya upang maisatupad ang makataong pagmemeron. Kaya mahalaga kay Ferriols ang patuloy at masinop na pagsusuri ng tao sa mga nagmemeron ayon sa kanilang tunay na pagmemeron.<sup>9</sup> Kailangan nating manatiling bukas sa tunay na pagmemeron ng nagprepresensiyang meron upang tunay na makilala ang mga ito at ang pahayag ng Meron sa kanyang kahulugan sa kabuuan. Subalit, may mga hadlang sa masinop na pagsusuri ng tao sa pagprepresensiya ng mga nagmemeron. Ito ang tinatawag niyang mga katamaran.<sup>10</sup>

### Mga Katamaran

Para kay Ferriols, tatlo ang katamaran ng paggamit ng isip na hadlang sa pagbigkas ng tao sa Meron. Ang unang hadlang ang katamaran ng taong manatiling gising.<sup>11</sup> Ito ang katamaran ng tao na manatiling bukas sa patuloy na pagprepresensiya ng mga nagmemeron. Kumbaga, habang sariwa ang bagong karanasan, masipag pa ang taong makipagtagpo. Subalit, unti-unting dumadapo sa kanyang pag-uunawa ang pakiramdam na “alam ko na ito.” Habang nabubuo na ang mga sistema ng pag-uunawa, habang nagkakaroon ng maayos na kaalaman na natutulungan ang taong kumilos sa mundo, at lalo niyang namamalayan na may sapat siyang kaalaman para epektibong kumilos sa mundo kasama ng kapwa-meron, nawawalan na siya ng ganang patuloy na manaliksik at makipagsapalaran sa mga nagprepresensiya.<sup>12</sup> Nananatili na lang siya sa umuubra na kaalaman na naging bunga ng sinauna o batayang karanasan ng pakikitagpo. Katamaran itong hadlang sa pagbubukas sa Meron dahil nagiging kontento ang tao sa

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<sup>9</sup> *Ibid.*, 117.

<sup>10</sup> *Ibid.*, 49.

<sup>11</sup> *Ibid.*, 50.

<sup>12</sup> *Ibid.*, 50.

masasabing kaalamang hindi tumutubo. Ito ang kaalamang binibigkas ang aspto ng nagmemeron na maaaring totoo subalit nagiging kasinungalingan dahil tinatangihan ang kayamanan ng pagprepresensiya ng Meron at mga nagmemeron sa pamamagitan ng pagpako ng pagprepresensiya nito sa simplistikong pag-uunawa. Hindi kasing seryosong suliranin ito kung ihahambing sa ikalawang katamaran.

Ganito ang larawan sa ikalawang katamaran. Ito ang “pagtukoy na ang isang tunay na uri ng patakaran ay siya ngang kaisa-isang tunay na uri ng patakaran na magagamit ng tao.”<sup>13</sup> Itong katamaran ang masasabi nating katamaran na makikita sa akademikong pag-iisip. Dala ng kanluraning paraan ng pormal na pag-uunawa sa katalagahan, itong ikalawang katamaran ay makatwiran. Nakaugat ito sa pag-uunawa ng mga moderno na walang kakayahan ang taong unawain ang katalagahan (na makikita nating ang ikatlong katamaran). Dala ng pilosopiya ni Kant, malinaw na walang kakayahan ang katwiran ng taong bigkasin ang Meron. Linawin natin ito.

Sa kanyang argumento ukol sa posibilidad ng pagpapatupad ng metapisikal na pagmumuni-muni, sinasabi ni Kant na imposible at walang katuturang gawain ang metapisika kung pakay nito ang bumuo ng analitikong, *a priori* na kaalaman—o kaalamang hindi nababatay sa karanasan at may direktang intuisyon sa Meron. Dala ito ng simpleng katotohanan na walang kakayahan ang katwiran ng taong bigkasin ang Meron at mga nagmemeron. Dahil sa paniniwala ni Kant na nauunawaan lamang ng tao ang katalagahan bilang *phainomena*, o ang pagbibigay kahulugan sa datos ng pandama gamit ang mga kategoriya ng pag-uunawa at porma ng pandama. Ang ano mang makahulugang kabuuan ang nauunawaan ng tao ay isang malikhaing pagbubuo ng katwiran ng datos ng pandama batay sa paggamit ng mga kategoriya ng pag-uunawa.

Ang karaniwang posibilidad ng karanasan sa kabuuan ay, kung tutuusin, sabay ang unibersal na batas ng kalikasan at ang mga prinsipyo ng posibilidad ng karanasan na siya ring batas ng kalikasan. Dahil hindi natin alam ang kalikasan kundi bilang ang kabuuan ng lahat ng nagdirito, i.e., ng mga representasyon sa kaisipan ng tao, at kaya hindi natin makukuha ang mga batas ng kanilang pagbubuo mula sa ibang batayan maliban sa mga prinsipyo ng kanilang mga koneksyon mula sa atin, i.e., mula sa mga kondisyon ng

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<sup>13</sup> *Ibid.*, 51.

## 8 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

nesesaryong pagbubuo sa iisang kamalayan—pagbubuo na ginagawang posible ang karanasan.<sup>14</sup>

Samakatwid, para kay Kant, imposibleng bigkasin ang Meron at ang pagprepresensiya ng mga nagmemeron bilang *noumena*. Ang kaalaman ng tao ay sistematikong pagbuo ng makatwirang pag-uunawa sa datos ng pandama ayon sa mga kategoriya ng pag-uunawa at porma ng sensibilidad.

Kung ganoon, ang batayan ng makahulugang kaalaman, ang kaalamang angkop sa kakayahan ng taong umunawa, ang pagbuo ng datos ng pandama batay sa sistematikong paggamit ng mga kasangkapang *a priori* ng katwiran. Kung ganoon nga, nagiging malinaw ang dahilan kung bakit may katuturan para sa tao ang ikalawang katamaran. Kung walang batayan sa Meron ang kaalaman ng tao, ano ang batayan ng kolektibong kaalaman na maaaring sang-ayunan ng tao? Bagaman suhetibo ang kaalaman, para kay Kant hindi ito relatibo.<sup>15</sup> Unibersal ang kaalaman ng tao dahil *a priori* ang mga kategoriya ng pag-uunawa. Ito ang batayan ng unibersal na kaalaman: ang mapagkakasunduang paggamit ng mga *a priori* na kategoriya ng pag-uunawa ay makakamit kung may mga sistematikong paggamit nito na katanggap-tanggap sa lahat. Kaya naman importante sa kanluraning katwiran na nabigyang depenasyon ng epistemolohiya ni Kant na may iisang sistematikong paraan ng pag-uunawa sa katalagahan. Ito ang dahilan kung bakit mahigpit ang paggamit ng metodo at sistema ng pagbibigay interpretasyon ng mga agham. Ang agham ang unibersal na kaalamang posible matapos tanggapin ang epistemolohiya ni Kant bilang batayan ng kaalaman. At upang makabuo ng kaalamang katanggap-tanggap sa lahat, mahalagang magkaroon ng sistema na tanggap ng lahat bilang paraan ng pagtuklas sa pinakamaayos at epektibong pagbubuo sa datos batay sa istruktura ng pag-uunawa ng tao. Kung ito lang ang ating batayan ng kaalamang unibersal, dapat lang na hangarin ng tao ang kaalamang bunga ng “isang tunay na uri ng patakaran” na “siya ngang kaisa-isang tunay na uri ng patakaran na magagamit ng tao.”<sup>16</sup> Kung ganito ang kaalaman ng tao, hindi katamaran kundi hindi maiiwasan o kinakailangang atitud ng tao ukol sa kaalamang makatao.

Subalit, unawain natin kung bakit katamaran nga ito para kay Ferriols. Ang pag-iisip sa paraang kulong sa iisang paraan ng pagbigkas sa mga nagprepresensiya ay istilo ng pag-uunawa na nagbibigay ng malinis at eksaktong kaalaman, subalit hadlang sa pagbubukas sa Meron bilang walang

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<sup>14</sup> Immanuel Kant, *Prolegomena to Any Future Metaphysics in Prolegomena to Any Future Metaphysics, with Selections from the Critique of Pure Reason*, rev. ed., trans. and ed. by Gary Hatfield (Cambridge: Cambridge University Press, 1997), 70. Sariling pagsalin mula sa Ingles.

<sup>15</sup> *Ibid.*, 70–71.

<sup>16</sup> Ferriols, *Pambungad*, 51.



hanggang kayamanan na nagpapapresensiya nang may hindi maubos-ubos na kahulugan. Hadlang rin ito sa pagkilala at pagpapatalab sa Meron bilang batayang bukal ng pagprepresensiya ng mga nagprepresensiya. Posible na sa ating pagkakulong sa paniniwala na dapat may iisang malinaw at tiyak na sistema ng pagbibigay kahulugan, hindi natin hinahayaang magpresensiya ang Meron sa tao. Ito'y dahil walang hanggang hiwagang nagbibigay sa pagprepresensiya ng mga nagmemeron ang Meron. Ibinibigay ang walang hanggang pagprepresensiyang ito sa mga nagmemeron kaya kailangan ng tao ng sabay masinop na pagsusuri at bukas na pagpapatalab sa Meron. Tunay na hadlang sa bukas na pagpapatalab ang atitud ng kaalaman na naniniwala na iisa lamang ang posibleng sistema ng pagbubuo ng lehitimong kaalaman. Subalit nakasalalay sa panindigan na may iisang tanggap na paraan ng paggamit ng mga *a priori* na kasangkapan ng pag-uunawa ng tao ang pagkalehitimo ng anomang kaalamang akademiko o maka-aghham. Kaya, laganap ang ganitong "katamaran" at hindi kinikilala bilang lehitimong kaalaman ang anomang hindi bunga ng ganitong sistematikong paggamit ng mga kategoriya batay sa naitatag na kaalaman. Sa kasaysayan ng makataong pagsisikap bumuo ng unibersal at lehitimong kaalaman, may mga rebolusyon ng mga sistema na pag-uunawa. Ito ang tinatawag na pagbabago ng paradigma ni Kuhn.<sup>17</sup> Subalit, ang pagbabago ng paradigma ay pagbabago lamang ng sistema ng pagbibigay interpretasyon para maipaliwanag nang mas mabuti ang tinanggap na bagong datos ng katwiran. Kaya, anomang pagbabago ng sistema ng pag-uunawa, ang hangarin ng kaalamang makatao ay ang pagtuklas ng iisang sistema na mapapaliwanag ang lahat ayon sa *a priori* na kasangkapan ng pag-uunawa ng tao. Sa abot-tanaw ng pagsisikap bigkasin ang Meron, katamaran ito dahil kapag nakuha na ng tao ang isang sistema na napapaliwanag nga ang lahat, hindi na niya nararanasan ang pangangailangang pagsikapan ang pagbigkas sa nagprepresensiyang Meron.

Bunga rin ng panindigang nagbubunga ng ikalawang katamaran ang ikatlong katamaran. Ito ang paglalarawan ni Ferriols sa ikatlong katamaran:

May ibang porma naman nitong katamarang ito, na inaakala na hindi nating kayang malaman, kung meron nga ang nakukuha ng anomang patakaran. Sapagkat ang paniniwala nitong panindigang ito ay: na hindi alam, at hindi malalaman ng tao kailanman: ang mismong meron; kaya't ang kaya lamang niya'y sundan

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<sup>17</sup> Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1992).



## 10 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

ang isang patakaran at magpasalamat na lamang na meron siyang masusundan.<sup>18</sup>

Ito mismo ang pinag-uusapan natin sa nakaraang bahagi bilang batayang paniniwala ng ikalawang katamaran. Muli, napapako ang tao sa ganitong katamaran dahil malinaw sa kanya na ito lang ang paraan para makakuha ng mapagkakatiwalaang kaalaman dahil wala naman siyang paraan para bigkasin ang Meron at ang mga nagmemeron. Kapag pinagsama ang ikalawa at ikatlong katamaran, makikita ang larawan ng mga akademikong disiplina bilang katamaran sa pagbigkas sa Meron.

Interesante itong kabalintunaan. Sa isang banda, itinatag ng kontemporaryong sibilisasyong kanluranin ang akademikong kaalaman bilang pinakamakawatwirang uring pag-uunawa sa realidad batay sa epistemolohikong panindigan nina Kant at mga moderno. Dahil sa paglaganap ng paniniwalang may batayan ng lehitimong kaalaman bagaman hindi mabibigkas ang Meron, naging mahalaga sa kanluraning sibilisasyon na magtatag ng mga disiplina ng sistematikong pananaliksik na magiging batayan ng lehitimong kaalaman. Dahil hindi na mahalaga ang pagsisikap bigkasin ang Meron, naging mahalaga ang pagsisikap makalikha ng mga sistema ng kaalamang lehitimo batay sa mga kategoriya ng pag-uunawa. Habang lumaganap itong pagsisikap bumuo ng lehitimong kaalaman, dumami rin ang mga paraan na may kanya-kanyang batayan ng lehitimong kaalaman. At kung tutuusin, nagkakanya-kanyang teritoryo din ang mga sistema ng kaalamang ito. Naging bunga ng pagsisikap na ito ang pagwawalang halaga ng akademiko o siyentipikong pag-isip sa ano mang istilo ng pag-iisip na sinisikap bigkasin ang meron. Kung tutuusin, hinango ni Ferriols ang mga punang ito sa modernidad mula sa mga pilosopong tinatawag na penomenologong eksistensyal, tulad nina Marcel at Heidegger, na kanyang tinuturo sa Ateneo de Manila. Naaalala ko sa aming mga klase ang kanyang pagbibigay-diin sa paraang penomenolohiko ni Marcel na ginagamit ang ikalawang nibel ng pagmumuni-muni upang maipatupad ang *pensée pensée* laban sa *pensée pensant*, o pag-iisip na nag-iisip laban sa pag-iisip na naisip na.<sup>19</sup> Kaya malinaw na impluensiya ng penomenolohiya ang kanyang pagpuna sa mga katamaran ng pag-iisip. Hindi orihinal ang pagbasa ni Ferriols sa mga suliranin ng mga tinatawag niyang “neo-Kantiano.” Subalit ang bago sa kanya ay ang kanyang pagpapatupad ng penomenolohikong pagmumuni-muni sa katutubong katwiran.

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<sup>18</sup> Ferriols, *Pambungad*, 52.

<sup>19</sup> Gabriel Marcel, “Ang Bulagang ‘Heto Ako’,” trans. by Nonna J. Peña in *Magpakatao: Ilang Babasahing Pilosopiko*, ed. by Roque J. Ferriols (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1999), 105 ff.

Sinusubukan ni Ferriols itatag ang alternatibong uring sistema ng pag-uunawa sa pamamagitan ng paggamit ng wikang katutubo upang magising ang paraan ng pag-iisip na katutubo. Ito ang paniniwalang pinagmumulan ng kanyang istilo ng pag-iisip. Para sa kanya, ang tunay na makataong kaalaman ay isang pagsisid sa Meron. Isa itong pakikitagpo sa pagprepresensiya kung saan nagpapatlab ang tao sa pinakabuod ng kanyang pagdirito. Sa pag-iisip na ito, ginagamit ang konsepto bilang panggising ng alaala ng Meron. Dahil ang Meron ay nasa loob ng tao, at ang tao ay nananahan sa Meron, isang paggising sa alaala ng pagtatahan sa Meron ang ganitong pag-iisip.

Hinubog at hinuhubog ang konsepto sa pagbigkas sa meron. Hindi nga pagbigkas sa meron ang konsepto; ngunit isang uring alaala ng meron, isang tahanang palaging tumutubong alaala ng meron. Kaya't kung ang konsepto'y gumagalaw na, sa loob ng galaw, ng kalooban na bumibigkas sa meron, ang pagpapahiwatig sa pamamagitan ng konsepto ay may malaking kaibhan sa paturo ng daliri. Itinuturo ng iyong daliri ang buwan at araw, mula sa labas.

Kapag binibigkas mo ang meron ng isang umiiral na hindi ikaw, nananatili ngang hindi ikaw iyong umiiral, ngunit umiiral na rin sa iyong kaloob-looban. Kapag binigkas ng tao ang isang meron, ang meron ng inuunawa at ang meron ng umuunawa ay pumapasok sa isa't isa, kaya't kapag lumipas na ang sandali ng pagbigkas, ang loob ng binigkas ay nag-iiwan ng bakas ng kalooban ng bumigkas; at ito ang alaala ng meron.<sup>20</sup>

Para kay Ferriols, nasa buod ng tao ang pagprepresensiya ng mga nagmemeron dahil Meron din siya. Iisa ang tinutupad na Meron ng anomang nagmemeron. Kaya kapag binibigkas ng tao ang pagmemeron ng anomang nagmemeron, may nagigising na kanyang "alaala" ng meron. Ito ang kailangan nating isipin nang mabuti. Ano itong alaala ng Meron?

Malinaw na hindi ito karaniwang akademikong pagpapaliwanag sa kaugnayan ng tao sa Meron o sa paraan ng pag-uunawa ng tao sa katalagahan. Mula nang maipaliwanag na nagmumula sa mga kategoriya ng pag-uunawa ng tao ang pag-uunawa sa mga nagmemeron, tilang kahibangan itong pagpapaliwanag sa kaalaman bilang paggising ng alaala ng Meron sa

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<sup>20</sup> Ferriols, *Relihiyon*, 57.

## 12 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

tao. Tilang labis na mistikal na paliwanag sa pag-uunawa ito at hindi bagay sa modernong, sistematikong pag-uunawa sa kaalaman. Subalit, hindi nito ibig sabihin na hindi nga posibleng unawain ang pagbigkas ng tao sa katalagahan sa ganitong paraan. At kung totoo nga ang nakikita ni Ferriols, kung ang tunay na kaalaman ng tao ay isang paggising sa kalooban ng presensiya ng Meron, hinihingi ng tunay na kaalaman ang ibang uring kaalaman kaysa sa purong abstraksyon na inuuwi ang pagprepresensiya sa malinaw at eksaktong sistema. Kung hangarin ng pangongonsepto at tunay na pag-iisip ang paggising ng alaala ng Meron at magpatalab sa buod ng sarili sa presensiya ng nagmemeron, hinihingi ang ibang istilo ng pag-iisip. Ito ang uri ng pag-iisip na hindi nakapako sa pangangailangang iuwi ang nagmemeron sa eksaktong pagsisistema. Bagaman, sa isang banda, malinaw kung bakit kailangan itong pagpako ng kaalaman ng tao sa iisang eksaktong sistemang inuuwi ang katalagahan sa abstraksyon, hindi ito ang magpapatupad ng paggising ng alaala ng Meron sa kalooban. Mangyayari lang ito kapag may paraan ang taong magpatalab sa Meron sa halip na balutin ang nagprepresensiya sa konsepto't sistema. Hindi nito ibig sabihing walang halaga ang sistema at pangongonsepto. Mahalaga itong bumuo ng kaalamang epektibo sa pagbuo ng kaalamang makpagbibigay sa atin ng epektibong kaalaman para sa pagkakaroon ng ekstaktong kaalaman na gagabay sa ating pagkilos sa Meron. Subalit iba ang pagkilos at paggamit sa Meron sa isang pagtatahan sa at pagpapatupad ng sarili nang may katapatan sa Meron.

Samakatwid, sa halip na mapako sa sistema, kailangan isatupad ang ibang paraan ng pag-iisip at pagtatahan sa Meron. Hindi sapat ang pormal na sistema ng pilosopiya para sa pag-alaala na ito. Kailangan ng isang paraan ng pag-iisip na hindi umiikot sa sistema bilang paraan ng paglikha ng tiyak at lehitimong kaalaman na bunga ng pag-abstraksyon. Samakatwid, kailangan ng paraan ng konkretong pag-iisip: isang paraan ng pag-iisip kung saan may pakikitagpo sa nagprepresensiyang Meron sa nagprepresensiyang meron. Kailangan ng isang paraan ng pakikitagpo sa mismong pagprepresensiya ng nagmemeron nang sa ganoon magising ang alaala ng presensiya ng Meron at mabuhay ang kaugnayan sa pagitan ng mga nagmemeron at ang akong nagbubukas.

Kaya naman makikita natin na may kaugnayan ang istilo ng pagsusulat at pag-iisip ni Ferriols. Bunga ang kanyang tila simplistikong paraan ng pagsusulat at pagmumuni-muni ng kanyang paniniwala na nakaugat ang tunay na pag-iisip sa pagpatalab ng pagprepresensiya ng mga nagmemeron. Kung mangyayari ang pagtatalaban at magiging posible ang paggising ng alaala, kailangan ng istilo ng pag-iisip na iniwasan ang pag-uwi sa sistematikong pag-aabstraksyon. Sa kanyang mga libro, kapag nagsasalita si Ferriols, malinaw ang kayang ginagawa—binubuhay niya ang

karanasan ng mismong pakikitagpo para magising sa mambabasa at sa nagsusulat ang alaala ng Meron sa buod ng kanyang pagkatao. Kung baga, ginigising niya sa mambabasa ang alaala ng Meron sa maingat na pagsasakonkreto ng karanasan. Ito'y magandang halimbawa kung saan pinag-uusapan niya ang presensiya:

Sabihin natin na nasa *supermarket* ka. Nakakita ka ng dalawang taong hindi mo kilala, ngunit nagsalita sila sa iyo. Sabihin natin na humiling sila ng tulong upang mahanapan nila ang gusto nilang bilhin. Noong natulungan mo na, sila'y tuluyan nagpakilala. Si Juan at Juana pala sila. Dito nagsimula ang inyong pagkikipagkaibigan. Kahit na mahaba ang dadaloy ng panahon, maaalala pa ninyo palagi na ito ang inyong unang pakikipagtagpo.

Ano ba ang pakikipagtagpo? Masasabi yata na sa simula'y dapat nasa parehong lugar ang mga nakikipagtagpo. Totoo ito, pero hindi ito ang lahat. Maraming ibang okasyon na may humingi ng tulong sa iyo, tinulungan mo, nagpasalamat sila, pero hindi kayo tuluyang nakipagtagpo. Ngunit, kay Juan at Juana, may nangyari. Mula sa kanila, tungo sa iyo. Mula sa iyo, tungo sa kanila. Nakipagkapwa kayo. Nasa parehong lugar ang katawan at nagsasagutan ang diwa. Gamitin natin ang isang lumang salita: Sumaiyo sila, sumakanila ikaw. Pagsasa... lumang uring pananalita, pero sariwa pa rin ang pangyayari. May katagang Latin na katumbas niyan: *praesens*. *Ens*: nagmemeron. *Prae*: sa harapan. Ang unang kahulugan ay para bagang pagsasaparehong lugar lamang ng mga katawan ang itnutukoy. Nugnit, sa paggamit ay may mas malalim na kahulugan na tumubo: Pakikipagtagpo ng kalooban sa kalooban. *Praesns*: sumasa... *Praesentia*: pagsasa... Sa mga talakayan natin, kung minsan gagamitin ko ang sinaunang Pilipino, kung minsan naman iyong sinaunang Lating, sa pormang 'presensya.'<sup>21</sup>

Mahalaga itong halimbawa sa ginagawa ni Ferriols. Sa kanyang pamimilosopiya, ginagawa niyang gisingin ang karanasan ng isang konkretong pakikitagpo sa Meron at sa ganoong paraan magising ang

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<sup>21</sup> *Ibid.*, 5.

## 14 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

konkretong talab ng Meron sa kaibuturan ng tao. Kaya masasabi natin ang paraan ni Ferriols ay paraan ng paggising sa presensiya nang muling mabuhay ang alaala ng Meron. Subalit, sa halip na pagpapako ng nagprepresensiyang meron sa takdang kahulugan, isang proseso ng pagpasok sa kadiliman ito. Sa halip na ipako sa liwanag ng katwiran ang Meron, ito'y proseso ng pagpapalalim sa kadiliman hindi upang manatiling walang alam, subalit upang manatili sa isang kalagayan ng pagkabukas sa meron.<sup>22</sup> At ang nais nitong hantungan ay hindi laging bagong kaalaman sa Meron "kundi bagong *kalaliman*, bagong *kasariwaan*, bagong *tindi*"<sup>23</sup> na ibig sabihin ay patuloy na pagpapalalim at paglagom sa Meron bilang walang hanggang nagprepresensiya at nagigising sa kaibuturan ng diwa ng tao.

Tiyak na isa itong hakbang lamang. Hindi ito ang huling salita. Darating din ang sandali ng abstraksyon at pagsisistema ng kaalaman nang sa ganoong marating ng tao ang kaalamang kapakipakinabang sa karaniwang buhay. Subalit ito ang pinakamahalagang hakbang na batayan at patuloy na nagpapayaman sa ating pag-uunawa. Ito ang hakbang ng paggising sa presensiya ng Meron at patuloy na nagpapayaman sa pakikipagtalab sa Meron.<sup>24</sup> Kung may katuturan ang abstraksyon at pagsisistema ng kaalaman, ang halaga nito'y maging batayan at patuloy na pagbigkas ng Meron. Tawag dito ni Ferriols ang sandaling marating ang inabstraksyong balangkas na nagmumula sa mga 'di maulit na pagkakataon ng mga merong nagprepresensiya. Ang bawat pagkakataon ng pakikitagpo sa nagprepresensiyang meron, sa mga panahon ng pakikipagtalaban sa bukod-tanging itong nagprepresensiya "nangyayari kung minsan na, sa ating pagbigkas ng meron, ang ating pag-uunawa ay para bagang nakasingit sa isang nibel na may tahimik (kaya't halos hindi napapansin) ngunit maliwanag (kaya't nagbibigay ng matibay na kaalaman) na nibel ng meron. At doo'y, para bagang naapuhap natin ang katutubong balangkas ng ilang pangyayari ..." <sup>25</sup> Ang tinutukoy dito ni Ferriols ay ang mga pagkakataon ng pagkamulat ng tao sa Meron bilang may dinadalang kaayusan at kahulugan. Posible na, dahil sa lalim ng pagkamulat ng tao sa pagprepresensiya ng mga nagmemeron, may mga pagkakataon na namumulat tayo sa mismong batayang kaayusan ng pagprepresensiya ng nagprepresensiya. Kaya sinasabi niya na may pagkamulat ang tao sa katutubong balangkas. Ang katutubong balangkas itong nauunawaan sa pilosopiya bilang abot-tanaw ng makahulugang pagmemeron ng mga bagay, ang prinsipyong nagbabalangkas ng pagdirito ng mga nagdirito. Sa mga panahon ng malalim na pakikitagpo sa nagmemeron, posibleng magkaroon ng mas malalim na

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<sup>22</sup> Ferriols, *Pambungad*, 81.

<sup>23</sup> *Ibid.*, 94.

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*, 85.

pag-uunawa sa kabuuan ng kameronan at sa kaugnayan ng mga nagmemeron sa Meron kaya nakakabuo siya ng mga konsepto at sistema ng konsepto na pinahahayag itong batayang balangkas na ito. Ito ang hangarin ng tao, na mabigkas ang batayang balangkas na ginagawang buhay ang patuloy na pagprepresensiya ng Meron. Hindi niya pakay ang makabuo ng malinaw na abstraksyon sa mga nagmemeron na hahadlang sa pagkamulat sa alaala.

### **Ang Paraan ng Paggising sa Alaala ng Meron Halaw sa Etnomusikolohiya**

Dahil sa ganitong pakay ng pagbubukas sa Meron, maitatanong natin kung may implikasyon ito sa akademikong pagsusuri. Posible bang makabuo ng sistema ng paggising sa alaala ng Meron sa paraang disiplinado at bukas? Sinasabi ni Ferriols na ito ang pagtataka na “kalagayan ng taong nakadanas ng isang lakas-loob at disiplinadong pagtatanong.”<sup>26</sup> Tila, sa ating kinasanayang paraan ng pagpapatupad ng akademikong pilosopiya, nagaganap ang ganitong disiplinadong pagtatanong sa abot-tanaw ng abstraksyong inuuwi ang Meron sa eksaktong sistema ng pag-uunawa ng tao sa halip na proseso ng pagpasok sa dilim nang maaninagan ang likas na balangkas ng Meron. Mas madali kasi itong buuin at pagdibatihan ng mga mananaliksik. Kung ang pinagdidibatihan ng mga iskolar ang pagkaeksakto ng paggamit ng konsepto at pagkamaayos ng sistema ng mga konsepto, may malinaw na batayan ang pinagkakaisahan. Mas madaling pagdibatihan ang interpretasyon sa mga batayang kaisipan ng mga pilosopo at bumuo ng mga bagong sistema ng abstraksyon batay sa o kontra sa naitatag na pagsisistema ng pagsusuri, sa halip na subukang gisingin ang alaala ng Meron. Mahirap marating ang nibel ng pag-uunawa na talagang tumatalab sa Meron at ginigising sa tao ang alaala ng Meron. Tila masyado itong masalimuot na paglalakbay sa dilim na hindi malinaw na matitiyak ng katwiran kung talaga nga bang nakatapak ang tao sa Meron o hindi. Kaya naman diskurso at debate sa larangan ng sistema ng mga konsepto ang kinaiikutan ng akademikong pamimilosopiya. Dagdag pa rito ang kahirapang bumuo ng mga metodo ng pagbubukas sa Meron na sabay may katiyakan at may malinaw na disiplina at malayang paglalakbay rin sa walang hanggang larangan ng Meron.

Pinapakita sa atin ng mga akademikong nag-aaral ng katutubong musika na posible ang disiplinado at sitematikong pag-aaral sa mga nagmemeron na hindi kailangang iuwi sa purong abstraksyong hiwalay sa nagprepresensiyang Meron. Makikita natin ang isang posibilidad nito sa mga

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<sup>26</sup> *Ibid.*, 81.

## 16 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

patakaran ng pag-aaral sa katutubong kultura at musika na may pakay na makarating sa pag-uunawa na hindi inuuwi sa simpleng pagsisistema ng abstraksyon ang buhay na pagprepresensiya ng musika't ritwal. Malinaw ito kay Grace Nono sa kanyang *Song of the Babaylan*.<sup>27</sup> Sa librong ito, pinapasok ang mundo ng kaiba ng mga babaylan, o tradisyonal na manggagamot at oralista ng katutubong kultura na may kakayahang makipag-ugnay sa mga espirito ng kalikasan at sa mga ninuno. Sila ang mga taong biniyayaan ng kakayahang makipagsapalaran sa mga diwata ng mundo upang matulungan ang taong malutasan ang kanilang mga kapansanan. Iba ang mundong ito sa modernong mundo ng kanluran kaya hindi madaling mahuli ng mga kategoriya ng abstraksyon at pagsisistema ng akademikong pag-iisip. Ang hinihinging pananaliksik sa kaibang mundo ng babaylan ay ang uring pag-iisip na inaangkop ang pagbubukas sa pagka-hindi-masistema ng nagprepresensiya. Kung kumikilos ang disiplina ng pananaliksik sa kanluraning pag-iisip, tiyak na hindi angkop sa sistema ng pananaliksik ang nagprepresensiyang realidad. Papaano ba uunawain ang kosmos kung saan totoo ang mga diwata't tao, kung saan nakikipagsapalaran ang mga ninuno sa mga piling tagapamagitan, kung pinagdududahan ang pagkamakatwiran ng realidad spirituwal ng mga teoretikal na sistemang kanluranin? Hinihingi ng kosmos ng babaylan ang isang uring pananaliksik na kaya ring lagumin ang pagpapatalab ng mga diwang hindi nahuhuli ng uring pag-iisip na inuuwi ang nagprepresensiya sa mga kategoriya ng pag-uunawa ng tao. Sa halip, kailangan ng mga isitulo ng pag-iisip na bukas sa bawat posibilidad ng pagpapahayag ng katalagahan nang maging posible ang pagtalab ng kakaiba at hindi inaasahang pagprepresensiya ng nakakatagpo. Kaya masasabi nating lumilitaw ang ibang uring pananaliksik na sinusubukang unawain ang kultura ng babaylan nang may katapatan. Mahalaga para kay Nono na makipagsapalaran sa mundo ng babaylan gamit ang ibang paraan ng pananaliksik dahil kapag inuwi ito sa uring abstraksyon ng purong pagsisistema, hindi tapat na mabibigkas ang nararanasan at nauunawaan ng babaylan. Ibang mundo ito sa kinagagalawan ng abstraktong pagsisistema at posible na hindi makita ang nagprepresensiya ng mananaliksik kung piling ito ang konkretong pagdirito sa sistema.

Dahil dito, makatwiran lamang na ang paraan ng pananaliksik ay maisatupad sa paraang angkop na pagtanggap sa pagprepresensiya ng katalagahang nagprepresensiya. Nararapat na isa itong pagbababad at pagbubukas na hindi ginagawang batayan ang pagka-angkop ng *phainomena* sa pagsisistema at pag-aabstraksyon at ang pagtanggap sa kaalamang batay sa mga pamantayan ng modernong katwiran. Sa halip, nakatutok ito sa lalim ng potensiyang pagkikipagtalab ng tao sa nagprepresensiyang meron bilang

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<sup>27</sup> Grace Nono, *Song of the Babaylan* (Quezon City: Institute of Spirituality in Asia, 2013).



batayan ng halaga ng patakaran ng pananaliksik. Sa kanilang paraan ng pananaliksik, sinusubukan ng mananaliksik na pumasok sa konkretong pagprepresensiya ng nagprepresensiya nang may pag-aangkop ng sarili sa paraan ng pagprepresensiya nito. Kumbaga, inuunawaan ng mananaliksik ang katalagahan nang may kakayahang makiramdam sa pagprepresensiya ng pagprepresensiya at pagbabagay ng sarili sa paraan ng pagprepresensiya nito.<sup>28</sup>

Ayon kay Nono, may ilang epektibong patakaran at atitud na maaaring gamiting upang maiangkop ang ating katwiran sa pagtanggap sa pagprepresensiya ng mundo ng babaylan. Isa dito ang *pakig-ambit* o ang pakikipagtalaban ng sarili sa kapwa, loob sa loob. Ito'y inuunawaan niya bilang pagbabahagian ng buhay.<sup>29</sup> Kung baga, ang mananaliksik ay nagbababad sa buhay ng sinasaliksik. Ibinibigay niya ang sarili sa isang proseso ng pakikibahagi sa buhay ng kaiba sa paraan na inaalay niya rin ang kanyang buong sarili sa pagtatalaban. Hindi siya isang mananaliksik lamang subalit ka-sama. Isang pagtatalaban ito ng mga tao sa isa't isa sa nibel ng pagbabahagian ng sarili sa isa't isa. Ang pag-uunawa dito ay bunga ng malalim na interes ng nagtatalaban sa isa't isa sa punto na nais ng bawa't isang ibahagi ang panahon at atensyon sa isa't isa. Isa pang paraan ng pananaliksik ang *pagkaanaa* o pagkutob sa presensiya, *panuluktuk* o pagkamulat sa katotohanan sa pamamagitan ng intuisyon, *pamalandong* o kontemplasyon tungo sa direktang pagkamulat sa katotohanan, *pagtugyan* o pagbukas at pagtanggap sa pahayag ng katalagahan at mga espirito, *pagdawat* o pagtanggap ng kahulugan na binibigay ng karanasan,<sup>30</sup> at *pag-agas* o pagbubukas ng sarili sa buong yaman ng kosmos bilang nagpapahayag. Ang *panag-abyan* ang paraan ng konkretong pakikitagpo sa abyan o spiritong gabay ng babaylan. Ang mga paraan ng pagkilatis sa pahayag ng mga espirito o diwata sa kalikasan sa tao ay *damgu* o pangingilaltis sa mga pahayag sa panaginip, *timala* o pangingilatis ng mga palatandaan na nakakatagpo ng tao, *buna-buna* o pangingilatis sa mga kaisipang dumadapo sa kamalayan na may ipinapahayag, at *pagbati* o pagkilatis sa mga pahayag na dinadaan sa mga damdamin.<sup>31</sup> Sa kabuuan, ginagawang mulat at gising ang mananaliksik sa mga alternatibong istilo ng kaalaman na angkop sa mga pahayag ng katalagahan na ipinapahayag o ipinapadaan sa iba't ibang kakayahan ng tao. Sineseryoso nito, at hindi isinasantabi ang anomang larangan at daluyan ng pakikitiagpo, maging mga ligaw na kaisipan, matinding damdamin, kutob, o signos.<sup>32</sup> Binibigyan ang mga mananaliksik

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<sup>28</sup> *Ibid.*, 44.

<sup>29</sup> *Ibid.*, 45.

<sup>30</sup> *Ibid.* 46.

<sup>31</sup> *Ibid.*

<sup>32</sup> *Ibid.*



## 18 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

nitong mga paraan ng pananaliksik ng mga paraan ng pagbubukas sa pagprepresensiya ng mga ka-ibang nagprepresensiya na hindi madalas mahuli ng mga kategoriya ng makataong abstraksyon. Hinahayaan ng mananaliksik na magpatalab, o marahil magpatagos sa presensiya. Ito ang paraan ng pakikitagpo sa nagprepresensiyang pumapalag sa karaniwang pag-uunawa ng lohikal at makatwiran. Subalit pinahihintulutan nito na magbukas ang tao sa hindi nila madalas nauunawaan dahil hindi maiuwi sa karaniwang pangangatwiran. Ito ang dahilan kung bakit interesante itong pinapakita ni Nono. Upang tunay na magbukas sa pagprepresensiya ng kaiba, kailangan ng istilo ng pananaliksik na radikal na pagbubukas sa lahat ng posibleng pinagmumulang ng presensiya ng Meron.

Tinalakay ko itong alternatibong mga halaga ng pananaliksik dahil dito natin nakikita kung papaano maaring maging lehitimo ang mga patakaran ng pagbubukas na hindi kulong sa striktong pagsisistema ng abstraksyon at ginagawang posible ang konkretong pag-iisip na may sariling patakaran at paraan. Hindi nagawang “isistema” ni Ferriols itong buhay na pakikipagsapalaran sa Meron. Naipakita niya na posible isatupad itong pagbibigkas sa Meron sa pamamagitan ng maingat na pag-iisip na babad sa konkretong pagprepresensiya ng mga nagmemeron. Sa kanyang istilo ng pammimilosopiya, naipapakita niya na nagsisimula ang paglakbay sa kadiliman ng Meron sa simple at maingat na paglalarawan ng pagprepresensiya ng nagprepresensiya. Ito ang kanyang penomenolohikong metodo—ang maingat na paglalarawan na pinahihintulutan magpresensiya ang nagprepresensiya sa pagkakankreto tungo sa paggising ng alaala ng Meron.

Marahil, gawain ng mga susunod na henerasyon ng mga pilosopo na matuklasan ang paraan para mabigyang artikulasyon ang paraan ng mahiwagang paggising ng alaala ng Meron. Ano ba ang paraan para mabalanse ang pananantiling babad sa presensiya at mabigyan ang pagkamulat na ito ng artikulasyon? Papaano nababalanse ang pagbubuo ng sistemang makakaktulong sa pag-unawa sa Meron at patakaran ng higit na pagsisid sa kadiliman ng Meron? Hindi madaling maisatupad ang mahalagang gawaing ito. Ito ang pagsisikap ni Heidegger bigyang artikulasyon ang karanasan ng *Ereignis* at paraan ng pagbukas ayon sa paraan ng *Gelassenheit* at buod ng pagsisikap ni Marcel na isatupad ang *pensée pensée*.<sup>33</sup> Subalit tilang nawala na sa uso ang tanong na ito. Hindi na sinusubukang ipatupad itong pagmumuni-muni na binibiyak ang takdang mga sistema ng kaalaman para ipatupad ang pagsisid sa kadiliman ng

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<sup>33</sup> Martin Heidegger, “Letter on Humanism,” trans. by Frank A. Capuzzi and J. Glenn Gray, in *Basic Writings*, ed. by David Farrell Krell (New York: Harper Collins, 2008), 218–19. Gabriel Marcel, “Paghahanap sa Tunay na Tanong,” trans. by Porfirio C. Mogar, in *Magpakatao: Ilang Babasahing Pilosopiko*, 80–103.

Meron. Hangarin ng pilosopiya ngayon na bumalik sa komportableng pagbubuo ng mga sistema ng konseptong malinaw at tiyak. Kaya mahalagang suriin ang ginagawa ng mga etnomusikologo dahil naging masigasig sila sa pagbubuo ng bagong mga kategoriya ng pagpapatupad ng pananaliksik na nagiging mga gabay na patakaran sa pagbubukas sa radikal na ka-iba. Kailangan ng pilosopiya, lalo na ang pilosopiya sa Pilipinas, na matuklasan ang ganitong ka-radikal at malikhain na paraang pilosopiko tungo sa radikal na pagbubukas sa radikal na hiwaga ng Meron.

Hindi ito magagawa kung makukulong ang tao sa mga katamaran ng pag-uunawa. Kailangan ng mas malalim na pagtitiwala na may kakayahan ang taong mabukas sa Meron para hindi agad ikulong ang Meron sa kahong maayos. Ayon kay Ferriols, ang talinhaga ng tunay na pag-iisip ang bungang-isip. Ang tunay na kaisipan ay parang bunga na tinatanim sa Meron. Lalong tinatanim sa lupa ng presensiya ng Meron ang kaisipan, lalong nagigising sa tao ang alaala ng Meron. Kailangan ng pilosopiyang unawain kung anong uring kaisipan ang nagbabaon ng katwiran ng tao sa Meron. Hangga't malagpasan ang mga katamaran ng Modernong katwiran, hindi ito mangyayari.

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## 20 ANG KATAMARAN NG PAG-IISIP AT ANG ALAALA NG MERON

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Discourse in Filipino Philosophy

## **Tao bilang Tagpuan: Roque Ferriols, San Agustin, at ang Puntong Omega**

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**Mark Joseph T. Calano**

**Abstract:** In his book *Pilosopiya ng Relihiyon*, Roque Ferriols argued that the encounter between God and the human person can be concretely experienced in the attempt of being human. What does he mean by this statement? This paper tries to understand this statement in three parts. The first part analyzes Ferriols's assertion of the role of *damdamin*, the personal nature of God, and our encounter with others and God. In trying to understand this relational (rather than conceptual) encounter with God, we move to Augustine of Hippo's discussion of remembering, knowing, and willing (or loving) as the mental faculties that are reflective and analogical of the Trinity in the human person; the second part situates the discourse within a Christian narrative that argues for Christ as the exemplar and fullness of humanity. The third part discusses Ferriols's treatment of Teilhard de Chardin's Omega Point, where evolution leads us to further creation instead of destruction; this part connects with the second part in that Ferriols (drawing from de Chardin) speaks of the Omega Point as 'possibly' referring to Christ. It further discusses how we are invited into this personal love that unites and creates us in the process of being more human.

**Keywords:** Augustine, Ferriols, human person, Omega Point

### Pambungad

Diyos ang tao ayon sa kaniyang sariling larawan, ayon sa larawan ng Diyos siya nilalang; nilalang niya sila na lalake at babae. At sila’y binasbasan ng Diyos, at sa kanila’y sinabi ng Diyos, “Kayo’y magpalaanakin, at magpakarami, at kalatan ninyo ang lupa, at inyong supilin; at magkaroon kayo ng kapangyarihan sa mga isda sa dagat, at sa mga ibon sa himpapawid, at sa bawa’t hayop na gumagalaw sa ibabaw ng lupa” (Genesis 1:26-28).<sup>1</sup>

**K**adalasang ginagamit ang sipi sa itaas upang tukuyin ang dibinong pagmemeron at pagkawangis ng tao. Ngunit para kay Roque Ferriols, may dalawang kataga na ginagamit upang tukuyin ang dibinong nagmemeron: mahal at banal.<sup>2</sup> Ayon sa kaniya, mahal ang katagang ginagamit natin upang tukuyin ang karanasan ng pagbibigay halaga. Ngunit hindi lamang ito usapan ng halaga, may ginagampanan din ang kilos ng pag-ibig. Sa ating pagmamahal sa kapuwa ay natatauhan tayo sa isang kilos na maka-Diyos. Paliwanag ni Ferriols, “Pag-ibig ang pinagsisilangan ng pagmamahal, na humihigit pa sa pag-ibig at umiiral sa pinakabuod ng ating pagkatao ... Ang buod ng karanasang mahal ay isang pagsasaatin ng Maykapal at isang pagsasa-Maykapal natin.”<sup>3</sup> Banal naman ang salita na ginagamit upang tukuyin ang isang paggalang sa pakikipagugnay sa Diyos na higit pa sa anumang panlabas na kilos; isang ugnayan sa Maykapal na “nasa kalooban ng tao” at “maaninagan, mahuhulaan lamang ng kaniyang kapuwa.”<sup>4</sup> Ang banal ay isang pagsamba na kumikilos sa kalooban ng tao ngunit ay sabay na nagpapakita sa kilos na “sumasatao ang Maykapal at sumasa-Maykapal ang tao.”<sup>5</sup> Para kay Ferriols, kahit na magkaiba ang diin at ang tinutukoy ng banal at ng mahal, parehong karanasan naman ang tinutukoy ng dalawang kataga na ito.

Kung titingnan ang kahulugan ng banal at mahal, ang dalawang kataga ay kumikilos sa kalooban ng tao patungo sa pagmamahal at pagkakawanggawa sa kapuwa at sa pagpuri at pagsamba sa Diyos. Habang mayaman ang larangan ng mahal (at banal at may paghiwatig ito sa Diyos),

<sup>1</sup> Lahat ng sipi sa Bibliya sa papel na ito ay binago ng kaunti ng may-akda at mula sa *Ang Banal na Kasulatan na Kinalalamnan ng Matanda at Bagong Tipan na Isinalin sa Wikang Tagalog* (Manila: Philippine Bible Society, 1982).

<sup>2</sup> Roque Ferriols, “Karanasang Mahal-Banal,” in *Magpakatao: Ilang Babasahing Pilosopiko* (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1999), 173-181.

<sup>3</sup> *Ibid.*, 173-174.

<sup>4</sup> *Ibid.*, 174.

<sup>5</sup> *Ibid.*

nakakagat naman ang ugnayan ng mahal at banal sa ating pagpapakatao. Sa *Pilosopiya ng Relihiyon*, nilinaw ni Ferriols na ang kadalasang tagpuan ng tao at ng mahal-banal ay makikita sa pagsusumikap ng tao na makipagkapuwa tao.<sup>6</sup> Ngunit hindi niya ito binigyan ng paliwanag.

Layunin ng papel na ito na ipaliwanag kung papaano nagaganap ang tagpuan ng tao at ng banal sa ating pagsusumikap makipagkapuwa; pag-uusapin ko sina Roque Ferriols, Agustin ng Hippo, at Teilhard de Chardin upang mabigyang linaw kung papaanong ang tao ay tagpuan ng banal, kung papaanong ang malay-tao ay kawangis ng Banal na Santatlo, at kung papaanong ang buong sannilikha ay uuwi sa puntong Omega. Binubuo ng tatlong bahagi ang papel na ito. Ang unang bahagi ay isang paglalahad o pag-uulit ng kaisipan ni Ferriols na umiikot sa pag-uunawa sa tao bilang tagpuan ng mahal-banal. Upang maintindihan ito, aking ipaliliwanag ang papel na ginagampanan ng damdamin, ang pagkapersonal ng Banal, at ang tao bilang tao. Ang pangalawang bahagi ay isang pagsubok na gamitin ang kaisipan ni Agustin upang ipaliwanag at sabay itulak ang kahulugan ng talata na tao ang tagpuan sa banal. Dito ko ipinaliwanag ang mga kilos ng malay-tao bilang paggunita, pag-unawa, at paghangad, at ang kanilang ugnayan sa Banal na Santatlo. Ang ikatlong bahagi naman ay isang pagbabalik sa *Pambungad sa Metapisika* at sa usapin dito ukol sa Puno ng Buhay, Puntong Omega, at Pag-ibig.<sup>7</sup>

### A. Damdamin, Personal, Tao

Sinimulan ni Ferriols ang kaniyang talakayan ukol sa pakikipagtagpo sa banal sa tungkulin at gampanin ng damdamin; taliwas ito sa nakasanayang kilos ng pilosopiya na nagsisimula sa isip. Habang mahalaga ang papel na ginagampanan ng isip, may kakaibang uri ng paggising na idinudulot ang ating mga damdamin.<sup>8</sup> Ayon kay Ferriols, ang mga pagbabago na ito rin ang nagsasangkot sa ating kalooban sa isang malalim na uri ng pakikipagkapuwa tao. Binigyan niya ng diin na ang simula ng bawat pakikipagtagpo sa mahal-banal ay hindi nagaganap sa larangan ng isip, bagkus ay nagsisimula at nagaganap sa larangan ng ating mga damdamin. Sa pagkagat ng kaniyang pagtalakay sa aspeto ng damdamin, iniwasan ni Ferriols ang mga tinatanong ng isipan; ito ay sapagkat hindi

<sup>6</sup> Roque Ferriols, *Pilosopiya ng Relihiyon* (Quezon City: BlueBooks, Ateneo de Manila University Press, 2014), 7.

<sup>7</sup> Roque Ferriols, "Theological Aspects of Cultural Adaptation," in *Pagdiriwang sa Meron: A Festival of Thought Celebrating Roque J. Ferriols, S.J.*, ed. by Nemesio S. Que and Agustin Martin G. Rodriguez (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1997), 223-237.

<sup>8</sup> Ferriols, *Pilosopiya ng Relihiyon*, 1.

## 24 TAO BILANG TAGPUAN

tinatanong ng damdamin kung meron o kung totoo ba;<sup>9</sup> may kakaibang uri ng pag-alam na dulot ng damdamin.

Tila бага may kilos ang damdamin na hindi katulad ng ginagawa ng isip; humihiwatig ang kilos ng damdamin. Paliwanag ni Ferriols, “Ang damdamin na hindi lamang nagpapamalay sa kalagayan ng katawan kundi may pinagmumulan at may tinutunguhan, kung kaya’t ang tinutunguhan ay nagbibigay-balangkas sa malay-tao ... ang ganyang damdamin ay maaaring pagmasdan, masusing tuonan ng pagsusuri.”<sup>10</sup> Sa pagsisimula sa damdamin, maaaring sabihin na penomenolohiya ang metodo ni Ferriols. Ngunit ayon sa kaniya, ang metodo ng pagmamasid sa balangkas ng malay-tao ay hindi penomenolohikal, ngunit ito ay maka-penomenolohiko. Mahirap bigkasin ang metodo na ito, ngunit maaari naman itong mahiwatigan sa mga susunod na bahagi ng papel.

Kung ang simula ng ating diskurso ay ang isip, maaaring pag-usapan ang Diyos sa isang unibersal na pamamaraan at sa ganyang kalagayan ay masasabi na impersonal ang Diyos. Ngunit sa pagkagat ng ating karanasang banal sa damdamin, tila бага may isang uri ng pagkapersonal ang Diyos. Impersonal o Personal? Habang may mga nagsasabi na ang Diyos ay impersonal (at sa ganyang kalagayan ay higit sa atin at dakila), meron din naman nagsasabi na ang Diyos ay personal (at sa ganyang kalagayan ay binibigyan halaga ang tao). Sa ating damdamin, nakarating tayo sa isang personal na kamalayan ng Diyos na parating buo at kumpleto sa karanasan ng pakikipagkapuwa gamit ang ating kalooban. May mas mahabang paliwanag si Ferriols:

Kapag ang nabiyayaan ng pakikipagtagpong personal sa banal ay umaakyat sa mataas na bundok at natatanaw niya ang malawak na kapatagan sa ibaba na umuunat hanggang sa dagat, at ang dagat naman na umuunat hanggang sa langit, habang ang langit naman ay umaakyat at, mula sa itaas, ay sinusubukan siya ... dumarating lahat ito sa kanya bilang salita sa kanya ng banal o kaya katahimikan ng banal. Palagi siyang nakikinig sa salita o katahimikan ng banal. Kapag siya’y nanliliit, ito’y sapagkat nadarama niya ang paglapit sa kanya ng walang-hanggan na pagkalinga at pagbibigay-halaga. Ang bawat pagharap at pagdanas sa banal ay natatablan ng pakikipagkapuwa sa kanya. Araw-araw na pangyayari ang pakikipagsagutan ng kalooban ng tao

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<sup>9</sup> Roque Ferriols, *Pambungad sa Metapisika* (Quezon City: BlueBooks, Ateneo de Manila University Press, 2014), 213-214.

<sup>10</sup> Ferriols, *Pilosopiya ng Relihiyon*, 10.

at ng ubod lalim na kalooban ng banal. Pangyayari na kung minsan kaluwalhatian kung minsan konsumisyon, pero palagi pa ring pangyayari.<sup>11</sup>

Sapagkat may personal na aspeto ang banal, hindi ito maaaring sakupin ng konseptong unibersal. Ang karanasan ng personal na pakikipagtagpo sa banal ay palagiang kakaiba at magkaiba; ito ang bumubuo sa kuwento ng patuloy na pakikipagtagpo sa banal na personal na sabay tumatawag at tumutugon sa tao.<sup>12</sup>

Sapagkat personal ang mahal-banal, tinawag ito ni Ferriols na Diyos, “ang ubod na meron na personal sa kaniyang kaganapan.”<sup>13</sup> Dito tayo matatauhan na ang pakikipagtagpo sa Diyos ay kailanman higit sa anumang uri ng pagkokonsepto at paglalarawan.<sup>14</sup> Dito nagiging mahalaga ang kaniyang pagtalakay sa damdamin. Sapagkat ang pagkokonsepto at paglalarawan ay kilos ng isip, mauunawaan natin na mahihiwatigan lamang ang banal at ang paghihiwatig ay bahagi ng kilos ng damdamin. Ngunit dahil pahiwatig lamang ang ating pinakamalapit na mararating sa harap ng Diyos, babalik tayo sa pinaka-ordinaryo at simpleng karanasan ng pakikipagtagpo sa ating kapuwa tao. Sa pagtingin at paglapit sa karanasan ng pakikipagkapuwa, nahihiwatigan natin ang pakikipagtagpo sa banal.

Sa ating pag-unawa sa ating pakikipagtagpo sa ating kapuwa, nagkakaroon tayo ng ideya sa kung ano ang nagaganap sa ating tagpuan: “sumasaiyo sila at sumasakanila ikaw.”<sup>15</sup> Sa salitang Latin, ito rin ang kahulugan ng *praesens* na maaari daw hatiin sa salitang *ens* na nagmemeron at sa *prae* na ang kahulugan ay sa harapan. Ang pakikipagtagpo ay maaaring intindihin bilang “[p]akikipagtagpo ng kalooban sa kalooban.”<sup>16</sup> Mahalagang intindihin na ang tagpuan ay nasa kalooban ng tao, bahagi ng kaniyang malay-tao, ngunit ay nasa looban. May pagsasa-isa’t isa sa kalooban ng bawat kalooban na nakikipagtagpo.

Ang pagpresensiya ay nagaganap sa iba’t ibang kilos ng malay-tao: paggunita, pag-unawa, at paghangad; ngunit ay higit pa sa lahat ng kilos na ito ang bukal ng pagprepresensiya. May tunggalian na nagaganap sa pagbuo at sa laro ng presensiya: lapit-layô. Sa paliwanag ni Ferriols,

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<sup>11</sup> *Ibid.*, 12.

<sup>12</sup> *Ibid.*, 13.

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid.* Tingnan din ang Jacklyn Cleofas, “Konsepto at Pag-asa ayon kay Ferriols,” in *Perspectives in the Arts and Humanities Asia (Special Issue: Philosophy and Roque J. Ferriols, SJ)*, 5:1 (2015), 21-40.

<sup>15</sup> Ferriols, *Pilosopiya ng Relihiyon*, 14.

<sup>16</sup> *Ibid.*



Kung mas tumitindi ang pakikipagkapuwa, kung mas naglalapitan, nagtatalaban ang loob, mas natatauhan na ang kapuwa ay may kalaliman na sagrado, may hiwaga na hindi maaring ariin ninoman. Kaya't may nagaganap na magalang na pag-urong, mapitagang paglayô. Ngunit, kung mas gumagalang, kung mas namimitagan ang tao sa kapuwa ay lalo siyang natatauhan na ubod ng magaling at mahalaga ang hiwaga ng kapuwa, kaya't lalo siyang naaakit at lalo siyang napapalapit.<sup>17</sup>

Sa ganitong pag-uunawa, bumubuo tayo ng pamayanan ng mga malay-tao na nakikipagtagpo sa harap ng dinamikong sansinukob. Ngunit nabanggit lamang natin ang kilos ng tao sa kaniyang pakikipagtagpo sa tao. Maari bang sabihin na ganito rin ang kilos ng pakikipagtagpo sa banal?

Tila ang batayan ni Ferriols ay ang kaniyang personal na pag-uunawa na kadalasan o madalas pa sa kadalasan “ang banal ay lumalapit sa tao sa loob mismo ng pagsisikap ng taong makipagtagpo sa tao.”<sup>18</sup> Sinuportahan niya ito ng obserbasyon mula sa iba pang mga rehilyon na nagkakaisa sa pagsisikap na galangin ang kapuwa—“na sa pakikipagkapuwa-tao ay tumutubo ang paniniwala sa banal.”<sup>19</sup> Ang katapatan na ito sa kapuwa ang siyang nag-uudyok sa atin na buoin ang sarili sa harap ng tentasyon na sirain ito. Ang kapuwa, na maaari ring Diyos, ang siyang “umuudyok, tumatawag, nagbibigay-loob”<sup>20</sup> sa atin. Papaano at saan natatagpuan ang Diyos sa kapuwa at sa tao?

## B. Malay-tao kay Agustin

May nag-iisa at natatanging pagkakataon sa Bibliya na mababasa na ang tao ay tagpuan sa banal; ito ay sinipi na natin sa simula ng papel na ito. Sa siping nabanggit, mababasa sa pagpapahayag ng Diyos kung sino ang tao. Alam natin na ang tao ay may hinihiwatig ukol sa kaniyang kawangis. Ito ang dahilan kung bakit mahalaga ang Exodo 20:4 kapag sinusubok unawain ang Genesis 1:26-28. Sabi nga ni Tomas de Aquino, “hindi natin kayang alamin kung ano ang Diyos, kaya lamang natin alamin kung ano hindi Siya.”<sup>21</sup>

<sup>17</sup> *Ibid.*, 15.

<sup>18</sup> *Ibid.*, 16.

<sup>19</sup> *Ibid.*

<sup>20</sup> *Ibid.*

<sup>21</sup> Tomas de Aquino, *Summa Theologica [All Complete & Unabridged 3 Parts, Supplement & Appendix, and Annotations]*, translated by Fathers of the English Dominican Province (New York: NY, Benzinger Brother, Inc., 1948), I.I. q.1-8. Akin ang salin.

Sa konteksto ng kaniyang pagiging Katoliko at Heswita natin makikita kung bakit ang pamimilosopiya ni Ferriols ay isang pagsubok na bigkasin at kilalanin si Kristo.<sup>22</sup> Para sa kaniya, malinaw ang paanyaya na hubugin ang ating pagkatao na kawangis ni Kristo; iyan din ang pamamagitan ng kaniyang pakikipagtagpo kay Kristo. Dito muling papasok ang damdamin sapagkat maaari lamang nating gayahin at tularan ang mga bagay-bagay kung tunay natin itong iniibig; ang maging kaisa ang tao na hindi natin iniibig ay malapit na sa imposible. Kung ang pakikipagtagpo sa Diyos ay matatamo lamang sa pagsunod kay Kristo (ang wagas na kawangis ng Diyos), dito makikita at mauunawaan kung bakit kinakailangan hubugin ang ating pagkatao ayon sa Diyos Anak. Ang posibilidad nito ay nakakagat sa artikulo ng ating pananampalataya na sapagkat si Kristo ay Anak ng Diyos na naging tao—ang Salita ng Diyos na Nagkatawang Tao—siya ay tao rin. Si Kristo ang natatanging *imago Dei*, sapagkat si Kristo ang Anak ng Diyos na siya ring sukdulang kawangis ng Ama. Bilang Anak ng Diyos, bilang natatanging Anak ng Diyos, si Kristo ay masasabi rin natin na natatangi at nag-iisang kawangis ng Ama. Sa ganitong pananaw, ang tao ay hindi ang natatanging imahe ng Diyos, at ito ay isinasaad ng Genesis 1:26, “Lalangin natin ang tao sa ating larawan, ayon sa ating wangis.” Kung iintindihin natin sa kontekstong ito, nangangahulugan na tayo ay hinulma sa imahe ng Diyos Anak na kawangis naman ng Diyos Ama. Samakatuwid, ang tao ay hindi maaaring maging *imago Dei* na hiwalay sa ating ugnayan kay Kristo Hesus.

Habang naniniwala si Agustin na nakakagat ang ating pagiging *imago Dei* kay Kristo, ito ay hindi sapat. Sa kaniyang *De Trinitate*, ating mauunawaan ang konteksto ng pagtalakay ni Agustin sa kaniyang pilosopikal na pag-unawa sa misteryo ng Banal na Santatlo. Katulad ng paglalahad ni Ferriols, ginamit ni Agustin ang tao upang mas lalong masumpungan ang Diyos.<sup>23</sup> Sa unang pitong libro ng *De Trinitate*, nagbigay si Agustin ng mga Biblikal na batayan sa doktrinang ito.<sup>24</sup> Ngunit matapos ang pitong libro ay tila kulang pa rin ang kaniyang natalakay ukol sa Diyos Ama, Anak, at Espiritu Santo; hindi pa malinaw kung bakit ang Diyos ay may tatlong persona. Kaya sa ikawalong libro, natanto niya na hindi niya

<sup>22</sup> Roque J. Ferriols, *Sulyap sa Aking Pinanggalingan*, ed. by Leovina Ma. Garcia (Quezon City: Ateneo de Manila University Press, 2016).

<sup>23</sup> Habang may tonong teolohikal ang akda, iginigiit ng may-akda na ito ay pilosopikal batay sa argumento ni Marion. Tingnan ang Jean-Luc Marion, “On the Foundation of the Distinction between Theology and Philosophy,” ed. by Philippe Capelle-Dumont, trans. by John Carlo P. Uy and Eduardo Jose C. Calasanz, in *Budhi: A Journal of Ideas and Culture*, 13:1-3 (2009), 15-46. Ayon sa kaniya, hindi pa itinuturing na magkahiwalay na disiplina ni Agustin ang teolohiya at pilosopiya sapagkat ang paghihiwalay na ito ay dulot lamang ng kaisipan at pagkokonsepto ni Tomas de Aquino.

<sup>24</sup> Agustin, *On the Trinity*, ed. by Gareth B. Matthews, trans. by Stephen McKeena (Cambridge: Cambridge University Press, 2002), Books I-VII.

## 28 TAO BILANG TAGPUAN

maaaring tignan ang Diyos ng harapan, at doon siya nagpasya na hanapin ang Diyos sa kaniyang kawangis. Sapagkat binanggit sa Bibliya na ang tao ay kawangis ng Diyos at tinitiyak ng pananampalataya na ang iisang Diyos ay Santatlo, napagtanto niya na marahil posibleng mahiwatigan ang Banal na Santatlo sa tao. Samakatuwid, ipinahihiwatig niya na sa tao, na nilikhang kawangis ng Diyos, natin masusumpungan ang misteryo ng di-nilikhang Santatlo.

Habang tinatanggap ni Agustin na ang tao ay kawangis ng Anak ng Diyos, hindi naman niya tinatanggap na tayo ay kawangis lamang ng ikalawang persona. Malinaw ang wika ng Bibliya na tayo ay nilikhang kawangis ng Diyos. Kaya raw nakasulat sa Genesis 1:26 na “lalangin *natin* ang tao sa *ating* larawan, ayon sa *ating* wangis” at hindi “lalangin natin ang tayo sa *iyong* larawan, ayon sa *iyong* wangis.” Sapagkat ang Banal na Santatlo ay magkakapantay-pantay, at iisang Diyos, sumusunod na ang kawangis ng isa ay kawangis ng lahat; hindi lamang tayo kawangis ni Hesus kung hindi ay kawangis din ng Banal na Santatlo.

Sa pagtingin sa tao, nasumpungan ni Agustin kung ano ang Diyos. At sapagkat alam niya sa kaniyang kalooban na ang Diyos ay Ama, Anak, at Espiritu Santo, nahihiwatigan niya ang isang balangkas na sumasalamin sa dibinong misteryo. Para kay Agustin, ang pananalamin ng tao sa misteryo ay sapat na upang maunawaan ang Diyos. Dito makikita ang hangarin ni Agustin na bigyang wangis ang Diyos mula sa kaniyang konkretong pagdanas ng tao at kapuwa. Ibig sabihin, habang Diyos ang sinusubukang bigkasin, ang kaniyang metodo at pamamaraan ay hango pa rin sa kung ano ang kayang abutin ng isip at damdamin.

Ngunit sa isang kakaibang pamamaraan, hindi hinanap ni Agustin ang Diyos sa kaluluwa ng tao; bagkus ay sinayasat niya ang ating malay-tao. Nakita niya ang isang balangkas na bumubuo sa malay-tao bilang paggunita, pag-unawa, at paghangad; itong kilos ng malay-tao rin ang pinakakaganapan ng ating pagiging tao (at ito ay binubuo ng paggunita, pag-unawa, at paghangad sa Diyos). Iba ang kilos ng paggawa sa kakayahan at kilos ng malay-tao. Kung iintindihin ang paggunita, pag-unawa, at paghangad bilang simpleng kakayahan ng malay-tao, maaaring isipin na naroon lamang ito; ngunit kapag uunawain ang tatlo bilang mga kilos ng malay-tao, matatanto natin na ito ay kinakailangang maisakatuparan at magawa.

Ngunit bakit pinili ni Agustin ang tatlong kilos ng malay-tao (paggunita, pag-unawa, at paghangad) upang kumatawan sa Ama, Anak, at Espiritu Santo? Sa totoo lang, hindi agarang naisip ni Agustin na bumaling sa mga kilos ng malay-tao upang kumatawan sa Banal na Santatlo. Ang nais lamang niya ay bigyang liwanag (marahil sa pamamagitan ng *analogia*) ang eternal na ugnayan ng Anak (ang Salita) at ng Ama sa pamamagitan ng Espiritu Santo. Samakatuwid, nais lamang ni Agustin na makapagbigay ng

posibleng *analogia* sa ugnayan ng Banal na Santatlo. Sinimulan niya ito sa pagtalakay ng dalawang saligan ng kilos ng isip: ang pandama at hilig sa mga bagay-bagay. Ngunit alam din niya na ang misteryo ng Santatlo ay ang misteryo ng Diyos sa kaniyang persona; at hindi ang misteryo ng Diyos kaugnay ang kaniyang san-nilikha. Kung ganoon, kinakailangan ni Agustin hanapin sa kaniyang kalooban ang isang *analogia* upang maipahiwatig ito; at dito, hindi sapat ang kakayahan ng isip na damahin at hiligin ang mga bagay. Kaya, hinanap niya ang kakayahan ng ating malay-tao na pagmunihan ang sariling pag-iisip at pagmamahal. Sa pamamagitan ng pagmumuni-muni sa kaniyang persona, binubuo ng sarili (gamit ang pag-uunawa) ang kaniyang persona; maaari ring sabihin na gamit ang ating malay-tao, bumubuo tayo ng kuru-kuro tungkol sa ating persona. Ngunit papaano? Sa pamamagitan ng pag-uugnay ng mga kuru-kuro gamit ang iba't ibang wika, nabubuo at napagpapatuloy ang kaalaman at karunungan; ang pagdating at ang pagbigkas nito ay maihahambing sa proseso ng pagbuo at pagsilang.<sup>25</sup> Iyan ang ginamit ni Agustin upang tukuyin ang kaniyang kakayahan na bumuo ng konsepto sa kaniyang pag-unawa; ang katagang mabubuo at maisisilang sa proseso ay tinawag niyang 'salita.' Kung 'salita' ang gamit niya upang pag-usapan ang kaniyang kakayahan na umunawa at pagmunihan ang isip, natanto niya na 'Salita' (o sa Griyego ay *logos*) rin ang gamit sa Ebanghelyo ni San Juan 1:1 upang tukuyin ang Diyos Anak; ganito rin ang kahulugan ng 'salita' (o sa Latin ay *verbum*) upang tukuyin ang kaalaman, kuru-kuro, at kahulugan.

Ang malay-tao na umuunawa sa kaniyang salita ay hinahangad din ang kaniyang ipinabatid. Ang malay-tao na kayang unawain ang kaniyang persona, at sabay pinagmumunihan ang kaniyang malay-tao, ay hinahangad din sa kaniyang inuunawa. Ito ang kilos ng pag-ibig na mula sa damdamin. Ganito rin ang sinasabi sa Bagong Tipan ukol sa Anak ng Diyos na siya ay pag-ibig (1 Juan 4:8, 16); ngunit kahit hindi pilitin ang teksto, maaari rin itong gamitin upang tukuyin ang Espiritu Santo. Kaya masasabi na sa kilos ng malay-tao (sa kaniyang kakayahan ng unawain ang kaniyang persona at sabay ibigin at hangarin ito), masusumpungan ang isang pagpapahiwatig sa Espiritu Santo.

Ngunit tila may mali sa *analogia* ni Agustin. Ang nabanggit na kilos ng malay-tao (ang kaniyang pagmumuni-muni sa kaniyang pag-unawa at ang sabay na paghangad rito) ay tila tumutukoy lamang sa banal at hindi sa Ama, Anak, at Espiritu Santo. Ngunit kung babasahin nang maigi si Agustin, mauunawaan na ang salita ng Diyos ay maaaring tumutukoy sa kahit na sinong persona (Ama, Anak, o Espiritu Santo) o sa Banal na Santatlo. Ayon

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<sup>25</sup> Tila ganito rin ang sinasabi ni Ferriols. "Ang conceptus ay isang inilili at binuo sa sinapupunan ng ina." Ferriols, *Pambungad sa Metapisika*, 3.

sa kaniya, ang salitang ‘Diyos’ ay isa lamang pagpapahiwatig sa ‘diwa’ ng Diyos; habang ang mga pangalang pantangi naman ay naghahayag ng kanilang ugnayan sa isa’t isa. Ang ugnayan ng Banal na Santatlo sa isa’t isa ang siyang nagpapatanyag at nagbubukod sa kanila. Kung ganoon, sa kilos ng malay-*tao*, mahihiwatigan ang ugnayan ng Banal na Santatlo; habang ang malay-*tao* mismo naman ay maaaring tumukoy sa diwa ng Diyos. Ibig sabihin, ang katagang malay-*tao* ay hindi tumutukoy sa kahit na anumang ugnayan hanggang hindi ito tahasang ipinahihiwatig.

Upang makahanap ng mas akmang *analogia*, kinakailangan ni Agustin na baguhin ang katagang pag-unawa at gumamit ng isang kataga na tumutukoy sa kakayahan ng malay-*tao* na pag-isipan ang kaniyang sariling isip; tinawag niya itong kilos ng malay-*tao* na gunita. Upang maintindihan ang pagkaangkop na ito, kinakailangang alalahanin na ang pag-unawa (gaya ng pag-alam at pagkilala) ay tumutukoy rin sa paggunita; ang mga katagang Latin para sa isip at unawa (*mens*) at gunita (*memoria*) ay tila may pagkakaisa. Samakatuwid, nakumpleto ni Agustin ang *analogia* ng Banal na Santatlo sa pamamagitan ng tatluhang kilos ng malay-*tao*: paggunita, pag-unawa, at paghangad sa kaniyang sariling malay-*tao*.

Ano ang halaga ng paggunita sa usapin ng persona? Kadalasang ginagamit ang gunita upang tukuyin ang mga bagay na lumipas, na nakaraan, o na tapos na; ngunit ang malay-*tao* ay laging narito sa kasalukuyan ng ating persona. Ngunit para kay Agustin, ang paggunita sa persona ay may pagka-di-karaniwan (kaugnay ng panahon) at sumasaatin ngayon. Sinipi niya si Virgil upang makita ang karanasan ni Ulysses sa kuweba ni Polyphemys. Makikita sa kuwentong ito kung papaano hindi kinalimutan ni Ulysses ang kaniyang persona. Sa ganiyang pamamaraan din natin maaaring gunitain ang ating mga persona. Ito ang tinatawag natin sa wikang Ingles na “*presence of mind*” o ang paggunita sa persona na tumutukoy rin sa pangunahing presensiya ng isip sa kaniyang sarili. Ang malay-*tao* ay tumutukoy sa pagkabatid sa persona na masusumpungan lamang sa pamamagitan ng paggunita sa kaniyang persona.<sup>26</sup> Ngunit hindi ba ito rin ang kahulugan ng pag-unawa sa persona? Hindi ba parehas lamang ang tinutukoy ng dalawang kilos (paggunita at pag-unawa) na ito ng malay-*tao*? Upang tugunan ang pagsalangsang na ito, itinuon ni Agustin ang ating pansin sa iba pang kilos ng kaluluwa na tila may santatlong balangkas din. Ito ang mga pandama at ang mga hangarin na tumutuon sa mga nasa labas ng tao. Kasama rin dito ang mga iba’t ibang nibel ng pagtingin, at ang paggunita sa mga ordinaryong bagay na atin ng nakita, naaalala, at nadanas.

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<sup>26</sup> May malawak na paglalapat sa gunita sa: Agustin, *Confessions*, trans. by Henry Chadwick (Oxford: Oxford University Press, 2009), Book X, Chapter 17.

Para kay Agustin, ang malay-tao ay *analogia* ng Banal na Santatlo hangga't ito ay kamalayan ng sarili nitong presensiya at paggunita; sa pamamagitan ng pagbaling sa sariling presensiya at paggunita, dumarating tayo sa nibel ng sariling pag-unawa. Hindi ba at ganito rin ang ugnayan ng Anak na sumilang (at hindi ginawa) sa Ama bago pa nagkapanahon, Diyos buhat sa Diyos na siya rin, Walang hanggang Salita? Sa pagbaling sa ating malay-tao, nauunawaan natin ang natatanging pagkakaisa at pagkakatantay ng ating sariling paggunita at pag-unawa; gayon din ang kanilang hangganan at uwian sa ating kalooban. Kung mauunawaan natin ang balangkas na ito, masusumpungan din natin ang katotohanan ng banal. Sa balangkas din na ito masusumpungan kung papaanong ang sariling paggunita ng malay-tao ay bumubuo sa kaniyang sariling pag-unawa at sumasabay rin sa kilos ng kaniyang sariling pag-ibig o paghangad. Ang pag-ibig at paghangad na ito ang siyang nagdudulot ng pagtanggap at pagpapahalaga sa persona na sabay kapantay at uwian din ng kaniyang persona. Dito nakukumpleto ang tatlong kilos ng malay-tao: pag-unawa, paggunita, at paghangad. Ang huling kilos ng malay-tao ay hindi mapag-uusapan gamit ang konsepto o ang *analogia* ukol sa pagpapaanak o paglikha; sa ganyang pamamaraan din natin hindi maiintindihan ang Espiritu Santo na nanggaling sa—at hindi ipinanganak o nilikha ng—Ama at ng Anak.

May halaga ang sinasabi ni Agustin kung uunawain natin ito sa kaniyang sariling balangkas. Malinaw naman na hindi ito ang huling salita ukol sa ugnayan ng Banal na Santatlo at ng mga kilos ng malay-tao. Sinabi na natin sa itaas na naghanap si Agustin ng sapat na *analogia* sa kaniyang malay-tao upang hiwatigan ang ating personal na paggunita, pag-unawa, at paghangad sa Diyos; naipakita na rin natin ito sa pamamagitan ng angkop na paggunita, pag-unawa, at paghangad ng ating sarili. Masusumpungan ang Diyos sa kilos ng ating malay-tao sa ating personal na kalooban; at matatagpuan natin ang ating personal na kalooban sa pamamagitan ng pakikipagtagpo sa Diyos. Ito rin ang kahulugan ng mga kataga ni Agustin sa *Confessiones* na *intimior intimo meo* na ang salin ay maaaring “mas malapit sa akin kaysa sa aking pinakamalalim na persona.”<sup>27</sup> Ang kabuoan ng tao at ng kaniyang kapuwa ay matatagpuan lamang sa patuloy na paghigit sa ating mga sarili patungo sa pinakasaligan ng ating buong pagkatao—ang Diyos.

Ano ang ibig sabihin nito? Na kinakailangang gunitain ang tao bilang *imago Dei* ay hindi lamang isang obhetong kalagayan. Sa ayaw natin o hindi, nakakamit ang magpakatao. At ito ay nakakamtan lamang ng mga kinapal ng Diyos—biyaya at batay pa rin sa Diyos. Dahil diyari, wala tayong masasabi na obhetong kawangis ng Diyos na maaaring hangarin; bagkus, maaari lamang natin unawain ang pagiging kawangis sa loob ng mga kilos ng

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<sup>27</sup> *Ibid.*, III, 6.11.

## 32 TAO BILANG TAGPUAN

pagdikit at pagkapit, paghawak at paninindigan, pag-anib at pagsangayon sa Diyos na siya lamang uwian at huwaran.

Muli, para kay Agustin, at kaiba ng sinasabi ni Tomas de Aquino at ni Aristoteles, ang angkop na daan patungo sa Diyos ay personal at ang kabatiran nito ay isang panloob na kilos at hindi kailanman isang panlabas na pagtanaw sa isang obheto sa mga nilikha. Natatagpuan ang Diyos sa kaibuturan at kaibhan ng bawat tao. Kapag ginagamit ng tao ang kaniyang kakayahan na gunitain, unawain, at hangarin ang Diyos, hindi nito hinahanap ang banal sa labas at hindi ito naghahanap ng isang unibersal na obheto. Ang ating paggunita, pag-unawa, at paghangad sa Diyos ay hindi mula sa ating paghuli at pagdakip, pag-unawa at pag-intindi, pangamba at pagkabahala na mula sa ating labas; Siya ay *intimior intimo meo*. Sabi nga sa aklat na *Ang Mga Gawa*, “Sapagkat sa kaniya tayo ay nangabubuhay, at nagsisikilos, at mayroon tayong pagkatao ... Sapagka’t tayo nama’y sa kaniyang lahi” (17:28). Ang Diyos ay nananatiling dahilan at uwian ng lahat na patuloy na naghihintay matagpuan upang makita ang ating totoong kalagayan bilang kapuwa-tao.

Ngunit hindi ito automatiko sapagkat binabaluktot at pinipilipit ng ating karupukang-mana ang ating malay-tao. Gustohin man natin o hindi, ang kaganapan ng ating pagkatao ay posible lamang sa Diyos. Samakatuwid, ang kaganapan ng malay-tao ay patungo sa Diyos at may kinalaman sa Kaniya. Ang kasalanan ang nagsisilbing unang yugto sa paglimot sa Diyos; ang kahihinatnan nito ay ang mga susunod na yugto ng kapinsalaan sa ating paggunita, pag-unawa, at paghangad. Binabago ng kasalanan ang kilos ng pag-unawa at paghangad sa Diyos sa simpleng pag-unawa at paghangad sa sannilikha. Dahil sa pagkakasala at pagbaling sa Diyos, hindi tayo nagiging ganap at angkop sa ating pagkatao at sa ating pakikipagtagpo sa banal; ginagawa tayo nito na walang-kaya, mahina, at basag. Ganito na ba tayo ka desperado? Sa aking palagay, ang sagot ay oo.

Ngunit, “nang dumating ang kapanauhan, ay sinugo ng Diyos ang kaniyang Anak, na ipinanganak ng isang babae, na ipinanganak sa ilalim ng kautusan, upang matubos niya ang nangasa ilalim ng kautusan upang matanggap natin ang pagkukupkop sa mga anak” (Galacia 4:4-5). Ang tao ay kinupkop ng Diyos bilang kaniyang mga anak; binago tayo ng biyaya at kaloob ng Diyos sa pamamagitan ni Kristo Hesus—ang Salita ng Diyos na nagkatawang tao. Iginiit ni Agustin na ang obheto ng ating mapagpalayang pananampalataya ay hindi lamang ang Diyos, kung hindi ay ang katawan ng Salitang nagpakatao; ibig sabihin, tinutukoy ni Agustin ang pagsasakatawan ni Hesus bilang dahilan ng ating paglaya sa kasalanan. Sa pamamagitan ng kaniyang katawan, na dumanas ng kamatayan at muling-pagkabuhay, pinalaya tayo ni Kristo sa kasalanan. Habang mahirap unawain ang pagpapakumbaba at pagpapakatao ni Kristo, nananatiling mahalaga ito para



kay Agustin sapagkat ang pinakasinaunang kasalanan ay nakakagat sa ating pagkamakasarili, o sa kataga ni Ferriols sa ating “ako-ismo” o “aba-ako!”<sup>28</sup> Bilang tugon sa ating pagkakasala, pagkabaluktot, at pagkakabasag, si Kristo ang naging mukha ng kababaang-loob at kaamuhan at sabay ding nagpaanyaya na tanggapin ang ating mga sarili na tao tulad niya.

Ang pagpapanumbalik ng imahe ay nagsisimula sa ating paggaya kay Kristo (na ating huwaran at kaganapan) sa kaniyang paglinang ng kabutihan; para kay Agustin, ang mga kabutihan na tinutukoy ay halimbawa ng pag-uunawa kung saan ang malay-tao ay matuwid at may sapat na paghiwatig sa Diyos lalo na sa kaniyang pagdanas ng mundo. Ang paglinang ng kabutihan ang siyang gumagabay sa isip upang makarating sa karunungan (*sapientia*) kung saan natin ginugunita, inuunawa, at hinahangad ang Diyos; sa ganitong kalagayan din nararating ang ating personal na kaganapan. Habang ang kaganapang ating tinutukoy ay laging kulang at di-sapat sa buhay na ito, nararating naman natin ang kaganapan na ito sa ating pakikiisa sa Diyos na isa sa atin.

Tila makikita kay Agustin kung papaanong ang kilos ng malay-tao ay maaaring maging pinto sa ating pakikipagtagpo sa banal. Ganito rin ang sinasabi ni Ferriols kung bakit tao ang tagpuan. Ngunit dahil sa pagkakasala ay nabaling ang ating malay-tao sa maling bagay, at iniwasto ito ni Kristo; habang ang tao ay naghahangad na maging Diyos, si Kristo naman ang Diyos na naghahangad na maging tao. Kay Kristo natin mararating ang kaganapan ng ating pagiging nilikha. Mababasa sa sulat ni Pablo sa mga taga Colosas,

Sapagka't sa kaniya nilalang ang lahat na mga bagay, sa sangkalangitan at sa sangkalupaan, na mga bagay na nakikita at ang mga bagay na di nakikita, maging mga luklukan o mga pagsakop o mga pamunuan o mga kapangyarihan; lahat ng mga bagay ay nilalang sa pamamagitan niya at ukol sa kaniya. (1:16)

Mahalaga ang sinasabi ni Pablo upang itulay ang sinasabi ni Agustin ukol kay Kristo at sa susunod na sasabihin ni Ferriols ukol sa puntong Omega.

### C. Isahang may Pagkakaiba

Sa kaniyang pagtalakay sa kaisipan ni Teilhard de Chardin, nilinaw ni Ferriols na maraming maaaring pagbasa sa puntong Omega. At ang ikatlo sa mga pagbasa na ito, ay ang posibilidad na ang puntong Omega ay hindi

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<sup>28</sup> Ferriols, *Pambungad sa Metapisika*, 223-224 at sa Ferriols, *Pilosopiya ng Rehiliyon*, 63-64.



isang impersonal na puwersa kung hindi ay si Kristo. Sinabi rin niya na mahihiwatigan daw ito ng taong marunong tumingin<sup>29</sup> sa pakikisalamuha at pakikipagtalaban kay Kristo ng mga sumasampalataya sa kaniya. Ngunit papaano nakarating si Ferriols sa pagbasa na ito? Papaano at bakit umuuwi sa tao at sa pakikipagkapuwa tao ang tunay na pakikipagtagpo sa banal?

Sinimulan niya sa pagtalakay ng posibleng sinisimbolo ng puno ng buhay sa konteksto ni at para kay de Chardin.<sup>30</sup> Sa simbolong ito, sa puno ng buhay, mauunawaan ang kilos ng paghahagilap at paglusot sa konteksto ng ebolusyon ng buong sannilikha. Ngunit, sa paglusot ng tao sa buong proseso na ito, nagkakaroon siya ng isang uri ng pagsasalooob ng ebolusyon.<sup>31</sup> Tila gaya ng kay Agustin, ang kilos na minumungkahi ni de Chardin (ayon kay Ferriols) ay ang pag-unawa sa ebolusyon bilang isang personal na kilos panloob; isang ebolusyon sa larangan ng diwa at sa loob ng malay-tao. Habang hindi sentro ng buong sanlibutan ang tao, may natatangi naman tayong lugar dito sapagkat ang ebolusyon ay nagpapatuloy sa ating pagmamalay sa ating pagkatao.<sup>32</sup> Sa isang banda, maaari itong maunawaan bilang isang pagtatangi sa kakayahan natin na bigkasin ang ako na iba pa sa iba pang mga ako—mulí, ito yung “ako-ismo.” Sa isang banda naman, may pagkasalungat ang kilos ng “ako-ismo” sa palagiang pagkukumpol na napagmamasdan din sa puno ng buhay—ang planetisasyon.<sup>33</sup> Ang “ako-ismo” kasama ng isang makapuno sa pagkukumpol ay lihis na pamamaraan sa loob ng kalawakan-panahon sapagkat binibigyan nito ng diin ang indibiduum at hindi ang persona (na maka-tao at laging sensitibo sa kilos ng malay-tao).<sup>34</sup> Ano itong persona na ito? Paliwanag ni Ferriols: “ang persona ay hindi isang sentrong nagsasara sa sarili, kundi sentro na, habang lumalalim ang pagsesentro sa sarili, lalong nakikiisa sa mga ibang sentro.”<sup>35</sup> Ang sentro na yan na tinutukoy ni Ferriols ay ang puntong Omega.

Tila mahalaga ang papel na ginagampanan ng persona sa patuloy na pakikipag-ugnay sa iba pang mga persona sa kanilang katipunan na tinawag na puntong Omega.

Sa Omega tumutungo ang malay-tao. Doon nakikipagtalaban ang isang sentrong malay-tao sa mga

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<sup>29</sup> May mahabang sipi si Ferriols sa *Pambungad sa Metapisika* mula sa *Le phenomene humain* ni Teilhard de Chardin ukol sa kahalagahan ng wastong pagtingin. *Ibid.*, 211.

<sup>30</sup> Ferriols, *Pambungad sa Metapisika*, 214.

<sup>31</sup> *Ibid.*, 217-219,

<sup>32</sup> *Ibid.*, 223.

<sup>33</sup> Wilhelm P.J. Strebel, “Ang Konsepto ng Planetisasyon ni Teilhard de Chardin: Isang Pagssumubok Bigkasin ang Meron,” in *Perspectives in the Arts and Humanities Asia (Special Issue: Philosophy and Roque J. Ferriols, SJ)*, 5:1 (2015), 55-67.

<sup>34</sup> Ferriols, *Pambungad sa Metapisika*, 225.

<sup>35</sup> *Ibid.*, 225.

ibang sentrong malay-tao, kaya't doon patindi nang patindi ang pagka-persona ng bawat sentro. Ang Omega'y sentro ng personalisasyon. Kaya't hindi isa pang sentrong nakikihalubilo sa ibang mga sentro ang Omega. Hindi rin isang lumitaw mula sa puno ng buhay, hindi produkto ng ebolusyon ang Omega. Ang Omega ay super-sentro: katanyagan, sukdulan ng pagka-persona, ng kasarinlan.<sup>36</sup>

Mahalagang intindihin ang binabanggit ni Ferriols dito kung papaanong ang paglitaw ng malay-tao at ng mga kilos nito ay bahagi ng pagtatalaban ng paghahagilap at paglulusot. Hindi ba ganito ang pagbubuo ng iba't ibang kabutihan at kagalingan (*arête*) ayon kay Aristoteles?<sup>37</sup> Sapagkat bahagi tayo ng pandaigdigang kilos ng hagilap-lusot, paliwanag ni Ferriols, taglay raw natin sa ating kalooban ang buong paghahakbang ng sanlibutan. Sa ating pagkatao maaaninaw ang kurba ng paglusot ng persona (at malay-tao) sa patuloy at walang-patid na lugar at punto ng tagpuan (Omega); sa puntong Omega, merong kilos ng pagtipon at pag-iingat sa malay-tao.

Taga-tipon at taga-ingat, iyan ang gawain ng Omega na patuloy na nangangalaga sa ating malay-tao. Ibig sabihin, habang lumalapit tayo sa puntong Omega, lalong naisasakatuparan ang ating kamalayan bilang tao (at kapuwa-tao). Nilinaw ni Ferriols na hindi matutunaw ang sarili sa harap ng isang Dakilang Lahat; hindi tayo nawawala sa pagtitipon ng Omega. Bagkus, palagiang magkasama ang kilos ng pagkakaisa at pagkakaiba sa ating pakikipagtagpo sa puntong Omega. "Ang pagkakaisa ay nagpapaiba. Kaya't malinaw na sa Omega, tuluyan di-tuluyan, ang pagkakaisa ay lalong nagpapaiba."<sup>38</sup> Kaya ang Omega ay kumikilos sa pamamaraang inaakit ang buong sanlibutan tungo sa kaniyang persona; ngunit ang kilos na ito ay hindi upang tuldukan ang bawat nilalang sa kanilang pagmemeron kung hindi ay upang mas lalong buoin ito. Sa pag-aakit ng Omega ay mayroong pagbubuo ng persona (ng pagkatao) sa harap ng nagsisilapitan, nagsisisalubungan, at nagsisitalaban na mga persona (iba pang kapuwa-tao). Magandang paliwanag ni Ferriols:

Ang puntong Omega ay isang sentrong sukdulan ng kasarinlan: *Bukod-tanging sentrong sumisinag mula sa puso*

<sup>36</sup> *Ibid.*, 226.

<sup>37</sup> Aristoteles, *Nicomachean Ethics*, trans. by David Ross (Oxford: Oxford University Press, 2009 (1980)), Book II. Roque Ferriols, "Aristoteles: Tapang at Dunong," in *Mga Sinaunang Griyego* (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1992), 123-129.

<sup>38</sup> Ferriols, *Pambungad sa Metapisika*, 226.

*ng isang katipunan ng mga sentro .... Sa Omega, ang persona ay kumakawala sa bilanguan ng ako-ismo at nagiging tunay na ako. Ang tunay na Ako ay mas tumutubo kung mas naglalaho ang Ako-ismo.<sup>39</sup>*

Ngunit ang puntong Omega ay hindi maaaring isang impersonal at obhetibong puwersa lamang. May pagkapersonal ang Omega. Kung kaya ay maaaninagan ang bisa ng pagtitipon na ito sa kilos ng pag-ibig na kilos din naman ng damdamin. Ayon kay Ferriols, sa ating pagmamasid sa buong sannilikha ay maaari tayong matauhan na pag-ibig (o sa itaas ay ginamit natin ang salita na paghangad) ang siyang diwa na nagdurugtong sa bawat isa sa atin. Personal ang kilos na ito kung saan mas lalong lumalabas ang ating pagkakaiba (bilang tao) sa ating pagnanais na magkaisa (bilang kapuwa-tao o kapuwa-nilikha). Sa patuloy na pagpapaliwanag ni Ferriols, sinabi niya na nagaganap ang pag-ibig (o paghangad) kapag personal niyang naunawaan na siya ay bahagi ng “kaisahan ng mga nagkakaiba” at “na lalong nagiging iba sabay na lalong nagiging isa.”<sup>40</sup> Tinatapos ng mga pag-uunawa na ito ang lahat ng takot sa harap ng di-malamang bukas; sapagkat ang bukas ay may mukha rin, gaya ng ang ngayon ay may mukha rin, at ito ay pag-ibig. Bumubuo at lumilikha ang puntong Omega, hindi ito naninira.

Dito tayo humahantong sa mga maaaring pagbasa sa puntong Omega na ginamit ko upang simulan ang ikatlong bahagi ng papel na ito. Ang Omega, bilang katipunan ng mga nagkakaiba at nagkakaisa, ay kinakailangang: una, “talagang totoo na noon, ngayon, at saka.”<sup>41</sup> Kinakailangang higit sa panahon upang makakilos ng lampas pa sa panahon, ngunit ay sabay dapat na nasa panahon upang tipunin ang buong sannilikha. Pangalawa, “matibay na sentro na hindi-maaring-baliktarin.”<sup>42</sup> Ginagapos ng lunduyan ang buong sannilikha sa isang pagkakaisa sa harap ng pagkakaiba at binibigkis ang bawat persona upang hindi na mawalay pa. Pangatlo ay “may bukod-tanging kasarinlan.”<sup>43</sup> Hindi maaari na tulad rin ng buong sannilikha o katipunan ng buong sannilikha ang Omega. Kinakailangan na may sariling kasarinlan ang Omega na hiwalay sa buong sanlibutan at sa ganyang kalagayan ay hindi ito umaasa sa at nakabatay sa sanlibutan. Pangapat ay “nasa ibayo ng sanlibutan.”<sup>44</sup> Sa ganitong kalagayan din maaaring makita at mauunawaan ang pag-aaruga at pangangalaga ng Omega sa mga persona na hindi nito winawasak sa patuloy nilang pakikipag-salubong-talab

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<sup>39</sup> *Ibid.*, 227.

<sup>40</sup> *Ibid.*

<sup>41</sup> *Ibid.*, 228.

<sup>42</sup> *Ibid.*

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*

dito. Sa huli, binanggit ni Ferriols na iisa lamang ang posible at tunay na Omega—si Kristo.<sup>45</sup>

## Pagtatapos

Tinanong natin sa simula ng papel kung papaanong ang tagpuan ng tao at ng mahal-banal ay makikita sa pagsusumikap ng tao na makipagkapuwa-tao. Dinala tayo ng tanong na ito sa pagtalakay ni Ferriols ukol sa damdamin bilang lente ng pag-unawa, ang Diyos bilang personal, at ang tao sa tao. Sa pagtalakay natin sa tao at sa kapuwa-tao, sinubukan natin tignan ang konsepto ng *imago Dei*. Dinala tayo nito sa pagtalakay ni Agustin sa balangkas ng malay-tao (paggunita, pag-unawa, at paghangad). Ipinakita niya kung papaano ang mga kilos na ito ay humihiwatig din ng Banal na Santatlo, at kung papaano ang mga kilos na ito ang siya ring nagbubuklod sa atin kay Kristo. At habang kumikilos tayo sa kalooban ng ating pagmamalay, ipinakita rin natin ang pagbubuo na dulot ng isang puwersang patuloy na nag-iimbata at nag-aanyaya sa atin—ang puntong Omega. Ibig sabihin, sa patuloy na pagtatalaban ng pagkakaiba at pagkakaisa, nabubuo ang ating malay-tao na kaisa ng iba pang mga malay-tao at ng buong sannilikha; ang puwersang personal na bumubuo ay siya ring gumagalang sa bawat isa sa atin. Dito mahihiwatigan kung bakit nasabi ni Ferriols “na sa pakikipagkapuwa-tao ay tumutubo ang paniniwala sa banal.”<sup>46</sup> Nais ko isara ang papel na ito sa pamamagitan ng paghango sa sulat ni Pablo sa mga taga-Efeso. Hangarin ko:

Na si Kristo ay manahan sa inyong mga puso sa pamamagitan ng pananampalataya; upang kung kayo’y mag-ugat at magtumibay sa pagibig. Ay lumakas upang matalastas pati ng lahat ng mga banal kung ano ang luwang at ang haba at ang taas at lalim, at makilala ang pag-ibig ni Kristo na di masayod ng kaalaman, upang kayo’y mangapuspos hanggang sa buong kapuspusan ng Diyos (3:17-19).

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<sup>45</sup> May mahabang sipi si Ferriols sa *Pambungad sa Metapisika* mula sa *Le phenomene humain* ni Teilhard de Chardin ukol sa kahalagahan ng wastong pagtingin. *Ibid.*, 211.

<sup>46</sup> Ferriols, *Pilosopiya ng Rehiliyon*, 16.

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Discourse in Filipino Philosophy

## Pitong Sulyap sa Pilosopiya ng Wika ni Padre Ferriols

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**Abstract:** The Jesuit priest, Roque J. Ferriols is well known in Ateneo de Manila University as the first philosophy professor to teach philosophy in Filipino. Since 1969 until he retired in 2014, he taught all of his philosophy classes, both in the undergraduate and graduate levels, in Filipino. His example was followed by many Ateneo philosophy faculty. Since around the 1990s the number of philosophy classes taught in English and in Filipino had a 50/50 percentage ratio. This ratio continued on to the present time. As the tradition of teaching philosophy in Filipino nears its 50<sup>th</sup> anniversary in 2019, Ferriols continues to be appreciated as the trailblazer of the tradition. Even if Ferriols never taught philosophy of language, his teaching pedagogy and his writings reflect important insights relevant to the philosophy of language. This paper seeks to draw these insights from three different texts written years apart from each other but all within Ferriols's teaching career. The texts are *A Memoir of Six Years*, an essay written for *Philippine Studies* in April 1975; *Sinauna Bilang Potensyal*, the final chapter of his *Pambungad sa Metapisika* published in 1991; and a few sections of his memoirs, *Sulyap sa Aking Pinanggalingan* published in 2016. In so doing, this paper seeks to spearhead critical discussions of Ferriols's philosophy of language stressing on how these insights come from the context of pedagogy and as such how these insights reflect the context, experience, lifeworld and historicity of the learner towards a deeper understanding of the human being qua linguistic being and human being qua human being. Thus, the paper seeks to show that the conscious and deliberate awareness of language and culture often seen in the celebration of *Buwan ng Wika* distracts us from the reality and nature of language and culture, and obscures the role of language and culture in human life. The main emphasis of this paper is the insight that the reality, nature, and role of language and culture could be found in the actual lived experience of the world as linguistic reality. In other words, we do not experience the world "through the medium" of language and culture. What really happens is that our experience of the world is language and culture. This paper does not pretend to be exhaustive in that it cannot fully follow the logical and

## 40 PILOSOPIYA NG WIKA NI FERRIOLS

phenomenological implications of the insights it brings to the reader's attention. Its task is to make thematic these insights and note that these insights are conscious to Ferriols as a philosophy teacher so that these themes and insights could be further mulled over and reflected upon by other writers and scholars seeking to elucidate on the subject matter.

**Keywords:** Filipino Philosophy, Philosophy of Language, Philosophy in Filipino, Language and Pedagogy

### 1. Ang Kontekstong Historikal

Susi sa pag-uunawa ng kultura, lipunan, at danas-daigdig nating mga Pilipino ang katunayang nasakop ng mga kanluraning kapangyarihan ang ating bansa. Ang pagkadinante ng relihiyong Kristiyano sa kapuluan ay bunga ng 300 taong pananakop ng mga Kastila. Ang pananaig ng Ingles bilang wika ng mga institusyon ng edukasyon, at ng mga pangunahing anyo ng pagpapahayag tulad ng radyo, telebisyon, at pati ng *internet* ay bunga ng mga limang dekada ng pamamalakad ng mga Amerikano sa bansa. Iniulat ni Ferriols na noong dekada '60, makadarama ang sinumang nakatira sa Kamaynilaan na mayroong namamayang diwa na makapiling ang wikang Filipino.<sup>1</sup> Ibig niyang sabihin na nagsimula nang magnais ang mga Pilipino na sambitin at pakinggan ang sariling wika. Sa mga talakayan ng mga pulitiko pati ang pag-uulat sa radyo maraming nagsikap bigkasin ang wikang Filipino. Ang sentimyentong ito ang siyang matatawag nating *Filipinization*: bagaman may pananaig ng Inggles, may tumutubong pagnanais na manahan sa Filipino. Isang halimbawa nito sa kulturang popular ay ang simulain ng 'Original Pilipino Music' (OPM) kung saan nagkasundo ang ilang mga Pilipinong kompositor, mangangawit at manunugtog na magsulat, magtanghal, at magsagawa ng *recording* ng mga awitin sa wikang Filipino.

Nadama rin ang ihip ng hangin ng *Filipinization* sa Pamantasang Ateneo de Manila, isang pamantasang itinatag ng mga Heswitang Kastila noong 1853. Sa panahon ng mga Amerikano, nalipat sa pamamalakad ng New York Province ng mga Heswita ang pamantasan kung kaya't hanggang sa katapusan ng ikalawang milenyo malimit ang presensya ng mga Heswitang Amerikano sa mga bulwagan at silid ng pamantasan. Dito malamang galing ang pananaw ng maraming tao ukol sa Ateneo *twang*: ang

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<sup>1</sup> Tingnan ang Roque J. Ferriols, "A Memoir of Six Years," sa *Pagdiriwang sa Meron: A Festival of Thought Celebrating Roque J. Ferriols, S.J.*, ed. by Nemesio Que and Agustin Martin G. Rodriguez (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1997), 215. Sa mga susunod na pagkakataon, tutukuyin ang akdang ito bilang *A Memoir*.



pamamaraan ng pagsasalita ng mga Atenista ng wikang Ingles at pati ng wikang Filipino na may puntong New York.

Nagsimulang magturo si Ferriols ng pilosopiya sa Ateneo de Manila noong 1960. Pagpasok ng akademikong taon 1969-1970, nagsimula siyang magturo ng pilosopiya sa wikang Filipino. Iniulat niya na hindi naging madali ang kanyang pagpapasimuno. Humarap siya sa maraming tahasang batikos at pati tahimik na pagtanggap mula sa ilang kasapi ng administrasyon at ng mga kapwa guro. Ang ilan sa kanila'y mga Amerikano ngunit may ilan din sa mga ito na Pilipino. Bagaman malamig ang suporta ng administrayon (tinawag na eksperimental ang mga klase niya at ibinigay sa kanya ang mga pinakamaaaga at pinakahuling oras pati rin ang oras ng tanghalian para magklase: mga oras na hindi ituturing na ideyal para sa pagkaklase), itinuring niyang biyaya na buo ang loob ng mga estudyante niyang dumalo sa kanilang mga klase.

Hindi niya masisisi ang mga Amerikanong administrador at guro ng pamantasan ngunit ang ipinagtaka niya ay ang pananaw ng ilang mga kapwa niya Pilipinong guro ukol sa kaniyang naging kilos. Tila baga kumbinsido ang mga taong ito na walang kakayahan ni karapatan ang wikang Filipino na maging wika ng pag-iisip, pag-aaral, pagtuturo, pananaliksik, pakikipagtalastasan, at iba pa. May mga hindi makapaniwala, nagmata, at kumutya sa kanyang naging kilos.

Sa mga taong lumipas, marami nang nangyari ngunit, hindi pa rin nagbago ang mga kalagayan. Bagaman sa kasalukuyan ay may polisiyang baylingwal ang pamantasan at sinasabi nitong, ang Ateneo ay isang pamantasang Filipino, ang Kagawaran ng Pilosopiya lamang ang may balanseng bilang ng mga klase sa Ingles at sa Filipino. May ilan din namang kursong naituturo sa Filipino tulad halimbawa ng teolohiya at agham pampulitika ngunit nakadepende ito sa guro at hindi institusyonalisado tulad nang sa pilosopiya.

Bukod dito, nananatili pa rin ang pagtanggap ng maraming mga estudyante kung sakaling maubusan sila ng klase sa Ingles at mapilitan silang kumuha ng klase sa Filipino. Kahit lumaki sila sa Kamaynilaan, Calabarzon o Mimaropa, igigiit pa rin nila na hindi sila marunong at hindi sila makapag-iisip sa wikang Filipino. Pumasa din naman sila sa mga kursong kinuha nila mula sa Kagawaran ng Filipino, ngunit, mas pipiliin pa rin nilang mag-aral sa Ingles kaysa sa Filipino.

Kung sa bagay, hindi na rin dapat maging kagulat-gulat ito sapagkat nangangailangan pa ng mas malawak na kamulatan ang pag-uunawa ng mga Pilipino ukol sa kultura at wika. Makikita ito sa pagdaos ng Buwan ng Wika tuwing Agosto. Naglalaan tayo ng isang buwan upang isuot ang mga tradisyunal na baro at kumain ng mga kakanin. Para bagang ang pagiging Pilipino ay nakasalalay sa pag-uunawa natin sa anumang itinatawag nating



## 42 PILOSOPIYA NG WIKA NI FERRIOLS

Filipiniana. Kung susulyapan nga naman ito muli, katwa rin na mayroon tayong Buwan ng Wika. Kung kailangan pang ituro sa mga bata kung paano pahalagahan ang sarili nilang kultura at wika, ibig sabihin lamang nito na walang intrinsikong pagpapahalaga ang mga bata sa sarili nilang kultura at wika. Sa madaling salita, naglalaan tayo ng isang buwan upang pansinin ang sarili nating kultura at wika habang may labing-isang buwan tayo upang baliwalain ito.

Sinusuri sa pambungad na ito ang pag-uugali at pananaw sa ilalim ng pagdiwang ng Buwan ng Wika upang ipakita ang pananaw na kailangan natin ng mulat na pagtataguyod at sadyang pagsusulong ng wika at kultura. Lilitaw sa papel na ito na ang tunay na diwa ng wika at kultura ay naroon sa hindi sinasadya at hindi kadalasang pinapansin na pagpasok at pagdanas ng tao sa kayamanan ng sarili at ng daigdig. Hindi natin dinaranas ang daigdig “sa pamamagitan” ng wika at kultura, bagkus ang wika at kultura ang mismong pagdanas natin sa daigdig. Ito ang pangunahing puntong nais ipakita sa pagsulyap sa pilosopiya ng wika ni Ferriols.

### 2. Ang Mga Tekstong Susulyapan

Ang mga sumusunod ang mga teksto ni Ferriols na hahanguan natin ng kanyang pilosopiya ng wika. Magbibigay muna ako ng pagsasakonteksto para sa bawa't isa.

Isinulat niya ang *A Memoir of Six Years* noong Abril 1975, anim na taon mula nang simulan niyang magturo ng pilosopiya sa wikang Filipino. Binalik-tanawan niya ang kanyang mga naranasan sa mga taong iyon upang maglabas ng isang *apologia*, o isang *manifesto*: alang-alang sa mga hindi naka-unawa kung bakit siya nagtuturo ng pilosopiya sa wikang Filipino. Habang tinutugunan niya ang pitong mga tanong na madalas naibato sa kanya sa nakaraang anim na taon, nakapagbigay-linaw din siya sa kalikasan ng pilosopiya, sa kalikasan ng wika, at sa kalikasan ng tao bilang nilalang na nagsasalita.

Dumaan pa ang dalawang dekada bago nailimbag ang aklat ni Ferriols para sa kanyang klase sa pilosopiya ng tao. Samakatwid, mahabang panahon din siyang gumamit ng mga tekstong Ingles na sinabayan niya ng mga nota niya sa Filipino para sa mga estudyante niya sa mga taong iyon. Noong 1991, lumabas ang *Pambungad sa Metapisika*. Upang lagumin ang mga puntong naisaad sa aklat na ito, tinutukan niya ang paksa ng potensyal sa huling yugto nito. Naidiin niya ang halaga ng potensyal ng wika sa paggising ng tao sa kalaliman ng meron na siyang nararanasan sa pakikipagkapwa sa kapwa tao, sa daigdig, sa Maykapal, sa sangkameronan. Ito ang yugtong pinamagatang *Sinauna Bilang Potensyal*.

Hahango rin ang sulating ito mula sa *Sulyap Sa Aking Pinanggalingan*, ang aklat na bunga ng pagbibigay-loob ni Genesis John M. Martinez, isang *caregiver* na idikta sa kanya ni Ferriols ang mga alaala nito upang maipaskil sa isang *blog*. Nasimulang isulat ito noong 2012 at nalimbag ang aklat noong 2016. Sa panahon ng pagkakasulat ng *Sulyap* nagpasya si Ferriols na magretiro na sa pagtuturo.

### 3. Pitong Sulyap sa Pilosopiya ng Wika ni Ferriols

Hindi nagturo ng kursong pilosopiya ng wika si Ferriols ngunit mahihinuha sa kanyang pamamaraan ng pagtuturo ang ilang mga malalalim na pagmumulat at pag-uunawa sa kalikasan ng wika. Nais ngayon ng papel na ito palitawin at bigyan ng balangkas ang naturang pagmumulat upang makapagtukoy ng ilang mga direksyong maaaring tahakin sa patuloy na pagtalakay sa paksang napili. Magbibigay tayo ngayon ng pitong landas.

#### 3.1. Pilosopiyang Filipino

May malaking kaibahan sa pagitan ng Pilosopiyang Filipino at pamimilosopiya sa Filipino. Ang una ay nakatutok sa tatak, kung saan nagiging abala ang tao sa tanong hinggil sa identidad kung kaya't natatanggal ang kanyang pansin sa mismong akto ng pamimilosopiya. Ang huli naman ay ang pagsusumubok mamilosopiya sa katutubong wika tulad ng maraming pilosopo sa kasaysayan ng sangkatauhan.

Naninindigan si Ferriols na walang Pilosopiyang Filipino. Mahalagang idagdag agad na naninindigan din siya na hindi mahalaga ang mga bansag tulad ng Griyegong Pilosopiya, Pilosopiyang Tsino, o Pilosopiyang anuman. Ang mga pilosopo ay basta lamang namilosopiya na walang intensyong magpasimuno ng mababansagang Pilosopiyang anuman. Ang mga bansag na ito ay mahalaga lamang para sa mga pangangailangan ng kategorisasyon; kategorisasyong mahalaga para sa mga nangangasiwa sa mga silid aklatan, sa tanggapan ng mga *registrar* ng mga paaralan at ng iba pang mga beyurokratikong pangangailangan. Ang punto ni Ferriols ay lilinaw kung pag-uusapan bilang analohiya ang tinatawag na mga *genre* o uri ng musika. Ang musikero ay abala sa paglikha ng musika. Kung anuman ang itatawag dito ng madla ay hindi na niya pagkakaabalahan. Ang mga bansag kung ang musika niya ay alternatibo, OPM, *rock*, *ballad*, o anuman ay pangangailangan ng mga negosyante sa industriya ng musika kung paano nila ipakikilala sa publiko ang obra ng musikero. Ang mga tao sa likod ng YouTube, Spotify, iTunes at iba pa ang may pangangailangan ng malililaw na mga bansag. Sa madaling salita, ang musika ay dinaranas ng mga tumutugtog at nakikinig. Hindi pangunahing pangangailangan ang

#### 44 PILOSOPIYA NG WIKA NI FERRIOLS

pagbabansag dito. At ganoon din ang akto ng pamimilosopiya. Ito ay dinaranas at ginagawa. Oras na tanungin ng namimilosopiya kung nagpapakapilipino pa ba siya, nadidiskaril sa ibang paksa ang daloy ng kanyang pag-iisip.

Kung tutuusin, ang unang puntong ito ay walang kinalaman sa pilosopiya ng wika ngunit mahalagang banggitin upang maisantabi. Sa paglililaw kung ano ang hindi ginagalawan ng pilosopiya ng wika, harinawa magbigay-linaw ito, sa di-tuwirang paraan, kung ano ang tunay na ginagalawan nito.

### 3.2 Ang Wika Bilang Di-Makatawag-Pansin-sa-Sarili

Tuwing tinatanong si Ferriols ukol sa kanyang pangangahas na mamilosopiya sa wikang Filipino, palagi niyang idinidiin na ang tunay na pakay ay ang mamilosopiya at hindi ang anumang pulitikal, lingwistiko o kultural na dahilan. Ang hamon ay hindi ang hamon ng pagbigkas ng anumang wika. Bagkus, ang tunay na hamon ay ang hamon ng pilosopiya at ang hamon ng akto ng pamimilosopiya.

Ito ang tugon niya sa mga nagtatanong kung nais ba niyang isulong ang Tagalog bilang wikang pambansa. At siyempre, sangkot sa tanong ang ilang mga pulitikal at kultural na mga agenda na may mulat na naisin ukol sa kung paano ba dapat isinasagawa ang mga sistema ng edukasyon at ng media. May isang buong larangan ng pagpapahalaga kung saan maaaring magdiskurso ukol dito ngunit hindi ito ang pakay ni Ferriols.

Hinggil sa Tagalog, mahalagang ipunto na marami itong anyo. May Tagalog Bulakan, Tagalog Kabite, pati Tagalog Marikina. Aling Tagalog nga kaya ang tinutukoy natin? Muli, nasa labas ng pinagkaka-abalahan ni Ferriols ang mga tanong na ito. Mas payak dito ang kanyang tunay na dahilan ng pagtuturo sa wikang Filipino: sapagkat nasa lungsod ng Quezon ang Ateneo de Manila kung saan siya nagtuturo, nais niyang magturo ng pilosopiya at matutong mamilosopiya ang kanyang mga estudyante sa wika ng naturang lugar. Bago pa siya madestino sa Ateneo de Manila, nagturo din siya noon sa Berchmans College sa Cebu. Kung naiba lang ang kasaysayan at nalagi siya sa Cebu, malamang ang maipapasimuno niya ay ang pagtuturo ng pilosopiya sa wikang Cebuano.

Dagdag pa rito, sinasabi niyang hindi niya paboritong wika ang Filipino, ngunit mahusay naman din itong wika. Sa madaling salita, ang tunay na dahilan ng pagbabad sa wikang Filipino ay ang halaga ng pagbabad sa danas-daigdig ng estudyante at ng lokalidad ng paaralan. Hindi ang wika o ang wikang Filipino ang sentro ng usapan. Nalilihis ang atensyon ng pumupuna kung papansinin niya ang wika imbes na danasin ang daigdig ng kahulugan na nagpapakita sa wika. Hindi tumatawag ng pansin sa kanyang

sarili ang wika. Kapiling natin, sapagkat palagi tayong bumibigkas. Nasa sentro ng lahat ng usapin ngunit hindi nagiging sentro ng usapan, maliban lang kung punahin ng pilosopo sa kanyang pagmumuni.

### 3.3 Ang Wika bilang Paraan ng Pagiging Buháy

Ang wika ay hindi lamang isang kasangkapang ginagamit ng nagsasalita sa kanyang pangangailangang ipahayag ang kanyang sarili upang maunawaan siya ng kapwa tao. Nanganganib ang wika sa ganitong simplistikong pananaw lalo na't ginagamit sa mga institusyon ng edukasyon ang konsepto ng *medium of instruction*. Para bagang iniisip ng ganitong kalakaran na ang nilalaman ng isang kursong itinuturo ay maaaring itawid ng guro sa estudyante sa anumang wika sapagkat bilang *medium* (Latin: gitna o pagitan), ito ang tulay sa pagitan ng guro at estudyante. Ang mahalaga ay ang itinatawid na nilalaman o kaalaman. Ang wika ay instrumento lamang na nagbibigay-daan sa naturang pagtawid. Ganoon lang ba?

Sa halip, natuklasan ni Ferriols na ang wika ay hindi lamang paraan ng pagpapahayag tulad ng kaisipan ng *medium*. Lagpas pa rito at lalong mahalaga pa, ang wika ay isang paraan ng pagiging buháy. Wika nga niya:

Ang siyang makasalíng sa pinakapuso ng isang wika, kahit sa isang kispap-mata lamang, nalalaman niyang ang wika ay isang di-mahahangganang paraan ng pagiging buháy. May di-mauulit na potensyal ang bawat wika sa pagtingin at pagdama; sarili nitong talino, sarili nitong dating. Kung mas marami kang wikang nadarama, mas buháy ka.<sup>2</sup>

Ipakita natin gamit ang isang halimbawa. Hindi lihim ang pagpapahalaga ng mga Pilipino sa pakikipagkapwa-tao. Ang pagpapahalagang ito ay nababakasan sa wika mismo. Malawak at inklusibo ang pagmumulat ng Pilipino sa kung sino ang kapamilya. Kung kaya't may partikular siyang tawag sa mga kapamilya niyang dulot ng ugnayang kasal. Bukod sa mga partikular na katawagang 'biyenan,' 'manugang,' 'bayaw,' at 'hipag,' kung saan ang mga katumbas sa Ingles ay mga salitang dinugtungan lamang ng – *in-law*, may mga salitang ugnayang hindi maisasalin sa mga kanluraning wika. Ang 'bilas' (asawa ng kapatid ng asawa ko) at 'balaé' (ang mga magulang ng manugang ko) ay mga salitang walang salin sa wikang Ingles. Nabubuhay ang Pilipino nang may pagkilala sa mga ugnayang ito. Sa ganitong paraan nabubuhay ang mga Pilipino. Hindi niya, malamang,

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<sup>2</sup> Ferriols, *A Memoir*, 217. Akin ang salin.

## 46 PILOSOPIYA NG WIKA NI FERRIOLS

napapansin hangga't hindi niya nakakatagpo ang ibang mga wika. Sa pagmumulat ko sa mga salita ng aking wika, lalo akong nagiging mulat kung paano ako nabubuhay. Ang bilas ko at ang balae ko ay itinuturing kong may partikular na kaugnayan sa akin. Sa taong nabubuhay sa ibang wika, ituturing lamang sila bilang mga kamag-anak ng sariling asawa at hindi nauugnay nang ganoon sa kanyang sarili.

Mapapansin din sa huling bahagi ng sinipi mula sa itaas na tinukoy ni Ferriols ang pagdama imbis na pag-alam sa wika. Karaniwang sinasabi na ang wika ay inaalang, natututunan at umaabot ang tao sa punto kung saan masasabing marunong na siyang magsalita. Ngunit ang sabi ni Ferriols ay “kung mas marami kang wikang nadarama, mas buháy ka.” Ang wika ay hindi lamang inaalang, bagkus dinarama. At ang kakayahang makadama ay ang mabuhay nang totoo. Makatutulong ang kwento ni Ferriols ukol sa *pons asinorum* (Latin: tulay ng mga asno).<sup>3</sup> Ang natututong magsalita, maging batang maliit o matandang nais matuto ng bagong wika ay parang asnong may mahahabang tainga sa simula. Habang natututo siyang pagsikapan ang wika, para siyang asnong sumusubok tumawid ng tulay ng pag-uunawa. Mabagal at mahirap ang landas ngunit kung magpupursigi siya na parang asno, makatatawid din siya sa tulay, mahuhulog ang mga tainga niyang mahahaba at magugulat na lamang siya na isa na siyang taong naka-uunawa at naka-sasalita.

Para sa taong nag-aaral ng bagong wika, nakatutulong ang pag-aaral ng gramatika ng wikang pinag-aaralan. Ganito ang hamon ng pagtawid ng *pons asinorum* para sa nag-aaral ng bagong wika. Maaari siyang magulumihan, mabagot, mahirapan, mamilipit sapagkat iba ang balangkas ng gramatika ng bagong wika sa gramatika ng wikang kilala na niya. Kailangan niyang magtiis. Maari siyang malunod sa mga istraktura ng gramatika at hindi na madanas at maunawaan ang sinasabi talaga sa wikang iyon. Ngunit kung magsisikap nga na parang pagsisikap ng isang asno, makatatawid din ang nais makadama at makaunawa.

Sa *Sulyap sa Aking Pinanggalingan*, ikinuwento ni Ferriols kung paano siya natuto ng Griyego at Latin bilang bahagi ng kanyang pagsasanay sa nobisyado. Habang nasa kadiliman ng Ikalawang Digmaang Pandaigdig, naranasan ni Ferriols ang liwanag na hatid ng pagkakilala niya sa wika ng mga sinaunang Griyego, ang gramatika ng wikang Latin, at ang panitikan ng wikang Ingles. Nagbigay-pugay at pasasalamat si Ferriols sa mga guro niya tulad nina Horacio Dela Costa, Joseph Mulry at Joseph Kerr. Natuto siya at nagising sa kayamanan ng wika sa tiyaga at pagpupursige ng mga gurong ito. Natatanging banggit ang kanyang pasasalamat kay Kerr sapagkat kung

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<sup>3</sup> Tingnan ang Roque J. Ferriols, *Sulyap sa Aking Pinanggalingan*, ed. by Leovino Ma. Garcia (Quezon City: Bughaw, Ateneo de Manila University Press, 2016), 95. Sa mga susunod na pagkakataon, tutukuyin ang akdang ito bilang *Sulyap*.

hindi siya tinuruan ni Kerr mag-Griyego, hindi niya maisasalin sina Platon, at ang mga pilosopong Griyego. Sapagkat maraming estudyanteng dumaan sa mga klase ni Ferriols sa pilosopiya ng mga sinaunang Griyego, utang na loob din ito ng mga estudyante niya sa mga dating mga gurong hindi na nila nakilala.

Bilang paraan ng pagiging buhay, makararating tayo sa bagong pagmumulat kung paano tayo nabubuhay kung susuriin natin ang katagang 'ka,' na tanda ng ugnayan. Ani Ferriols:

Sapagkat malalim ang hiwaga ng tao, malalim rin ang kanyang pakikibuklod. Tingnan ang katagang *kapwa* na palaging ginagamit at ang *ka* na tanda ng pakikipagkapuwa. Mababakasan iyang lahat, at higit pa riyan sa ating samu't saring wika. Ang lahat niyan ay potensyal. Maaari nating buhayin, likhain muli. Maaari nating gawing bahagi ng mga hindi inaakalang kombinasyon. Halimbawa, magawa natin ang hindi pa nagagawa: kalinangan na personal at makatao, at sabay teknikal. Teknolohiya dahil sa tao; at huwag baliktad.<sup>4</sup>

Ang samu't saring wikang tinutukoy ni Ferriols ay ang mga wika sa Pilipinas na siya namang may hawig na oryentasyon. Kung sakaling kaliligtaan at lilimutin ng isang Pilipino, may paraan ng pagiging buhay na mawawala sa kanya, lilimutin niya rin at hihiwalayan; masasayang ang potensyal. At mula sa natuklasan niyang katutubo at likas na pagkiling sa pakiki-ugnay, binibigkas ni Ferriols ang hamon at tungkulin ng kasalukuyang tao sa harap ng kasalukuyang teknolohiya. Kung tumutungo ang kilos ng teknolohiya sa paghihiwalay sa ugnayan, ano ang tugon ng wika dito?

Sa naunang panahon, natutong makihalubilo ang mga bata sa paglalaro ng tumbang preso, patintero, habulan, taguan at iba pa. Ginagawa ito noon ng magkakapitbahay sa lansangan sa labas ng bahay. Sa kasalukuyang mga antas na *middle class* pataas, madalang na ang ganitong mga pagkakataon. Kanya-kanya na ng gadget at video game ang mga bata kung kaya't kahit mayroon mang *network gaming* kung saan maaari kang makilaro sa iba *online*, hindi pa rin nito natutumbasan ang nagaganap na pakikihalubilo, pakikipagsapalaran, at pakikipag-kaibigang ginagalawan ng mga batang naglalaro sa lansangan. Nakikita ni Ferriols ang panganib sa ugnayan at sa buhay kung hahayaan lamang nating tayo ay pangunahan ng teknolohiya sa halip na tayo ang mamahala sa teknolohiya.

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<sup>4</sup> Roque J. Ferriols, *Pambungad sa Metapisika* (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1991), 240.

### 3.4 Ang Wika bilang Potensyal ng mas Matinding Ugnayan

Matagal nang bintang sa pilosopiya ang pagiging hiwalay sa daigdig at realidad na nais nitong unawain. Mula nang unang naitampok sa dula ni Aristophanes ang isang tinatawag na Sokrates na naglalambitin sa kaitaasan at pinagsasabi na lumalakad daw siya sa himpapawid at namumulastog pa ng kung anu-anong kabulastugan, hanggang sa pananaw sa pilosopo bilang taong naglalaro lamang ng mga salita at nakatira sa itaas ng toreng garing.

Mahuhulog sa ganitong panganib ang taong magsasabi na parepareho lamang ang bisa ng mga wika sa paghahanap sa katotohanan, sa pamimilosopiya. Kung kaya't kahit anong wika ay maaaring galawan ng akto ng pamimilosopiya. Hindi na raw mahalaga kung alin. Malimit na nalilimutan sa ganitong puna ang mahalagang katotohanan na palaging napaliligiran ng kapwa tao ang pilosopo. Sumasapanahon at sumasakasaysayan din ang pilosopo. Nakapasok ang kanyang pagmumuni-muni sa konteksto ng kanyang pag-iral sa daigdig. At kasama sa konteksto niya ang wika ng pamayanang kinabibilangan niya. Ani Ferriols:

Kung may tao sa aklatan, at sinusubukan niyang mamilosopiya sa isang wika na ibang di hamak sa sinasalita ng mga nagmamaneho ng dyipni, nagwawalis-tingting sa mga kalsada, nagsisilbi sa mga turo-turo, masasabi kaya na ang taong iyon ay gumagalaw sa katotohanan?<sup>5</sup>

Lumilitaw na ang tao ngang ganito ang siyang nagbibigay ng masamang reputasyon sa pilosopiya bilang hiwalay sa totoong buhay. Walang ibang daigdig na ginagalawan ang namimilosopiya. Nasa parehong daigdig siya ng kapwa tao. Sa pagbuo niya ng mga abstraksyo, hindi siya nagpapakomportable sa mga abstraksyo. Kung iniiwan man niya ang tunay na buhay upang atupagin ang pagmumuni-muni, ginagawa lamang niya ito upang pasukin nang mas malalim, hindi ang abstraksyo, bagkus ang tunay na buhay.

Maaring mangyari na nasa paliparan ang isang tao. Napapaligiran siya ng mga taong samu't sari ang wika. Sabihin na nating sa tabi niya ay may mga kapwa biyaherong nagkukuwentuhan sa wikang Ruso. Nasa iisang lugar sila ngunit ang mga nakauunawa lamang ng wikang Ruso ang nasa parehong daigdig ng taong nagsasalita. Bawat wika na maririnig sa tanggapan ng paliparan ay isang sariling daigdig na hiwalay sa iba pang daigdig ng iba pang wika. Samakatwid, humihiwalay sa kapwa tao ang taong

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<sup>5</sup> *Ibid.*, 236.

namimilospiya sa wikang iba sa daigdig ng kapwa tao. Patuloy pa nga ni Ferriols:

At kapag ang nagsisikap mamilosopiya ay pumipili sa wikang gagamitin niya, ang kanyang pagpili ay bunga ng kanyang atitud sa salita ng mga pumapaligid sa kanya. At ang kanyang atitud ay maaring katotohanan, maaring kasinungalingan.<sup>6</sup>

Ang pasyang mamilosopiya sa wika ng mundong ginagalawan ng tao ay tugon sa panawagan tungo sa mas malalim na pakiki-ugnay. Sa ganitong paraan nagigisnang tao ang wika bilang potensyal ng ugnayan at punto ng hugpungan ng samu't saring tao. Ang pasyang mamilosopiya sa wika ng mundong ginagalawan ay isang pag-amin na nasa iisa at pareho tayong daigdig. Iisa ang ating tahanan, dangal, at larangan. Tao ako sa harap mo at tao ka sa harap ko. Naghaharapan at nagkaka-unawaan tayo bilang magkapatid sa katauhan. Wika ni Ferriols:

Ang huwaran ng ating kalinangan ay tao bilang malalim, sagrado, mapaglikha at nakikipagkapwa sa kapwa-tao at sa Maykapal. Personal na pagbubuklod ng tao sa tao, at personal na pakikisalamuha sa atin ng Maykapal ang buod ng sanlibutan. Nararanasan natin ang meron bilang ugnayan.<sup>7</sup>

Ikinuwento ni Ferriols kung paano siya tinuruan ni Mulry ng panitikan sa nobisyado. Nararanasan niya, sa tulong ni Mulry, na ang pagbasa ng panitikang banyaga ay paraan upang maging pamilyar ang daigdig ng mga taong iba sa atin at dahil dito, mabigyan tayo ng pagkakataong makidama o makiramay sa kanila. Noong minsan na nagbasa sila ng isang tula ukol sa mga kalsada ng London, ganito ang nadama niya:

Ito ay ukol sa buhay ng mga tao sa London. Hindi namin sila kilala. At ang kanilang uri ng pamumuhay ay dayuhan sa amin. Pero kaya naming maranasan na talagang may lugar na London at talagang may mga taong nakatira doon. At kahit na ang tula ay isinulat bago magkagiyera alam namin na habang naririnig

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<sup>6</sup> *Ibid.*, 236.

<sup>7</sup> *Ibid.*, 239.



## 50 PILOSOPIYA NG WIKA NI FERRIOLS

namin ang tula, ang mga taong iyon ay nagtitiis din sa giyera. At kaagad nakikiramdam kami.<sup>8</sup>

Tunay ngang potensyal tungo sa ugnayan ang wika. Nabubuksan para sa tao ang dayuhang daigdig at nagiging bahagi ito ng sariling danas-daigdig. Lagpas sa mga anyo at istruktura ng mga tula at ng iba pang mga anyo ng panitikan, idinidiin ni Ferriols na ang panitikan sa partikular at ang wika sa pangkalahatan ay mga tulay tungo sa pag-uunawaan, pakikiisa, pakikiramay—kapatiran at ugnayan.

### 3.5 Ang Wika at Ang Kayamanan ng Daigdig

Ang magising sa kayamanan ng wika ay magising sa kayamanan ng daigdig. Nabigkas noon ni Ferriols sa klase na ang iba't ibang wika ng mundo ay maihahambing sa samu't saring mga tanim. At tulad ng mga tanim, may kanya-kanyang bisa at pakinabang. May mga tanim na gamit na gamit ng tao. Ganito ang punong niyog. Bawa't bahagi ay kapaki-pakinabang; wala itong tapon. Ang bunga ay may tubig na maiinom at lamang makakain. Ang bunot ng bunga ay magagamit sa pagpapakintab ng sahig. Ang bao ay isinusuot ng sumasayaw ng manlalatik. Ang mga dahon ay tingting para sa walis at pawid para sa atip. Ang tangkay ay panggatong at naglalaman ng ubod na maaaring isahog sa lumpia. May mga tanim naman na tila baga hindi gaanong kapaki-pakinabang. Malay natin, mayroon palang halamang nagkukubli sa pinakakaloob-looban ng gubat sa Amazon o sa Aprika na, lingid sa kaalaman natin, nagtataglay ng lunas sa kanser o anumang malubhang sakit. Naghihintay lamang ito upang matuklasan at mapakinabangan. Parang ganito ang wika. Maraming tao ang hanga sa wikang Ingles dahil sa pakinabang nito lalo na sa kontekstong akademiko kung saan bihasa at komportable ang Ingles bilang wika ng mga nananaliksik, guro, estudyante, at maraming iba. Nakarating ang wikang ito sa ganyang kalagayan dahil sinubukan, hinasa, at sinanay hanapan ng tinig sa halos lahat ng mga larangang ginagalawan ng pamantasan. Dito nagmumula ang pananaw ng ilan ukol sa karukhaan ng Filipino kung kaya't hindi nabibigyan ng parehong pagkakataon ang Filipino na ito'y masanay at mahasa.

Inuulat ni Ferriols na ang isang bagay na ikinagugulat ng mga estudyante ay ang kayamanan ng wikang Filipino at ang mga hangganan ng wikang Ingles. Pareho rin lang namang mayaman at may hangganan. Sa pagsusumubok bigyan ng tinig ang pilosopiya sa Filipino, dito lamang natutuklasan ang kayamanan at hangganang ito. Sabi nga ni Ferriols ukol sa Griyego at Filipino:

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<sup>8</sup> Ferriols, *Sulyap*, 115.

O baka ganito ang sasabihin mo: “Kay hiwaga, kay yaman ng daigdig! Katotohanan man o aletheia, parehong pareho ang nararanasan, ibang iba ang nararanasan: nagkakaangkop, nagkakaiba, nagsasalubungan, naghihiwalayan, nakakahilo!” Tugon ko naman: nagugulumihan ka. Nagtataka. Sinisimula mo na yatang kaibiganin ang karunungan.<sup>9</sup>

Alam ng sinuman ang tinutukoy ni Ferriols kung may karanasan siya ng pagtigil panandalian upang namnamin ang kayamanan ng daigdig sa kanyang karanasan sa panitikan. Hindi lamang mga salita ang kanyang binabasa. Inihahatid siya ng mga salita upang danasin ang kayamanan ng daigdig. Heto ang sinabi niya ukol sa pagtuturo sa kanya ni Dela Costa:

Pero pinamulat niya sa amin na ang daigdig ng mga makata ay lahat ng wika. Na ang tula ay bunga ng malalim na pagpasok, pagtanggap, at ligaya sa talagang totoo. Kailangan lamang ang matinding pagkagising. Dahil sa kanya, napansin namin na ang bawat salita ay may taglay na isip at damdamin.

Latin man o Ingles ang binabasa, hindi kami nakukulong sa letra ng libro. Nabubuhay ang mga letra at mga kataga at mga verso sa galíng ng pagpapamulat ni Horacio. Dahil sa kanya ang pumapaligid sa amin na katotohanan ay aming mas matinding nagigisnan.<sup>10</sup>

Tinatamaan ng puntong ito ni Ferriols ang katangian ng mahusay na guro. Anuman ang itinuturo ng guro, ang hamon sa kanya ay tulungan ang mga estudyante manahimik, dumanas, gumising. Kung nangyayari ito sa silid-aralan, masasabi nating tunay ngang nabubuhay at natututo ang mga estudyante. Masuwerte ang mga tulad ni Ferriols na natuto mula sa mga tulad ni Dela Costa. Mapalad ang mga estudyante ni Ferriols na siyang pinasahan niya ng ganitong pagmumulat.

Ang hamon ngayon sa mga guro, lalo na ng balarila, panitikan, at pilosopiya ay ang gawain ng paggising sa mga estudyante na ang tunay na diwa ng mga tekstong binabasa nila ay lagpas sa mga pinag-aaralan nilang mga balangkas, gramatika, sistema, at teorya. Kung hindi nararanasan ng mga estudyante ang diwa na ito, hindi sila talaga nabubuhay o natututo.

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<sup>9</sup> Roque J. Ferriols, *Mga Sinaunang Griyego* (Quezon City: Office of Research and Publications, 1992), 17.

<sup>10</sup> Ferriols, *Sulyap*, 121.

### 3.6 Ang Sentro ng Wika Bilang Sentro ng Pagkamalikhain

Inamin na natin na bawat wika ay may kakayahan at hangganan. Kung gayon, ang ginagawa ng malikhaing magsalita ay hindi naiiba sa pagpapanday: hinahango niya mula sa kalikasan ang mga materyales ng kanyang sining, kinikilala niya kung anu-ano ang maihahatid sa kanya ng bawat katangian ng mga materyales na ito at gagalawan na niyang lumikha ng bagong bagay mula dito.

Sa mga nag-aakala na 'taglish' (o 'enggalog,' biro ni Ferriols) ang solusyon sa mga hangganan ng Filipino, naghahain si Ferriols ng bagong perspektiba. Kung ang ibig sabihin ng 'taglish' ay ang walang pangingilatis na paghalili ng mga salitang Ingles sapagkat nalimutan ang katagang Filipino o di kaya'y ang pagpilit sa Filipino na sundan ang balangkas at ritmo ng Ingles, halata agad na walang husay o galing sa pagpapanday ang magaganap.

Mukhang ang modelo ni Ferriols ay ang mga makata tulad ni William Shakespeare. Sa pagpapanday ng wikang nakagisnan niya, ang wikang Ingles, ginawa niya ang pagpapayaman nito para sa kanyang mga berso at dula sa pamamagitan ng pakikitagpo sa Latin, Pranses, at Espanyol. Sa pakikitagpo na ito, yumaman at lumalim ang Ingles ngunit hindi ito napilitang ipagkasya ang sarili sa loob ng tiempo at ritmo ng ibang wika.

Kung kaya't may sentro pala ang wika. Dito madarama ang diwa at katutubong galing nito, at may pagkakataon para sa sinumang taong pasukin at damhin ang sentrong ito, kung hahayaan lamang niya ang kanyang sarili na maging tapat sa mga lumang tunog at bigkasin muli ang mga ito at matagpuan ang naliligaw niyang kalooban bilang bago, sa loob ng daigdig na palaging bago at tumutubo.<sup>11</sup>

May ibang nangyayari kung may bibigkas ng isang wika mula sa tunay nitong sentro at, mula sa sentrong iyon, lilikha siya ng mga bagong salita sa pamamagitan ng pagnanakaw (ang matatas magsalita, hindi nanghihiram bagkus nagnanakaw) mula sa ibang wika.<sup>12</sup>

May malikhaing pagnanakaw ng salita na siya namang nagpapalalim ng wika at karanasan sa taong marunong bumigkas. Dulot nito, lumalalim ang wika, tumatalas ang kakayahan nitong magpahayag ng kahulugan, at lumalalim din ang karanasan ng tao sa daigdig. Lumalawak ang mismong daigdig sa harap ng taong bumibigkas.

<sup>11</sup> Ferriols, *A Memoir*, 222.

<sup>12</sup> *Ibid.*, 219. Akin ang salin.

### 3.7 Ang Wika at Ang Danas-Daigdig ng Nagsasalita

Noong kinuha si Danton Remoto bilang patnugot ng Office of Research and Publication, para sa paglimbag ng mga unang aklat ni Ferriols, hiniling ng huli na hawag babaguhin ng una ang paraan at estilo ng kanyang pagtatagalog. Mulat si Ferriols na iba siya magtagalog at para sa patnugot na gagalaw sa mga pamantayan ng Tagalog Bulakan, halimbawa, kailangang ibahin ang ilang mga parirala, baybay, at pagkabuo ng mga pangungusap ni Ferriols. Ang ilang mga halimbawa ay ang mga salita ni Ferriols tulad ng *saktanin*, *pamamagit-an*, at *maari*. Hilagang Samapalokenyo ang pabirong tawag ni Ferriols sa kanyang Tagalog. Noong bata pa daw siya sa Sampalok, Maynila, napansin niyang ang mga magulang niya at ang iba pang nakatanda sa kanya ay nakipag-usap sa isa't isa sa wikang Iloko. Kung kakausapin ng matatanda ang mga bata, tinatagalog sila. Sa murang edad napansin niyang iba siya magtagalog sa mga kababata niyang tubong Maynila ang mga magulang.

Nang walang pasintabi at pagpapaumanhin, pinasya ni Ferriols mamilosopiya sa wika na kanyang nagsinan: ang wika ng Hilagang Sampalok. Dito niya natuklasan ang kanyang sarili. Dito siya natuto dumanas at tumingin sa daigdig. Dito siya natuto sa kayamanan ng wika at ng daigdig kung kaya't sinasabi niya sa dulo ng *A Memoir of Six Years*,

Sa loob ng anim na taon, maaring matutunan na para sa  
makataong pag-iisip, mas mahusay ang Hilagang  
Sampalokenyo kaysa sa Griyego ni Platon.<sup>13</sup>

Hindi sinasabi ni Ferriols na mas dakila ang Filipino kaysa sa Griyego. Sinasabi lamang niya na ang katutubong wika ng taong namimilosopiya ay ang wikang pinaka-nababagay sa kanyang pagmumuni-muni. Sapagkat Griyego ang wikang nagsinan ni Platon, ang Griyego ang wikang pinaka-nababagay sa kanyang pag-iisip at pamumuhay. Sapagkat lumaki sa Hilagang Sampalok si Ferriols, ang wika ng Hilagang Sampalok ang pinaka-nababagay sa kanya.

Tinatamaan ni Ferriols sa puntong ito ang kahalagahan ng pagpapakatotoo. Sa harap ng daigdig, ng lipunan, ng kapwa tao na sumasalubong sa akin sa loob ng abot-tanaw ng sarili kong katutubong wika, ang pinaka-nababagay na tugon sa karanasang ito ay gagalaw at gagalaw pa rin sa loob ng abot-tanaw ng sarili kong katutubong wika. Kung sisikapin kong harapin ito sa wikang iba, di hamak, sa aking katutubong salita,

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<sup>13</sup> *Ibid.*, 222. Akin ang salin.

## 54 PILOSOPIYA NG WIKA NI FERRIOLS

umaapak na ako palabas ng orihinal kong karanasan at lumalayo na ako sa daigdig na aking iniiralan mismo.

### 4. Ang Ambag ng Pagsasanay sa mga Klasiko

Kapag tinatanong si Ferriols kung paano siya napunta sa pilosopiya, palagi niyang sinasabi na inutusan siyang pag-aralan ito. At bilang huwarang Heswitang tumatalima sa kanyang mga *superior*, ginawa niya ito sa abot ng kanyang makakaya. Noong nagkita daw sila muli ni Kerr noong 1957, habang nag-aaral si Ferriols ng doktorado sa pilosopiya sa Pamantasang Fordham sa New York, at nalaman nito na pilosopiya ang ipinaaaral sa kanya, nasambit nito na sinasayang ng kanyang *superior* ang isang classical scholar. Pagkaraan pa ng ilang taon, sinasambit naman ni Ferriols na wala ring nasayang sapagkat ang kanyang pananahan sa mundo ng mga klasikong Griyego at Romano ay nakatulong sa kanyang pag-aaral at pagtuturo ng pilosopiya. Hindi matatanggihan ang halaga ng salin niya ng mga teksto ng mga sinaunang Griyego.

Bukod dito, mahihinuha rin bilang paglalagom sa pitong sulyap na ginawa ng papel na ito, na ang mahihiwatigan nating pilosopiya ng wika kay Ferriols ay nakulayan ng kanyang pagbabad sa mga klasiko. Sapagkat buhay para sa kanya ang mga salitang sinauna (buhay para sa kanya ang mga sinaunang manunulat, makata, o pilosopo), buhay din niyang naitatawid sa kanyang mga aklat at sa kanyang mga klase ang kayamanan ng mundo ng panitikan, at pilosopiya na siyang salamin ng kayamanan ng daigdig at ng kahulugan.

Sa huli, maaari ring ituring na sariwang alternatibo ang paraan ng pagmulat ni Ferriols sa wika. Malalim at malawak ang mga pagmumuni-muni nina Wittgenstein, at ng buong analitikong tradisyon sa pamimilosopiya sa wika. Ngunit ang kanilang sistematiko, lohikal, at matematikong pagdulog sa paksa ay madaling maging pormalidad at anyo na lamang. Ang pilosopiya ng wika na nagsisimula at nagmumula sa punto de bista ng panitikan ay nagbibigay ng ibang larawan ng wika; kung paanong buhay na nililikha nito, kasama ang taong nagsusulat, bumibigkas at umuunawa ang buong mundo ng kahulugang maaari lamang makita kung bukas ang tao sa kalaliman at hiwaga ng daigdig.

Sa mga nakita nating mga puna ni Ferriols ukol sa wika, nagisnan din natin ang kalikasan ng pilosopiya; na ito ay isang gawain ng taong gumagalaw sa daigdig ng kapwa tao at nais pasukin ng mas masinsinan ang meron na ginagalawan nila ng kapwa tao. Ang mga bansag at tatak ay hindi sing-halaga at lalong hindi kapalit ng aktwal na karanasang pinagdaanan ng masusing pagsasagawa ng akto ng pamimilosopiya.

Sa huli, inaanyayahan ng sulating ito ang iba pang mga nananaliksik na ipagpatuloy ang nasimulang landas ni Ferriols. Sa paninindigan niyang mamilosopiya sa wikang Filipino, nabigyan niya ang sarili niya ng pagkakataong magpakatotoo, aminin ang totoo at isagawa ang totoo. Kung ang pilosopiya nga ay pag-atupag sa katotohanan, ipinakita sa atin ni Ferriols ang daan.

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Discourse in Filipino Philosophy

## **Ang Pagkukuwento bilang Pagbabalik-loob: Pagdalumat sa Halaga ng “Awit ng Matandang Marinero” ni Samuel T. Coleridge sa Talambuhay ni Fr. Roque Ferriols, S.J.**

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*Preciosa Regina A. De Joya*

**Abstract:** At the beginning of Roque Ferriols’s autobiography, he remembers the night when he and his father read Samuel T. Coleridge’s “Rime of the Ancient Mariner,” and particularly, how his father translated the English verses to Filipino. This essay explores the significance of Coleridge’s long poem to Ferriols’s reflection on the purpose and structure of his own autobiographical writing, showing how storytelling is not only a means of atonement towards personal salvation but a process in which reconciliation and re-connection with the community can be achieved. Furthermore, I relate Ferriols’s account of the translation of Coleridge’s poem to the philosopher’s effort at coming to terms with the controversies of the Filipinization movement in the 1970s.

**Keywords:** Coleridge, Ferriols, autobiography, Filipinization movement

### **Pagdagsa ng Alaala**

**N**oong taon 2011, sinikap kong makapanayam si Padre Roque Jamias Ferriols, S.J. tungkol sa buhay niya noong panahon ng Ikalawang Pandaigdig na Digmaan. Ngunit sa aking pagkabigo, malubha niyang itinanggi na ibahagi ang kanyang mga karanasan. Hindi inaasahan na kaagarang mauudlot ang aming usapan, pareho kaming natahimik, hindi

mawari kung paano magpapatuloy. Sa isip ko: *Paano na?* Pinangarap ko pa naman na magiging isang eksklusibong pagsisiwalat ang interbyu ng mga lihim na pangyayari sa buhay ng noon 87-taong gulang na Heswitang pilosopo. Sa halip, parang pinagsarahan ako ng pinto, pinagbawalang makapasok, at ang masaklap, wala ito sa mga binalak ko.

Habang iniisip ko ito, si Ferriols naman ay walang imik na nakaupo, parang guwardiyang hindi matinag, nagbabantay nang walang makapasok sa yungib ng kanyang alaala. Naglakas-loob akong tanungin ang dahilan ng kanyang pagtangi, nagbakasakali na sa kanyang pagsagot, mahikayat siyang tuloy-tuluyan nang magkuwento. Bagaman muling nabigo ang aking plano, ipinaliwanag sa akin ni Ferriols ang hirap na kanyang dinaranas kapag inaalala niya ang mga panahon na iyon. May mga kaibigan siyang nasawi sa digmaan, at sa ilan naman sa kanila na nakaligtas, nakita niya ang patuloy na panghihina ng kanilang katawan dulot ng labis na paghihirap sa ilalim ng mga Hapon. Aniya, may mga bagay na mahirap o masakit kapag inaalala. Pagkatapos niyang sabihin ito, nanahimik siyang muli. Ngunit mapapansin na patuloy na nangungusap ang kanyang mga mata, malalim at mapanimdim, habang nakatingin sa malayo. Para bagang sa sandali na pinasya niyang huwag unghatin ang nakaraan, dali-dali siyang inanod at tinangay ng kanyang mga alaala. Mababakasan ang lungkot at bigat sa kanyang mukha, para bagang may aninong biglang dumapo sa kanyang malay-tao.

Noong 2012, isang taon makalipas ang “hindi nagtagumpay” na panayam, nalaman kong may sinimulang blog si Ferriols, na nilalaman ang kanyang mga karanasan noong panahon ng giyera. Dahil sa kanyang karamdamang Parkinson’s, malaki ang naitulong ng mga nars at tagapangalaga sa Jesuit infirmary upang maitala ang mga kuwento na kanyang idinikta. Ito, kalaunan, ang naging laman ng talambuhay na inilathala noong 2016, sa pamamatuugot ni Leovino Garcia.

Laking tuwa ko na sa wakas ibinahagi ni Ferriols ang kanyang mga karanasan. Kamakailan, tinanong ko siya kung bakit nagbago ang isip niya. Tulad nang mapapansin sa istilo ng pagsasalaysay ng may-akda, simple, banayad, at walang kapritsyo o pagmamalabis na pagdadrama: aniya, marami daw ang nagtatanong, kaya ipinasya niya nang ikuwento. Ngunit ngayon na binabasa ko ang kanyang talambuhay, natuklasan ko na nag-iwan pala ng bakas ang aming unang pag-uusap, na kung tutuusin ay lumalampas sa anumang sukat ng tagumpay o kabiguan, at patunay na nauwi ang panayam sa isang pakikipagtagpo. At bakit ko inaangkin ang ganitong palagay? Dahil kung ang diwa ng pakikipagtagpo, ayon sa ipinahihiwatig ng



## 58 ANG PAGKUKUWENTO BILANG PAGBABALIK-LOOB

salitang ugat, ay hango at ukol sa *matatagpuan*, may hugis at anyo ng darating, na hindi masasabi at hindi inaasahan sapagkat “matutuklasang hindi hinahanap.”<sup>1</sup> At ganyan nga ang nangyari: nang tanggihan ni Ferriols na isiwalat ang kanyang mga alaala, hindi ko inaasahang biglang maharap sa isang masidhing babala: na hindi nararapat at maaring iuwi ang tao sa disenyo’t plano ng tagapanayam.

Ngunit paano ko naman nasasabi na nag-iwan ng bakas ang aming pakikipagtagpo? Sapagkat habang nilalakbay ko ang mga salaysay na maingat at masinop na nilatag ng may-akda, at tinatanaw ang mga pira-pirasong tanawan ng kanyang nakaraan, mababakasan at mauulinigan pa rin ang pagtanggì noong una ko siyang napanayam. Sapagkat lakarin man ng mambabasa ang buong kapatagan ng mga salita, maingat at tusong inilihim ng may-akda ang hindi masasabing hapdi ng pag-alala, tahimik na nakasukbit at nakakubli sa mga sulok ng kuwento, sa mga biro at tawa, sa kaba at humpay, at buntong-hininga.

### **Kuwento ng Matandang Manggugulong**

Bilang guro, isa sa mga mahahalagang itinuturo ni Ferriols sa aming mag-aaral ay ang kuwentong “medyo galing” kay Tswang Tsu,<sup>2</sup> isang pilosopo mula sa Tsina.<sup>3</sup> Ayon sa kuwento, binalaan ng manggugulong ang hari na ang binabasa niyang libro ng mga yumaong marurunong ay pawang mga labi lamang, at na ang tunay na karunungan ay hindi maipaliliwanag sa salita. Kaya ang daing ng matandang manggugulong na, bagaman sinikap niyang turuan ang kanyang anak, na tunay namang pinakinggan ang kanyang mga salita, siya pa rin, sa edad na pitumpung taon, ang nagpapakapagod. Sa mga salita ni Ferriols, ipinaliwanag ng manggugulong kung bakit naging ganito ang kanyang kapalaran. Aniya,

Sapagkat hindi pa nauunawaan ng anak ko, kung papaanong makagalaw ang kamay sa pag-itan ng magaan at mabigat. At papaano nga bang makagalaw

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<sup>1</sup> Roque Ferriols, *Pambungad sa Metapisika* (Quezon City: Ateneo de Manila University Office of Research and Publication, 1997), 35.

<sup>2</sup> “Tswang Tsu” ang ginamit na baybay ni Ferriols sa pagsasa-Filipino ng pangalan ng pilosopong Tsino na si Chuang Tsu (baybay ayon sa lumang pagsasatitik sa Romano na Wade-Giles).

<sup>3</sup> Mahahanap ang kuwento sa Inggles na pinamagatan “Duke Hwan and the Wheelwright” sa libro ni Thomas Merton, *The Way of Chuang Tsu*, 2<sup>nd</sup> ed. (New York: New Directions Publishing, 2010).

ang tao ng ganito? Hindi ko kayang sabihin. Kaya ko lamang gawin. Sapagkat, sa paggawa ng gulong, kapag nasabi na ang lahat ng masasabi, ang pinakahalaga ay hindi masasabi. Magagawa lamang. Mauunawaan lamang ng kamay na gumagawa. At kapag nagawa na, lalabas na pinagkataman lamang at pinaglagarian ang lahat ng nasabi.<sup>4</sup>

Mula sa kuwentong ito, mababatid na ang tunay na pag-uunawa ay matatamo lamang sa pamamagitan ng sariling tiyaga at gawa. Ngunit para kay Tswang Tsu, tila may malubhang pagtanggap na bigyan ng anumang halaga ang salita. Bagaman karaniwang isinasalin bilang “daan,” ang *Tao* (o *Dao*),<sup>5</sup> sa katunayan, para kay Tswang Tsu, and *Tao* ay isang misteryo na hindi mabibigyang ngalan, humihigit sa anumang umiiral, kung kaya’t hindi maipapahiwatig sa salita, ni sa katahimikan.<sup>6</sup> At kaya pinagbalaan ng manggugulong ang hari: hindi maiiwasan, dadalhin ng mga matatanda sa kanilang puntod ang lahat ng kanilang nalalaman.<sup>7</sup> Kahit ang katahimikan ng taong tunay na marunong ay walang kinalaman sa kakulangan o pagkabaog ng salita; hindi nilalayon o sinasadya, ang kanyang kawalang-imik ay nanggagaling sa kapanatagan, kalagayang hindi nangangailangan pang magwika.

Paano, kung gayon, babasahin ang talambuhay ni Ferriols, at paano mabibigyang halaga ang mga kuwento na kanyang isinalaysay? Totoo kaya ang babala ni Tswang Tsu, na kahit anong gawing pagsisikap ng tagapakinig o mambabasa, walang tunay na dunong na dumadaloy sa mga salita? Hindi kaya ito mismo ang talagang nangyayari: na habang sabik kong binabasa ang mga kuwento ng buhay ni Ferriols noong panahon ng giyera, hindi maiwasang iuwi ang mga alaala ng may-akda sa pagiging datos, at ang kanyang mga nasawing kaibigan sa pagiging pulos pangalan lamang?

Sa kanyang pagdadalumat, hindi binibigyang pansin ng teologong si Thomas Merton ang masidhing pagtanggap ni Tswang Tsu sa halaga ng salita. Bagkus, ikinakatuwiran ni Merton na, may nananalaytay sa mga salita na “kuwan,” na inuugoy ang pag-iisip tungo sa isang landas na hindi napanghahawakan o sinasaklaw ng salita, at habang hindi ito nabibigyang

<sup>4</sup> Ferriols, *Pambungad sa Metapisika*, 24.

<sup>5</sup> Ginagamit dito ang *Tao* na siyang baybay na alinsunod sa paraang Wade-Giles sa pagsasatitik sa Romano.

<sup>6</sup> Merton, *The Way of Chuang Tsu*, 152.

<sup>7</sup> *Ibid.*, 83.

## 60 ANG PAGKUKUWENTO BILANG PAGBABALIK-LOOB

dangal, walang saysay ang mga winika.<sup>8</sup> Samantala, sa pagtalakay ni Ferriols, may tila ungol ng pagsalungat sa paniniwala ng pilosopong Tsino. Sa simula, inaabisuhan ni Ferriols ang kanyang mambabasa na ang kuwento na kanyang isasalaysay ay “medyo galing” kay Tswang Tsu. Bakit *medyo* lang? Sapagkat mamaya, babaguhin ni Ferriols ang kuwento.

Batay sa maikling salaysay ni Tswang Tsu, nagbigay si Ferriols ng isang palagay sa naging kapalaran ng anak. Ang sabi daw ng mga tao, aniya, nagtatag ang anak ng aklatan, sa paniniwala at tigas-ulong pagpupumilit na sabihin ang pinakamahalaga. Kaya’t, ayon kay Ferriols,

buong ingat isinulat [ng anak] sa isang aklat, ang mga sinabi ng kanyang ama. Pagkatapos ay nanawagan daw siya sa lahat ng mga manggugulong na dumalo sila sa isang malaking komperensiya. Maingat niyang isinulat ang bawat kuro-kuro ng bawat dumalo. Nadagdagan ang kanyang aklatan ng sampung makakapal na libro. Pagkatapos, komperensiya ng mga hindi manggugulong na interesado sa gulong: sampu na namang makakapal na libro. Pagkatapos kwestyoneyr sa ganitong bayan, sa ganoong bansa; ispesyal na biyahe, diyan at doon. Parami nang parami ang mga libro. Ang laki laki na ng aklatan. Noong kuwan ay nagsimula raw siyang magsulat ng mga libro upang maihambing ang mga kuro-kuro ni A, sa mga kuro-kuro ni B, ngunit mas orig si K, kahit na daig siya ni D, kung ehe ang pag-uusapan, at ano kaya ang sinabi ni W, na kinaiinis ni Y... sangkatutak na nota sa paanan ng pahina, sa likod ng libro, sa harapan....<sup>9</sup>

Ang pambihirang paglalarawang ito ay upang maipabatid sa mambabasa ang kapangyarihan, sabay kahangalan, na maaring kahahantungan ng

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<sup>8</sup> *Ibid.*, 82. Sa paliwanag ni Merton, pinahahalagahan ng mundo ang mga libro, sapagkat pinaniniwalaan, na sa pamamagitan nito, napahahalagahan ang *Tao*. Ngunit iginigiit ni Merton, na ni salita, ni kaisipang napapaloob sa mga salita, ang nagbibigay ng tunay na halaga sa mga libro. May *iba pang* (“*something else*”) umiiral sa kaisipan na siyang tumutulak tungo sa isang tiyak na direksyon na hindi maipaliwanag o matangkap ng salita. Upang manatiling totoo at tapat sa diwa nitong hindi masabi/masasabi, ginagamit minsan ni Ferriols ang “kuwan,” na sinasambit o naririnig sa mga karaniwang usapan bilang kapalit ng salita panandaliang nalimutan o ng ideya na hindi madaling maipaliwanag o mabigyan ngalan.

<sup>9</sup> Ferriols, *Pambungad sa Metapisika*, 24.

paggamit ng tao sa salita. Nababagay rin na ipinepresenta ang lahat ng ito bilang sabi-sabi, o kung tawagin, *tsismis*. Ngunit sa huli, malubhang itinanggi ni Ferriols ang mga haka-hakang ito. Aniya, “Ganyan *daw* ang naging kapalaran ng anak. Ngunit, hindi ako naniniwala. Sa palagay ko, kuwento lamang iyan na inimbento ng *mga masasamang loob*.”<sup>10</sup> “Ang talagang nangyari,” dagdag niya, ay nakikinig ang anak sa sinasabi ng kanyang ama, habang nagtatago sa likod ng banaba, at sa sandaling iyon, ay biglang natauhan: sinimulan niyang pagsikapang pagalawin ang kanyang mga kamay, at pagkatapos ng mahabang panahon ng araw-araw na pagsubok, natuto, sa wakas, ang anak na gumawa ng gulong.

Itong bersyon ng kuwento na hinahain ni Ferriols sa atin ay hindi lamang pag-iimbento ng isang mapaglarong isip. Sapagkat ang nakataya dito ay ang panunumbalik ng halaga at dignidad ng salita, na nakita ni Ferriols na madaling ginagawang alanganin ng burarang pagbabasa sa kuwento ng pilosopong Tsino. Kaya, sa kanyang bersyon, dumalaw ang anak sa libingan ng kanyang ama upang ipabatid na, sa kanyang pagsisikap, sa wakas, manggugulong na siya. Ang sabi niya,

Ama, manggugulong na ako. Tama ang sinabi mo. Hindi nga masasabi ang pinakahalaga. Ngunit nagkamali ka yata noong sinabi mong pinagkataman lamang at pinaglagarian ang lahat ng nasabi. Sapagkat kung hindi mo sinabi ang masasabi, hindi ko sana sinubukang gawin ang masasabi. At kung hindi ko sinubukang gawin ang masasabi, hindi sana tinubuan ng pag-uunawa ang aking kamay. At kung hindi tinubuan ng pag-uunawa ang aking kamay, hindi ko sana napagtiyagaan ang paggawa ng magagaling na gulong. At kung hindi ko napagtiyagaan ang paggawa ng magagaling na gulong, hindi sana ako nakarating sa paggawa ng hindi masasabi. Kailangan ng taong dumaan sa masasabi, bago niya matatamo ang hindi masasabi. Kaya’t hindi ko itatapon o igagatong ang mga sinabi mo.<sup>11</sup>

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<sup>10</sup> *Ibid.*, 25. Akin ang diin.

<sup>11</sup> *Ibid.*

## 62 ANG PAGKUKUWENTO BILANG PAGBABALIK-LOOB

Sa wastong paggamit, *may* kapangyarihan ang salita na nag-uudyok sa tao na kumilos, inuugoy ang pag-iisip patungo sa landas ng paggawa, at kung minsan, sa pagbabalik-loob. Kaya hindi mapagdududahan na sa pagkukuwento ni Ferriols ng kanyang buhay noong digmaan, bagaman mahirap noong una, sinikap niyang sabihin ang masasabi, alang-alang sa lahat na nagtatanong at nais makaalam.

### Awit ng Matandang Marinero

Sinimulan ni Ferriols ang kanyang talambuhay sa isang pagpapaalam. Papunta siya ng nobisyado, at ninais niyang magpaalam sa kanyang kuwarto, kung saan nabasa niya ang napakaraming libro. At sa masusi niyang pagmamasid sa bawat sulok ng silid, naalala niya ang isang gabi na, aniya, nagpaligaya sa kanilang mag-ama. Habang sabay nilang binabasa ang aklat ng “Awit ng Matandang Marinero,” isinasalin ng kanyang ama ang mga Ingles na saknong sa Tagalog.

Ingles-Tagalog-Ingles-Tagalog, hali-halili hanggang sa natapos niya ang tula. Kung minsan inihihinto niya ang pagsasalin upang paliwanagin sa akin, halimbawa, kung ano ang “albatross,” o kaya kung bakit nagkukumpisal ang marinero sa ermitanyo. Sabi niya, “kahit na mga Protestante sila, meron silang mga ugaling Katoliko.” Hatinggabi na noong natapos kaming makipagsapalaran sa mahiwagang marinero.<sup>12</sup>

Ngunit sino ba itong mahiwagang marinero, at ano ang nilalaman ng kanyang kanta?

Ang “Awit ng Matandang Marinero” ay isang mahabang tula na sinulat ni Samuel Taylor Coleridge, isang Ingles na makata, pilosopo, at teologo ng ikalabing-siyam na siglo. Sa simula ng tula, may maririnig na pagdiriwang ng isang kasal. Parating ang mga panauhin, ngunit pinigilan ng matandang marinero ang isa sa kanila. Nais man ng huli na magpatuloy sa pagdiriwang, may kung anong gayuma na pumigil sa kanya, at siya’y napaupong nakinig sa kuwento ng matandang marinero. Isinilaysay ng matandang marinero kung paano niya walang awang pinatay ang isang

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<sup>12</sup> Roque Ferriols, *Sulyap sa Aking Pinanggalingan*, ed. by Leovino Ma. Garcia (Quezon City: Bughaw, Ateneo de Manila University Press, 2016), 6.

*albatross*, isang ibon na nagdadala ng buenas. Sa pagpaslang nito, hindi nagtagal at biglang nawala ang hangin, at sa loob ng mahabang panahon, nanatiling hindi tumitinag ang bapor sa gitna ng malawak na karagatan. “Tubig, tubig, sa lahat ng dako, ngunit walang ni isang patak na maaring mainom,” ang daing ng makatang umaawit.<sup>13</sup> Sa sobrang pagkauhaw at pagtutuyo ng lalamunan, hindi na makapagsalita ang mga marinero. Hindi nagtagal at dumating ang Babaeng Multo, ang Bangungot ng Buhay-sa-Kamatayan, kasama ang kanyang katambal na si Kamatayan. At sa kanilang larong sugal ng dais, nagwagi ang Babae at napasakanya ang kaluluwa ng matandang marinero, habang ang iba naman ay inangkin ni Kamatayan. Isa-isa, nasaksihan ng matandang marinero ang pagpanaw ng kanyang mga kasama, habang sa kanya nakatinging nanunumpa! Dito natauhan ang matandang marinero, na hindi sa kamatayan ang tunay na pagdurusa kundi sa buhay na paulit-ulit na nasasaksihan ang paglipas ng lahat sa kanyang kapaligiran. Hindi ang kanyang mga kasamang marinero kundi siya ang may dala-dala ng tunay na sumpa; sapagkat habang walang tigil niyang naaalala ang kanilang mga mapanuring mata, nakakaramdam siya ng matinding pag-iisa.

Sa edad na siyamnapu’t dalawang taon, hindi maikakaila na hawig ang kuwento ni Ferriols sa awit ng matandang marinero. Isinasalaysay ng kanyang talambuhay ang unang apat na taon sa Kapisanan ni Hesus. Pumasok siya sa nobisyado noong Mayo, 1941, at noong Disyembre ng taong iyon, sumiklab ang digmaan. Kaya sa buong aklat nito, umaalingasaw ang amoy ng kamatayan. Ngunit hanggang diyan lang kaya ang kahulugan ng mahiwagang marinero sa kuwento ni Ferriols? Dala-dala rin ba ng mananalaysay ang pasan ng isang sumpa?

Sa unang tingin, ang pagbanggit sa kuwento ng mahiwagang marinero ay tila isang ligaw na alaala ng kabataan ng may-akda. Ngunit sa mas mapanuring pagbabasa, maaaring mahinuha na ang kuwento ay hindi lamang halaw na walang isip kundi balangkas na nagbibigay saysay sa buong talambuhay.

## Paghahandog

Bilang paghahandog, inialay ni Ferriols ang kanyang talambuhay sa tatlo niyang kaibigan: kay Gusting, na nagturo sa kanya na manghuli ng

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<sup>13</sup> Samuel Taylor Coleridge, *Rime of the Ancient Mariner* (1908), II:120. Lahat ng isinaling sipi mula sa tula ni Coleridge ay akin.

## 64 ANG PAGKUKUWENTO BILANG PAGBABALIK-LOOB

tutubi sa damuhan noong araw sa Sampaloc; kay Jonathan, na nagbigay sa kanya ng libro na mapagsusulat ng kanyang mga kaisipan; at kay Genesis, na “nagbigay loob” sa kanya na simulan ang pagsusulat. Ngunit mahalagang pansinin na sa kanyang paghahandog, hindi nagsimula ang may-akda sa pagbanggit ng kanilang mga pangalan kundi sa isang kuwento ukol sa pagkamatay at pagpapalibing sa kanyang kaibigang si Gusting.

Sabado noong inilibing namin si Gusting. Namatay siya noong Miyerkules. Noong Martes isang araw lamang ang nalalabi sa kanyang buhay. Noong Lunes dalawang araw. Noong Linggo tatlo. Balang araw parami nang parami ang nalalabi sa kanyang buhay. Paikli nang paikli ang kanyang buhay. Ang mahirap sa tao ay kailangan niyang mamatay.

May mga manok na tutuka-tuka sa aming manukan. Sa bawat saglit nilalapitan sila ni kamatayan. Pero hindi nila alam. Wala silang malay-tao. At mahina ang malay-manok.

Noong bata ako naiinggit ako sa malay-manok sapagkat hindi nila nadarama ang takot sa kamatayan. Ngunit ngayon ikinalulugod kong manirahan sa abotanaw ng aking malay-tao. Sapagkat kaya kong makipagkilala sa sanlibutan at makapagmuni-muni.<sup>14</sup>

Mula sa maikling sanaysay na ito, mahihinuha ang pag-amin ng may-akda na, sa simula, itinuring niya ang kamatayan bilang sumpa, bilang kasumpa-sumpa: sapagkat hindi lamang isang malubhang suliranin na *kailangan ng tao na mamatay*, ang masahol pa’y napakatindi ng kanyang kamalayan, na namamalayan niya sa bawat sandali ang nakasisindak na paglapit ng kamatayan. *Mabuti pa ang manok, walang kamuwang-muwang.*

Sa tula ni Coleridge, hawig ang naging kapalaran ng matandang marinero. At kaya, sa simula, ang awit niya:

Nag-iisa, nag-iisa, puspasang nag-iisa  
Nag-iisa sa malawak na malawak na karagatan!  
At ni isang santo ang kailanmang naawa  
Sa kaluluwa kong lublob sa kasawian

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<sup>14</sup> Ferriols, *Sulyap*, 2.

Napakaraming tao, napakaganda!  
 At lahat sila'y namatay na nakatihaya  
 At libu-libong bagay mula sa burak at bulaho  
 Ang namamalagi, katulad ko.

*Alone, alone, all, all alone  
 Alone on the wide, wide sea!  
 And never a saint took pity on  
 My soul in agony*

*The many men, so beautiful!  
 And they all died did lie:  
 And a thousand thousand slimy things  
 Lived on; and so did I.<sup>15</sup>*

Ngunit sa kabila ng lahat ng pagkamatay at pagkabulok, nakita ng matandang marinero ang mga tubig-ahas na, sa kanilang suot na bughaw, makintab na berde, at pelusang itim, lumalangoy sa dagat at nag-iiwan ng guhit ng ginintuang apoy. Sa sandali ng kanyang pagkamangha sa kagandahang nasilayan niya, nakalas ang nakagapos na albatross sa kanyang leeg at “nahulog at lumubog na parang tingga sa dagat.”<sup>16</sup>

Kung para sa matandang marinero, tila napawi ang sumpa nang matunghayan niya ang kagandahan ng kalikasan, gayon din ang pagbabalik-loob na ginanap ni Ferriols. Sa pagtanggap at pagpapalugod sa katalagahan at kondisyon ng pagmamalay-tao, na parating alisto't mulat sa darating na katapusan, naging posible ang pasasalamat, pagpapalakas-loob, at pagsusulat, ukol sa pagkakaibigan, sa mga tutubi sa damuhan ng kanyang kabataan, at sa mga nahuling kislap ng alaala.

### **Pagkukuwento, Pangungumpisal**

Noong gabing iyon na binabasa nilang mag-ama ang kuwento ng matandang marinero, naalala ni Ferriols kung paano panandaliang tumitigil ang kanyang ama sa pagsalin kapag may nais siyang ipaliwanag sa tula. Isa

<sup>15</sup> Coleridge, *Ancient Mariner*, IV:235.

<sup>16</sup> *Ibid.*, IV:285-290. “And from my neck so free/ The Albatross fell off, and sank/Like lead into the sea.”



sa mga katangi-tanging binabanggit ng may-akda ay kung paano ipinaliwanag ng kanyang ama kung bakit nangungumpisal ang marinero sa ermitanyo: “Sabi niya, ‘Kahit na mga Protestante sila, meron silang mga ugaling Katoliko’”<sup>17</sup>

Ngunit kung titingnan ang pag-unlad at hugis ng pag-iisip ni Coleridge, bilang tugon sa mga nag-aatigang debate noong panahong iyon, masasabing hindi siya karaniwang Protestante. Anak ng isang Anglikanong pari, madaling nabighani si Coleridge sa itinuturong *Unitarianism* ng teologong si Joseph Priestley noong nag-aaral pa siya sa Cambridge. Ngunit hindi nagtagal, dulot ng impluwensiya ng Platonismo at Idealismong Aleman, binatikos ni Coleridge ang mga ideya ni Priestley, kasama ang *Socinianism* at *Empiricism* ni William Paley, na parehong pinabulaanan ang doktrina ng Santisima Trinidad at Pagsisisi.<sup>18</sup>

Para kay Coleridge, ang pananaw nina Priestley at Paley ay nakaugat sa *Empiricism* ni John Locke, na inuuwi ang ideya bilang produkto ng ating karanasang pandama, at abstraksyo na nililikha at namamalagi sa isip ng tao. Dahil dito, hindi tuloy mapahalagahan nina Priestley at Paley ang tradisyong Idealismo na hango mula kay Platon, at ang yaman na ibinibigay nito sa Kristiyanong pananaw ukol sa kalikasan ng Diyos. Para sa kanila, nagbunga lamang ito ng katiwalian sa tunay na diwa ng sinaunang Kristiyanismo sa pagbuo ng isang pilosopiyang spirituwal. Ang tunay na pananampalataya sa iisang Diyos Ama ay binubuo ng mga empirikal na pagpapatunay, at kasama dito ang mga himala na nagbibigay ebidensiya na si Hesus ng Nazareno ang Mesiyas ng sangkatauhan. Ngunit wala sa banal na kasulatan ang pagpapakilala sa Diyos bilang tatlong persona, kung kaya ang doktrina ng pagsasakatawang-tao ng banal na espiritu, pati na ang pagsisisi na bahagi ng pananaw ng kaligtasan bilang pakikibahagi sa buhay ng espiritu (*nous* o *logos*), ayon kay Priestley, ay mga pagpapalabo dulot ng mga ambisyon ng mga teologo na bigyan ng pilosopikong pundasyon ang Kristiyanismo.<sup>19</sup>

Ngunit nanindigan si Coleridge sa pananaw na ang Diyos ng Kristiyanismo ay hindi nahihwalay sa mundo kundi buháy at personal, at laganap sa buong daigdig na kanyang nilikha. Nanalig si Coleridge na ang

<sup>17</sup> Ferriols, S.J., *Sulyap*, 6.

<sup>18</sup> Douglas Hedley, *Coleridge, Philosophy and Religion: Aids to Reflection and the Mirror of the Spirit* (Cambridge: Cambridge University Press, 2004), 50. Ayon kay Hedley, bagaman naunang umusbong ang *Socinianism* bilang produkto ng teolohiya ng Repormasyon noong ika-16 at 17 na siglo, at ang *Unitarianism* naman ay hinango mula sa radikal na uri ng Protestantismo ng *Socinianism* at nabuo lamang noong ika-18 na siglo, kinilala ni Coleridge ang pagkakaisa ng dalawa, bilang puwersang tumutuligsa sa doktrina ng Santisimo Trinidad at Pagsisisi.

<sup>19</sup> *Ibid.*, 54.

buong realidad ay hindi lamang mauwi sa pagiging bagay o *res*, kundi espirituwal: bahagi at nakikibahagi sa isang Absoluto na buháy na pagmamalay na nakikipag-ugnay at bukal ng kasaganaan at kaganapan ng kabuoang saklaw ng pag-iral. Sa pagpapatunay nito, nagiging mahalaga ang ideya ng Santisimo Trinidad bilang paraan at proseso ng pagpapakilala ng walang hangganang Diyos Ama, na sa pamamagitan ng pagsasakatawan ng Diyos Anak bilang mundong may wakas, bilang *Logos*, nauunawaan at tumatalab ang Banal sa kamalayang-tao. Sa pamamagitan ni Kristo, nagiging posible ang pagdurusa at pagsisisi bilang gabay sa paglalakbay at panunumbalik ng bawat nilalang tungo sa kaluluwa ng Diyos.<sup>20</sup>

Bilang paggunita sa kuwento ng pagkakatapon ni Cain pagkatapos niyang paslangin ang kanyang kapatid na si Abel, ang pagdurusa at pagsisisi ng matandang marinero ay isang mapanglaw na paglalakbay ng pag-iisa.<sup>21</sup> Kaya bagaman tila unti-unting napawi ang sumpa nang masilayan niya ang ganda ng kalikasan, natamo lamang nang lubos ng marinero ang ginhawa nang ikinuwento niya ang lahat ng kanyang ginawa sa ermitanyo. At mula noon, sa mga sandaling nanunumbalik ang kanyang pagdurusa, nag-aapoy ang kanyang puso hangga't maisalaysay niya muli ang mga kasindak-sindak na pangyayari ng nakaraan.

Dumaraan akong parang gabi sa iba't ibang lupalop;  
 Taglay ko ang kakaibang lakas ng pananalita  
 Sa sandali na mukha niya'y masilayan ko  
 Batid ko ang taong kailangang pakinggan 'ko  
 Sa kanya itinuturo ang aking katha.

*I pass, like night, from land to land;  
 I have strange power of speech;  
 That moment that his face I see,  
 I know the man that must hear me;  
 To him my tale I teach.*<sup>22</sup>

Sa mga salitang ito, mahihinuha na hindi ganap na naglaho ang sumpa. Patuloy na naglakbay ang matandang marinero, at sa tuwing bumabalik ang apoy sa kanyang dibdib, napipilitan siyang paulit-ulit hanapin ang ginhawa

<sup>20</sup> Tingnan ang *ibid.*, 9. Cf. *Ibid.*, 71.

<sup>21</sup> Paul Chi Hun Kim, "Ecotheology and the Idea of Forgiveness in *The Rime of the Ancient Mariner*," in *Literature Compass*, 11:2 (2014), 109.

<sup>22</sup> Coleridge, *Ancient Mariner*, VII: 585-590.

## 68 ANG PAGKUKUWENTO BILANG PAGBABALIK-LOOB

sa pagsasalaysay ng kanyang kuwentong-buhay. Para tuloy na sa bawat pagkukuwento, nauulit ang pangungumpisal na unang naganap sa tulong ng mabuting ermitanyo.

Sa pagdadalumat ng antropologong si Michael Jackson, ang “Awit ng Matandang Marinero” ay hindi lamang mauuwi sa isang pangungumpisal na naglalayon ng personal na kaligtasan. Ayon sa kanya, masyadong “Eurocentric” o “ego-centered” ang pananaw na nagsasaad na ang pagsasalaysay ng kuwentong-buhay ay naglalayon lamang ng katarsis at personal na pagpapagaan ng loob. Sapagkat kung ginagawa nga ito ng tao upang mapalaya lamang ang sarili mula sa tanikala ng kahihyan at pagkakasala, hindi pa rin naipapaliwanag kung bakit may puwersang tumutulak na ulit-ulitin ang pagkukuwento na, sa kaso ng matandang marinero, ginagawa sa alang-alang ng sinumang nais makinig at makaalam. Hindi kaya na, bagaman nagsisimula bilang isang kilos ng indibiduwal ang pagkukuwento, ang tunay na layunin nito ay maibsan ang tao mula sa kanyang pag-iisa at pagkakawalay sa komunidad? Sapagkat hindi maitatangi na sa pagsisiwalat ng ating pagdurusa bilang tao, natutuklasan kung ano ang nag-uugnay at nagbibigkis sa ating lahat.<sup>23</sup>

Sa pakikinig sa kuwentong-buhay ni Ferriols, maari kaya nating ipalagay na ang pahapyaw niyang pagsambit sa awit ng matandang marinero ay higit sa isang ligaw na alaala? Hindi kaya, sa kabila ng maingat niyang pagkubli at pagkanlong sa awit ng matandang marinero, mauulinigan ang sariling hinaing at pagsusumamo ni Ferriols ng hindi masasabing pagdurusa at hiya, at pagpapangalaga sa dangal ng masidhing pag-iisa na kanyang naramdaman?

### **Kilusang Pilipinisasyon sa Ateneo (Dekada '70)**

Sa pagbasa ng talambuhay ni Ferriols, hindi maaaring kalimutan ang isa sa mga kontrobersyal na pangyayari na nagdulot sa kanya ng matinding pagdurusa. Noong 1969, sinimulan ni Ferriols na magturo ng pilosopiya sa Filipino. Bagaman kinikilala rin si Ferriols, kasama nina Ramon Reyes at Jose Cruz, S.J., na nagpasimuno ng bagong programa sa pilosopiya noong 1966, na ipinalaganap ang penomenolohiya bilang batayan at metodo sa pamimilosopiya, ang kanyang pagtuturo sa wikang Filipino ay isang makasaysayang hakbang tungo sa pag-uugat ng disiplina sa ating

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<sup>23</sup> Michael Jackson, *Lifeworlds: Essays in Existential Anthropology* (Chicago: University of Chicago Press, 2013), 186-187.

kabihasanan. Isa sa mga napakahalagang konsepto na binunga ng kanyang pamimilosopiya sa wikang Filipino ay ang ideya ng “Meron,” bilang pagsasakatubo ng ideya ng pag-iral hango sa tradisyong ng Tomismo ni Joseph Maréchal.

Dahil sa kanyang pagpapasimuno ng pagtuturo ng pilosopiya sa wikang Filipino, naging bahagi si Ferriols ng kilusang Pilipinisasyon sa Ateneo, na unang sumiklab noong nilimbag ang isang manifesto na pinamagatang “Down From the Hill” (1968), na isinulat ng limang Atenista, kabilang ang makata at aktibistang si Eman Lacaba at ang makata at mamahayag na si Alfredo Salangga. Ipinahayag ng manifesto ang kanilang reklamo laban sa Kapisanan ni Hesus, at sa simbahang Katoliko, na pinapanatili ang, at nakasandal sa, kapangyarihan ng mga elitista, at kaya pati ang oryentasyon ng edukasyon sa Ateneo ay maka-Kanluran, at walang silbi sa pagpapabuti ng bayan. Imbis na nakakatulong sa mga mahihirap, lalong pinatitindi ang pambubusabos na nangangailangang pawiin ng isang rebolusyonaryong pagbabago.<sup>24</sup> Naging bahagi ng panunumbalik sa mga bagay na “Filipino” ang pag-uusisa, halimbawa, ukol sa pagtuturo ng 18 units ng Ingles sa kurikulum at ang kakulangan sa pagtuturo ng mga kurso ukol sa kasaysayan ng Pilipinas. Iginiit rin ng manifesto na kinakailangang ituro ng mga Filipino mismo ang mga mahahalagang kurso tulad ng ekonomiya, kasaysayan, at agham pampolitika, at hindi dapat ipinagkakatiwala sa mga Amerikanong guro.

Nakiisa si Ferriols sa hinaing ng mga mag-aaral, at ipinaliwanag sa mga kritiko ng “Down From the Hill” na kung hinihingi man nilang baguhin ang oryentasyon ng kurikulum, at na ituro ng mga Pilipinong guro ang mga kritikal na kurso, ito ay dahil, aniya, hindi kaya ng isang lumaki sa banyagang lupain na maging sensitibo sa mga krisis na hinaharap ng ating bayan, o sa angking yaman ng ating kultura. Hindi ito panlalait sa isang taga-labas, kundi katotohanan lamang ukol sa kanyang katayuan bilang dayuhan.<sup>25</sup>

Sa isang panayam, sinabi ni Ferriols na may iilang Amerikanong Heswitang nagalit at nagbintang sa kanya ng pagsulsol sa mga mag-aaral na labanan sila. Sa pakiwari niya, ito ay nagdulot ng sama ng loob sapagkat inakala nila na politikal ang kanyang ipinaglalaman. Sa kanya, malinaw na hindi politikal, tulad ng “Down From the Hill,” ang pinag-uugatan ng kanyang Pilipinisasyon, kundi teolohikal, isang pagsisikap na isakatuparan

<sup>24</sup> Para sa mga detalye, paki tingnan ang Preciosa Regina de Joya, “In Search of Filipino Philosophy” (Ph.D. Dissertation, National University of Singapore, 2014).

<sup>25</sup> Ramon V. Puno and Vicente A. Cabanero, “A Call for Cultural Realism,” in *The Guidon* (11 December 1968), 3.

## 70 ANG PAGKUKUWENTO BILANG PAGBABALIK-LOOB

ang pluralismong itinataguyod ang kaganapan ni Kristo sa iba't ibang kultura. Ito, ayon kay Ferriols, ay nakasaad sa isang tekstong isinulat niya noong 1955, na pinamagatang, "Theological Aspects of Cultural Adaptation."<sup>26</sup> Malinaw niyang ipinaliwang ito sa isang interbyu sa Guidon noong 1968, ngunit, aniya, hindi ito sinama sa artikulong nilimbag. Aniya, kung naunawaan ng mga Amerikanong Heswita na teolohikal ang batayan ng kanyang pilipinsasyon, siguro mas naunawaan nila kung ano talaga ang kanyang hinahangad. Kaya ipinaliwanag sa akin muli ni Ferriols:

Hindi ko nilalaban ang mga Amerikano. Nag-udyok ako na magpaka-Filipino. At kung ikaw ay magpaka-Filipino, may mga gawaing Amerikano na hindi ka maaring sumang-ayon. Hindi sapagkat ayaw mo Amerikano, pero sapagkat gusto mo ng Filipino. (Panayam, 2009).

Bilang tugon sa tampo ng mga Amerikanong madaling nag-akalang walang pagpapahalaga sa kanilang nagawa, sinikap ni Ferriols noong magulong panahon na iyon na ipaliwanag ang kasalimuotan ng sitwasyon, na hindi maaring iuwi sa simpleng pagtanggì o pagkamuhi sa dayuhan.

Ang atitud ko ay meron akong appreciation sa kanilang ginawa, pero yung kanilang ginagawa ay magiging buo, magiging mas buo.... kagaya ng sinabi ko sa isang meeting namin[g mga Heswita]. Sabi ko, the Americans have done a great deal for the Philippines, but they have to do something harder. To let the Filipinos become really Filipinos. To do that, the Americans have to give up some of their American ways. The Americans can do it because... kasi may slogan ang mga Amerikano during the war, eh: the difficult we do at once, the impossible takes a little longer. Yun ang isa sa mga slogan ng mga Americans. SEACBEES— isang engineering department ng US Navy ata yon. (Panayam, 2009).

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<sup>26</sup> Tingnan ang Roque Ferriols, "Theological Aspects of Cultural Appropriation," in *Pagdiriwang sa Meron: A Festival of Thought Celebrating Roque J. Ferriols, S.J.*, ed. by Nemesio S. Que and Agustin Martin G. Rodriguez (Quezon City: Ateneo de Manila University Office of Research and Publications, 1997), 265-83.

## Hali-halili

May mga nagsasabi na nahirapan si Ferriols dahil sa kontrobersyang ito, at may iba pang nagsasabi na dahil dito, nalulong siya sa pag-iinom at nangailangang dumaan ng psychotherapy. Ngunit hindi maikakaila na, habang binabasa ang kanyang talambuhay, isinasalaysay ng may-akda, hindi ang alitan at pagkakaiba kundi, ang pagkakaisa at pagtutulungan ng mga Amerikano't mga Filipino noong panahon ng digmaan. Isa kaya itong pagbabalik-loob, pagpapahayag ng may-akda ng pagsisisi sa nangyaring kaguluhan noong dekada '70? O isa kayang paraan ng pagwawasto ng mga maling akala't pagtutuwid ng baluktot na pag-uunawa?

Sa buong talambuhay, puspusing pinasasalamatang ng may-akda ang kanyang mga guro, Amerikano't Filipino, na hali-haliling nagtulong-tulong na gawing posible ang buhay, ang pag-asa at pagtuto, “ang pag-aaral ng Griyego at Latin at pagtanim ng pechay at kamote ...”<sup>27</sup> sa kabila, at sa gitna, ng kaguluhan. Kasama rin ang mga kuwento ng samahan at pakikiramay, sa pakikibahagi sa lungkot at kawalan na dulot ng katangahang pinairal ng digmaan, at mga kaibigang kasama at hindi maiwan sa gitna ng panganib at karahasan. Sa pagkukuwento ni Ferriols sa mga kaganapan noong madilim at magulong panahong iyon, mauulinigan ang awit ng matandang marinero: na tila nagsasabi na sa ating pagdudurusa, mahaba man ang paglalakbay at pag-iisa, natutuklasan rin sa huli ang pagkakaisa at pagbubuklod nating lahat *bilang tao*—na tulad ng mga Katoliko't Protestante, masasabi rin na kahit Amerikano sila, may mga ugali rin silang Filipino.

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<sup>27</sup> Ferriols, *Sulyap*, 43.

## 72 ANG PAGKUKUWENTO BILANG PAGBABALIK-LOOB

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Discourse in Filipino Philosophy

## **Recuerdos: Mga Pagbaliktanaw sa Lumahong Programang Pilosopiya ng Far Eastern University**

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***Christian Lemuel C. Afundar,  
Greg T. Dulay,  
and Elenita dLR. Garcia***

**Abstract:** Unknown to many Filipino teachers and students in Philosophy, Far Eastern University had its own bachelor's program in Philosophy. In fact, the Department of Philosophy of the university had some teachers and students who are considered as important Filipino philosophers, such as Benito Reyes, Florentino Timbreza, Antonio Cua, Romualdo Abulad, and Alfredo Co. Using the method of oral history, this paper attempts to reconstruct the story of the program and the Department of Philosophy of Far Eastern University. The researchers interviewed Florentino Timbreza as a former student, Zenaida Santiago-Martinez as a former college administrator, Clarita Villa-Alba as a former Philosophy teacher; and Alfredo Co as another former Philosophy teacher. This paper aims to find out why the bachelor's program in Philosophy was terminated; if it is appropriate to bring the program back; and if appropriate, how it should be designed to be more stable and sustainable. This paper can also be considered as a contribution to the broader project on the development of the history of Filipino philosophy.

**Keywords:** Far Eastern University, philosophy program, Filipino philosophy, oral history

### **Introduksyon**

**L**ingid sa kaalaman ng marami ngayong Pilipinong guro at mag-aaral sa Pilosopiya, may panahon palang ang Far Eastern University (FEU) ay may sariling programang Batsilyer sa Pilosopiya. Ang dalawang mananaliksik sa proyektong ito na galing mismo sa nasabing pamantasan ay gulat na gulat nang marinig nila sa unang pagkakataon ang impormasyong



## 74 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

ito habang nasa Pambansang Kumperensiya ng Philosophical Association of the Philippines noong Abril 2017. Sa katunayan, mayroon ang Departamento ng Pilosopiya ng nasabing pamantasan na ilang guro at mag-aaral na maaaring ipagmayabang bilang mga mahalagang pilosopong Pilipino, tulad nina Benito Reyes, Florentino Timbreza, Antonio Cua, Romualdo Abulad, at Alfredo Co.

Humugot ng inspirasyon ang pananaliksik na ito sa tatlong institusyonal na pagsusuri na may kaugnayan sa pilosopiyang Pilipino na naisagawa na nina Preciosa Regina de Joya, tungkol sa mga pilosopong Pilipino ng Pamantasan ng Pilipinas, Pamantasang Ateneo de Manila (ADMU), Kolehiyong San Beda, at iba pa;<sup>1</sup> F.P.A. Demeterio, tungkol sa mga pilosopong Pilipino ng Pamantasang De La Salle;<sup>2</sup> at Emmanuel de Leon,<sup>3</sup> tungkol sa mga pilosopong Pilipino ng Pamantasan ng Santo Tomas. Napagtanto ng mga mananaliksik na ang ganitong mga pag-aaral ay may malaking maiaambag sa pag-uunawa sa kasaysayan at kasalukuyang katayuan ng pilosopiyang Pilipino, pati na sa pilosopiya dito sa Pilipinas.

Gamit ang metodo ng *oral history* sinikap ng papel na ito na buuin muli ang kwento ng programang Pilosopiya ng FEU. Layunin ng papel na ito na makalikom ng ilang aral at kabatiran kung bakit naglaho ang programang Batsilyer sa Pilosopiya ng pamantasang ito; kung nararapat bang buhayin muli ang programa; at kapag nararapat man, kung paano ito ididiseno para maging mas matatag at sustenableng programa. Maaaring ituring din ang papel na ito na isang ambag sa mas malawak na proyekto tungkol sa pagbubuo ng kasaysayan ng pilosopiyang Pilipino. Habang disertasyon at manuskrito ng aklat ang nagawa ng mga pagsusuri nina de Joya, Demeterio, at de Leon, isang maikling artikulo lamang ang nabuo ng kasalukuyang proyekto at itinuturing muna ito ng mga mananaliksik bilang panimulang pag-aaral sa kasaysayan ng pilosopiya ng FEU. Unang nakonseptuwalisa ang proyektong ito sa tulong at susog ng dalubhasa at historyador ng pilosopiyang Pilipino na si Demeterio.

### Metodolohiya

Ang modernong *oral history* ay nagsimula sa pagkamulat ng Amerikanong dyurnalista at historyador na si Allan Nevins na madalas ang

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<sup>1</sup> Preciosa Regina de Joya, "In Search of Filipino Philosophy" (Ph.D. Dissertation, National University of Singapore, 2014).

<sup>2</sup> F.P.A. Demeterio, III, "The Intellectual Heritage of the Pioneering Lasallian Filipino Philosophers," (Unpublished Manuscript, 2015).

<sup>3</sup> Emmanuel de Leon De Leon, "Ang Intelektuwal na Pamana ng mga Pangunahing Tomasinong Pilosoper sa Kasaysayan ng Pamimilosopiyang Pilipino: Quito, Mercado, Hornedo, Timbreza, Abulad, at Co" (Ph.D. Dissertation, University of Santo Tomas, 2017).

mga nakasulat na teksto at rekord ay hindi sapat, o hindi mahagilap, para sa ilang historikal na pananaliksik.<sup>4</sup> Nagsusulat si Nevins noong ng biograpiya ng Amerikanong Pangulong si Grover Cleveland na nabuhay noong uso na ang paggamit ng telepono at dumadalang na ang paggamit ng mga nakasulat na memorandum at sirkular. Kinapanayam ni Nevin ang mga nakatrabaho, kaibigan, at kamag-anak ng yumaong pangulo para mabuo niya ang ginagawang biograpiya. Ngunit may ginawang kakaiba si Nevins, inilagak niya sa isang arkibo ang mga rekord ng kanyang pakikipanayam para mapakinabangan pa ng mga dadating pang mananaliksik at historyador.

Ang *oral history* ay nakaugat sa pangangailangan ng isang historyador na makakuha ng impormasyon tungkol sa hindi pa masyadong naidokumentong penomenon o pangyayari.<sup>5</sup> Humahanap ang *oral* na historyador ng kanyang mga impormante mula sa mga indibidwal na may direktang kinalaman o karanasan sa paksa na kanyang sinasaliksik. Sistematikong kinapanayam ng historyador ang kanyang mga nahanap o napiling mga impormante. Planado dapat ang pagtatanong ng historyador para maihayag ng kanyang mga impormante ang kanyang kinakailangang mga impormasyon. Kaya hindi tamang paraan ng *oral history* ang basta hayaan na lamang ang impormanteng magsalita nang magsalita.<sup>6</sup> Ang mga pakikipanayam ay dapat nakarekord, gamit ang *audio* o *video* na recorder, at maaaring gawaan ng transkripsiyon.<sup>7</sup> Ito ang dahilan kung bakit ang modernong *oral history* ay umusbong lamang matapos maimbento ang *wire recording* na maaaring bitbitin sa kinaroroonan ng mga impormante.<sup>8</sup> Sa puntong ito maaari nang magsulat ang historyador ng kanyang ulat o publikasyon.

Ang modernong *oral history* ay hindi kumpleto kapag wala ang proseso ng paglagak sa isang arkibo ng mga aktuwal na rekord at transkrip na nakalap mula sa proyekto. Ang mga nakalagak na rekord ay bukas dapat para sa mga darating na historyador na may kani-kanilang mga pananaliksik. Ang *oral history* ay tumutukoy sa sistematikong kinapanayam na mga salaysay mula sa *respondents*, tumutukoy rin ito sa mga rekord at transkrip, sa mga nakalagak na rekord at transkrip sa arkibo, pati na sa mga pag-aaral ng dadating na mga historyador na gagamit sa mga nakalagak na rekord at

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<sup>4</sup> Warren Nishimoto, "Introduction: Oral History in Educational Research," in *Educational Perspectives*, 40:2 (2007), 3.

<sup>5</sup> Valerie Raleigh Yow, *Recording Oral History: A Guide for the Humanities and Social Sciences* (Lanham, Maryland: Rowman & Littlefield, 2015), 11.

<sup>6</sup> Michael V. Angrosino, *Exploring Oral History: A Window on the Past* (Long Grove, Illinois: Waveland Press, 2008), 6.

<sup>7</sup> *Ibid.*

<sup>8</sup> Yow, *Recording Oral History*, 2-3.

## 76 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

transkrip, at pati na rin sa mga ulat at publikasyong nabuo kaugnay sa mga gawaing ito.<sup>9</sup>

Apat na lebel ng *oral history* ang sangkot sa proyektong ito. Una ay ang sistematikong pakikipanayam sa ilang piling impormante para makalap ang kani-kanilang salaysay tungkol sa programang Pilosopiya ng FEU. Kinapanayam ng mga mananaliksik sina Florentino Timbreza bilang dating mag-aaral, Zenaida Santiago-Martinez bilang dating administrador sa kolehiyong kinabibilangan ng nasabing programa, Clarita Villa-Alba bilang dating kasapi ng kaguruan ng Pilosopiya, at Co bilang isa pang kasapi ng kaguruan ng Pilosopiya. Nagkaroon muna ng mga inisyal na pakikipanayam ang mga mananaliksik kina Timbreza, Santiago-Martinez, at Villa-Alba batay sa pangkalahatan nilang masasabi tungkol sa naglahong programa ng Pilosopiya ng FEU. Matapos mapag-aralan ng mga mananaliksik ang mga inisyal na transkrip ay inilista na nila ang mga gabay na tanong para sa mga napiling impormante. Dito na idinagdag ang pangalan ni Co dahil lumabas sa inisyal na pakikipanayam na si Co pala ay nakapagturo rin sa nasabing pamantasan. Kahit hindi na niya naabutan ang programa ng Pilosopiya mismo, naabutan pa rin niya ang Departamento ng Pilosopiya at mayroon siyang alaala tungkol sa mga pangyayari at mga taong kasapi sa kwento ng Departamento ng Pilosopiya sa FEU. Ito rin ang naging gabay sa pagpili ng mga kapanayam.

Ang pangalawang lebel ng *oral history* na sangkot sa proyektong ito ay ang paglagay sa mga transkrip ng mga salaysay ng mga impormante sa papel na ito. Sa kawalan ng angkop na arkibong mapaglilagakan ng rekord at transkrip ng mga pakikipanayam, minabuti ng mga mananaliksik na sa binubuong artikulo na lamang ilathala ang nasabing mga transkrip. Sa pamamagitan ng isang publikasyon ay magagamit pa rin ang mga transkrip na ito ng sinumang dadating na mananaliksik na may interes sa paksang sinusuri ng proyektong ito. Ang pangatlong lebel ay ang pag-aaral sa mga nagawang transkrip para matugunan ang mga layunin ng proyekto na unawain ang paglaho ng nasabing programa, na malaman kung nararapat bang buhayin ang programa, at tiyakin na kung nararapat man itong buhayin muli, paano naman kaya ito ididiseno para maging mas matatag at sustainable. Pang-apat ay ang artikulong ito na nabuo ng mga mananaliksik.

### **Mga Alaala ng Isang Mag-aaral: Panayam kay Florentino Timbreza**

Ipinanganak si Timbreza sa Tayum, Abra. Siya ay nag-aral at nagtapos sa FEU ng kursong Batsilyer sa Pilosopiya noong 1962. Nagtapos siya ng kanyang Masterado sa Pilosopiya sa Ateneo de Manila University

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<sup>9</sup> *Ibid.*

(ADMU) noong 1971. Sa University of Santo Tomas (UST) naman siya nag-aral at nagtapos ng kanyang Doktorado sa Pilosopiya noong 1980, kung saan isinulat niya ang kanyang disertasyon tungkol kay Lao Tzu. Ito ang kauna-unahang disertasyong pilosopikal dito sa bansa na isinulat at idinepensa sa wikang Filipino. Iginawad kay Timbreza ang pagiging *full professor* sa Trinity College, Quezon City kung saan siya ay naging Dean of Student Affairs. Nagturo siya sa De La Salle University (DLSU) noong 1983. Ginawaran siya ng DLSU ng parangal ng pagiging Lucian Athanasius Professorial Chair in Philosophy and Letters. Sa kasalukuyan, siya ang punong patnugot ng Filipino *journal* na *Malay* ng DLSU.

Unang nakapanayam ng mga mananaliksik si Timbreza noong ika-17 ng Hulyo 2017 sa DLSU upang magkaroon sila ng preliminaryong impormasyon tungkol sa kanilang pag-aaral. Matapos mapag-aralan ng mga mananaliksik ang transkrip ng unang panayam, nagtala sila ng mga katanungang uungkat ng mas malalim sa karanasan ng kapanayam. Nagsagawa sila ng pangalawang panayam noong ika-15 ng Setyembre 2017 sa parehong lugar. Ang sumusunod ay ang transkrip ng pangalawang panayam.

**Christian Lemuel C. Afundar (Kumakapanayam):** Ano po ang dominanteng *philosophical school* na umiiral noon sa FEU?

**Florentino Timbreza:** Noong panahong iyon, laganap ang *Scholastic*, o masasabing *neo-Scholastic* dahil ang ilang propesor noon ay medyo liberal na rin. Hindi na lang basta Tomistikong sarado. *Neo-Scholastic* siguro ang masasabi ko. Magagaling naman sila. Meron ng *oriental philosophy* noon dahil nandoon si Dr. Benito Reyes. Iyon ang sa aking palagay ang umiiral na *philosophical school of thought* noong araw.

**Greg Dulay (Kumakapanayam):** Paano po kayo hinubog ng programang Pilosopiya ng FEU?

**Timbreza:** Dahil na rin sa aking mga magagaling na propesor, lalong lalo na kay Jose Espina. Siya ang masasabi kong humubog sa aking pag-iisip tungkol sa pagkakahilig ko sa pilosopiya. Magaling magturo. Hanggang ngayon iyong kanyang mga *mannerism* ay dala-dala ko pa rin sa pagtuturo. Kaya mahalaga iyong propesor o iyong guro mo sa pagtuturo, sapagkat malaking impluwensya sa pagkahubog ng iyong pag-iisip.

**Afundar:** Pati rin po ba sa pagsusulat ninyo, sila rin ba ang nag-*encourage* sa inyo?

## 78 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

**Timbreza:** Sa pagsusulat siguro, noong ako ay nagbibinata na sa amin, mahilig akong magsulat ng maiikling tula. Itong mga tulang ito ay aking hinahandog sa mga bagong kasal, halimbawa. Usong-uso sa Ilocos noon, sa Abra noon, iyong tinatawag nilang sarsuwela. Pagmagkaroon ng mga *party*, mga *birthday party*, o kaya kasalan, wala pa kasing ibang *entertainment* kundi sarsuwela. Wala pang radyo. Kaya kinakailangan kumanta ka o kaya *they call that* tula or daniw in Ilokano. Dumaniw ka ... parang balagtasan. Sa palagay ko doon nahubog ang interes ko sa pagsusulat.

**Dulay:** Maliban kay Dr. Jose Espina, sino pa po iyong mga naalala ninyo na naging propesor ninyo?

**Timbreza:** Si Lydia Almoró, magaling din iyon. Si Marcial Reyes. Meron pang *certain* Rivera. Hindi ko na nga lang maalala ang kanyang *first name*. *Ethics* yata ang itinuro niya noon, o kaya kung hindi ako nagkakamali parang tungkol sa *Indian philosophy* o *Oriental philosophy*. Marami rin ... nakalimutan ko na nga lang ang iba. Pero sila ang mga kaagad lulutang sa aking alaala. Iyon ang magigiting na mga propesor ko sa FEU noong araw.

**Afundar:** May ambag po ba ang pilosopikal na edukasyon ninyo mula sa FEU sa inyong pagiging isa ngayon sa mga pinakabatikang pilosopong Pilipino?

**Timbreza:** Maaaring *biased* ako dito sapagkat ang aking *background* talaga ay ang aking pag-aaral sa FEU. Oo naman, tulad ng sinabi ko, kung hindi dahil sa pagkakahubog ng aking pag-iisip, lalong-lalo na sa pilosopikal na pag-iisip sa FEU na dulot ng aking magagaling na propesor, palagay ko hindi ko narating ang aking naratnan kung anuman ngayon. Mahalaga ang *background* mo eh. Mahalaga iyong aking pilosopikal na *background* sa FEU.

**Dulay:** Ano po ang inyong masasabi sa paglaho sa programang Pilosopiya ng FEU?

**Timbreza:** Hindi ko matiyak pero marahil ... noong panahong iyon ang FEU ang may pinakamaraming mag-aaral. Mga 40,000 hanggang 42,000 ang kabuuang *student population*. Palagay ko, *eventually* siguro, ay pakaunti nang pakaunti na lang siguro ang nag-*enrol* sa FEU. Kaya pakaunti nang pakaunti na rin siguro ang nag-me-medyor ng *Philosophy*. Maaaring iyong mga propesor ko ay nawala na rin siguro o kaya nag-*transfer*. Hindi ko alam kung nagretiro ba si Espina.

**Dulay:** Sa tingin ninyo po, malaki ba ang epekto sa isang pamantasan kapag nawala ang *Philosophy program* nito?

**Timbreza:** Maaaring *biased* na naman siguro ako dito. Sa palagay ko may epekto, sapagkat tulad ng napag-aralan natin sa pilosopiya, ito talaga ang pundasyon ng paghahanap ng kabuluhan para malutas ang problema sa ating lipunan. Iyon din ang tinutukoy natin sa pilosopiya. Kung mawala talaga, sa palagay ko, maaaring magiging mahina ang epekto ng edukasyon. Sa bagay, meron naman yatang *ethics* o *critical thinking* pa rin sa FEU. Bukod pa siguro dito, kailangan pa ang malawakang paghahanap ng kabuluhan, at kinakailangan na ituro din ang iba pang sangay ng pilosopiya para lalo pang lumawak ang pag-iisip ng mga mag-aaral.

**Afundar:** Sa palagay po ninyo ay sapat ba ang *graduate educational background* ng mga propesor ninyo sa pilosopiya noon?

**Timbreza:** Dahil wala naman akong *background* talaga rin sa *philosophy* noon, iyong aking napag-aralan sa kanila ay sapat na para sa akin para mahubog ang aking pag-iisip at pagkakahilig sa pilosopiya. Pero noong ako ay nakapag-aral na sa *graduate school*, sa iba't ibang paaralan at eskwalahan, doon ko natuklasan na hindi pa pala sapat ang aking *educational background*. Pero mahalaga rin iyong aking *educational background* mula sa FEU. Parang *stepping stone*, wika nga, parang unang hakbang, dahil kung wala ang unang hakbang hindi ako nakatuntong sa iba pang pinag-aralan ko sa pilosopiya. Iyong *background* ko matatag, matibay. Iyon sa palagay ko ang kahalagahan ng aking pagmedyor sa Pilosopiya noong ako ay nasa FEU.

**Dulay:** Sa palagay po ninyo ay sapat ba ang mga ginagawang *research* ng mga propesor ninyo sa pilosopiya noon?

**Timbreza:** Kasi noong panahong iyon, hindi pa gaanong pinagdiinang iyong *research* sa mga estudyante, kung hindi ako nagkakamali. Sapat na iyong, halimbawa, mga aklat na sinasabing basahin namin. Siyempre marami ring mga *reference*. Mayroon ding pagsa-*submit* ng mga *term paper* siguro. Pero baka hindi ito gaanong pinagdiinang noong panahon. Pero mayroon din. Parang isa sa mga *requirement* din iyong mga *research paper* o mga *term paper* na tinatawag.

**Afundar:** Kung sakaling maisipan ng administrasyon ng FEU na buuin muli ang nasabing programa, anong mga gabay at payo ang iyong maibibigay para sa administrasyon?

**Timbreza:** Siguro *biased* na naman ako kasi *Philosophy* ang medyor ko. Ang aking masasabi na lamang ... napakahalaga ng pilosopiya sa edukasyon.

## 80 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

Tulad ng ating mga dalubhasa, kahit itong ating mga bayani tulad ni Rizal, hindi mawawala iyong pilosopiya sa kanilang edukasyon. Napag-aralan nila ang pamimilosopiya, at ito ang dahilan kung bakit tumingkad ang kanilang pag-iisip. Kaya kinakailangan, sa palagay ko, na huwag kaligtaan ang pilosopiya bilang bahagi ng edukasyon. ... Ganoon din siguro ang masasabi ko sa mga guro tulad ninyo na nagtuturo ng pilosopiya. Ipagpatuloy ninyo, sapagkat ito ang interes natin. Walang ibang makakagawa nito eh. Huwag nating iasa sa iba. Kanya-kanya tayo ng interes, o kaya, o hilig, o *special talent*, o *signature strength*. Dapat nating palakasin ito, paunlarin ito, para naman makinabang ang iba, sapagkat ang katotohanan kung hindi ipapamahagi ay walang saysay. Parang pag-ibig, na magiging hindi tunay kapag ito ay hindi ibinibigay. Dito naman sa pilosopiya, ang katotohanan ay walang kabuluhan kung hindi mo ito ipapamahagi sa iyong kapwa. Ito ang layunin ng pilosopiya, ang paghahanap natin ng katotohanan, pagtutukoy sa katotohanan. Ito ang ating ipapamahagi sa mga mag-aaral, upang mamulat rin sila sa katotohanang ating natuklasan. Malaking kontribusyon ito.

**Dulay:** Kahalintulad po ba ito sa sinabi ninyo dati na ang lahat na hindi ginagamit ay lumiliit?

**Timbreza:** Mayroon pang karugtong iyon ... kapag paliit nang paliit na ay hindi mo na talaga magagamit. Kaya sa akin, iyon ang kahalagahan ng pilosopiya sa aking buhay. Kung hindi dahil doon, maaaring hindi ako ang sinoman ako ngayon. Lalong-lalo na iyong pamimilosopiya sa wikang Filipino, mahalaga sa akin iyon, sapagkat malaki ang papel sa akin ang pagiging guro sa Filipino at ang pagtuklas at artikulasyon ng pilosopiyang Pilipino.

### **Mga Alaala ng Isang Administrador: Panayam kay Zenaida Santiago-Martinez**

Si Santiago-Martinez ay ipininanganak sa lungsod ng Maynila. Nagtapos siya ng Bachelor of Arts in Speech and Drama sa FEU noong 1961, ng Bachelor of Science in Commerce sa parehong pamantasan noong 1992, at ng Master of Arts in Education at ng Doctor of Education mula sa pareho pa ring pamantasan noong 2003. Nagturo muna siya sa FEU High School ng tatlong dekada bago mag-umpisang maging guro sa antas tersiyaryo ng pareho pa ring pamantasan. Nanungkulan siya bilang tagapangulo ng Department of Communication mula 1997 hanggang 1994, at naging katuwang na dekan ng Institute of Arts and Sciences mula 1999 hanggang 2006. Nagretiro siya mula sa FEU noong 2010 at nagtuturo pa rin hanggang sa kasalukuyan sa Cainta Catholic College.



Unang nakapanayam ng mga mananaliksik si Santiago-Martinez noong ika-30 ng Hulyo 2017 sa Cainta, Rizal. Matapos mapag-aralan ng mga mananaliksik ang transkrip ng unang panayam na nakatulong sa pagpili ng nararapat na mga katanungan sa pag-aaral na ito, nagsagawa sila ng pangalawang panayam noong ika-10 ng Setyembre 2017 sa Cainta, Rizal. Ang sumusunod ay ang transkrip ng pangalawang panayam.

**Dulay:** Bakit po naging pamilyar kayo sa kasaysayan ng programang Pilosopiya ng FEU?

**Zenaida Santiago-Martinez:** Kasi noon hindi pa ganoon karami ang mga *department* sa FEU. *Well known* din ang *philosophy* dahil parang isa ito sa mga *original* na programa ... *philosophy* at *literature*.

**Dulay:** Popular na po ba ang *Philosophy Department* noong mga panahon na iyon?

**Santiago-Martinez:** *Yes. It was well known.* Kasi mahusay na departamento iyon. Bakit mahusay? *Because of the line up of faculty members* and isa ito sa mga *flagship course* ng FEU. Si Marcial Reyes ay *debonair* ng *philosophy*. Si Benito Reyes, the *front runner*. Sina Lydia Almoros at Jose Espina pa. Si Timbreza ay produkto na nila iyon. Pero during his time, makikita mo na ang utak at potensiyal niya. Nakapaka-aktibo niya sa programa nila.

**Dulay:** Nabanggit ninyo po si Benito Reyes bilang *front runner* ng programa. Maaari po ba ninyo kaming kwentuhan tungkol sa kanya bilang propesor ng pilosopiya?

**Santiago-Martinez:** Naging propesor ko noon si Benito Reyes ng isang semestre lamang. Pero dahil kakaunti lang noon ang mga *department* at maliliit pa, *so* parang magkakakilala ang lahat sa loob ng FEU. Tapos, iyong mga anak niya ay naging kakilala ko, pati na ang misis niya. Kasi, si Mrs. Reyes *also taught in* FEU. Napakabait nitong si Benito Reyes. Kasi kung ano ang kailangan mo, bibigyan ka niya. Ang kanyang *office* ay parang *open to all the students*. Kung sino ang gustong magtanong, *napaka-accommodating* niya at *generous*.

**Dulay:** Kumusta naman po siya sa loob ng *classroom*?

**Santiago-Martinez:** Naging propesor ko siya sa isang *subject*. *I think it was Literature*. Kasi, *he was into literature and philosophy*. *He was a deep thinker*. Pero napaka... taong-tao ba. Napaka-humble. Hindi porke marunong siya ay



## 82 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

*alienated* na sa kanya ang iba. Hindi siya ganoon. Pati mga anak niya hindi ganoon. Paglabas niya sa *classroom*, *friend* mo siya. Pero *inside the classroom*? *It will be about the class that you should talk about*. Marami siyang *example*, marami siyang *activity for you to understand the lesson*. Marami din siyang naisulat na libro. Marami siyang *contribute* sa *faculty journal*. *He was a prolific writer*.

**Dulay:** Nabanggit ninyo po kanina si Marcial Reyes bilang *debonair* ng *philosophy*. Maaari po ba ninyo kaming kwentuhan tungkol sa kanya bilang propesor ng pilosopiya?

**Santiago-Martinez:** *He was a philosophy professor*. Guwapo at *Spanish* mestizo ito, balbas sarado. Ofelia Reyes ang pangalan nga kanyang asawa. Pero nagkahiwalay sila dahil mas bata si Marcial, guwapo, at kung tama ako may pagka-- flirt sa mga babae. Si Ofelia ay nag-aral sa *Instituto de Mujeres*. Kaklase siya ng mga kapatid ko. Hindi ko naging propesor si Marcial. Pero kilala ko siya *because of Ofelia*. Si Ofelia ay naging propesor ko. *Then, later on*, napabalita na naghiwalay sila. *That was the time when Marcial left FEU*.

**Dulay:** Nabanggit din po ninyo si Almoró kanina bilang isa sa mga pangunahing propesor ng Pilosopiya sa FEU. Maaari po ba ninyo kaming kwentuhan tungkol sa kanya?

**Santiago-Martinez:** Siya dati ay si Lydia Reyes. Naging propesor ko siya sa *Philosophy*. Late na siya nag-asawa. Pero noong nanganak naman ay halos dugtong-dugtong ang mga iyon. Pero napaka-*solicitous* na *mother* siya. Iyong mga anak niya, makikita mo, dadating silang mag-anak, silang mag-asawa, kapit-kapit ang mga anak niya. Sa FEU sila nag-aalmusal, nagsusuot ng sapatos kasi marami sila. *Lawyer* ang asawa niya. Pero maagang namatay iyon.

**Afundar:** Kumusta naman po ang kanyang pagtuturo ng pilosopiya?

**Santiago-Martinez:** *Very exacting, very bookish*. Lahat sa kanya may mga *rule*. Mas naging misteryosa siya *as she grew older*. Sa Cubao ang bahay niyan eh. May kaya naman sila. Ang anak niya yata ay pito. Lahat ng mga iyon ay nakapagtapos nang libre sa FEU.

**Afundar:** Napabayaan po ba niya ang kanyang pagtuturo dahil sa dami ng kanyang anak?

**Santiago-Martinez:** Hindi naman. Malinaw siyang magturo. Kaya nga lang *intimidated* ang mga *student* niya kasi iyong mga *standard* niya napaka-

*demanding* eh. Kung magsasalita siya, hindi siya bababa sa antas ng mga estudyante, sila ang dapat aabot sa antas niya. Sa kanya, *the time is mine, the subject is mine*. Parang ganoon ang dating niya sa akin. Pero kinikilala din naman niya kung sino ang mga puwede niyang ma-*intimidate* o hindi. Ako, hindi niya ako na-*intimidate*. *Commanding* ang *presence* niya sa *whole university*. Kasi marunong. Kilala siya ng lahat dahil *leader* at *she graduated, I think, magna or summa*. At meron siyang mga librong isinulat eh. Si Lydia, maraming *small talk*. Maraming kwento ito eh. *But she keeps on researching and studying. She did not stop. She loves to read and write*. Hanggang puwede siyang mag-*stay* sa FEU, siya ay mag-*stay*. Hanggang noong malapit na siyang mamatay ay narito pa rin siya.

**Dulay:** Kahit nag-*retire* na po siya ay nagturo pa rin sa *graduate school* noon. Naabutan pa kasi namin siya.

**Santiago-Martinez:** Oo! Kasi nga gusto niya ang ginagawa niya eh. Noong araw, ang tawag namin sa kanya ay babaeng nagsusuot *chandelier*. Kasi iyong hikaw niya ay parang *chandelier*. Siya ay taong totoo sa kanyang sarili. *It was like, I do not care what you say, basta ito ako. Ako ay ako, wala akong pakialam sa inyo. Ganoon siya. Hindi siya ruled by the society*.

**Dulay:** Nabanggit din po ninyo si Espina kanina bilang isa sa mga pangunahing propesor ng pilosopiya sa FEU. Maaari po ba ninyo kaming kwentuhan tungkol sa kanya?

**Santiago-Martinez:** Si Espina naman at ang kanyang misis ay naging propesor ko silang pareho sa pilosopiya. Silang dalawa ay propesor ng pilosopiya sa FEU. Jose Espina *also wrote philosophy*. Bilang propesor at estudyante lamang ang pagkakakilala ko sa kanya. Wala kaming mga *small talk*. Kasi iyong mag-asawa na iyon ay dadating sa FEU, magtuturo, tapos aalis na. *Philosophy subjects* ang itinuturo ni Jose Espina. Kapag nagtuturo iyon nakapikit sa harapan ng klase. Nagsasalita iyon nang nakapikit. *Compatible* ang mag-asawang iyon, dahil sa *realm* ng kanilang *thoughts they see one another*. Malaking tao si Jose Espina. Parang dating nagpapari pero hindi natuloy. Hindi masyadong nagtagal sa FEU ang mag-asawang iyon. Mabait sila at hindi naninigaw. Ang pagtuturo nila ay hindi *simplified*. Malalim ang *level* ng pagtuturo nila. Jose Espina *was very quiet and disciplined* ang *demeanor* niya. *You will respect him*. Hindi ka magloloko sa kanya. Pero *he did not talk that much. When he opened his mouth, it was all about the lesson*. Wala itong *small talk*.

## 84 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

**Dulay:** Napag-alaman namin na mayroon palang produkto ang programa na naging batikang propesor ng *Chinese philosophy* sa Amerika. Si Antonio Cua po ba ay kilala ninyo?

**Santiago-Martinez:** Hindi ko masyadong nakasalamuha yan dahil nauna sa akin yan sa FEU at hindi naman siya nagturo doon.

**Dulay:** 1952 daw ito nagtapos ng Batsilyer sa Pilosopiya at Sikolohiya sa FEU. Siguro nga sa Amerika na ito nag-aral para sa mga gradwado niyang degri. Sino-sino pa po ba ang mga pinakabatikang propesor sa pilosopiya ng FEU?

**Santiago-Martinez:** Hindi naman sila marami eh. Parang sila iyong nabanggit ko ang talagang *cream* sa *philosophy*. Itanong mo kay Claire [Villa-Alba] kung meron pang iba. Siguro mas bata na lang. Pero *during their time*, sila iyon. Hindi mo matatawaran ang kanilang *ability* at sila ay mga *authors*.

**Dulay:** Ano po ang inyong masasabi sa paglaho ng programang Pilosopiya ng FEU?

**Santiago-Martinez:** May mga *science program* na itinatag, kaya kumaunti ang mga nag-major sa *Philosophy*. *It became a losing proposition for the university. Because if you have very few majors. ... You will have to have a full class* kasi ang bayad sa mga propesor ay *full* lagi. *So, losing proposition* iyon. Hindi puwede na ganoon.

**Dulay:** Kung sakaling maisipan ng administrasyon ng FEU na buuin muli ang nasabing programa, ano pong mga gabay at payo ang inyong maibibigay para sa administrasyon?

**Santiago-Martinez:** Ang unang gawin dapat diyan, maski ano mang programa iyan, ay ang *marketing*. *You market by way of publicizing those who were there before*. Ito ang mga produkto namin. Ito ang mga nagtuturo sa amin. Gusto nating ma-*regain* iyong *stronghold* ng *university*. *Philosophy should always be there*.

**Dulay:** Sa programa ng Philosophy, ano po ba dapat ang kalidad ng isang guro para maging kwalipikadong magturo para sa nasabing programa?

**Santiago-Martinez:** Sa akin kasi, ang unang titingnan mo sa guro ay *attitude*. Kung *willing* ba ang guro, kung may *passion* ba siya. Kasi maski gaano karunong iyan kapag hindi siya *committed*, wala ring mangyayari. Hindi

iyong nagtatanong lamang tungkol sa *salary scale*. Kahit na ang FEU ngayon ay *very competitive*.

**Dulay:** Sa tingin po ba ninyo, puwede at maganda bang isulong ang muling pagbuo ng programang Pilosopiya sa FEU?

**Santiago-Martinez:** Oo naman! Basta ang mga nandoon ay magtratrabaho. Maraming guro at propesor, pero *dedicated* ba sila sa trabaho nila? Ang mga *faculty journals* noon ay dominated ng mga propesor ng pilosopiya at *literature*. Talagang alam mo na *high caliber*.

### **Mga Alaala ng Isang Guro: Panayam kay Clarita Villa-Alba**

Si Villa-Alba ay ipininanganak sa bayan ng Lucban, Quezon. Nagtapos siya ng Bachelor of Philosophy sa UST noong 1971. Kumuha siya ng Master of Arts in Letters sa FEU at natapos niya ito noong 2000. Nag-aral siya para sa degrading Doktorado sa Panitakan sa UST. Nagturo siya ng pilosopiya sa FEU mula 1973 hanggang sa pagretiro niya noong 2015. Maliban sa pagiging guro sa pilosopiya sa FEU, naging coordinator din siya sa Logic at Ethics. Siya ay co-author ng librong *Basic Logic at Righteous Living* na ginamit sa FEU sa pagtuturo ng Logic at Ethics. Naging kasapi siya sa editorial board ng una at pangalawang librong pilosopiya ni Emerita Quito na nakasulat sa wikang Filipino.

Unang nakapanayam ng mga mananaliksik si Villa-Alba noong ika-20 ng Agosto 2017 sa Sacred Heart Village, Quezon City. Tulad ng mga ibang panayam, matapos mapag-aralan ng mga mananaliksik ang transkrip ng unang panayam, nagsagawa sila ng pangalawang panayam sa mga katanungang nagbunga dito. Nakapanayam muli si Villa-Alba noong ika-3 ng Setyembre 2017 sa parehong lokasyon. Ang sumusunod ay ang transkrip ng pangalawang panayam.

**Dulay:** Bakit po naging pamilyar kayo sa kasaysayan ng programang Pilosopiya ng FEU?

**Clarita Villa-Alba:** Kasi, *I belonged to the Philosophy Department from 1973 up to my retirement in 2015.*

**Dulay:** Ano po sa palagay ninyo ang naging dahilan sa paglaho ng programang Pilosopiya ng FEU?

**Villa-Alba:** Sa palagay ko, ang unang dahilan ay bumaba ang mga *enrollee*. Puwede ninyong sabihin na bumagsak ang bilang ng mga *enrollee* sa

## 86 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

*Philosophy program* dahil sa panahong iyon ang mga *course* na inenrolan ng maraming estudyante na gustong makakuha ng mga *lucrative job* ay iyong *Nursing, Medical Techonolgy*, na doon naman talaga nag-e-excel ang FEU, at saka iyong *Mass Communications at Psychology*. *The graduates of Nursing and Medical Technology of FEU and also of Medicine then, usually topped the board examinations. The enrollees in Mass Communications and Psychology were increasing.* So, siguro naging *unpopular* ang *Philosophy program*.

**Afundar:** May iba pa ba po kayang dahilan bukod dito?

**Villa-Alba:** *Jokingly, the late Dr. Lydia Almoró would say that Dr. Alfredo Co was one of the causes for the disappearance of the Philosophy program because of his strictness and rigor. Lahat naman ng nagtuturo ng philosophy ay mga Philosophy graduate. Alam naman natin na talagang mahirap ang mga subject at ang programa mismo. Tapos papahirapan pa ng mga propesor na sabihin nating talagang hindi lang istrikto kundi talagang nandoon para paaisipin ka nang todo-todo just like them. Kung paano sila mag-isip, gusto nila ganoon din mag-iisip ang mga estudyante.*

**Afundar:** Ano po ang inyong masasabi sa paglaho sa programang Pilosopiya ng FEU?

**Villa-Alba:** Sayang din. Kasi meron din namang ibang mga pasulpot-sulpot na estudyante na nagtatanong kung bakit walang *Philosophy program*. Gusto sana nilang mag-major sa *Philosophy*. Kaso, wala na. Sana kung meron nga tayong *graduates* ng *Philosophy*, sila na lang ang magtuturo ng *subjects* sa *Philosophy* na natira. Usually, ang nagtatanong sa akin noon, mga mag-la-law. Interesado sila sa *Philosophy* as a *pre-law* program.

**Dulay:** Sa palagay ninyo po ba ay nagkaroon ng epekto ang pagkawala ng programa sa paraan ng pag-iisip ng mga mag-aaral sa pamantasan?

**Villa-Alba:** Hindi. *I do not think* napakalaki ang epekto. Noong mga 70s kasi, up to siguro mga 80s, ang mga estudyante ay masisipag pa mag-aral, mahuhusay pa sila noon. Lalo na at ang hawak ko ay mga *Nursing student*. Mahuhusay sila at masisipag mag-aral. So, dahil hindi naman ako *aware* agad noon na nawala na pala ang *Philosophy program*, para sa akin ay parang wala namang malaking epekto sa pag-iisip ng mga mag-aaral.

**Afundar:** Iyon pong mga estudyanteng nagtatanong sa inyo tungkol sa *Philosophy program*, ano kaya ang mga *major* nila?

**Villa-Alba:** *Political Science*, usually. At saka yung mga may balak mag-aral ng *law* pagkatapos ng *bachelor's degree*.

**Dulay:** Sa tingin po ninyo bakit kaya sila nagkaroon ng interes sa *Philosophy program*?

**Villa-Alba:** Hindi naman nila nabanggit kumbakit. At saka, siyempre, halimbawa kami noon, noong nag-aaral pa ako, siyempre kapag sinabi mo na *Philosophy major* ka parang angat ka. Iba ang pakiramdam mo kaysa ito ang *course* niya, *Psychology*, ang *course* niya *Political Science*, tapos siya ay *English major*. Ganoon. Tapos, ikaw *Philosophy*. Parang iba ang tingin sa iyo. Iba ang *regard* sa iyo. Parang ang tingin sa iyo matalino ka talaga. . . astig. Ganoon. At saka *there were those* na nag-iisip na mas mahahasa ang kanilang *reasoning* kapag *Philosophy* ang *course* nila. Kaya, *it will be a good preparation for a Law program*.

**Afundar:** Kung sakaling maisipan ng administrasyon ng FEU na buuin muli ang nasabing programa, ano pong mga gabay at payo ang inyong maibibigay para sa administrasyon?

**Villa-Alba:** Naku, *they should first conduct feasibility study* kung gaano karami kaya ang estudyante na interesado. Kasi, kung kakaunti rin lang naman, *I do not think* na mabuksan nila ulit iyan, na mabubuo ulit iyan. Kung may *possibility* man na mabuo, *first of all* talaga dapat mga *Philosophy graduate* ang magtuturo.

**Dulay:** Hindi na po puwedeng maghigpit masyado ang mga propesor?

**Villa-Alba:** Depende yan eh. Dapat naman siguro mahigpit din ang mga propesor. Lalo na *when it comes to assignments*. Ibig kong sabihin, may ipapabasa ka halimbawa, tapos pupunta sa klase ang mga mag-aaral na hindi nagbabasa. Dapat kung may *assignment*, may *assignment*. Kung meron dapat *i-report*, *i-report*. Kung ipinabasa mo ang partikular na *dialogue* ni Plato, pagdating ng estudyante sa klase dapat nabasa nya iyon. *Otherwise*, propesor lang ang magsasalita nang magsasalita.

**Dulay:** Ano po ang puwede mai-suggest ninyo na magiging *thrust* ng *Philosophy program* na ito?

**Villa-Alba:** Dapat iyong may *orientation* sila sa lahat ng *trend: Oriental, Western, Ancient, Medieval*, at iba pa. Dapat alam nila ang mga ito. Siguro, *later on*, ang isang estudyante naman ay magkaroon siya ng partikular na

## 88 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

kikilingan. Halimbawa, noong estudyante ako, gustong-gusto ko iyong *Ancient Philosophy*. Kahit na doon sa UST ay obligado kaming maging interesado sa *Scholasticism at Thomism*. Eh, okay lang iyon. Pero *as a student*, meron din tayong ayaw. Halimbawa, si Kant, si Hegel, mga *Germans*, ayaw ko sa mga iyon. Pero dahil estudyante ka ng *philosophy*, kailangan nating pag-aralan kahit ayaw natin. Ngayon, kapag nagtuturo na tayo ng *philosophy*, kung ano ang paborito natin iyon ang mas matagal nating *i-take up* kaysa ibang *topic*. At saka mas malalim ang diskusyon natin sa mga iyong gusto natin.

**Afundar:** Ano po kaya ang puwedeng gawing pang engganyo sa mga estudyante para kumuha sila ng *Philosophy* bilang *major*, kagaya ng pagkaka-engganyo ninyo sa pilosopiya noon?

**Villa-Alba:** Puwede nating sabihin na *it is a very good preparation for all graduate courses*. Ako, honestly, noong nag-umpisa ako sa kolehiyo, wala akong *definite* na *course* na gusto. Ang nangyari lang kasi, si Josephine Acosta—Dr. Josephine Acosta-Pasricha na ngayon—isa ito sa mga propesor ng *philosophy* sa UST pero pinsan siya ng nanay ko, ay nagsabi sa akin na kung wala pa akong *definite* na *course* eh mag-*Philosophy* na lang daw ako. So nag-enroll ako sa *Philosophy*. Eh nagustuhan ko naman, kaya tinapos ko na. *I suppose* na hindi naman ako nagsisisi na iyon ang kinuha ko, kasi nakapagtrabaho naman ako kaagad.

**Dulay:** Sa personal po ninyong pananaw, malaki ba ang naitulong sa inyo ng *philosophy*?

**Villa-Alba:** Oo. Malaki. Kasi, halimbawa, kapag nagtuturo ako ng *literature*, dahil *philosophy* ang *background* ko naging mas malalim ang aking *analysis* at *reading* sa mga *literary work*.

### Mga Alaala ng Isa Pang Guro: Panayam kay Alfredo Co

Si Alfredo Co ay ipinanganak sa lungsod ng Maynila at nagbinata sa Bicol. Siya ay nag-aral at nagtapos sa UST ng kursong Batsilyer sa Pilosopiya noong 1972. Sa UST din siya nagtapos ng pag-aaral ng kanyang Masterado sa Pilosopiya noong 1974 at Doktorado sa Pilosopiya noong 1976. Si Co ay kumuha rin ng post-doktorado sa klasikal ng pilosopiyang Tsino sa Chinese University of Hongkong, at sa Sorbonne naman siya kumuha ng post-doktorado sa *Comparative Philosophy* kung saan ipinagkaloob sa kaniya ng gobyerno ng Pransya ang dalawang iskolarsyip. Si Co ay nagturo ng pilosopiya sa FEU (1973-1977), sa DLSU (1973-1989), at sa UST (1975) kung



saan ginawaran siya ng titulong *Professor Emeritus*. Kasama ng ilang mag-aaral sa UST, itinatag ni Co ang *Philosophy Circle of the Philippines* (PCP) na naging inspirasyon ng pagkakatatag ng *Philosophical Association of the Philippines* (PAP), at ang *Philosophical Association of the Visayas and Mindanao* (PAVisMinda).

Naganap ang kaisa-isang panayam kay Co noong ika-23 ng Setyembre 2017 sa Araneta Subdivision, Quezon City. Ang sumusunod ay ang transkrip ng panayam na ito.

**Dulay:** *During the 2017 National Conference of the Philosophical Association of the Philippines, you mentioned that there was a Philosophy program in FEU. That was the information that inspired us to do this project, as it motivated us to dig deeper into the reasons why it disappeared.*

**Alfredo Co:** Mabuti naman at nagdulot pala ang aking presentasyon ng mabuting bunga.

**Dulay:** *We have already interviewed Mrs. Villa-Alba and she believed that you are one of the witnesses of the closure of the Philosophy program.*

**Co:** *During our time with Clarita [Villa-Alba] there was no Philosophy program in FEU. There was ... but not during our time.*

**Dulay:** *But Mrs. Villa-Alba mentioned that during your time, the chairperson of the Philosophy Department was Dr. Jonas Zita.*

**Co:** *Yes. But there was no program in Philosophy anymore. The Department of Philosophy was just a servicing department for general education subjects.*

**Dulay:** *Noong panahon po na nandoon pa kayo sa FEU, ano po ang dominant philosophical school na umiiral?*

**Co:** *Wala. Kanya-kanya. Since most of the young people that came with me were trained by UST, like Alba, Zita, and Almoró, you could imagine that it was still Scholastic. The Oriental philosophy was not available because there was no course offering for it during that time. That was why if I handled Ethics, I did not teach Christian ethics only, but also Eastern ethical thoughts. That was not enough to make an impact for Eastern philosophy. If I handled Logic, walang lumalabas ... Hindi mo nga matatapos ang lesson mo sa Logic, papasukan mo pa iyon ng mas malawak na Oriental thinking? Of course, Lydia [Almoró] was also using Oriental frameworks in her Ethics class. So that was about it.*



## 90 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

**Dulay:** Ang pagtuturo po ba ninyo sa FEU ay nagkaroon ng bakas o kontribusyon sa inyong pagiging isa ngayon sa mga pinakabatikang pilosopong Pilipino?

**Co:** *That is not answerable, because I was not there as a regular faculty member handling major Philosophy subjects. Probably, hindi nilinaw ni Clarita na we both belonged to a servicing department.*

**Afundar:** Si Benito Reyes po ay kilalang Orientalista ng FEU. Siya ba ay nakasalamuha ninyo? May naiambag po ba siya sa pagiging Sinolohista ninyo?

**Co:** *Hindi ko siya nakasalamuha. Mas nauna siya sa akin. I did not have the opportunity to meet him. He is much older than I. If Emerita Quito was 30 years older than I, I imagined that Reyes was probably 25 or 28 years older than I. The only way for you to know more about Reyes is to check his biography at Pamantasan ng Lungsod ng Maynila where he served as president. Kaya wala siyang naiambag sa akin. Ang pagkakakilala ko kay Reyes came very much later. Noong nagre-research na ako about Filipino philosophy, saka ko lang napuna na meron palang Oriental philosophy noon sa FEU. Formed na ako noon. Ang formation ko sa Chinese philosophy ay mula sa Chinese University of Hong Kong.*

**Afundar:** Ano pa po ang nalalaman ninyo tungkol kay Benito Reyes?

**Co:** *In the early 1950s Benito Reyes and Ricardo Pascual went to study in the United States. Emerita Quito, in 1961, went to study in Switzerland. Benito Reyes was the first man I mentioned. I stated that FEU had an eminent Philosophy teacher, Benito Reyes. Students would listen to his lectures on Indian philosophy. The novelty of Indian philosophy attracted his students and he became the earliest Filipino to have written a book on Eastern philosophy. The book is entitled Moments without Self. That book also made him the first Filipino expert in Indian philosophy. The students enthusiastically followed his lectures in FEU. FEU, however, failed to create a competent group of faculty members who could carry that philosophical tradition in that university. The philosophical climate in FEU died when he left.*

**Afundar:** Bakit po sa tatlong pantas ay si Reyes ang una ninyong binganggit?

**Co:** *Maybe I was referring to him that way because, indeed, he was the center of it all. It was the time when very few people really can come with confidence to lecture about anything with a very big impression, carrying a load of knowledge from abroad.*

**Afundar:** Paano po kaya nabuo ang interes ni Reyes para sa *Eastern philosophy*?

**Co:** *Actually, he was adopted by an American couple who was into the Theosophical Society. He was brought to the United States and was introduced to theosophical learning. Evidently, theosophical learning will bring you to some sort of Eastern thoughts. Because of that he became very passionate with Eastern philosophy.*

**Dulay:** Mukhang si Antonio Cua na batikan ring Sinolohista ay hindi po ninyo naabutan dahil mas nauna pa itong mag-aral kay Dr. Timbreza sa FEU.

**Afundar:** Nabalitaan po namin na isa kayo sa mga kilabot noong propesor noon sa FEU at kinatatakutan ng maraming mag-aaral sa pilosopiya. Ano po ang inyong reaksiyon sa reputasyong ito?

**Co:** *Hindi ko alam. Many people translate that if students are afraid of me, they run away from me. But I am treating everybody the same. Whether you are from FEU, DLSU, UST and ADMU, pareho lang turing ko sa kanila. Kahit magkano pa ang pasahod ng institusyon sa akin. Hindi ka puwedeng magyayabang sa akin dahil lang may mataas kang pasahod. Mag-aaral ka sa akin. Iyan ay napakahalaga sa akin, dahil ang turing ko sa kanilang lahat ay pare-pareho. Iyan ay aking dala-dala hangang ngayon. I think that is a big part of my pedagogical discipline. I'll tell you, many people who are afraid of me still cherish me, they still love me. They are afraid because they know they cannot just walk into my class unprepared, but at the same time they still love me. ... They love me because I am strict, and they hate me of course. But they cannot accuse me of something else. Kaya ang pagtukoy ninyo na ako ay "kilabot" ay figuratibo. Medyo unfair sa akin iyon. Talagang si Lydia [Almoro]. Sumalangit nawa siya. But do not worry about it. I am too confident about me.*

**Afundar:** Bukod po sa inyo, sino sino pa ang mga pinakabatikang dalubguro sa pilosopiya ng FEU?

**Co:** *Dahil wala na ang Philosophy program noon, wala na ring lumalabas na talagang batikan. Dahil ang Pilosopiya noon ay puro general o minor subject na lamang. Nawala na kasi ang pagkakataon na malinang nang husto ang karunungan. Ang aking expertise sa Chinese philosophy ay unang naibahagi ko sa DLSU kaysa UST. Dahil ang Oriental philosophy sa UST noon ay hindi pa gaano nabigyan ng puwang. Sa DLSU, alam ni Quito ang aking expertise, kaya sabi niya sa akin "you come here, you will teach Chinese philosophy in DLSU."*

## 92 ANG LUMAHONG PROGRAMANG PILOSOPIYA NG FEU

**Afundar:** Ano po masasabi nyo sa paglaho ng programang Pilosopiya sa FEU?

**Co:** Siguro ang pagkawala ni Benito Reyes, na isa sa mga naunang iskolar na nag-aral sa ibang bansa *to broaden their philosophical horizons* at bumalik para magturo. ... Siya rin ang kauna-unahang Filipino *expert in Indian philosophy*. Wala na sigurong nakakaungos sa kanya na maaring mamuno sa departamento na may M.A. o Ph.D. ... Parang isang katawan na nawalan ng ulo ang programang Pilosopiya sa FEU. Parang sa kanya lang umiikot ang mundo ng *Philosophy* sa FEU. Ganun talaga ang problema, kaya, *I always see it that if you wanted a Philosophy program, you cannot create a program that is centered on you. You have to consider the faculty members who will be involved in creating the program, the faculty members who could handle the program*. Malaking trabaho iyon. *Like him, Pascual of the University of the Philippines was very charismatic, not only in Philosophy but also in Political Science*. Kaya lang ang pagkakaiba ng dalawa, *scholar* si Reyes at nagsulat siya, si Pascual hindi masyado. *Thus, Reyes was the first Filipino philosophy scholar who published*. Kaya kapag may ganoong tao, parang wala nang susunod na iba. Parang doon na lang umiikot ang mundo ng *Philosophy program* sa FEU.

**Afundar:** Sa palagay ninyo, importante ba ang programang Pilosopiya sa isang institusyon?

**Co:** Dahil ako ang *chair ng technical committee ng Philosophy* sa Commission on Higher Education (CHED), siyempre ang aking sagot ay oo, napaka-importante nito. Alam ninyo matatanda na kami. Mabuti naman at isinusulat ninyo ang kasaysayan na kagaya nitong inyong ginagawa. May mga tao kasing kinakalimutan ang mga maliit na bakas na naiambag ng mga pilosopo at pilosopiya sa isang institusyon. *Maybe*, ganoon ako, kahit saan ako pumunta, nag-iiwan ako ng bakas na maaring magdulot ng isang kabutihan. *At least, sa research* ninyong ito, ikinukuwento ko na meron kayo noong *Philosophy program* sa FEU.

**Afundar:** Sa palagay po ninyo ay sapat ba ang mga ginawang *research* ng mga propesor sa pilosopiya noon sa FEU?

**Co:** Dahil wala na ngang departamento, kanya-kanya na lamang sulat at lathala. Kung sino na lamang ang gustong umangat. *If you want your work to be published, you will do it on your own*.

**Afundar:** Kung sakaling maisipan ng administrasyon ng FEU na buuin muli ang nasabing programa anong gabay at payo ang iyong maibigay para sa administrasyon?

**Co:** Kailangan ninyong mag-submit ng *proposal*, and there are two ways. First, look at the program and standards that we have created in CHED and then you should be able to craft the program in such a way that it pushes the mission-vision of the department or university. Ano ba ang gusto ninyong gawin sa departamento o pamantasan? Bakit kailangan pang magkaroon ng isang *Philosophy program*? Papatunayan ninyo ito. Pagkatapos, dapat maipakita ninyo na mayroon kayong *vision* ... at diyan makikita kung ano talaga ang binabalak ninyo. Malakas ba ang programa sa, for example, *Continental philosophy* o sa *Analytic philosophy*, o sa *Oriental philosophy*, o *Comparative philosophy*. Dapat lababas ito.

**Afundar:** Ano pa po ang dapat naming gawin bilang mga guro ng Pilosopiya sa FEU?

**Co:** Kailangan ninyo ng *certain profile* ng *faculty members*. Kasi ang *deparment chair* ay kailangang may *qualification*. Check the *qualification of faculty members based on the standards of CHED*. Check the *program of Philosophy*. Kailangan na tuparin ninyo iyon for *basic formation*. Pero kailangan din ninyo na magdagdag ng bagay na iniisip ninyong huhubog sa isang uri ng Pilosopiya na gusto ninyong *i-develop* para kilalaning tatak FEU. Halimbawa, UST, tatak Iskolastsismo; ADMU, tatak penomenolohiya; at DLSU, eklektisismo ayon sa mungkahi ni Quito. ... *You are not independent to just open a Philosophy program. The program should conform with the standards designed by CHED*. Kailangan ang *department chair* at tatlo hanggang apat pang *faculty member* ay may Ph.D., habang ang iba ay may M.A. Then, you convince the CHED panel na mayroon kayong magtuturo sa programa. Patunayan ninyo na *qualified* sila. Masalimuot isipin, pero *if you can make it, it will be an achievement*.

## Paglalogom

Sari-sari mang kwento at alaala ang naibahagi ng mga nakapanayam ng mga mananaliksik, tatlo sa kanila ay tila sumasang-ayon sa isa't-isa na ang paglaho ng programang Pilosopiya sa FEU ay dala ng pagbabago ng interes o pangangailangan ng mga mag-aaral sa pamantasan. Ayon kay Villa-Alba, naging popular ang mga programa sa *Nursing*, *Medical Technology*, *Medicine*, at *Psychology*. Si Santiago-Martinez naman ay naniniwala na ang pagtatatag ng mga programa sa *Sciences* ang naghila ng mga estudyante, kaya nawalan ng mga nag-enrol sa programa ng Pilosopiya. Binanggit din ni Timbreza ang pagkawala ng mga estudyante sa Pilosopiya. Mas madali nga namang makita

ang pagiging praktikal ng pagkuha ng mga nasabing kurso kaysa sa Pilosopiya na ika nga ay “walang maidedeposito sa bangko.” Maaaring ang pag-uso ng pangingibang bansa sa mga nakaraang dekada ay nagtulak sa mga mag-aaral na kumuha ng degri sa mga disiplinang madaling makakuha ng gawain sa labas ng bansa. Dahil dito, mahirap nga namang panatilihin ang programang Pilosopiya kung hindi sapat ang mga estudyanteng nagbabayad ng *tuition fees* kung hindi na makabuo ang departamento noon ng isang klase, habang kailangang suwelduhan ng buo ang mga nagtuturo nito, tulad ng nailahad ni Santiago-Martinez.

Subalit nabanggit din ni Timbreza ang pagkawala ng mga gurong nagtuturo ng Pilosopiya sa FEU dahil sa paglipat nila sa ibang institusyon, pag-alis ng bansa, o pagreretiro. Nabanggit ng mga nakapanayam ang mga pangalan ng mga batikang kaguruan ng Pilosopiya sa FEU noon, tulad nina Benito Reyes, Marcial Reyes, Lydia Almor, Jose Espina, at Antonio Cua. Malinaw na naipaliwanag din ni Co na ang departamento ng Pilosopiya ay tila “katawan ng nawalan ng ulo” nang nawala ang nagsimula nito, na si Dr. Benito Reyes. Tiniyak ni Co na ang buong programa ng Pilosopiya ay nakaikot lamang sa katauhan ni Reyes at wala nang nakaungos pa na maaaring mamuno ng departamento. Dahil hindi naibahagi ang kakayahang magpatuloy ng programa sa ibang tao, natural lamang na maglaho ito kasama ng pagkawala ng pasimuno nito.

Tungkol sa posibilidad na ibalik ang programa ng Pilosopiya sa FEU, lahat naman ng mga nakapanayam ay sumang-ayon na mabuting mangyari ito. Lahat sila ay tumukoy sa kahalagahan ng pilosopiya sa edukasyon. Ayon kay Villa-Alba, maraming mag-aaral ang nagtatanong tungkol sa programang Pilosopiya dahil ibig nilang kunin ito bilang *pre-law course*. Ayon din sa kanya, iba ang mag-*major* sa Pilosopiya. Ang tingin ng mga tao ay angat sa lahat ang kumukuha ng kursong iyon. Isa pa, magandang preparasyon din ito sa kahit na anong kursong pang-gradwado. Si Santiago-Martinez naman ay nagsabing maibabalik ang programang Pilosopiya kung ang magiging kaguruan nito ay magkakaroon ng dedikasyon sa trabaho. Naalala pa niya na ang mga lathalain noon sa FEU ay nadominahan ng mga propesor ng pilosopiya at literatura.

Si Timbreza naman, sa sadyang nagmamahal ng disiplinang Pilosopiya, lalo na ng pilosopiyang Pilipino, ay naghayag na ang pilosopiya ay mahalaga sa lahat ng tao dahil ito ang “pundasyon ng paghahanap ng kabuluhan sa buhay.” Ipinahiwatig niya na malalim ang kahalagahan nito at hindi lamang para sa mga *Philosophy majors*, kung hindi sa lahat ng mag-aaral. Si Co naman na siyang namumuno sa *technical committee* ng Pilosopiya sa CHED ay natural na nagdiin sa kahalagahan ng pilosopiya. Dagdag niya rin, sa dahilang tumatanda na ang mga batikang guro sa Pilosopiya ay kailangang maipagpatuloy ng iba ang pagtuturo at pananaliksik at

paglathala sa nasabing disiplina. Ito ay upang makapag-iwan ng bakas sa lahat na tatahak ng landas ng pilosopiya.

Kasama naman sa mga payo at mungkahi ng mga nakapanayam, nang tanungin sila kung paano sisimulan uli ang programa ng Pilosopiya, sakaling mapag-isipan ito ng FEU, ay ang magaling na *marketing* ng programa, at ang pagsasagawa muna ng isang *feasibility study* upang malaman talaga kung may interes nga sa programa at kung ito ay magiging sustainable. Para kay Santiago-Martinez, kailangang maisapubliko ang kadakilaan ng mga naging guro dito noon, pati na rin ang mga naging dakilang produkto ng programa upang maibalik sa FEU ang lakas ng pilosopiya. Kaya para sa kanya, ang kaguruang magtuturo nito ay dapat may katapatan sa gawain at may malasakit sa disiplina as sa mga mag-aaral nito. Idinagdag naman ni Timbreza na kailangang itaguyod ito bilang paraan ng pagbabago, pagbibigay ng kabuluhan sa buhay, at pamamahagi ng katotohanan.

Sina Villa-Alba at Co naman ay nagbigay-diin sa pangangailangang desisyonan ng FEU kung ano ang orientasyon ng programa ng Pilosopiya, kung ito ay maibabalik nga. Ito ba ay magiging Kontinental, Analitik, Oriental, Komparatibo, atpb. sa orientasyon? Ang payo pa ni Co ay tingnan muna ang pamantayan sa CHED, magkaroon ng *mission-vision*, itipon ang mga kinakailangan para maipagtanggol ng FEU kung bakit magtatayo ito muli ng programang Pilosopiya. Aniya, kailangang mapatunayan muna na may ganitong pangagailangan sa FEU. Masasabi rin, base sa nasabing obserbasyon ni Co ukol sa pagkawala ni Benito Reyes, na kailangang isang komunidad ang magsisikap sa ganitong proyekto upang hindi maging depende sa iisang tao ang programa. Kailangang may nakapilang tao na susunod sa pamunuan nito.

Ang apat na nakapanayam ng mga mananaliksik para sa pag-aaral na ito ay nakapagbigay ng maraming interesanteng impormasyon hindi lamang sa itinigil na programang Pilosopiya sa FEU. Nabalikan din nila sa kanilang mga alaala ang kultura sa nasabing pamantasan nang mga nakalipas na panahon. Nakagagalak marinig na sikat sa kampus ang mga guro sa Departamento ng Pilosopiya at mataas din ang tingin sa mga estudyante ng disiplina. Kaya nakalulungkot malaman na ang pinakamalaking dahilan ng paglaho ng programa ay ang pagliit ng *enrolment* dito. Mabuti na lamang at nagpatuloy ang pagtuturo ng pilosopiya sa FEU bilang ilang *serviced general education courses*, at naranasan pa ng mga mag-aaral ang pagtuturo ng ilang propesor ng pilosopiya tulad ni Dr. Alfredo Co.

Mahalaga rin ang mga naging deskripsyon ng mga nakapanayam tungkol sa katauhan ng mga namunong kaguruan sa programang Pilosopiya sa FEU. Matingkad silang nailarawan—lalo na sa salysay ni Dr. Zenaida Santiago-Martinez—bilang mahuhusay na guro at mababait na tao, na may

kaniya-kaniyang kakaibang ugali—ang ilan ay istrikto, ang ilan ay hindi, ngunit lahat ay seryoso sa klase at magaling sa pagtuturo. May mga naging pamilya sila na nakilala rin ng mga mag-aaral. Sa madaling salita, naipakita nila ang pagiging regular na tao sa lahat ng nakapagmasid kahit na itinuturing ang pilosopiya na kakaibang disiplina at ito ay siya namang nagaragdag sa paghanga sa kanila bilang mga alagad ng pilosopiya.

### Kongklusyon

Sa mga panayam na ginawa, dalawa ang pumaibabaw na dahilan ng paglaho ng Departamento ng Pilosopiya sa FEU. Ang una ay ang pag-iba ng direksyon ng pamantasan, na tila sumunod sa mga nausong kurso tulad ng *Nursing*, *Medicine*, at *Medical Technology*. Mahirap mang tanggapin, malaki ang epekto ng mga salik na pang-pinansyal sa pagsustena ng mga kurso. Kung walang masyadong kumukuha sa Pilosopiya dahil nga sa tila wala itong praktikal na gamit, wala rin itong kita para sa pamantasan. Mahirap makipagsapalaran ang isang institusyon na panatilihin ang kurso na hindi na nakaka-ambag sa usaping pampondo. Ang masyadong maliit na *enrolment* sa Pilosopiya ay hindi kinayang panatilihin ang sariling departamento.

Ang pangalawa at kasing-halagang dahilan ay ang paglisan ng mga taong namuno o nagturo sa lumang departamento. Hindi madaling iwasan na iugnay ang tao sa institusyon, lalo na kung napakahusay niya at hindi siya makapagtakda ng kanyang mga kasunod. Nang mag-alisan ang mga gurong nagtaguyod ng Departamento ng Pilosopiya—lumisan man ng bansa o lumipat ng institusyon o tumigil sa pagtuturo, naging matamlay na rin ang departamento. Kung walang maipagmayabang itong guro, wala rin itong magagamit na “*marketing material*.”

Ngunit ang pagkawala ng Departamento ng Pilosopiya sa FEU ay maaaring malaking kawalan sa pundasyon ng edukasyon. Ang pilosopiya ay ang naturingang puso ng humanidades. Kung wala itong sariling departamento at kung wala itong mga *majors*, malaki ang magiging puwang sa tinatawag na pangkalahatan o pangkabuoang (*general* o *holistic*) edukasyon. Ang pilosopiya ay itinuturing ding isa sa mga pinaka-buong paraan ng pag-iisip at pag-aaral, kung kaya ito ay isang mahusay na paghahanda para sa karagdagang pag-aaral tulad ng *Bachelor of Laws*. Kaya naman magiging mainam kung maibalik nga sa FEU ang programang Pilosopiya.

Ang pag-aaral na ito ay may kontribusyon rin sa larangan ng pilosopiya sa labas ng FEU. Nakadaragdag ito sa arkibo tungkol sa estado ng pilosopiya sa Pilipinas. Naging talaan din ito ng mga taong nagturo ng at nagsaliksik tungkol sa pilosopiya. Ang mga impormasyong naibahagi dito ay makatutulong bumuo ng larawan ng kultura ng mga pantas pilosopo sa



bansa. Ang mga ito ay makapagbibigay gabay sa mga nakababatang iskolar sa pilosopiya, anuman ang kanilang maging mithiin bilang mag-aaral, guro, o administrador sa akademiya o sa iba pang institusyon. Magagamit din itong datos para sa iba pang pananaliksik tungkol sa (h)istorya ng pilosopiya sa Pilipinas.

Mabuti sanang isipin na gugustuhin ng mga administrador, guro, at mag-aaral ng FEU na buhayng muli ang kanilang programang Pilosopiya. Gaya ng sinabi ng mga kapanayam, kung sakaling maisipan ng FEU na tahakin itong landas na ito, maraming kailangang gawin at ihanda. Mainam din na nariyan ang mga pamantayan sa CHED at pati na rin ang paggabay ng *chairperson* ng *technical committee* para sa Pilosopiya na si Co. Kung ito ay matutuloy, maganda ring mapag-aralan ang magiging proseso nito upang maihalintulad sa mga karanasan ng ibang mga pamantasan na nagtayo rin ng programang Pilosopiya.

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Discourse in Filipino Philosophy

## **Si Demeterio at ang Pilosopiyang Pilipino: Pakikipanayam Tungkol sa Kanyang Ika-25 na Taong Pamimilosopiya**

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**Abstract:** F.P.A. Demeterio III is one of the leading contributors in the field of Filipino philosophy. He is the author of four books and over 60 articles published in local and international journals. His vast contributions in the said area form a certain pattern of discourse in Filipino philosophy. His first philosophical article was published in 1991, therefore he reached his 25th year of philosophizing last 2016. The authors of this paper returned to his writings and publications in order to design this interview according to Demeterio's classification of Filipino philosophy in 2013. Hence, the research team were able to identify his four major discourses in Filipino philosophy: 1) critical Filipino philosophy, 2) Filipino philosophy as the appropriation of foreign theories, 3) philosophizing using the Filipino language, and 4) exposition of foreign theories. In order to determine the pattern, extent, and depth of his Filipino philosophy in the past 25 years, the authors conducted the interview according to his four salient discourses in Filipino philosophy. This project aims to introduce Demeterio as a significant Filipino philosopher to scholars, students, and those who are interested in the area of Filipino philosophy.

**Keywords:** Demeterio, critical Filipino philosophy, Filipino philosophy and foreign theories, Filipino philosophy and Filipino language

## Introduksyon

Sa kasalukuyan, isa sa mga marubdob na tagapagtaguyod ng pilosopiyang Pilipino si F.P.A. Demeterio III ng De La Salle University. Siya ay may apat na libro at mahigit 60 na artikulong nailathala sa iba't ibang lokal at internasyonal na *journal*. Naglatag ang mga ito ng partikular na hugis ng pilosopiyang Pilipino. Taong 1991 noong unang naglathala ng pilosopikal na artikulo si Demeterio. Samakatuwid, humantong na ang kanyang ika-25 taong pamimilosopiya noong nakaraang taon.

Ilan sa mga higitang pantas sa larangan ng pilosopiyang Pilipino ang nakapansin na sa mga nagawa ni Demeterio sa nasabing larangan. Sa panayam ni Romualdo Abulad na “Pilosopiyang Pilipino, Uso Pa Ba?”<sup>1</sup>, sinabing maaaring tingnan bilang babala ang pagkakalipat ni Demeterio at ng mga kasamahan mula sa San Beda College patungong De La Salle University. Senyales ito sa panganib na maaaring umusbong sa paggamit ng araling panlipunan sa pamimilosopiya. May pagkapurista kasi ang pilosopikal na pananaw ni Abulad. Sa panayam ni Rolando Gripaldo na pinamagatang, “Filipino Philosophy: Past and Present,”<sup>2</sup> binanggit niya ang 16 na diskurso ng pilosopiyang Pilipinong inilista ni Demeterio sa sanaysay na “Status of and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co.”<sup>3</sup> Sinabi ni Gripaldo na kahalintulad daw ang 16 na diskursong ito sa kanyang tatlong uri ng pilosopiyang Pilipino. Sa sanaysay ni Leonardo Mercado, na pinamagatang “Reflections on the Status of Filipino Philosophy,”<sup>4</sup> naglatag ng isang panukalang direksyon para sa pamimilosopiya ng mga Pilipino batay sa kanyang komentaryo at reaksyon sa dalawang sanaysay ni Demeterio, ang “Status of and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo and, Co” at “Assessing the Developmental Potentials of some Twelve Discourses on Filipino Philosophy.”<sup>5</sup>

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<sup>1</sup> Tingnan ang Romualdo Abulad, “Pilosopiyang Pilipino, Uso Pa Ba?” (Plenary Paper presented at the 10<sup>th</sup> Philosophical Conference, Sancta Maria Mater et Regina Seminarium, Capiz, Philippines, 2010).

<sup>2</sup> Tingnan Ang Rolando Gripaldo, “Filipino Philosophy: Past and Present,” (Paper presented at the National Conference of the Philosophical Association of the Philippines, Ateneo de Manila University, Quezon City, 2014).

<sup>3</sup> Tingnan ang F.P.A. Demeterio, “Status of and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co,” in *Φιλοσοφία: International Journal of Philosophy*, 14:2 (2013).

<sup>4</sup> Leonardo Mercado, “Reflections on the Status of Filipino Philosophy,” in *Kritike: An Online Journal of Philosophy*, 10:2 (2016), 21-28.

<sup>5</sup> Tingnan ang F.P.A. Demeterio, “Assessing the Developmental Potentials of Some Twelve Discourses of Filipino Philosophy,” in *Philippiniana Sacra*, 69:147 (May-August 2014).

Bukod sa higitang pantas na si Gripaldo, may ilang mas nakababatang dalubhasa sa pilosopiyang Pilipino ang nakapansin rin sa mga nagawa ni Demeterio sa parehong larangan. Sa sanaysay ni Rhoderick John Abellanosa na may pamagat na “Local Discourse, Identity and the Search for a Filipino Philosophy: A Re-exploration through the Lens of Reynaldo Ileto,”<sup>6</sup> binanggit ang dalawang sanaysay ni Demeterio na “Re-reading Emerita Quito’s Thought Concerning the Underdevelopment of Filipino Philosophy”<sup>7</sup> at “Thought and Socio-Politics: An Account of the Late Twentieth Century Filipino Philosophy.”<sup>8</sup> Kinilala ni Abellanosa bilang isang tagapagtuguyod ng kritikal na pilosopiyang Pilipino si Demeterio. Sa sanaysay ni Franz Cortez na may pamagat na “The Philippine Engagement with Paulo Freire,”<sup>9</sup> pinroblematisa niya ang pagiging mailap ng pilosopiyang Pilipino sa mga usaping may kinalaman sa lipunan at politika batay sa diagnosis na ginawa ni Demeterio sa sanaysay na “Thought and Socio-Politics: An Account of the Late Twentieth Century Filipino Philosophy.” Sa disertasyon ni Preciosa Regina de Joya na may pamagat na “In Search of Filipino Philosophy,”<sup>10</sup> idinetalye rin ni De Joya ang nabanggit nang *diagnosis* na ginawa ni Demeterio tungkol sa pagiging mailap ng pilosopiyang Pilipino sa mga usaping may kinalaman sa lipunan at politika.

Sa sanaysay ni Emmanuel Batoon na may pamagat na “Tracing Mercado’s Anthropological Perspective,”<sup>11</sup> tinukoy si Demeterio bilang isa sa mga teorisistang bumatikos sa antropolohikal na pamamamaraan na itinaguyod naman ni Mercado. Kahanay ni Demeterio sa sanaysay na ito sina Emerita Quito, Alfredo Co, Nicanor Abueg, at Andrew Gonzalez. Sa sanaysay ni Roland Theuas Pada na may pamagat na “The Methodological Problems of Filipino Philosophy,”<sup>12</sup> inilahad niya ang kritikal na pilosopiyang Pilipino ni Demeterio bilang isa sa mga angkop na solusyon sa

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<sup>6</sup> Tingnan ang Rhoderick John Abellanosa, “Local Discourse, Identity and the Search for a Filipino Philosophy: A Re-exploration through the Lens of Reynaldo Ileto,” in *Asian Perspectives in the Arts and Humanities*, 3:1 (2013), 35-59.

<sup>7</sup> Tingnan ang F.P.A. Demeterio, “Re-reading Emerita Quito’s Thought Concerning the Underdevelopment of Filipino Philosophy,” in *Scientia: Multidisciplinary Journal of San Beda College* (2000).

<sup>8</sup> Tingnan ang F.P.A. Demeterio, “Thought and Socio-Politics: An Account of the Late Twentieth Century Filipino Philosophy,” in *Hinogwa: The Holy Rosary Seminary Journal*, 8:2 (March 2003), 45-73.

<sup>9</sup> Tingnan ang Franz Cortez, “The Philippine Engagement with Paulo Freire,” in *Kritike: An Online Journal of Philosophy*, 7:2 (2013), 50-70.

<sup>10</sup> Tingnan ang Preciosa Regina De Joya, “In Search of Filipino Philosophy” (Ph.D. Dissertation. National University of Singapore, 2013).

<sup>11</sup> Tingnan ang Emmanuel Batoon, “Tracing Mercado’s Anthropological Perspective (Second of Two Parts),” in *Kritike: An Online Journal of Philosophy*, 8:2 (2014), 1-18.

<sup>12</sup> Tingnan ang Roland Theuas Pada, “The Methodological Problems of Filipino Philosophy,” in *Kritike: An Online Journal of Philosophy*, 8:1 (2014), 24-44.

mga metodolohikal na problemang bumabagabag sa pilosopiyang Pilipino. Kahilera ng kritikal na pilosopiyang Pilipinong iminungkahi ni Demeterio ang wastong paggamit ng mga antropolohikal na paraan na ipinapamalas naman sa mga obra ni Florentino Hornedo. Sa masteradong tesis ni Rodolfo Bagay, Jr. na may pinamagatang “Development Potentials of Undergraduate Theses in Philosophy,”<sup>13</sup> ilang beses na kinasangkapan ang kategorisasyon ng pilosopiyang Pilipino ni Demeterio upang matukoy ang potensyal at kalidad ng kaunlaran ng mga andergradwadong tesis sa pilosopiya mula 2010 hanggang 2013. Sa sanaysay ni Emmanuel De Leon na pinamagatang “Ang Pilosopiya at Pamimilosopiya ni Roque J. Ferriols, SJ: Tungo sa Isang Kritikal na Pamimilosopiyang Filipino,”<sup>14</sup> ginamit ni De Leon bilang interpretatibong balangkas ang limang uri ng pilosopiyang Pilipinong inilahad ni Demeterio sa kanyang sanaysay na “Thomism and Filipino Philosophy in the Novels of Rizal: Rethinking the Trajectory of Filipino Thomism.”<sup>15</sup>

Sa dalawang sanaysay ni Leslie Anne Liwanag na may pamagat na “Ang Pilosopiya ni Sr. Mary John Mananzan, OSB”<sup>16</sup> at “Ang Pilosopiya ni Emerita S. Quito,”<sup>17</sup> ginamit bilang interpretatibong balangkas ang nabanggit nang 16 na diskurso ng pilosopiyang Pilipino na inilahad ni Demeterio sa sanaysay na “Status of and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co.” Sa panayam ni Ben Carlo Atim na may pamagat na “Ang Diskurso ni Feorillo Petronilo Demeterio Tungkol sa Pilosopiyang Filipino: isang Pilosopikal na Pagtatasa,”<sup>18</sup> pinuna ang kalakasan at kahinaan ng anyo ng pilosopiyang Pilipinong iminungkahi ni Demeterio. Sa sanaysay ni Jonathan Geronimo na “Ang Karaniwang Filipino bilang Daluyan ng Diskursong Pilosopikal: Panayam kay Dr. Feorillo Petronilo A. Demeterio III,”<sup>19</sup> ipinamalas ang

<sup>13</sup> Tingnan ang Rodolfo Bagay, Jr., “Development Potentials of Undergraduate Theses in Philosophy” (M.A. Thesis, De La Salle University, 2014).

<sup>14</sup> Tingnan ang Emmanuel De Leon, “Ang Pilosopiya at Pamimilosopiya ni Roque J. Ferriols, SJ: Tungo sa Isang Kritikal na Pamimilosopiyang Filipino,” in *Kritike: An Online Journal of Philosophy*, 9:2 (2015), 28-50.

<sup>15</sup> Tingnan ang F.P.A., Demeterio, “Thomism and Filipino Philosophy in the Novels of Rizal: Rethinking the Trajectory of Filipino Thomism,” in *Scientia: Multidisciplinary Journal of San Beda College* (2005).

<sup>16</sup> Tingnan ang Leslie Anne Liwanag, “Ang Pilosopiya ni Sr. Mary Joh Mananzan, OSB,” in *Kritike: An Online Journal of Philosophy*, 9:2 (2015), 51-76.

<sup>17</sup> Tingnan ang Leslie Anne Liwanag, “Ang Pilosopiya ni Emerita S. Quito,” in *Kritike: An Online Journal of Philosophy*, 10:1 (2016), 54-82.

<sup>18</sup> Ben Carlo Atim, “Ang Diskurso ni Feorillo Petronilo Demeterio Tungkol sa Pilosopiyang Filipino: Isang Pilosopikal na Pagtatasa” (Paper presented at the Second National Conference on Philippine Studies, Caramoan, Camarines Sur, 2016).

<sup>19</sup> Jonathan Geronimo, “Ang Karaniwang Filipino bilang Daluyan ng Diskursong Pilosopikal: Panayam kay Dr. Feorillo Petronilo A. Demeterio III,” in *Hasaan*, 3:1 (2016).

kahalagahan ng wikang pambansa sa larangan ng pagtuturo at pananaliksik sa larangan ng pilosopiya at Araling Filipino sa pamamagitan ng pakikipanayam sa nasabing pantas. Sa disertasyon ni Emmanuel De Leon na “Ang Intelektuwal na Pamana ng mga Pangunahing Tomasinong Pilosoper sa Kasaysayan ng Pamimilosopiyang Filipino: Quito, Mercado, Hornedo, Timbreza, Abulad, at Co”<sup>20</sup> nito lamang 2017, napakinabangan ang taksonomiya ng pilosopiyang Pilipino ni Demeterio sa pag-aaral ng mga pangunahing diskurso at kontribusyon ng anim na nangungunang Tomasinong pantas. At sa tesis ni Joshua Felicilda na “Ang mga Politikal na Ideolohiyang Pumapaloob sa mga Nobela ni F. Sionil Jose”<sup>21</sup> nito ring 2017, ginamit ang modipikadong ideyolohikal na spektrum ni Demeterio na halaw mula kay Hans Slomp at unang ginamit sa aklat niyang *Ang mga Ideolohiyang Politikal ng Catholic Bishops’ Conference of the Philippines*.<sup>22</sup>

Layunin ng proyektong itong magagap ang hugis, lawak, at lalim ng pilosopiyang Pilipinong itinataguyod ni Demeterio at maipakilala siya bilang mahalagang pilosopong Pilipino sa mga dalubhasa, mag-aaral, at sinomang may interes sa pilosopiyang Pilipino. Maaaring sabihing handong ang proyektong ito ng kanyang mga naging mag-aaral na tinuruan niyang mamilosopiya mula sa pagsusulat, pananaliksik, at kalaunang paglalathala. Pero bago dumako ang papel sa usapin ng pilosopiya at kaisipan ni Demeterio, mahalagang mabilisang tingnan muna ang kanyang intelektwal na talambuhay para lalong maunawaan ang pilosopiya at kaisipan ng naturang pantas.

### **Intelektwal na Talambuhay**

Ipinanganak si Demeterio noong 1969 sa maliit at tahimik na lungsod ng Maasin, ang kabisera ng probinsya ng Timog Leyte. Kahit na hindi mayaman ang pamilyang pinanggalingan, sagana naman ito sa kultural at intelektwal na kapital dahil parehong may mga gradwadong degri ang mga magulang at nakapag-aral sa mga pinakamahuhusay na pamantasan sa Metro Manila, Metro Cebu, at maging sa Mindanao. Inumpisahan ni Demeterio ang tersiyaryong pag-aaral noong 1985 sa programang agricultural chemistry sa Visayas State University. Doon nadiskubren may

<sup>20</sup> Emmanuel De Leon, “Ang Intelektuwal na Pamana ng mga Pangunahing Tomasinong Pilosoper sa Kasaysayan ng Pamimilosopiyang Filipino: Quito, Mercado, Hornedo, Timbreza, Abulad, at Co” (Ph.D. Dissertation, University of Santo Tomas, 2017).

<sup>21</sup> Joshua Felicilda, “Ang mga Politikal na Ideolohiyang Pumapaloob sa mga Nobela ni F. Sionil Jose” (M.A. Thesis, De La Salle University, 2017).

<sup>22</sup> F.P.A. Demeterio, *Ang mga Ideolohiyang Politikal ng Catholic Bishops’ Conference of the Philippines: isang Pag-aaral sa mga Piling Pahayag mula sa Limang Panahon ng Kontemporaryong Eklestastiko-Politikal na Kasaysayan ng Pilipinas* (Manila: De La Salle University Publishing House, 2012)

kakayahan pala siyang paghusayan ang mga akademikong gawain at may talento sa larangan ng sining. Hindi natapos ang unang napiling programa dahil nagpasya siya noong 1988 na pasukin ang mundo ng pilosopiya at teolohiya sa University of Santo Tomas.

Sa University of Santo Tomas, nakasalamuha niya ang mentor na si Fr. Norberto Castillo, OP, isang Dominikanong pilosopo at kemiko. Si Castillo ang dahilan sa pag-alab ng interes sa hermenyutika pati na ang pagpapahalaga sa katagang “*publish or perish.*” Habang nag-aaral ng teolohiya si Demeterio noong 1991, sabay niyang tinatapos ang masterado sa pilosopiya sa Graduate School ng nasabing unibersidad. Sa Graduate School na ito nag-umpisa ang kanyang interes sa araling Pilipino nang kumuha ng kursong Filipino Psychology sa gabay ni Concepcion Cheng. Ipinabasa sa kanya ni Cheng ang librong *Elements of Filipino Philosophy* ni Mercado. Subalit tungkol sa kosmolohiya ni Platon pa rin ang isinulat niyang tesis para sa kanyang masterado sa pilosopiya. Nagkataon noong marami siyang mga kaklaseng mga Dominikano sa teolohiya sa University of the Philippines, Diliman na nag-aaral ng iba’t ibang graduwadong programa. Habang ipinagpatuloy niya ang pag-aaral ng teolohiya noong 1992, inumpisahan na ni Demeterio ang pag-aaral para sa doktorado sa araling Pilipino sa mga larangan ng pilosopiya, panlipunang sikolohiya at komparatibong panitikan sa University of the Philippines, Diliman. Sa unibersidad na ito, nababad ang kanyang kaisipan sa kritikal na mga teorya ng Frankfurt School, postmodernismo at postkolonyalismo. Lumipas ang 12 taon bago niya natapos ang disertasyon tungkol sa ideolohiya at ilang premyadong nobelang Pilipino na nakasulat sa wikang Ingles.

Taong 1994, nag-umpisang magturo si Demeterio ng pilosopiya sa San Beda College. Dito nakasalamuha niya sina Jose Arcadio Malbarosa, Maxwell Felicilda, at Ramon Rafael Dolor. Sama-sama nilang napagpasyahang ilihis ang direksyon ng pamimilosopiya mula Iskolastisismo at eklektisismo patungo sa kritikal na pamamaraan ng Frankfurt School at postmodernismo. Sa kolehiyo ring ito napatunayan ni Demeterio ang kakayahang mamuno bilang administrador at manggagawa. Noong 2008, sapilitang ipinagretiro sina Demeterio, Malbarosa, Felicilda at Dolor at mabilisang isinara ng mga Benediktinong pari ang buong departamento nang masangkot sa aktibismo ang mga mag-aaral. Sa kabutihang-palad, kinupkop si Demeterio ng Departamento ng Filipino ng De La Salle University na noon ay pinamumunuan ng dati niyang mag-aaral na si Rhoderick Nuncio.

Sa Departamento ng Filipino ng De La Salle University, natutunan ng Ingleserong Bisayang si Demeterio na magsulat gamit ang wikang Filipino. Doon nabigyang-lunas ang kabalintunaan ng kanyang pagiging Ingleserong dalubhasa sa pilosopiyang Pilipino. Nagbigay-daan ang

kanyang mga sanaysay sa pilosopiyang Pilipinong nakasulat sa wikang Filipino upang mag-ambag sa lumalaking espasyo ng *Kritike: An Online Journal of Philosophy*—hindi lamang para sa pilosopiyang Pilipino, kundi maging sa mga sanaysay na nakasulat sa wikang pambansa. Lumipas ang limang taon bago niya nakuhang muli ang ranggong *full professor* na naiwan sa San Beda College. Sa De La Salle University lamang nagkaroon ng pagkakataong makapaglakbay sa iba't ibang bansa si Demeterio. Sa karanasang ito lalong umigting ang kanyang dedikasyon sa araling Pilipino at pilosopiyang Pilipino. Sa pagiging administrador sa larangan ng pananaliksik, natuklasan niya ang halaga ng kolaborasyon kasama ang ilang gradwadong mag-aaral. Kalaunang naging tagapagtaguyod siya ng ideya ng research university na unang kinonseptwalisa ng Alemang pilosopong si Wilhelm von Humboldt. Noong taong 2013, naging visiting research fellow si Demeterio ng Catholic University of America. At noong 2014, ginawaran siya ng outstanding alumnus award ng Graduate School ng University of Santo Tomas para sa naging kontribusyon sa pilosopiya.

### Metodolohiya

Para makamit ang layunin ng proyektong gagapin ang hugis, lawak, at lalim ng pilosopiyang Pilipinong itinataguyod ni Demeterio, may dalawa ngunit magkakaugnay na substantibong seksyon ang papel. Tinukoy ng unang substantibong seksyon ang apat na diskurso ng pilosopiyang Pilipinong higit na pinagtutuunang-pansin ni Demeterio. Naglalaman ng ikalawang substantibong seksyon ng transkrip ng pakikipanayam ng mga mananaliksik kay Demeterio tungkol sa apat na diskurso ng pilosopiyang Pilipinong higit niyang pinagtutuunan ng pansin.

Para sa Unang Substantibong Seksyon: Para matukoy ang apat na diskurso ng pilosopiyang Pilipinong higit na pinagtutuunang-pansin ni Demeterio, binasa muna ng mga mananaliksik ang kanyang mga obra. Ang mga sumusunod ang pamagat ng kanyang mga aklat: 1) *Ang mga Ideolohiyang Politikang ng Catholic Bishops' Conference of the Philippines: isang Pag-aaral sa mga Piling Pahayag mula sa Limang Panahon ng Kontemporaryong Eklesiastiko-Politikang na Kasaysayan ng Pilipinas* (2012); 2) *Ferdinand Blumentritt and the Philippines: Insights and Lessons for Contemporary Philippine Studies* (2013); 3) *From Exceptionality to Exceptional: Inclusion of Differently-Abled Persons in the Workplace* (2014, isinulat kasama sina Roberto Javier, Raymund Habaradas, Melvin Javar, at Ron Resurreccion); at 4) *The Socio-Political Discourses of the Catholic Bishops' Conference of the Philippines: An Analysis from the Perspective of Young's Theories of Structural Justice and Collective Responsibility* (nasa palimbagan pa lamang). Minabuting hindi muna isali sa kasalukuyang pag-aaral ng mga mananaliksik ang pangatlong libro dahil mahirap tukuyin kung



alin ang naging ambag ni Demeterio sa kolaborasyong ito. Ipinapakita naman sa Table 1 ang mga artikulong nailathala niya mula 1991 hanggang 2017.

Bilang	Pamagat	Journal	Co-Author/ Mga Co-Author	Taon
1	The Platonic Undertones of Modern Physics	<i>The Thomasian Philosopher</i>	Wala	1991
2	The Structure of Filipino Morality	<i>The UST Theology Journal</i>	Wala	1992
3	Semiology on the Invariable Sacramental Elements	<i>The UST Theology Journal</i>	Wala	1993
4	Taking Advantage of Man's Freedom or Unfreedom	<i>Scientia</i>	Wala	1996
5	Thesis Writing Guidelines for the Senior Students of the Philosophy Department, SBC-CAS	<i>Scientia</i>	Wala	1997
6	The Genealogy of Filipino Values	<i>Scientia</i>	Wala	1998
7	The Politics of Knowledge in the Spanish Colonial Philippines	<i>Scientia</i>	Wala	1999
8	Re-Reading Emerita Quito's Thoughts on the Underdevelopment of Filipino Philosophy	<i>Scientia</i>	Wala	2000
9	The Rhetorical Profile of Cebuano Radio Drama	<i>Scientia</i>	Wala	2001
10	Cognitive Anthropology and the Unfinished Agenda of the Early Indigenous Phase of Filipino Philosophy	<i>The Thomasian Philosopher</i>	Wala	2001
11	Thought and Socio-Politics: An Account of the Late 20 <sup>th</sup> Century Filipino Philosophy	<i>Hingowa</i>	Wala	2002
12	The Aesthetics of Cebuano Radio Drama	<i>Scientia</i>	Wala	2002
13	Defining the Appropriate Locus of Radical Peace Studies in Filipino Philosophy	<i>Philippiniana Sacra</i>	Wala	2003
14	The Grammar of Social Conflict in the Philippine Electoral Process and the Task of Filipino Philosophy	<i>Philippiniana Sacra</i>	Wala	2003



## 106 SI DEMETERIO AT ANG PILOSOPIYANG PILIPINO

15	Our Premodernity and their Tokens of Postmodernity	<i>Philosophia</i>	Wala	2003
16	New Paradigms for a Thesis Work in Filipino Philosophy	<i>Scientia</i>	Wala	2003
17	The Image and Symbol of the Self in the Award-Winning Filipino Novels in English	<i>Scientia</i>	Wala	2004
18	Thomism and Filipino Philosophy in the Novels of Jose Rizal	<i>Scientia</i>	Wala	2005
19	The Religious Ideology in the Award-Winning Filipino Novels in English	<i>The Bedan Research Journal</i>	Wala	2005
20	A Habermasian Reading of the Political Philosophy Contained in the <i>Encyclical Deus Caritas Est</i>	<i>Scientia</i>	Wala	2006
21	The Philippine Church, State, and People on the Problem of Population	<i>Kritike</i>	Wala	2007
22	A Comparative Study on the Theme of Human Existence in the Novels of Camus and Jose	<i>Kritike</i>	Wala	2008
23	Some Useful Lessons from Richard Rorty's Pragmatism for Filipino Postcolonial Discourses	<i>Kritike</i>	Wala	2008
24	Ang Balangkas Ng Multikulturalismo At Ang Pagbubuo Ng Bansang Pilipino	<i>Lumina</i>	Wala	2009
25	Ang mga Teorya ng Relatibidad ni Albert Einstein: Isang Pagsusuri sa Kahandaan ng Wikang Filipino sa Pagtatalakay sa mga Paksa ng Makabagong Agham	<i>Malay</i>	Wala	2009
26	Dreaming with a Hammer: On Critical Theory in the Philippines (A Philosophical Fiction)	<i>Kritike</i>	Wala	2009
27	Time Traveler: On Critical Theory in the Philippines Part 2 (A Philosophical Fiction)	<i>Kritike</i>	Wala	2009
28	Mga Anyo at Antas ng Pag-asa na Nakapaloob sa	<i>Malay</i>	Wala	2010

	mga Diskurso ng Kilusang El Shaddai			
29	Ang Demokratikong Sistema at ang mga Modelo ng Pamumuno sa Pilipinas	<i>Kritike</i>	Wala	2010
30	Ang Kautusan ng Departamento ng Edukasyon Bilang 74, Serye 2009: Isang Pagsusuri sa Katatagan ng Programang Edukasyon sa Unang Wika (MLE) ng Pilipinas	<i>Malay</i>	Wala	2010
31	Elixirs and Fabulous Potions: On Critical Theory in the Philippines Part 3 (A Philosophical Fiction)	<i>Kritike</i>	Wala	2011
32	Conflict of Aesthetic Systems: Controversy about Carlo J. Caparas as National Artist	<i>Philosophia</i>	Wala	2011
33	Ang Pilosopiya ni Theodor W. Adorno bilang Batayang Teoretikal sa Araling Pilipino	<i>Scientia</i>	Wala	2011
34	Ang Kallipolis at ang Ating Kasalukuyang Lipunan: Isang Pakikipagdiyalogo ng Kritikal na Pilosopiyang Pilipino sa <i>Ang Republika</i> ni Platon	<i>Malay</i>	Wala	2011
35	Ang Hermenyutika nina Schleiermacher at Dilthey bilang Batayang Teorerikal sa Araling Pilipino	<i>Kritike</i>	Wala	2011
36	Sistematikong Multilinguwalismo: Lunsaran ng mas Matatag na Wikang Pambansa	<i>Malay</i>	Wala	2012
37	Don Isabelo de los Reyes (1864-1938): Forerunner of Filipino Theology	<i>Philippiniana Sacra</i>	Wala	2012
38	Kolonisasyon at mga Inuming Nakalalasing ng mga Sinaunang Bisaya ng Samar at Leyte	<i>Malay</i>	Wala	2012

108 SI DEMETERIO AT ANG PILOSOPİYANG PILIPINO

39	Ang mga Dialohikal na Hermenyutika nina Heidegger, Bultmann, at Gadamer Bilang Batayang Teoretikal sa Araling Pilipino	<i>Kritike</i>	Wala	2012
40	Antonio Gramsci And Edward Said's Image of A Modern Day Intellectual and The Filipino Roman Catholic Priest	<i>Lumina</i>	Wala	2012
41	Status of and Directions for "Filipino Philosophy" in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co	<i>Philosophia</i>	Wala	2013
42	Looking at Botong Francisco from the Horizon of Diego Rivera: A Visual Dialogue between Two Modern Muralists	<i>Philippiniana Sacra</i>	Wala	2013
43	Ang Nobelang "Si Amapola sa 65 na Kabanata" ni Ricardo Lee Bilang Kontra-Diskurso ng Baklang Manileno Laban sa Homopobikong Kamalayang Pilipino	<i>Malay</i>	Wala	2013
44	Ang Paglubog nina Hippokrates at Galen sa Kanluran: Isang Intepretasyon sa Anyo ng Siyantipikong Rebolusyon sa Larangan ng Medisina	<i>Kritike</i>	Wala	2013
45	Isang Semyolohikal na Pagsusuri sa mga Kontradiksiyong Nakapaloob sa Panlipunang Kritisismo ni Gloc-9	<i>Malay</i>	Wala	2013
46	Ang Pilosopiya ni Jean-Francois Lyotard bilang Batayang Teoretikal sa Araling Pilipino	<i>Kritike</i>	Wala	2013
47	Assessing the Development Potentials of some Twelve Discourses of Filipino Philosophy	<i>Philippiniana Sacra</i>	Wala	2014
48	Quito, Ceniza, Timbreza, Gripaldo: DLSU	<i>Philosophia</i>	Wala	2014

	Professors' Contributions to Filipino Philosophy			
49	Ang Negatibong Imahen ng Maynila sa Nobelang Inferno ni Dan Brown	<i>Kritike</i>	Wala	2014
50	Iris Marion Young's Theory of Structural Justice and Collective Responsibility	<i>Scientia</i>	Wala	2014
51	Ang Pilosopiya ni Pierre Bourdieu bilang Batayang Teoretikal sa Araling Pilipino	<i>Kritike</i>	Leslie Anne Liwanag	2014
52	Kohlbergian Analysis of the Moral Reasoning in Lino Brocka's Leading Films	<i>Humanities Diliman</i>	Diana Palmes	2015
53	The Language Policies and Practices of the Philippines and Thailand: Insights and Lessons for Language Planning	<i>Silliman Journal</i>	Leslie Anne Liwanag	2015
54	Ang Pilosopiya ni Jean Baudrillard bilang Batayang Teoretikal sa Araling Pilipino	<i>Kritike</i>	Emmanuel de Leon	2015
55	The Image of Japan in the Philippine Periodical <i>La Solidaridad</i> : 1889-1895	<i>Silliman Journal</i>	Renato Maligaya and Maria Luisa Mamaradlo	2015
56	Ang Ugnayan ng Wika, Pananaliksik at Internasyonalisyong Akademiko	<i>Malay</i>	Joshua Mariz Felicilda	2015
57	Isang Mapanuring Paghahambing sa Ingles, Filipino at Sebwanong Salin ng Orihinal na Espanyol na Panitik ng Pambansang Awit ng Pilipinas	<i>Humanities Diliman</i>	Gem Carlo Ausa, Jamie Guerrero, Jianne Irissa Piguing, Sofia Mae Romero, and Deborrah Anastacio	2016
58	The Traditional Tattoos of the Philippine Cordillera Region: a Study on their Differences in Appearance, Causes and Discursive Strengths	<i>Search</i>	Janette Calimag, Reynele Bren Zafra, and Lady Aileen Ambion	2016
59	Barthesian Semiotics on Selected YouTube Video Clips of Petra Mahalimuyak	<i>Plaridel</i>	Leslie Anne Liwanag	2016
60	Wika ng Manlalarong Pilipino: Pagsusuri sa	<i>Humanities Diliman</i>	Merwyn Abel, Christian	2016

110 SI DEMETERIO AT ANG PILOSOPIYANG PILIPINO

	Pinagmulan at Saysay ng mga Salitang Ginagamit sa Mundo ng DotA 2 at LoL		Autor, and Aaron Gripal	
61	Sa Kanilang Naiibang Pag-iindak at Pamumukadkad: Performativity at Pagkalesbiyan sa mga Indie Film na <i>Rome and Juliet</i> at <i>Ang Huling Cha-Cha ni Anita</i>	<i>Kritike</i>	Judith Angeles, Tracie Kathlynn Bacarro, Jonathan Vergara Geronimo, and Patricia Bettina Peliño	2016
62	A Foucauldian Reexamination of the Aristotelian, Aquinian, and Contemporary Roman Catholic Theories of Hominization	<i>Philosophia</i>	Wala	2017
63	Ang Dinamiks ng mga Historyograpiyang Nakapaloob sa mga Obrang Relihiyoso-Historikal ni Carlos 'Botong' Francisco	<i>Humanities Diliman</i>	Melanie Turingan	2017
64	The Fading <i>Batek</i> : Problematizing the Decline of Traditional Tattoos in the Philippine Cordillera Region	<i>Search</i>	Wala	2017
65	The Philosophy of Sr. Mary John Mananzan: some Contributions to Filipino Philosophy	<i>Philosophia</i>	Leslie Anne Liwanag	2017
66	Kaloka, Keri, Bongga: Pakahulugan at Pahiwatig ng Gay Language sa mga Piling Pelikula ni Vice Ganda	<i>Plaridel</i>	Generoso Pamittan, Jr., Chari Amado, and Victoria Amante	2017
67	Si Madelene Sta. Maria at ang Sikolohiyang Pilipino: Pakikipanayam sa isa sa mga Kauna-unahang Iskolar na Bumatikos sa Nasabing Intelektuwal na Kilusan	<i>Kritike</i>	Patrick James Ruiz and Leslie Anne Liwanag	2017

Table 1: Listahan ng mga Artikulong Nailathala ni Demeterio mula 1991 hanggang 2017

Isinama ng mga mananaliksik ang lahat ng artikulong nakalista sa table 1 kung saan kasama ang kanyang mga mag-aaral. Kabisado nila na sa mga kolobarasyong ito kadalasang mas aktibo at substansyal ang ambag ni Demeterio—mula sa konseptuwalisasyon hanggang sa pinal na mga rebisyon ng mga nasabing artikulo. Ipinakita sa nasabing talahanayan kung paano naging mas kolaboratibo na ang pagsusulat at paglalathala ng pantas simula noong taong 2014. Ito ang naging epekto ng kanyang pagyakap sa ideya ng pilosopiyang edukasyon ni Humboldt.

Matapos basahin ng mga mananaliksik ang mga obra ni Demeterio, inuri-uri nila ito sa hindi eksklusibong paraan gamit ang sistemang ginawa ni Liwanag sa sariling mga sanaysay tungkol kina Mananzan<sup>23</sup> at Quito.<sup>24</sup> Kinumpuni ni Liwanag ang sistema gamit ang 16 na diskurso ng pilosopiyang Pilipinong kinalap ni Demeterio sa sanaysay na “Status of and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co.”<sup>25</sup> Ipinakita sa figure 1 ang orihinal na dayagram ni Demeterio at kung paano niya nakalap ang 16 na diskursong ito.<sup>26</sup>

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<sup>23</sup> Tingnan ang Liwanag, “Ang Pilosopiya ni Sr. Mary Joh Mananzan, OSB,” 59-62.

<sup>24</sup> Tingnan ang Liwanag, “Ang Pilosopiya ni Emerita S. Quito,” 66-67.

<sup>25</sup> Tingnan ang Demeterio, “Status of and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co,” 208.

<sup>26</sup> *Ibid.*, 191.

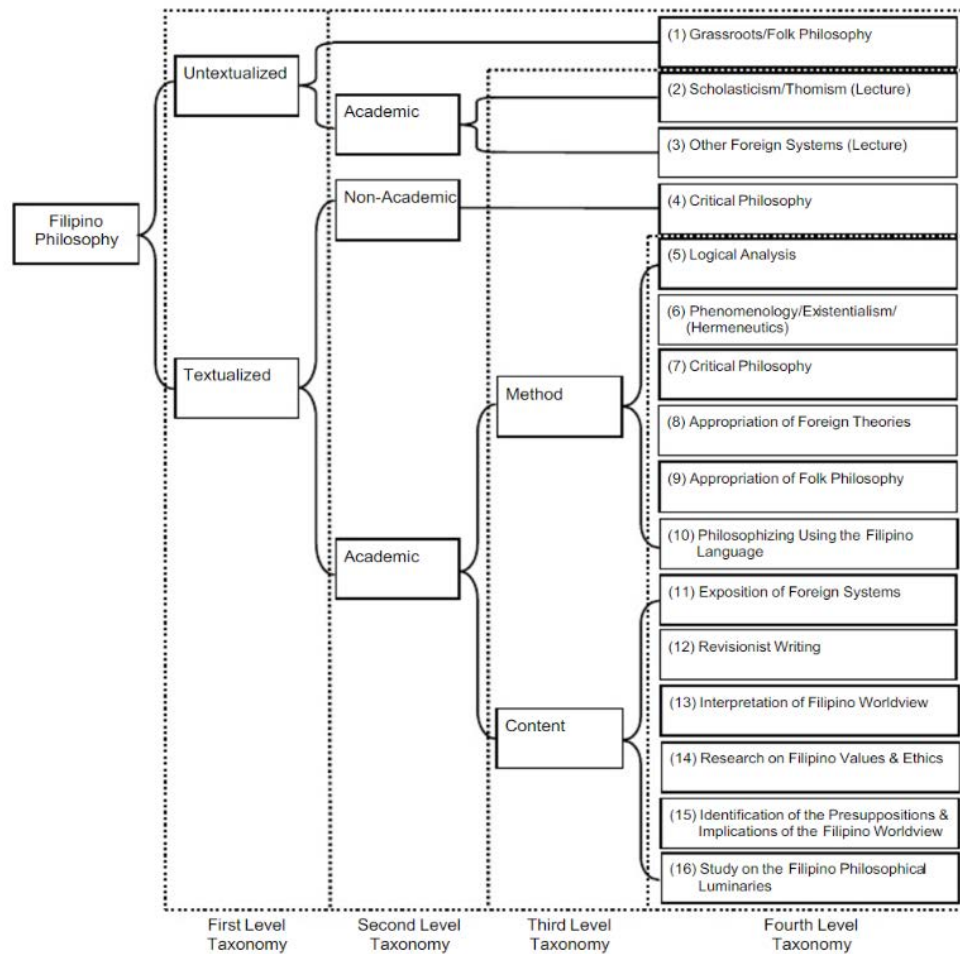


Figure 1: 16 na Diskurso ng Pilosopiyang Pilipinong Kinalap ni Demeterio at Ginamit ni Liwanag sa Pag-uri-uri ng mga Obra nina Mananzan at Quito

Mula sa 16 na diskursong kinalap ni Demeterio, isinantabi ni Liwanag ang pilosopiyang grassroot/folk sa dahilang hindi kabilang sa grassroot ang dalawang babaeng pantas na kanyang sinuri; pati na ang Iskolastisismo/Tomismo (panayam), at ibang banyagang sistema (panayam), sa dahilang mga tekstwal na dokumento ang kanyang sinuri; at pati na ang hindi akademikong kritikal na pilosopiya, sa dahilang mga akademiko ang parehong dalawang babaeng pantas na kanyang sinuri. Kaya, 12 na diskurso ng pilosopiyang Pilipino na lamang ang natira para sa sistemang kinumpuni ni Liwanag: 1) lohikal na analisis; 2) penomenolohiya, eksistensyalismo, o hermenyutika; 3) pilosopiyang kritikal; 4) pag-angkop sa mga banyagang teorya; 5) pag-angkop sa pilosopiyang grassroot o folk; 6) pamimilosopiya

gamit ang wikang Filipino; 7) pagtalakay sa mga banyagang sistema; 8) rebisyonistang pagsusulat; 9) interpretasyon ng Pilipinong pananaw sa mundo; 10) pagsasaliksik sa Pilipinong etika at sistema ng pagpapahalaga; 11) pagsuri sa mga presuposiyon at implikasyon ng Pilipinong pananaw sa mundo; at 12) pag-aaral sa mga Pilipinong intelektwal. Ang 12 na diskurso ng pilosopiyang Pilipino ang ginamit ni Liwanag para uri-uriin ang mga obra nina Mananzan at Quito para matukoy ang hugis ng kani-kanilang mga pilosopiya at kaisipan.

Subalit para mabuo naman ang isang mas akmang sistema para sa pag-uuri-uri ng tatlong libro at mahigit 60 na artikulo ni Demeterio, minabuti ng papel na dagdagan ng dalawa pang diskurso ang 12 na diskursong pinili ni Liwanag: 1) pagmumuni sa katayuan ng pilosopiyang Pilipino, dahil sadyang marami ang nagawang obra ni Demeterio tungkol sa paksang ito; at 2) ibang hindi pilosopikal na obra, dahil bilang dalubhasa rin sa araling Pilipino, may ilang artikulo si Demeterio na hindi talaga maaaring ituring na pilosopikal.

Matapos uri-uriin ang mga obra ni Demeterio sa nasabing 14 na diskurso, ang apat na diskursong may pinakamaraming lamang obra ang ituturing na apat na diskursong higit niyang pinagtutuunan-pansin. Ang naturang apat na diskurso ang maghahayag sa hugis ng pilosopiyang Pilipinong itinataguyod ni Demeterio.

Para sa Ikalawang Substantibong Seksyon: Naglalaman ito ng transkrip ng pakikipanayam tungkol sa apat na diskurso ng pilosopiyang Pilipinong higit na pinagtutuunang-pansin ni Demeterio. Malinaw na nakaangkla ito sa unang substantibong seksyon ng papel. Matapos matukoy ang apat na diskurso ng pilosopiyang Pilipinong higit na pinagtutuunang-pansin ni Demeterio, binalikan ng mga mananaliksik ang mga pangunahing obrang naiuri sa mga diskursong ito. Isinagawa ito para maihanda nila ang mga mas espesipiko at mapanuring gabay na tanong. Binalangkas ng mga mananaliksik ang pakikipanayam ayon sa apat na diskurso ng pilosopiyang Pilipinong higit na pinagtutuunan ni Demeterio. Nang kumbinsido na ang mga mananaliksik na sapat na ang mga gabay na tanong para gagapin ang lawak at lalim ng apat na diskurso ng pilosopiyang Pilipinong higit na pinagtutuunan ni Demeterio, isinagawa na nila ang pakikipanayam noong ika-13 at ika-14 ng Oktubre 2017 sa kanyang tanggapan bilang direktor ng University Research Coordination Office ng De La Salle University.



### Ang Apat na Diskurso ng Pilosopiyang Pilipinong Higit na Pinagtutuunan ni Demeterio

Ipinakita sa table 2 kung paano inuri-uri sa hindi eksklusibong paraan ng mga mananaliksik ang tatlong libro at mahigit 60 na artikulo ni Demeterio sa 14 na diskursong binanggit na sa metodolohiya ng proyektong ito.

Diskurso ng Pilosopiyang Pilipino	Pamagat ng Obra	Bilang ng mga Obra	Bahagdan
Lohikal na Analisis		0	0.0%
Penomenolohiya/ Eksistensyalismo/ Hermeniyutika	A Comparative Study on the Theme of Human Existence in the Novels of Camus and Jose; Ang Hermenyutika nina Schleiermacher at Diltthey bilang Batayang Teorerikal sa Araling Pilipino; Ang mga Dialohikal na Hermenyutika nina Heidegger, Bultmann, at Gadamer Bilang Batayang Teoretikal sa Araling Pilipino; Looking at Botong Francisco from the Horizon of Diego Rivera: a Visual Dialogue between Two Modern Muralists; Isang Mapanuring Paghahambing sa Ingles, Filipino at Sebwanong Salin ng Orihinal na Espanyol na Panitik ng Pambansang Awit ng Pilipinas; and The Traditional Tattoos of the Philippine Cordillera Region: a Study on their Differences in Appearance, Causes and Discursive Strenghts	6	8.6%
Pilosopiyang Kritikal	The Politics of Knowledge in the Spanish Colonial Philippines; Thought and Socio-Politics: An Account of the Late 20 <sup>th</sup> Century Filipino Philosophy; Defining the Appropriate Locus of Radical Peace Studies in Filipino Philosophy; The Grammar of Social Conflict in the Philippine Electoral Process and the Task of Filipino Philosophy; Our Premodernity and their Tokens of Postmodernity; The Philippine Church, State, and People on the Problem of Population; Some Useful Lessons from Richard Rorty's Pragmatism for Filipino Postcolonial Discourses; Ang Balangkas Ng Multikulturalismo At Ang	31	44.3%

	<p>Pagbubuo Ng Bansang Pilipino; Dreaming with a Hammer: On Critical Theory in the Philippines (A Philosophical Fiction); Time Traveler: On Critical Theory in the Philippines Part 2 (A Philosophical Fiction); Mga Anyo at Antas ng Pag-asa na Nakapaloob sa mga Diskurso ng Kilusang El Shaddai; Ang Demokratikong Sistema at ang mga Modelo ng Pamumuno sa Pilipinas; Elixirs and Fabulous Potions: On Critical Theory in the Philippines Part 3 (A Philosophical Fiction); Conflict of Aesthetic Systems: Controversy about Carlo J. Caparas as National Artist; Ang Kallipolis at ang Ating Kasalukuyang Lipunan: Isang Pakikipagdiyalogo ng Kritikal na Pilosopiyang Pilipino sa <i>Ang Republika</i> ni Platon; Kolonisasyon at mga Inuming Nakalalasing ng mga Sinaunang Bisaya ng Samar at Leyte; Antonio Gramsci And Edward Said's Image Of A Modern Day Intellectual and The Filipino Roman Catholic Priest; Ang Nobelang "Si Amapola sa 65 na Kabanata" ni Ricardo Lee Bilang Kontra-Diskurso ng Baklang Manileno Laban sa Homopobikong; Kamalayang Filipino; Isang Semyolohikal na Pagsusuri sa mga Kontradiksiyong Nakapaloob sa Panlipunang Kritisismo ni Gloc-9; Assessing the Development Potentials of some Twelve Discourses of Filipino Philosophy; Ang Ugnayan ng Wika, Pananaliksik at Internasyonalisyong Akademiko; Barthesian Semiologies on Selected YouTube Video Clips of Petra Mahalimuyak; Sa Kanilang Naiibang Pag-iindak at Pamumukadkad: Performativity at Pagkalesbiyan sa mga Indie Film na <i>Rome and Juliet</i> at <i>Ang Huling Cha-Cha ni Anita</i>; A Foucauldian Reexamination of the Aristotelian, Aquinian, and Contemporary Roman Catholic Theories of Hominization; Ang Dinamiks ng</p>		
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116 SI DEMETERIO AT ANG PILOSOPIYANG PILIPINO

	<p>mga Historyograpiyang Nakapaloob sa mga Obrang Relihiyoso-Historikal ni Carlos 'Botong' Francisco; <i>The Fading Batek: Problematizing the Decline of Traditional Tattoos in the Philippine Cordillera Region</i>; Kaloka, Keri, Bongga: Pakahulugan at Pahiwatig ng Gay Language sa mga Piling Pelikula ni Vice Ganda; Si Madelene Sta. Maria at ang Sikolohiyang Pilipino: Pakikipanayam sa isa sa mga Kauna-unahang Iskolar na Bumatikos sa Nasabing Intelektuwal na Kilusan; <i>Ang mga Ideolohiyang Politikal ng Catholic Bishops' Conference of the Philippines: isang Pag-aaral sa mga Piling Pahayag mula sa Limang Panahon ng Kontemporaryong Eklesiyastiko-Politikal na Kasaysayan ng Pilipinas</i>; <i>Ferdinand Blumentritt and the Philippines: Insights and Lessons for Contemporary Philippine Studies</i>; and <i>The Socio-Political Discourses of the Catholic Bishops' Conference of the Philippines: an Analysis from the Perspective of Young's Theories of Structural Justice and Collective Responsibility</i></p>		
Pag-ankop sa mga Banyagang Teorya	<p>The Genealogy of Filipino Values; The Grammar of Social Conflict in the Philippine Electoral Process and the Task of Filipino Philosophy; Some Useful Lessons from Richard Rorty's Pragmatism for Filipino Postcolonial Discourses; Ang Pilosopiya ni Theodor W. Adorno bilang Batayang Teoretikal sa Araling Pilipino; Ang Kallipolis at ang Ating Kasalukuyang Lipunan: Isang Pakikipagdiyologo ng Kritikal na Pilosopiyang Pilipino sa <i>Ang Republika</i> ni Platon; Ang Hermenyutika nina Schleiermacher at Dilthey bilang Batayang Teorerikal sa Araling Pilipino; Ang mga Dialohikal na Hermenyutika nina Heidegger, Bultmann, at Gadamer Bilang Batayang Teoretikal sa Araling Pilipino; Isang Semyolohikal na Pagsusuri sa mga Kontradiksiyong Nakapaloob sa Panlipunang Kritisismo ni Gloc-9;</p>	22	31.4%

	<p>Ang Pilosopiya ni Jean-François Lyotard bilang Batayang Teoretikal sa Araling Pilipino; Ang Pilosopiya ni Pierre Bourdieu bilang Batayang Teoretikal sa Araling Pilipino; Kohlbergian Analysis of the Moral Reasoning in Lino Brocka's Leading Films; Ang Pilosopiya ni Jean Baudrillard bilang Batayang Teoretikal sa Araling Pilipino; Ang Ugnayan ng Wika, Pananaliksik at Internasyonalisyong Akademiko; Barthesian Semiotics on Selected YouTube Video Clips of Petra Mahalimuyak; Sa Kanilang Naiibang Pag-iindak at Pamumukadkad: Performativity at Pagkalesbiyan sa mga Indie Film na <i>Rome and Juliet</i> at <i>Ang Huling Cha-Cha ni Anita</i>; A Foucauldian Reexamination of the Aristotelian, Aquinian, and Contemporary Roman Catholic Theories of Hominization; Ang Dinamiks ng mga Historyograpiyang Nakapaloob sa mga Obrang Relihiyoso-Historikal ni Carlos 'Botong' Francisco; <i>The Fading Batek: Problematizing the Decline of Traditional Tattoos in the Philippine Cordillera Region</i>; <i>Kaloka, Keri, Bongga: Pakahulugan at Pahiwatig ng Gay Language sa mga Piling Pelikula ni Vice Ganda</i>; <i>Ang mga Ideolohiyang Politikal ng Catholic Bishops' Conference of the Philippines: isang Pag-aaral sa mga Piling Pahayag mula sa Limang Panahon ng Kontemporaryong Eklesiyastiko-Politikal na Kasaysayan ng Pilipinas</i>; <i>Ferdinand Blumentritt and the Philippines: Insights and Lessons for Contemporary Philippine Studies</i>; and <i>The Socio-Political Discourses of the Catholic Bishops' Conference of the Philippines: an Analysis from the Perspective of Young's Theories of Structural Justice and Collective Responsibility</i></p>		
Pag-angkop sa Pilosopiyang Grassroot/Folk		0	0.0%
Pamilosopiya Gamit ang Wikang Filipino	Ang Balangkas Ng Multikulturalismo At Ang	21	30.0%

118 SI DEMETERIO AT ANG PILOSOPİYANG PILIPINO

	<p>Pagbubuo Ng Bansang Pilipino; Mga Anyo at Antas ng Pag-asa na Nakapaloob sa mga Diskurso ng Kilusang El Shaddai; Ang Demokratikong Sistema at ang mga Modelo ng Pamumuno sa Pilipinas; Ang Pilosopiya ni Theodor W. Adorno bilang Batayang Teoretikal sa Araling Pilipino; Ang Kallipolis at ang Ating Kasalukuyang Lipunan: Isang Pakikipagdiyalogo ng Kritikal na Pilosopiyang Pilipino sa <i>Ang Republika</i> ni Platon; Ang Hermenyutika nina Schleiermacher at Dilthey bilang Batayang Teorerikal sa Araling Pilipino; Kolonisasyon at mga Inuming Nakalalasing ng mga Sinaunang Bisaya ng Samar at Leyte; Ang mga Dialohikal na Hermenyutika nina Heidegger, Bultmann, at Gadamer Bilang Batayang Teoretikal sa Araling Filipino; Ang Nobelang “Si Amapola sa 65 na Kabanata” ni Ricardo Lee Bilang Kontra-Diskurso ng Baklang Manilenyo Laban sa Homopobikong Kamalayang Filipino; Ang Paglubog nina Hippokrates at Galen sa Kanluran: Isang Intepretasyon sa Anyo ng Siyantipikong Rebolusyon sa Larangan ng Medisina; Isang Semyolohikal na Pagsusuri sa mga Kontradiksiyong Nakapaloob sa Panlipunang Kritisismo ni Gloc-9; Ang Pilosopiya ni Jean-Francois Lyotard bilang Batayang Teoretikal sa Araling Pilipino; Ang Pilosopiya ni Pierre Bourdieu bilang Batayang Teoretikal sa Araling Pilipino; Ang Pilosopiya ni Jean Baudrillard bilang Batayang Teoretikal sa Araling Pilipino; Ang Ugnayan ng Wika, Pananaliksik at Internasyonalisasyong Akademiko; Isang Mapanuring Paghahambing sa Ingles, Filipino at Sebwanong Salin ng Orihinal na Espanyol na Panitik ng Pambansang Awit ng Pilipinas; Sa Kanilang Naiibang Pag-iindak at Pamumukadkad: Performativity at Pagkalesbiyan sa mga Indie Film na <i>Rome and Juliet</i> at</p>		
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	<p><i>Ang Huling Cha-Cha ni Anita; Ang Dinamiks ng mga Historyograpiyang Nakapaloob sa mga Obrang Relihiyoso-Historikal ni Carlos 'Botong' Francisco; Kaloka, Keri, Bongga: Pakahulugan at Pahiwatig ng Gay Language sa mga Piling Pelikula ni Vice Ganda; Si Madelene Sta. Maria at ang Sikolohiyang Pilipino: Pakikipanayam sa isa sa mga Kauna-unahang Iskolar na Bumatikos sa Nasabing Intelektuwal na Kilusan; and Ang mga Ideolohiyang Politikal ng Catholic Bishops' Conference of the Philippines: isang Pag-aaral sa mga Piling Pahayag mula sa Limang Panahon ng Kontemporaryong Eklesiastiko-Politikal na Kasaysayan ng Pilipinas</i></p>		
Pagtalakay sa mga Banyagang Sistema	<p>The Platonic Undertones of Modern Physics; Taking Advantage of Man's Freedom or Unfreedom; A Habermasian Reading of the Political Philosophy Contained in the <i>Encyclical Deus Caritas Est</i>; Ang Pilosopiya ni Theodor W. Adorno bilang Batayang Teoretikal sa Araling Pilipino; Ang Hermenyutika nina Schleiermacher at Dilthey bilang Batayang Teorerikal sa Araling Pilipino; Ang mga Dialohikal na Hermenyutika nina Heidegger, Bultmann, at Gadamer Bilang Batayang Teoretikal sa Araling Filipino; Antonio Gramsci And Edward Said's Image Of A Modern Day Intellectual and The Filipino Roman Catholic Priest; Ang Paglubog nina Hippokrates at Galen sa Kanluran: Isang Interpretasyon sa Anyo ng Siyantipikong Rebolusyon sa Larangan ng Medisina; Ang Pilosopiya ni Jean-François Lyotard bilang Batayang Teoretikal sa Araling Pilipino; Iris Marion Young's Theory of Structural Justice and Collective Responsibility; Ang Pilosopiya ni Pierre Bourdieu bilang Batayang Teoretikal sa Araling Pilipino; Ang Pilosopiya ni Jean Baudrillard bilang Batayang</p>	13	18.6%

120 SI DEMETERIO AT ANG PILOSOPİYANG PILIPINO

	Teoretikal sa Araling Pilipino; and Ang Kallipolis at ang Ating Kasalukuyang Lipunan: Isang Pakikipagdiyalogo ng Kritikal na Pilosopiyang Pilipino sa <i>Ang Republika</i> ni Platon		
Rebisyonistang Pagsusulat		0	0.0%
Interpretasyon ng Pilipinong Pananaw sa Mundo	Cognitive Anthropology and the Unfinished Agenda of the Early Indigenous Phase of Filipino Philosophy; The Image and Symbol of the Self in the Award-Winning Filipino Novels in English; and The Religious Ideology in the Award-Winning Filipino Novels in English	3	4.3%
Pagasaliksik sa Pilipinong Etika at Sistema ng Pagpapahalaga	The Structure of Filipino Morality; The Genealogy of Filipino Values; and Kohlbergian Analysis of the Moral Reasoning in Lino Brocka's Leading Films	3	4.3%
Pagsuri sa mga Presuposisyon at Implikasyon ng Pilipinong Pananaw sa Mundo		0	0.0%
Pag-aaral sa mga Pilipinong Intelektwal	Re-Reading Emerita Quito's Thoughts on the Underdevelopment of Filipino Philosophy; Thomism and Filipino Philosophy in the Novels of Jose Rizal; A Comparative Study on the Theme of Human Existence in the Novels of Camus and Jose; Don Isabelo de los Reyes (1864-1938): Forerunner of Filipino Theology; Status of and Directions for "Filipino Philosophy" in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co; Looking at Botong Francisco from the Horizon of Diego Rivera: a Visual Dialogue between Two Modern Muralists; Quito, Ceniza, Timbreza, Gripaldo: DLSU Professors' Contributions to Filipino Philosophy; Kohlbergian Analysis of the Moral Reasoning in Lino Brocka's Leading Films; Ang Dinamiks ng mga Historyograpiyang Nakapaloob sa mga Obrang Relihiyoso-Historikal ni Carlos 'Botong' Francisco; The Philosophy of Sr. Mary John	12	17.1%

	Mananzan: some Contributions to Filipino Philosophy; Si Madelene Sta. Maria at ang Sikolohiyang Pilipino: Pakikipanayam sa isa sa mga Kauna-unahang Iskolar na Bumatikos sa Nasabing Intelektuwal na Kilusan; and <i>Ferdinand Blumentritt and the Philippines: Insights and Lessons for Contemporary Philippine Studies</i>		
Pagmumuni sa Katuyan ng Pilosopiyang Pilipino	Thesis Writing Guidelines for the Senior Students of the Philosophy Department, SBC-CAS; Re-Reading Emerita Quito' Thoughts on the Underdevelopment of Filipino Philosophy; Cognitive Anthropology and the Unfinished Agenda of the Early Indigenous Phase of Filipino Philosophy; Thought and Socio-Politics: An Account of the Late 20 <sup>th</sup> Century Filipino Philosophy; New Paradigms for a Thesis Work in Filipino Philosophy; Thomism and Filipino Philosophy in the Novels of Jose Rizal; Status of and Directions for "Filipino Philosophy" in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co; Assessing the Development Potentials of some Twelve Discourses of Filipino Philosophy; and Quito, Ceniza, Timbreza, Gripaldo: DLSU Professors' Contributions to Filipino Philosophy	9	12.9%
Ibang Hindi Pilosopikal na Obra	Semiology on the Invariable Sacramental Elements; The Rhetorical Profile of Cebuano Radio Drama; The Aesthetics of Cebuano Radio Drama; Ang mga Teorya ng Relatibidad ni Albert Einstein: Isang Pagsusuri sa Kahandaan ng Wikang Filipino sa Pagtatalakay sa mga Paksa ng Makabagong Agham; Ang Kautusan ng Departamento ng Edukasyon Bilang 74, Serye 2009: Isang Pagsusuri sa Katatagan ng Programang Edukasyon sa Unang Wika (MLE) ng Filipinas; Sistematikong Multilinggwalismo: Lunsaran ng mas Matatag na Wikang Pambansa; Ang	10	14.3%



	Negatibong Imahen ng Maynila sa Nobelang Inferno ni Dan Brown; The Language Policies and Practices of the Philippines and Thailand: Insights and Lessons for Language Planning; The Image of Japan in the Philippine Periodical <i>La Solidaridad</i> : 1889-1895; and Wika ng Manlalarong Pilipino: Pagsusuri sa Pinagmulan at Saysay ng mga Salitang Ginagamit sa Mundo ng DotA 2 at LoL;		
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Table 2: Pag-uri-uri sa mga Artikulo ni Demeterio Gamit ang 12 na Diskurso ng Pilosopiyang Pilipino at Dalawa Pang Karagdagang Diskurso

Biswal na namang ipinapakita ng figure 2 ang mahahalagang impormasyong nilalaman ng table 2.

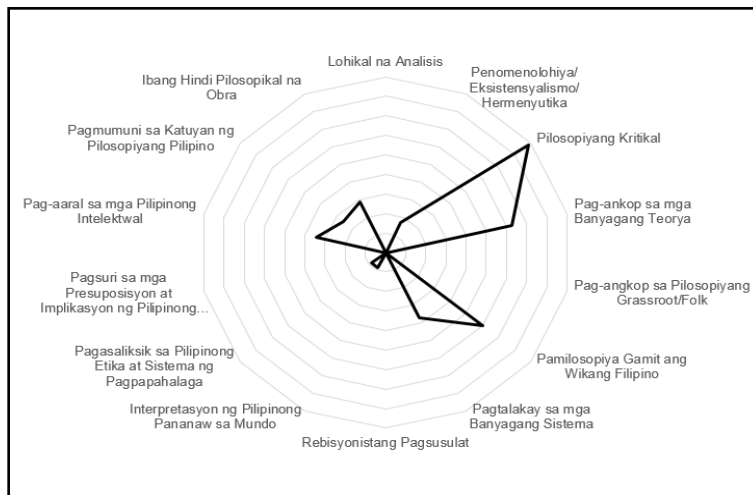


Figure 2: Radar Chart ng Pag-uri-uri sa mga Artikulo ni Demeterio Gamit ang 12 na Diskurso ng Pilosopiyang Pilipino at Dalawa pang Karagdagang Diskurso

Ayon sa table 2 at figure 2, ang mga sumusunod ang apat na diskurso ng pilosopiyang Pilipinong higit na pinagtutuunang-pansin ni Demeterio: 1) pilosopiyang kritikal (44.3%), 2) pag-angkop sa mga banyagang teorya (32.4%), 3) pamilosopiya gamit ang wikang Pilipino (30.0%), at 4) pagtalakay sa mga banyagang sistema (18.6%). Tinukoy sa “Status of and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co” ang kahulugan ng mga nasabing diskurso

matapos makabuo ng komprehensibong iskema alinsunod sa mga anyo ng pilosopiyang Pilipinong binanggit ng pitong iskolar.

Ang unang diskursong pinagtutuunan ni Demeterio ay pilosopiyang kritikal. Makabuluhan ito sa konteksto ng semi-pyudal, neo-kolonyal, at burukratang-kapitalistang estado. Ito ay makapangyarihang metodo sa pamimilosopiya dahil bukas ito sa subhektibong interpretasyong magpapayabong sa mga pilosopikal na diskurso. Gayunman, panahon ng Batas Militar nang bumulusok ang mga kapaki-pakinabang na pananaliksik hinggil sa diskursong ito. Sina Zialcita, Timbreza, Quito, Mabaquiao, at Gripaldo ang mga pinagbatayang pantas ng diskursong ito.

Ang ikalawang diskursong pinagtutuunan ni Demeterio ay pag-aangkop sa mga banyagang teorya. Makatuturan ang diskurso ito dahil nagbubunsod ng intelektwal na dayalogo sa pagitan ng mga pilosopikal na teoryang dayuhan at lokal na kalagayan. Gayunman, iilang Pilipinong iskolar ang nangahas sa ganitong uri ng pilosopikal na diskurso. Sina Timbreza, Quito, Abulad, at Gripaldo ang mga pinagbatayang pantas ng diskursong ito.

Ang ikatlong diskursong pinagtutuunan ni Demeterio ay ang pamimilosopiya gamit ang wikang Pilipino. Makatuturan at kapaki-pakinabang ang diskursong ito sapagkat naaayon sa konteksto ng karanasang Pilipino. Sa kabilang banda, natatali ang ibang iskolar sa politikal na isyu ng paggamit ng pambansang wika at limitado ang paglalathala ng ganitong pamimilosopiya sa iilang tanyag na mga abstracted journal. Sina Timbreza at Mabaquiao ang mga pinagbatayang pantas ng diskursong ito.

Ang ikaapat na diskursong pinagtutuunan ni Demeterio ay ang pagtalakay sa mga banyagang sistema. Mainam itong panimula sa pag-angkop ng mga dayuhang teorya at magandang oportunidad upang suungin ang kontekstwal na pagtalakay ng mga sistemang dayuhan. Bagama't higit na maraming mga Pilipinong iskolar ang may akses sa mga Ingles na teksto, kakaunti lamang ang may kakayahang makahango ng mga arkibo ng mga partikular na pilosopo. Sina Quito, Abulad, Co, at Gripaldo ang mga pinagbatayang pantas ng diskursong ito.

Batay sa pagsusuri ng proyektong ito, isang pilosopiyang kritikal ang hugis ng pilosopiyang Pilipinong itinataguyod ni Demeterio. Bukas ito sa pag-angkop at pagtalakay ng mga kapaki-pakinabang na banyagang teorya at gumagamit ng wikang Filipino upang maipaabot ang kanyang pamimilosopiya sa mas nakararaming Pilipino.

## Transkrip ng Pakikipanayam

Matapos matukoy sa naunang seksyon na nakatuon sa pilosopiyang kritikal, pag-angkop sa mga banyagang teorya, pamimilosopiya gamit ang wikang Pilipino, at pagtalakay sa mga banyagang teorya ang mga obra ni

Demeterio, isinagawa ng mga mananaliksik ang pakikipanayam noong ika-13 at 14 ng Oktubre 2017 sa kanyang tanggapan sa De La Salle University. Sa bahaging ito, matutunghayan ang transkrip ng mga pakikipanayam na nakabalangkas ayon sa apat na diskurso ng pilosopiyang Pilipinong higit niyang pinagtutuunang-pansin.

### **Tungkol sa Pilosopiyang Kritikal**

**Leslie Liwanag (Kumakapanayam):** Ano po ang masasabi ninyo na kasalukuyang kinikilala kayo ng ilang manunulat bilang pilosopong nagtataguyod ng kritikal na pilosopiyang Pilipino?

**F.P.A. Demeterio:** Naayon iyan sa karamihan na nagawa kong publikasyon, lumalabas na nakatuon ako sa kritikal na pamimilosopiya. Natutuwa ako na may ilang nakababatang pilosopo mula sa Pamantasang Santo Tomas at sa iba pang mga pamantasan ang nakapansing matingkad ang diskursong ito sa mga naisulat ko. May isa akong pananaliksik noong nagpapatunay na tumamlay ang larangang ito noong panahon ng diktaduryang Marcos. Siguro natutuwa akong makapag-ambag sa muling pagpapasigla sa nasabing larangan.

**Joshua Felicilda (Kumakapanayam):** Paano po kayo napunta sa larangan ng kritikal na pamimilosopiya?

**Demeterio:** Noong nasa Pamantasang Santo Tomas pa lamang ako, ipinakilala na sa akin ng aking mentor na si Fr. Norberto Castillo ang napakalawak at napaka-*exciting* na larangan ng hermenyutika. Noong nasa Unibersidad ng Pilipinas na ako, lalong napayaman ang aking interes sa hermenyutika sa neo-Marxista, postmodernista at postkolonyalistang mga teoryang tinatalakay namin. Noon, naisip naming sesentro sa kritikal na pilosopiya ang aming programang pilosopiya sa San Beda College para magkaroon ito ng malinaw na pagkakakilanlan. Kung ang Pamantasang Santo Tomas, nakabatay sa Tomismo at Iskolastisismo, ang Unibersidad ng Pilipinas sa lingguwistikong pilosopiya, ang Pamantasang Ateneo de Manila sa kontinental na mga pilosopiya, at ang Pamantasang De La Salle sa eklektisismo, pinangarap namin noong maging kilala bilang sentro ng kritikal na pamimilosopiya ang San Beda.

**Mary Deleña (Kumakapanayam):** Bakit po tila walang bahid ng Tomismo at Iskolastisismo ang inyong pamimilosopiya gayong produkto kayo ng pilosopiya at teolohiya ng Pamantasang Santo Tomas?

**Demeterio:** Ang Tomismo at Iskolastisismong naranasan ko sa Pamantasang Santo Tomas ay parang katesismo, walang puwang para sa malaya at malikhaing pag-iisip. Mabuti na lamang may ilang Dominikano at paring propesor ako noong hindi masyadong nagpaalipin sa hegemonya ni Tomas Aquino. Ang mentor ko, halimbawa, tinuruan ako noon paano mag-isip nang malaya, malikhain, at walang takot. Sa halip na kabisaduhin ko si Aristoteles bilang pundasyon ng Tomismo at Iskolastisismo, si Platon ang pinabasa niya sa akin. Inilihis ang aking pag-iisip mula sa pag-iisip ng karamihang nandoon sa aming pamantasan. Isa pa, kung hindi nagsusulat ang karamihan ng mga Pilipinong Tomista, tinuruan ako ng aking mentor na dapat isinusulat at inilalathala ang malaya, malikhain, at walang takot na pag-iisip. Sa pagkaintindi ko, hindi isang institusyonal na patakaran ang katagang “*publish or perish*,” kundi isang modo ng pamumuhay ng isang pilosopo.

**Liwanag:** Is there a *specific text* ni Platon na pinakanaka-*strike* sa inyo *to think outside the box*?

**Demeterio:** *Timaeus* ang binasa ko noon. Ito ang naging *subject* ng aking *masteral thesis*. Tungkol ito sa kosmolohiya ni Platon. Kaya mabigat sa siyensiya at matematika ang naging thesis ko. Ibang-iba ito sa mga thesis na ginawa ng mga kaklase ko. Dahil sa oras at pagod na ibinuhos ko sa thesis na iyon, naisipan kong ipagpatuloy ang aking pag-aaral sa graduate school.

**Liwanag:** Ano pong mga tiyak na aspekto ng kulturang Pilipino ang inyong tinutukan sa inyong mga kritikal na pagsusuri?

**Demeterio:** Siguro sa kasalukuyan, nakatuon ako sa edukasyon ng bansa natin; bakit tila hilaw ang ating mataas na edukasyon. Nakatuon ang ibang nagawa ko sa pananampalataya at relihiyon ng mga Pilipino. Nakatutok din ako sa malawak na erya ng kulturang popular sa Pilipinas; hinihimay ko ang mga nakakubling ideolohiya at bakas ng kolonyalismo sa ilang manipstasyon ng kulturang popular.

**Felicilda:** Paano po nagiging “Pilipino” ang kritikal na pamimilosopiya gayong hango pa rin ang mga teoretikal na balangkas nito sa kanluran?

**Demeterio:** Kahit kanluranin ang mga teoryang ginagamit natin, mapipilitan tayong iangkop at gamitin sila sa konteksto natin. Magiging dialektikal ang ugnayan ng teorya, ng pilosopong Pilipino, ng pilosopikal na problema, at ng konteksto natin. Mula sa dialektikal na prosesong ito, umaasa akong isang Pilipinong diskurso ang malilikha.

**Liwanag:** Ano po ang inyong masasabi sa ibang pilosopong Pilipinong walang pakialam masyado sa kritikal na pamimilosopiya?

**Demeterio:** Para sa akin, kanya-kanyang hilig at desisyon iyan kung sa aling larangan ng pilosopiyang Pilipino magiging komportable ang ibang pilosopong Pilipino. Ang gusto ko lamang sabihin, kahit saang larangan man mamilosopiya ang isang pilosopong Pilipino, sana maging marubdob ang kanyang pamimilosopiya at may *relevance* ito sa kapwa-Pilipino. Halimbawa, kapag sobrang layo na sa mundo natin ang pinagkakaabalahan ng isang pilosopong Pilipino, baka hindi pa natin kailanganin sa ngayon ang ganoong kataas na pamimilosopiya. Mas mainam para sa ating tutukan muna ang mga pilosopikal na problemang kasalukuyang bumabagabag sa atin. Hindi ko sinasabing dapat dumagsa sa larangan ng kritikal na pamimilosopiya ang lahat.

**Liwanag:** Aling larangan o mga larangan po ng pilosopiyang Pilipino ang sa palagay ninyong mahalagang tutukan ng ibang pilosopong Pilipino?

**Demeterio:** Halimbawa, nariyan ang pamimilosopiya sa larangan ng etikang Pilipino at moral na pagpapahalaga. Gusto kong mas maraming pilosopong Pilipino ang tumutok sa larangang ito dahil sa palagay ko hindi tugma ang namamayaning Kristiyanong etika sa diwang Pilipino. Kailangan nating bumuo ng isang etikang mas mabisa para sa pagpapadaloy ng kabutihang-loob ng mga Pilipino. Sana huwag muna nating pag-aksayahan ng panahon iyong masyadong matataas na usaping tayo mismo hirap na magkaroon ng pananaliksik at publikasyon. Hindi kasi tamang isiping bumabagabag din sa atin bilang mga Pilipino ang mga pilosopikal na problemang bumabagabag sa mga banyagang pilosopo.

**Deleña:** Kadalasang pinupuna ang mga kritikal na pilosopong nakatuon lamang sa paglalathala. Sa paanong paraan po ninyo naipapamalas ang praksis ng kritikal na pamimilosopiya?

**Demeterio:** Para sa akin, may dalawang antas ang kritikal na pamimilosopiya: ang teoretikal na pagpuna sa kultura at lipunang Pilipino at ang praksiyohikal na pakikibaka. Mainam na parehong babad sa dalawang antas na ito ang isang pilosopong Pilipino, katulad ni Sr. Mary John Mananzan. Mas nakatutok ako sa teoretikal na antas ng pagpuna at aminado akong kulang ang aking praksis. Pero hindi ibig sabihing walang silbi na ang aking inihaing kontribusyon para sa bayan. Isa ring importanteng hakbang ang paglikha ng kritikal na kaalaman patungo sa mas malaya at makataong mundo. Bilang isang nagmamalasakit na mamamayan, sumasali ako sa ilang

mahalalagang martsa at *rally*. Hindi nga lang ako *organizer* o *speaker* doon ngunit mahalaga pa rin ang aking pisikal na paglahok bilang karagdagang *warm body*.

**Liwanag:** Produkto rin po kayo ng Unibersidad ng Pilipinas, bakit hindi kayo sumanib sa mga organisasyon doon na mas nakatuon sa praktisyolohiya?

**Demeterio:** Sa Pamantasang Santo Tomas ko talaga naranasan ang buhay-mag-aaral dahil limang diploma ang natanggap ko roon. Hindi ganoon katingkad ang politikal na pakikisangkot ng mga kapwa ko mag-aaral doon. Noong nag-aral ako sa Unibersidad ng Pilipinas, nagkaroon na ako ng trabaho at pamilya. Wala na akong pagkakataong maging bahagi sa mga ganoong organisasyon.

### **Tungkol sa Pag-angkop ng mga Banyagang Teorya**

**Liwanag:** Paano po ninyo naipamamalas ang pagka-Pilipino ng isang artikulong nakasandig sa dayuhang teorya?

**Demeterio:** Sa palagay ko, hindi nakatali sa isang nasyonalidad ang teorya. Halimbawa na lamang si Tomas Aquino, gumagamit ng mga Griyego, Muslim, at Hudiyong teorya kahit na isa siyang sarado-Katolikong pilosopo. Gamitin ang anumang katiwa-tiwalang teorya kung sa palagay nating may silbi ito sa paglutas sa pilosopikal na problemang bumabagabag sa atin.

**Liwanag:** Mayroon po ba tayong dapat ingatan kapag gagamit tayo ng mga dayuhang teorya sa ating sariling pamimilosopiya?

**Demeterio:** Bantayan lamang ang napipisil nating dayuhang teorya. Baka kasi hindi naman talaga ito angkop para sa paglutas ng kinakaharap nating problemang pilosopikal. May iba rin kasi sa ating naeengganyo masyado sa mga teorya at ipinipilit na gamitin ang mga teoryang ito kahit hindi naman talaga kailangan. Alalahanin nating laging iba ang kontekstong pinanggalingan ng isang dayuhang teorya sa konteksto natin. Kaya dapat hindi basta na lamang humihiram ng teorya. Ang proseso ng pag-aangkop ay proseso ng pagkakaroon ng ilang pagbabago sa dayuhang teorya para lalong tumugma ito sa ating sariling konteksto.

**Liwanag:** Ano po ang kadalasang estratehiya ninyo sa pag-angkop ng mga dayuhang teorya?

**Demeterio:** Karaniwang estratehiya ko ngayon ang paggamit ng wikang Filipino habang tinatalakay ang anumang dayuhang teorya. Kapag gamit mo na ang wikang Filipino, mas nagiging malay ka sarili nating konteksto. Isa palang proseso ng paghatak sa sarili nating konteksto ang akala nating simpleng pagsasalin lamang.

**Liwanag:** Sa proseso ng pag-aangkop, binabago po ba ang teorya mula sa pagiging dayuhan patungo sa pagiging Pilipino?

**Demeterio:** Isang hakbang ang pag-aangkop upang maisa-Pilipino ang isang dayuhang teorya. Kapag ipinataw mo na sa isang pilosopikal na problemang bumabagabag sa isang pilosopong Pilipino ang dayuhang teorya, lalong nagiging Pilipino ang diskursong nalilikha ng nasabing pagpataw. Kapag may iba pang pilosopong Pilipinong sususog o babatikos sa nasabing diskurso, higit na nagiging Pilipino ang panibagong diskursong nalilikha.

**Liwanag:** Ano ang nakikita niyong magandang nagawa ng mga naisulat niyong artikulong may pag-angkop sa mga banyagang teorya?

**Demeterio:** Magagamit ang mga ito bilang mga modelo para sa aking mga mag-aaral na may balak gumawa ng mga kahalintulad na proyekto. Mapapadali ang kanilang isinusulat na *term paper*, tesis, o disertasyon dahil sa mga ito.

**Liwanag:** Ano ang nakikita niyong problematikong bahagi ng mga naisulat niyong artikulong may pag-angkop sa mga banyagang teorya?

**Demeterio:** Wala akong naranasang problema, liban lamang na marami sa mga banyagang teoryang ito ang hindi talaga madaling intindihin. May ilang dalubhasa rin sa Araling Filipino ang nagsasabing hindi tayo dapat sumandal sa mga banyagang teoryang ito. Pero sa pamamagitan ng mga *peer-reviewed* na publikasyon ko, napatunayan kong posible at nakatutulong ang kritikal na paggamit ng mga ito.

**Liwanag:** Paano po ninyo pinipili ang mga banyagang teoryang inaangkop sa inyong pamimilosopiya?

**Demeterio:** Habang tuloy-tuloy akong nagbabasa, nagsusulat, at nakikipagsapalaran kaharap ang mga problemang pilosopikal at ilang banyagang teorya, lumalawak ang aking kaalaman tungkol sa mga teorya at tumatalas ang pagtatantiya ko kung aling teorya ang pinakatugma sa isang partikular na problemang pilosopikal. Parang pagpipinta o pagluluto ang

pamimilosopiya. Maraming pagkakataong gagamitin at gagamitin mo ang iyong pakiramdam kung tama ba ang iyong pagtimpla at timing. Mahirap i-*articulate* ito pero habang tumatagal ang isang pintor at isang kusinero sa kanilang pagpipinta at pagluluto, lumalawak ang kanilang kaalaman tungkol sa mga materyales at sangkap. Kalaunang makakabisado na nila kung kailan at paano ang mga ito gagamitin.

### Tungkol sa Pamimilosopiyang Gamit ang Wikang Filipino

**Felicilda:** Bakit po ninyo ginamit ang wikang Filipino sa pamimilosopiya?

**Demeterio:** Siguro, maraming dahilan kung bakit ko ginagamit ang wikang Filipino. Sa antas ng pilosopikal na *lecture* o panayam, matagal ko nang nalamang mas magandang gamitin ang wikang Filipino kasi mas buhay at mainit ang interaksyon ng guro at mag-aaral. Mas naiintindihan kasi ng mag-aaral ang sinasabi ng guro at hindi sila mag-aatubili o mahihiyang magtanong at magpahayag ng kanilang iniisip. Una ko itong napansin noong *late* 1990s at *early* 2000 noong nagtuturo pa ako sa Mindoro. Sa antas ng pagsusulat at pamimilosopiya sa wikang Filipino, natutunan ko ito sa Pamantasang De La Salle noong kinupkop ako ng Departamento ng Filipino. Mas madali ang pagsusulat kapag ginagamit ko ang wikang Filipino. Ayon sa *Academia.edu page* ko, mas binabasa ng mga kapwa nating Pilipino ang aking mga pilosopikal na artikulo kapag nakasulat ito sa wikang Filipino. Kakaunti lamang ang nagbabasa sa aking mga artikulong nakasulat sa wikang Ingles.

**Felicilda:** Wala po bang kabalintunaan ang pagiging isang Sebvano ninyo sa paggamit ng wikang Filipino?

**Demeterio:** Sa palagay ko, mas malaki ang kabalintunaan kapag isa kang dalubhasa sa pilosopiyang Pilipino pero nagsusulat ka gamit ang wikang Ingles. Sebvano ang aking unang wika, ngunit sinusubukan ko at pinipilit kong gamitin ang wikang Filipino. Humugot ako ng inspirasyon mula sa Kapampangang si Emerita Quito at mula sa Ilokanong si Florentino Timbreza. Kung kaya ng isang Kapampangan at ng isang Ilokanong mamilosopiya gamit ang wikang Filipino, kaya rin ng isang Sebvano. Alam nating may *bias* pa rin ang mga Sebvano laban sa wikang Filipino. Pero kaya kong sabihin sa mga kapwa ko Bisaya na maraming praktikal na bentahe ang makukuha natin kapag sa wikang Filipino tayo magsusulat at mamimilosopiya. Naalala ko ang isang isinulat ni Brother Andrew Gonzalez kung saan sinabi niyang “mas mabisa sana kung diniskurso sa antas ng



praktikalidad kaysa antas ng pagsasabansa ang pagpapalaganap sa wikang Filipino.”

**Felicilda:** May nabasa po ako sa isang artikulo ninyo tungkol kay Quito. Nabanggit ninyong problematiko pa ang isyu ng paggamit ng wikang Filipino dahil ‘di pa ito nakabatay sa diwa ng mga Pilipinong hindi Tagalog ang kanilang unang wika.

**Demeterio:** Unang-una, isinulat ko ang sanaysay na iyan noong taong 2000 pa. Ang konteksto ng pagkakasabi ko niyan noon ay reaksyon sa isinulat ni Quito na hindi umusbong ang pilosopiyang Pilipino dahil hindi natin ginagamit ang wikang Filipino. Para sa akin, masyadong eksaherado ang punto ni Quito dahil may mga pilosopo tayong kilala sa pamimilosopiyang gamit ang ibang wika tulad ni Tomas Aquino.

**Felicilda:** Nagbago na po ba ang inyong pananaw tungkol dito?

**Demeterio:** Nag-umpisa akong magsulat gamit ang wikang Filipino noong 2008 nang kupkupon ako ng Departamento ng Filipino ng Pamantasan De La Salle. Iyong binanggit mong sanaysay ko kay Quito, isinulat ko iyan noong panahong hindi pa ako nagsusulat sa wikang Filipino. Ang masasabi ko ngayon, hindi imposible para sa isang Pilipinong mamilosopiya gamit ang ibang wika, ngunit magiging mas madali at mas makabuluhan kapag mamimilosopiya siya gamit ang wikang Filipino. Kahit isa kang Bisaya, mas madali pa rin sayong kabisaduhin ang wikang Filipino kaysa kabisaduhin ang wikang Ingles. Sa kasalukuyan, patuloy akong namimilosopiya gamit ang wikang Filipino o Ingles. Pero sigurado akong kapag nasa wikang Filipino ang artikulo ko, mas binabasa ito ng mga kapwa nating Pilipino.

**Liwanag:** Gayong may ibang dalubhasang Pilipinong mas pinipiling magsulat sa wikang Ingles, maituturing po bang pilosopiyang Pilipino ang kanilang mga ginagawa?

**Demeterio:** Para sa akin, hindi dapat gawing batayan ang paggamit ng partikular na wika para masabi nating pilosopiyang Pilipino o hindi ang partikular na pamimilosopiya. Kahalintulad ito sa panitikang Pilipino; wala siguro sa atin ang may karapatang magsabing hindi dapat ituring na panitikang Pilipino ang mga nobela nina Jose Rizal, Nick Joaquin at F. Sionil Jose dahil lamang nakasulat ang mga ito sa wikang Espanyol at Ingles. Ang gusto ko lamang sabihin, mas madaling isulat at basahin ang pamimilosopiyang gumagamit ng wikang Filipino. Kapag nakasulat sa

wikang Filipino ang pamimilosopiya ng isang pantas, mas dadami ang mga kapwa nating Pilipinong may kakayahang basahin ang mga ito.

**Felicilda:** Ano po ang mga disbentahe ng pamimilosopiyang gumagamit ng wikang Filipino?

**Demeterio:** Nakikita kong disbentahe ang katotohanang limitado lamang ang bilang ng mga de kalidad na *journal* na tumatanggap ng mga sanaysay na nakasulat sa wikang Filipino. Kapag dumami ang bilang ng mga pilosopong Pilipinong gumagamit ng wikang Filipino, natitiyak kong mapipilitang tanggapin ng ating mga *journal* ang mga sanaysay nila.

**Felicilda:** Ano-ano po ang mga bentahe ng pamimilosopiyang gumagamit ng wikang Filipino?

**Demeterio:** Mas madali itong isulat. Mas madali itong basahin. Mas maraming kapwa nating Pilipino ang may pagkakataong mabasa ang naisulat natin.

**Felicilda:** Ano po ang inyong mungkahi sa mga pilosopong nag-aalangang magsulat at mamilosopiya sa wikang Filipino?

**Demeterio:** Hangad ko lamang na masubukan nila minsang mag-*lecture* gamit ang wikang Filipino at damhin nila kung may pagkakaiba ba ang magiging interaksyon ng kanilang mga mag-aaral. Hangad ko lamang na masubukan nila minsang magsulat at mag-*publish* sa wikang Filipino at damhin nila kung gaano kadulas ang magiging takbo ng kanilang pagsusulat. Mahirap lang itong umpisahan, ngunit nakakatiyak akong magugustuhan nila ang pamimilosopiya gamit ang nasabing wika kapag nasimulan na.

### **Tungkol sa Pagtalakay ng mga Banyagang Teorya**

**Deleña:** Hindi po ba mababang antas lamang ng pag-iisip ang pamimilosopiya sa larangan ng eksposisyon ng kung ano-anong mga kanluraning teorya?

**Demeterio:** Sinasabi ng karamihang mababang antas ang *expository writing at expository philosophizing*. Pero sa palagay ko, may halaga ang oras at pagod na inilaan ko sa ganitong uri ng pamimilosopiya. Hinahanda ko ang mga pilosopiyang tinatalakay ko para maangkop ko, ng aking mga mag-aaral, o maging ng aking mga mambabasa. Kaya nakasulat na sa wikang Filipino ang

karamihan sa aking mga bagong ekspositoryong sanaysay. Sa katunayan, may serye ako ng mga ekspositoryong sanaysay kung saan sinasabi ko ang mga posibleng pag-aangkop sa kanila. Kung si Quito, nagsusulat ng mga ekspositoryong sanaysay para labanan ang hegemonya ng Tomismo at Iskolastisismo, nagsusulat naman ako ng mga ekspositoryong sanaysay para may magamit tayong mga teorya sa ating pakikipagsapalaran sa mga problemang pilosopikal na bumabagabag sa atin.

**Deleña:** Ano po ang masasabi ninyo tungkol sa ilang mga pilosopong mas pinili ang mga teorya o balangkas na binubuo para sa panlokal na konteksto?

**Demeterio:** Nasabi ko na kaninang dapat walang nasyonalidad ang teorya. Pero bantayan natin iyong mga kontekstong pinagmumulan ng mga dayuhang teoryang ibang-iba sa konteksto natin. Maganda kung may sarili na tayong mga teoryang magagamit natin. Pero huwag nating isara ang ating pamimilosopiya sa maaaring maiambag sa atin ng mga banyagang teorya. Dapat lamang na maging maingat at masinop tayo sa pag-aangkop ng mga teoryang ito.

**Deleña:** Ano po ang dahilan ng pagtuon ninyo sa postmodernong teorya?

**Demeterio:** Nababad ako sa mga postmodernistang teorya habang nag-aaral ako ng doktorado sa Unibersidad ng Pilipinas. Karamihan sa mga napag-aralan ko ang may kinalaman sa mga tagapagtaguyod rin ng kritikal na pamimilosopiya. Mga postmodernong pilosopong sina Michel Foucault, Jean-François (Lyotard), at Jean Baudrillard. Nakita ko ang malaking potensiyal na magamit ang kanilang mga teorya para tugunan ang ating sariling mga problemang pilosopikal.

**Deleña:** Nabanggit po sa isa ninyong sanaysay na hindi pa isang postmodernong bansa ang Pilipinas at nasa pre-modernong antas pa lamang ang maraming aspekto nito. Tama po ba kung ipipilit pa rin nating gamitin ang mga postmodernong teorya?

**Demeterio:** Dahil wala pa tayo sa postmodernong antas at pre-moderno pa ang karamihan sa mga aspekto ng lipunan natin, maraming elemento ang mga teoryang ito na malayo sa reyalidad natin. Noong nag-aral ako ng teoryang kritikal sa Univerity of London noong nakalipas na tag-araw, napansin ko kung gaano ka-*high altitude* ang kritikal na pamimilosopiya nila. *Ground-level philosophizing* ang sa tingin kong kailangan natin dito sa Pilipinas. Pero sigurado akong maraming elemento ang mga postmodernong teoryang madali nating maaangkop para sa sarili nating konteksto bilang

isang bansang naghahangad maging moderno. Sa katunayan, isinulat ko na noon kung ano ang mga teorya ng postmodernismong maaaring magbigay sa atin ng mga aral at gabay kung anong uring modernidad ang dapat nating pangarapin.

**Deleña:** Ano po ang mga bentahe sa paggamit ng mga postmodernong teorya?

**Demeterio:** Interesado ako sa kritikal na talas ng mga postmodernong teorya. Ang mga ito ang gusto kong maiangkop.

**Deleña:** Bakit po ninyo isinusulong ang mga kolaboratibong proyekto sa pilosopiya?

**Demeterio:** Bilang isang research manager ng Pamantasan De La Salle, natuklasan ko ang ideya ng *research university* ni Wilhelm von Humboldt. 200 years old na ang ideyang ito ngunit wala pa rin tayong ganitong konsepto sa Pilipinas. Parehong hindi pa ganap na *research university* ang Unibersidad ng Pilipinas at ang Pamantasan ng De La Salle. Ito ang dahilan kung bakit mahina ang siyensiya, teknolohiya, at pilosopiya sa ating bansa. Kulang ang pananaliksik sa Pilipinas dahil wala tayong *research university*. Nalaman kong nakatungtong sa proseso ng marubdob at walang tigil na kolaborasyon sa pagitan ng mga guro at mag-aaral ang isang *research university*. Kaya naisip ko, habang hindi pa ganap ang pagiging *research university* ng Pamantasan De La Salle, maaari na akong mag-asta bilang guro ng isang *research university* sa pamamagitan ng pagkakaroon ng tuloy-tuloy na mga kolaboratibong proyekto. Pinapabilis at pinapayaman ng mga kolaborador ko ang aking pananaliksik, habang sinasanay ko naman sila kung ano (ang) nararapat na buhay ng isang pilosopo—ang patuloy na kolaborasyon at pananaliksik.

**Deleña:** Ano ang pangarap ninyo (para) sa mga susunod na henerasyon ng mga pilosopong Pilipino?

**Demeterio:** Nag-iwan ng mga teksto ang mga nakatatandang pilosopong Pilipino. Balak ko sana silang higitan hindi lamang sa pamamagitan ng pag-iwan ng mga teksto, kundi maagang pagsasanay sa mga nakababatang pilosopong Pilipinong mamilosopiya at makayanang gawin ang mga bagay na hindi ko na nagawa. Salamat sa ideya ng *research university* ni Humboldt. Kung kakaunti lamang ang halaga ng mga maiiwan kong teksto, nakatitiyak akong malaki ang halagang maiaambag ng mga nakababatang pilosopong ito sa pagpapaunlad ng pilosopiyang Pilipino.

### Kongklusyon

Alinsunod sa malalimang pagsusuri ng proyektong ito, naisakatuparan ng una at ikalawang substantibong seksyon ng papel ang hugis, lalim, at lawak ng pilosopiyang Pilipinong itinataguyod ni Demeterio. Narito ang mga aral at kabatirang magagagap mula sa 1) pagtukoy ng mga pangunahing diskurso ng mga obra ni Demeterio, at 2) pagsasagawa ng aktuwal na pakikipanayam na ibinalangkas mula sa nadiskubreng apat na diskursong higit na pinagtutuunan-pansin ng pantas.

Una, ang mga magkakaugnay na karanasan ni Demeterio bilang mag-aaral, propesor, administrador, at mananaliksik ang naging dahilan upang taglayin ang kasalukuyang pananaw at estado ng pagiging isang pilosopong Pilipino. Malakas ang naging talab sa kanya ni Fr. Castillo bilang tagapayo upang maging malikhain at matapang sa kanyang pamimilosopiya. Katunayan, maliwanag na saklaw ng kanyang matalas na kritisismo sa lipunan ang simbahan, pamahalaan, at edukasyon. Napagyaman ang kanyang interes sa hermeyutika kaakibat ng mga natutunang neo-Marxista, postmodernista, at postkolonyalistang teorya mula sa Unibersidad ng Pilipinas. Napaigting ng pagiging isang propesor ang kahalagahan ng wikang pambansa, naging mas madali ang talakayan sa antas ng pilosopikal na panayam at naging mas malaya at madali ang pagpapahayag sa antas ng pagsusulat at pamimilosopiya. Nabuksan ang kanyang kamalayan sa kahalagahan ng kolaborasyon kasama ang mga mag-aaral nang magsimulang maging administrador ng pananaliksik sa Pamantasang De La Salle. Habang pinayayaman ng kolaborasyon ang bilang at kalidad ng kanyang mga pag-aaral, natututo naman ang mga batang mananaliksik upang makabuo ng sanaysay pampublikasyon.

Ikalawa, nabanggit ni Demeterio na tumamlay ang pilosopiyang kritikal noong rehimen ng Pangulong Ferdinand Marcos. Nang balikan ang artikulo niyang “Ang Kallipolis at ang ang Kasalukuyang Lipunan: Isang Pakikipagdiyalogo ng Kritikal na Pilosopiyang Filipino sa Ang Republika ni Platon”, matatagpuan ang pagsusuri ng karanasan ng mga Pilipino sa matinding sensura ng panahong ito kaakibat ang pagsulong ng mga mitong nagtutulak ng pansariling hangarin at ilusyon ng kaunlaran. Mawawaring hindi nakatuon sa kapakanan ng bayan ang kabuoang plano ng nasabing rehimen, isang kabalintunaan ito para kay Platon na pangunahin ang kabutihan ng pangkalahatang lipunan.

Ikatlo, mahalagang banggitin ang hermeyutika bilang pinakapundasyon ni Demeterio na ipinakilala ng tagapayo at kalaunang naging paksa ng kauna-unahang nailathalang artikulo. Nagmula ang hermeyutika sa salitang Griyegong *hermeneuein* na nangangahulugang “gagawa ng interpretasyon” at *hermeneia* na may ibig sabihing “proseso ng

interpretasyon.” May lingguwistikong kaugnayan kay Hermes, isang masigasig na mensahero sa pagitan ng mga diyos sa Bundok Olympus at ng mga tao. Taglay niya ang pagiging bihasa sa wika ng dalawang magkabilang panig upang maipaabot ang saloobin sa parehong mortal at imortal (Demeterio 1 sa “Ang Hermenyutika nina Schleiermacher at Dilthey bilang Batayang Teoretikal sa Araling Pilipino”). Sa paraang ito, maaaring maituring si Demeterio bilang kontemporaryong Hermes upang maipahatid ang mahalagang mensahe sa mga tagapagsulong ng Tagalog, Filipino, at Ingles—na hindi dapat maging balakid ang paggamit ng espesipikong wika upang matantiya kung pilosopiyang Pilipino ba o hindi ang isang pamimilosopiya.

Ikaapat, alinsunod dito, makikitang hindi naging balakid ang pagsusulat sa sariling wika at maging ang pangigingbang-bansa upang pagyamanin ang espesipikong diskurso tulad ng pilosopiyang Pilipino. Sa katunayan, ang paglalakbay at pag-aaral sa ibang bansa ang naging susi ni Demeterio upang mas maging kritikal sa lokal na katayuan ng pilosopiya at magnilay sa sariling diskurso sa pamimilosopiya. Napansin ng pantas na napakatayog ng antas ng kritikal na pamimilosopiya sa ibang bansa, tulad ng London, at napagtantong mas kinakailangang tutukan ang mga pilosopikal na suliraning mas makabuluhan at patuloy na bumabagabag sa lipunang Pilipino.

Ikalima, makabuluhan ding itala ang nabanggit ni Demeterio tungkol sa pagka-Pilipino ng kanyang kritikal na pamimilosopiya kahit na nakasandig sa Kanluranin ang teoretikal na balangkas. Binigyang-diin ng pantas na masasaksihan sa pamamagitan ng dialektikal na ugnayan ng teorya, ng pilosopiyang Pilipino, ng pilosopikal na problema, at ng konteksto ang kalaunang pagkaluwal ng isang pilosopiyang Pilipinong diskurso. Mahalaga ang kaisipang ito bilang modelo sa pagsusuri at pagbubuo ng Pilipinong diskurso sa ibang larangan tulad ng agham pampolitika, sosyolohiya, antropolohiya, sikolohiya, at marami pang iba. Hindi malayong maatim ang pag-iral ng teoretikal na balangkas at konseptwal na balangkas na Filipino at walang masama kung magsisimula ito sa pag-aangkop ng dayuhang teorya sa lokal na kalagayan. Kinakailangan lamang na mag-ingat sa napipisil at sa paglalapat ng dayuhang teorya upang hindi magmukhang ipinipilit lamang, at alalahaning nagmula ito sa kontekstong iba sa atin.

Ikaanim, malaki ang posibilidad na magkasundo sina Demeterio at ang kasalukuyang buhay na pilosopong Pilipinong si Sr. Mananzan sa diskurso ng pilosopiyang Pilipinong higit nilang pinagtutuunang-pansin: ang pamimilosopiyang kritikal. Gayong hindi masyadong bumabad si Demeterio sa anyo ng praksis na isinusulong ni Mananzan, tulad ng pagiging aktibo sa mga rally at politikal na organisasyon, maituturing pa ring isang uri ng praksiyolohikal na pakikibaka ang itinataguyod ni Demeterio sa usapin

ng pananaliksik sa larangan ng pilosopiyang Pilipino. Pinatunayan sa artikulong “Philosophy, Methodology and Action Research” ang dalawang nagkakaisang proseso ng praksis: isang pagtamo ng kaalaman kung ano ang mainam; at isang pag-alam kung paano ito mapakikinabangan sa mga partikular na sitwasyon.<sup>27</sup> Sa kaso ng larangan ng pilosopiyang Pilipino, hindi maikakailang mainam at napapanahon ang pag-angkla ni Demeterio sa konsepto ng research university ni Humboldt. Sa pamamagitan ng paglalaan ng panahon sa kolaborasyon, napayayaman ang mga tekstwal na proyekto, maagang nasasanay ang mga nakababata sa pamimilosopiya at paglimbag, at nagdudulot ng inspirasyon sa iba pang guro at mag-aaral na ipagpatuloy ang paglalathala. Mapakikinabangan ito hindi lamang ng napakabatang larangan ng pilosopiyang Pilipino, datapwat maging ng susunod na henerasyon upang maging mas kritikal at matalinong mga mamamayan.

Ikapito, maaaring hindi magkasundo sa usapin ng paggamit ng dayuhang teorya sina Demeterio at ang itinuturing na tagapagtatag ng ideya ng Pantayong Pananaw na si Zeus Salazar. Pundamental kay Salazar ang pagwawaksi ng mga namamayaning Euro-Amerikanong diskursong nagpupumilit ipaliwanag kung ano at sino ang Pilipino. Umusbong ang Pantayong Pananaw dulot ng laganap na pag-angkla ng mga Pilipinong intelektwal sa mga namamayaning Euro-Amerikanong teorya. Pati na rin ang banayad at hindi malay na layunin ng ibang mga Pilipinong intelektwal na makatawag-pansin ng mga mambabasang Ingles. Sa kabilang dako, isang progresibong kabatiran ang ibinigay ni Demeterio nang ibinahagi ang mga puntos sa proseso ng pag-aangkop ng mga dayuhang teorya: 1) hindi nakatali sa isang nasyonalidad ang teorya, 2) hindi maiiwasan ang kontekstwalisasyon sa paggamit nito, 3) magtutulak ito sa pagsasa-Pilipino ng dayuhang teorya, at 4) kalaunang makalilikha ng Pilipinong diskurso.

Ikawalo, ipinagtibay ng pakikipanayam kay Demeterio ang teorya ng pagsasalin bilang ideolohikal na gawain at nag-uudyok ng utopikong pangarap. Sang-ayon sa teoresistang Amerikanong si Lawrence Venuti, laging ideolohikal ang pagsasalin dahil isa itong ideolohikal na pagpapasya para sa lingguwistika at kultural na kaibahan ng lokal at dayuhang teksto. Buhat nito, isa ring lunsaran ang pagsasalin upang magkaroon ng pangkalahatang pagkakaunawa sa pagitan ng dayuhan at domestikong kultura ng mga tekstong pampanitikan, mapa-elit man o masa.<sup>28</sup> Karaniwang estilo ni Demeterio ang paggamit ng wikang pambansa upang talakayin ang anumang dayuhang teorya. Isang paraan ang malalimang pagbabasa ng Kanluraning kaisipan (simulaang lengguwahe) upang maisalin sa wikang

<sup>27</sup> Wilfred Carr, “Philosophy, Methodology and Action Research,” in *Journal of Philosophy of Education*, 40:4 (2006), 425.

<sup>28</sup> Lawrence Venuti, “Translation, Community, Utopia,” in *The Translation Studies Reader*, ed. by Lawrence Venuti (London and New York: Routledge, 2000), 468.



Filipino (tunguhang lengguwahe) at mabuksan ang kamalayan sa sariling konteksto ng maraming mambabasang Pilipino.

Higit sa lahat, ebidente sa hanay ng mga pananaliksik ni Demeterio ang layuning maisulong ang Araling Filipino alinsunod sa pagpapakahulugan ng kritikong pampanitikan at teoresistang si Priscelina Patajo-Legasto. Ayon sa kanya, hindi na nararapat pang alalahanin kung Pilipino ba o hindi ang nananaliksik na iskolar hinggil sa Pilipinas o kung gumagamit ba siya ng mga katutubong teoretikal na balangkas; maituturing itong Araling Filipino hangga't pursigidong makapag-ambag ng mga paglalarawan, interpretasyon, at kritisismong magsusulong at magpapatatag ng bansa.<sup>29</sup> Hindi maitatanggi ang pagkamamamayan ni Demeterio bilang Filipino, ngunit hindi rin maitatatwang susi ang bulto ng kanyang mga sanaysay upang makabuo ng mas mapanuring kaalaman, malalimang maunawaan ang lipunang Filipino, at kalaunang makamit ang mas malaya at makataong mundo.

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<sup>29</sup> Tingnan ang Priscelina Patajo-Legasto, "Philippine Studies: Have We Gone Beyond St. Louis?" in *Philippine Studies: Have We Gone Beyond St. Louis* (Quezon City: University of the Philippines Press, 2008), xix.



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Discourse in Filipino Philosophy

## Postmodernism from the Perspectives of Filipino Philosophers: Abulad, Co, Demeterio, and Pavo

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*Mary Irene Clare O. Deleña  
and Raymond John D. Vergara*

**Abstract:** Postmodernism may have originated from the west, but the Philippines as an English-speaking neo-colonial state that is thrust into context of globalization could not remain for long unaffected by the impact of this cultural and philosophical movement or trend. This paper analyzed postmodernism as seen by four Filipino philosophy scholars who are known in as far as the field of Filipino philosophy is concerned: Romualdo Abulad, Alfredo Co, Feorillo Demeterio III, and Raymundo Pavo. This paper made thematic, comparative and contrastive readings of the relevant essays of these four Filipino philosophy scholars in accordance to their: 1) definitions of postmodernism, 2) aspects of postmodernism analyzed, 3) discursive positioning, 4) underpinning concerns, and 5) general appraisals of postmodernism. The overall aim of this paper is to provide an initial assessment on how postmodernism has impacted the Philippines and how Filipino philosophy is coming to terms with this predominantly western phenomenon.

**Keywords:** postmodernism, Philippine context, Filipino philosophy, thematic reading

### Introduction

Postmodernism may have originated from the west, but the Philippines as an English-speaking neo-colonial state that was thrust into the context of globalization could not remain for long unaffected by the impact of this cultural and philosophical movement or trend. This paper analyzed postmodernism as seen by four Filipino philosophy scholars: Romualdo Abulad, Alfredo Co, Feorillo Demeterio III, and Raymundo Pavo. There are other Filipino scholars who touched on postmodernism in some of

their publications; but they either touched only very specific postmodern theories, like what Raniel Reyes,<sup>1</sup> Roland Theuas Pada,<sup>2</sup> Darlene Demandante,<sup>3</sup> Tracy Ann Llanera,<sup>4</sup> Daryl Mendoza,<sup>5</sup> and Rhoderick John Abellanosa<sup>6</sup> had done; or talked about postmodernism from a non-philosophical vantage point, like what Erwhin Clarin and Jennie Jocson<sup>7</sup> Antonio Contreras,<sup>8</sup> and Jerry Yapó<sup>9</sup> had done. Abulad, Co, Demeterio, and Pavo, on the other hand, are Filipino philosophy scholars who talked about postmodernism in general and at the same time grappled with this cultural and philosophical phenomenon within the parameters of philosophy.

## Methodology

This paper made thematic readings of the pre-identified essays of these four Filipino philosophy scholars, followed by a comparative and contrastive analyses. To make such comparative and contrastive analyses possible, this paper identified the following themes from each of the four writers and philosophers: 1) their definitions of postmodernism, 2) the aspects of postmodernism that they analyzed, 3) their discursive positioning, 4) their underpinning concerns, and 5) their general appraisals of postmodernism. The definitions of postmodernism were extracted from the essays of the said four philosophy scholars after thoroughly reading their selected publications.

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<sup>1</sup> See Raniel Reyes, "Deleuze's Bergsonism: Multiplicity, Intuition, and the Virtual," in *Kritike: An Online Journal of Philosophy*, 10:2 (2016), 151-172. See also Raniel Reyes, "Deleuze contra Hegel: The Rupture of the Dialectics towards Non-Conceptual Differences," in *Kritike: An Online Journal of Philosophy*, 8:2 (2014), 118-138.

<sup>2</sup> See Roland Theuas Pada, "Eliciting a Sense of Normativity in Derrida through Honneth's Theory of Recognition," in *Kritike: An Online Journal of Philosophy*, 9:1 (2015), 14-27.

<sup>3</sup> See Darlene Demandante, "Lacanian Perspectives on Love," in *Kritike: An Online Journal of Philosophy*, 8:1 (2014), 102-118.

<sup>4</sup> See Tracy Ann Llanera, "Shattering Tradition: Rorty on Edification and Hermeneutics," in *Kritike: An Online Journal of Philosophy*, 5:1 (2011), 108-116.

<sup>5</sup> See Daryl Mendoza, "Commodity, Sign, and Spectacle: Retracing Baudrillard's Hyperreality," in *Kritike: An Online Journal of Philosophy*, 4:2 (2010), 45-59.

<sup>6</sup> See Rhoderick John Abellanosa, "Rorty's Philosophy of Education: Between Orthodoxy and Vulgar Relativism," in *Kritike: An Online Journal of Philosophy*, 4:2 (2010), 87-104.

<sup>7</sup> See Erwhin Clarin and Jennie Vergara Jocson, "Fragmentation, Intertextuality, and Hyperreality: The Postmodern and Popular Filipino Films," in *Journal of Arts and Humanities*, 5:5 (2016): 37-50.

<sup>8</sup> See Antonio Contreras, "Investigating Postmodern Politics in the Philippines Using Reflexivity Theory," in *Philippine Political Science Journal*, 32:55 (2011), 73-102. See also Antonio Contreras, "Polity Beyond the State: 'Postmodernizing' Political Science in the Philippines," in *Philippine Political Science Journal*, 23:46 (2002): 49-82.

<sup>9</sup> See Jerry Yapó, "Pastiche as the Aesthetic of Postmodernism in Jessica Hagedorn's *Dogeaters*," in *The UPLB Journal*, 6:1 (2009), 27.

The aspects of postmodernism that were analyzed were determined using Georges de Schijver's conceptualization of postmodernism as composed of foundational and cultural aspects, with Demeterio's addition of theoretical aspect.<sup>10</sup> Foundational aspects are: 1) attitude towards science and technology, 2) attitude towards the nation-state, 3) organizational management, 4) economic mode, 5) attitude towards progress, and 6) state of industry.<sup>11</sup> Cultural aspects are: 1) the self, 2) attitude towards pleasure and consumption, and 3) art.<sup>12</sup> Theoretical aspect refers to discourse at the level of critique and philosophy.<sup>13</sup> By identifying which aspects of postmodernism were analyzed by the four Filipino philosophy scholars, the readers will be able to grasp how comprehensively these four tackled the said cultural and philosophical phenomena.

Discursive positioning in this paper simply means whether the specific philosophy scholar is philosophizing from a cosmopolitan point of view or from a more defined and specific local or Philippine context. As it is already expected that these four writers and philosophers had been philosophizing from mixed perspectives, this paper determined which point of view is more predominant for each of the four philosophy scholars. Discursive positioning in this paper pertains to the geographic point of view taken by the selected writers and philosophers, and has nothing to do with their epistemic positioning.

The underpinning concerns refer to the goals and intentions of each of these four philosophy scholars in tackling postmodernism in the first place. Lastly, the general appraisal of postmodernism refers to each of the four philosophy scholars' bottom line attitude towards postmodernism, whether they see it as something positive or negative, or beneficial or harmful and destructive to society and philosophy in general.

The methodology of this paper is visually represented in the following figure:

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<sup>10</sup> Georges de Schrijver, "Postmodernity and Theology," in *Philippiniana Sacra*, 27 (1992), 439-440 and Feorillo Demeterio, "Our Premodernity and their Tokens of Postmodernity," in *Philosophia: International Journal of Philosophy*, 33 (2004), 201.

<sup>11</sup> De Schrijver, "Postmodernity and Theology," 439.

<sup>12</sup> *Ibid.*, 440.

<sup>13</sup> Demeterio, "Our Premodernity and their Tokens of Postmodernity," 201.

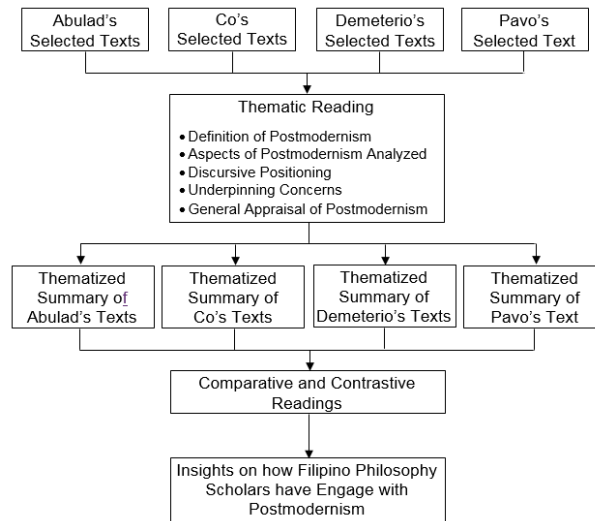


Figure 1: Visual Representation of the Paper's Methodology

To simplify the processes of comparative and contrastive readings, and make them less tedious and more efficient, tables will be used by the paper whenever applicable.

## Significance

The overall aim of this paper is to provide an initial assessment on how postmodernism has impacted the Philippines by looking into how Filipino philosophy, through its representative scholars, is coming to terms with this predominantly western phenomenon. There are already countless papers that talked about postmodernism; however, there are relatively few papers that were written about it by Filipino scholars; but a thorough check using Google Scholar has established that this is first paper to analyze how Filipino philosophy scholars are making sense of and engaging with this cultural and philosophical phenomenon.

## Romualdo Abulad on Postmodernism

As suggested in the preceding paragraphs, Aquinas' position on capital Abulad is a Missionary Brother of the Society of the Divine Word. He retired from De La Salle University as an associate professor of philosophy, transferred to the University of San Carlos, and upon his return to Manila started teaching as a professorial lecturer of philosophy at the University of Santo Tomas, while serving as the dean of the Christ the King Mission

Seminary. He specializes on the philosophy of Immanuel Kant and modern and contemporary continental philosophy. In 2004, Abulad published the essays "What is Postmodernism," "Kant and Postmodernism?," "Postmodern Critique and the Ethics of Postmodernism," "The Future of Ethics: a Postmodern View," and "God and Postmodernity."

Abulad's "What is Postmodernism?" is published in the book *Two Filipino Thomasian Philosophers on Postmodernism*, which he co-authored with Co. Being an expert in continental philosophy, Abulad explained postmodernism as a philosophical mind frame that emanates from Friedrich Nietzsche's radical deconstructive thoughts, in contradistinction to the modern philosophical mind frame that emanates from Rene Descartes' faith on the ego and methodic doubting. It is in this essay that Abulad presented his clearest definition of what postmodernism is. He claimed that postmodernism has a negative component: "the destructive act that makes everything presumptuous, which pulverizes any entity that tends to settle the mind, so that even the mind itself, the ego or consciousness, needs to be presupposed."<sup>14</sup> Yet, he added that postmodernism also has a positive component: "having so cleansed our mental slate, we are then open and free enough to do the more constructive work."<sup>15</sup> The negative and positive aspects of postmodernism open a possibility for a "thoroughly comprehensive consciousness, integral and holistic, global and dialogical, dynamic and evolutionary."<sup>16</sup> The essay is an effort of an expert on modern continental philosophy to grasp postmodernism and assure his modernist and even Scholastic readers that they should not be pessimistic with the impact of postmodernism on the contemporary intellectual landscape.

Abulad's "Kant and Postmodernism" is also published in the same book. The essay has two sections, one dealing with the philosophy of Kant while the other with postmodernism. The section on Kant explored the core of *Critique of Pure Reason*. Abulad wrote: "The Copernican Revolution that he (Kant) has effected in philosophy is not the type of revolution that bloats the ego and augments one's feeling of self-importance. His achievement is a solid cement to what sages of all ages and climes have been trying, oftentimes vainly, to tell us. He who thinks he knows does not know, and he who knows that he does not know knows."<sup>17</sup> The section on postmodernism does not actually talk about postmodernism in general.

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<sup>14</sup> Romualdo E. Abulad, "What is Postmodernism?" in Romualdo E. Abulad and Alfredo P. Co, *Two Filipino Thomasian Philosophers on Postmodernism*, ed. by Romualdo E. Abulad (Manila: UST Publishing House, 2004), 33.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> Romualdo E. Abulad, "Kant and Postmodernism," in Abulad and Co, *Two Filipino Thomasian Philosophers on Postmodernism*, 52.

Instead, it argued how the critical spirit of Kant has influenced the deconstructive and nihilist ways of philosophizing of the postmodern period. Towards the tail end of the essay, Abulad admitted that the deconstructive and nihilist tendencies of postmodernism may not be appealing yet to many Filipinos.<sup>18</sup> But he enticed the Filipino philosophers with the foresight that beyond deconstruction and nihilism is a vast playing field where a stronger Filipino philosophy can be built. He said: "To a Filipino, this could be good news. It means that he is now at liberty to draw up his own architectonic, based on all he knows, while deeply aware of the scope of what he does not know."<sup>19</sup> Like the preceding essay, "Kant and Postmodernism" is also an effort of an expert in Kantian philosophy to grasp postmodernism and again assure his modernist and even Scholastic readers that postmodern philosophy is not a fatal threat to philosophy.

Abulad's "Postmodern Critique and the Ethics of Postmodernism" is published in the same book. The intention of this essay is to present "what makes for a critique that fits the postmodern times and how it could radically alter the ethical assumptions we have grown used to."<sup>20</sup> To achieve such intention, the paper had to grasp first what is meant by postmodern critique and then by postmodern ethics. In talking about postmodern critique, Abulad returned to his imagery of postmodernism as composed of a negative, or critical side, and positive, or constructive side that becomes possible after razing all the unfounded structures of modernism and the classical world.<sup>21</sup> Inspired by the ethical musings of Emmanuel Levinas, Abulad conceptualized postmodern ethics as "a formalistic ethics, an ethics without content, or else with a content which is not predetermined and so not determined from the very core of the individual who is fully conscious of his or her freedom and profound sensibility."<sup>22</sup> Writing during the times of the Second EDSA Revolution, Abulad could only hope that the Filipino people is actually moving away from the ruins of corrupt Machiavellian politics and towards the construction of new moral and ethical governance.<sup>23</sup> This essay appears to be an assurance to Abulad's modernist and even Scholastic readers that ethics and morality are still possible in the postmodern era.

Abulad's "The Future of Ethics: A Postmodern View" is published in the same book. This essay appears to build on the previous essay "Postmodern Critique and the Ethics of Postmodernism," in the sense that

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<sup>18</sup> *Ibid.*, 55.

<sup>19</sup> *Ibid.*, 57.

<sup>20</sup> Romualdo E. Abulad, "Postmodern Critique and the Ethics of Postmodernism," in Abulad and Co, *Two Filipino Thomasian Philosophers on Postmodernism*, 78.

<sup>21</sup> *Ibid.*, 79-87.

<sup>22</sup> *Ibid.*, 91.

<sup>23</sup> *Ibid.*, 90-91.



this current essay attempts to give more descriptions of what postmodern ethics is or should be. Abulad returned again to the negative project of Nietzsche with its underlying positive promise: "What, in fact, he (Nietzsche) has done for morality is cleanse it of the thick cobweb of tradition, the very reason why it has degenerated into a culture of weakness and oppression. There is no doubt that Nietzsche feels the need to destroy, but only so that he can give creation and imagination a new chance."<sup>24</sup> Abulad's statement that postmodernism in general started around 1890 had strategically included Nietzsche in the era.<sup>25</sup> On the other hand, Abulad maintains that postmodernism in the Catholic Church started with the Second Vatican Council. In the Philippines, furthermore, he claimed that the first EDSA Revolution signaled the emergence of postmodernism, which reminded us of the timeliness and timelessness of contemplating about ethics and morality, albeit in a different way.<sup>26</sup> To visualize how a postmodern ethical theory may look like, Abulad took as his example Joseph Fletcher's situation ethics. Abulad argued that giving justice to Fletcher's criterion of love would require much courage and much circumspection, and very unlike the legalistic and formulaic emphases of traditional ethics. This essay, like the previous essay "Postmodern Critique and the Ethics of Postmodernism," appears to be an assurance to Abulad's modernist and even Scholastic readers that ethics and morality are still possible in the postmodern era.

Abulad's "God and Postmodernity" is published in the same book. The essay laid down the argument that if morality and ethics remained possible in the postmodern era, then religion, theology and the conceptualization of God are also possible. However, considering that there are very few postmodern thinkers who ventured into these latter topics, Abulad did not elaborate much on how these would actually be in the said era. Very broadly he argued that God anyway is somebody that would always exceed human conceptualization, thus the need for a constant review and reconstruction of our theologies. He stated: "the point where we feel we have adequately understood Christ is where we miss him; in our zeal we begin to pontificate about him and lose sight of the fact that the Christ we are forcing others to accept is nothing but our own creation."<sup>27</sup> This essay is an assurance to Abulad's modernist and even Scholastic readers that religion,

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<sup>24</sup> Romualdo E. Abulad, "The Future of Ethics: A Postmodern View," in Abulad and Co, *Two Filipino Thomasian Philosophers on Postmodernism* (Manila: UST Publishing House, 2004)123.

<sup>25</sup> *Ibid.*,115.

<sup>26</sup> *Ibid.*,115-116.

<sup>27</sup> Romualdo E. Abulad, "God and Postmodernism," in *Two Thomasian Philosophers on Postmodernism* (Manila: UST Publishing House, 2004) 205.

theology and the conceptualization of God are not only possible in the postmodern era but are themes that should be pursued.

Abulad claimed that postmodernism has a negative and positive component: the critique of classical and modernist thought structures on one hand, and the subsequent project of building new thought structures on less suspicious foundations on the other hand. The aspect of postmodernism that he analyzed revolved around the theoretical, as he dealt with philosophy, ethics and religion most of the time; although, when he ventured into the Philippine context he touched every now and then the cultural aspect of the said movement. His discursive positioning is both cosmopolitan and local/Philippine, although most of the time this would be cosmopolitan. This means that his geographic positioning most of the time is not that of a Filipino scholar. His underpinning concerns that this paper was able to decipher throughout his five selected essays are to: 1) insist on the possibility of ethics; 2) insist on the possibility of religion and theology; 3) make sense of postmodernism using modern continental philosophies; and 4) take advantage of the postmodern method of critique of intellectual foundations and push for the development of Filipino philosophy. His first and second, and even fourth, underpinning concerns are premised on the understanding that even if postmodernism has the tendency to raze to the ground existing intellectual structures, such tendency will be succeeded with auspicious time to build stronger and more relevant intellectual structures. His third underpinning concern is premised on the fact that Abulad is a respected expert on modern continental philosophy. Abulad's general appraisal of postmodernism is that it is something good. This means that for him, philosophy, theology, ethics, religion and Filipino philosophy should not be intimidated with postmodernism because beyond its negative aspect is its promising positive aspect.

### **Alfredo Co on Postmodernism**

Co is a professor emeritus of philosophy at the University of Santo Tomas. He specializes on Chinese and oriental philosophy. In 2004, he published the essays "Doing Philosophy in the Philippines: Fifty Years ago and Fifty Years from Now," "Expanding Worldview in a Shrinking Planet: Reading Postmodernism in the Age of Globalization," and "And Man Created God: Understanding Postmodern Faith."

Co's "Doing Philosophy in the Philippines: Fifty Years ago and Fifty Years from Now" is published in the book *Two Filipino Thomasian Philosophers on Postmodernism*, which he co-authored with Abulad. This essay presented the history of philosophy and philosophical writing in the Philippines. Emerging from a long tradition of Thomism and Scholasticism,

the Filipino scholars who obtained their highest degrees in philosophy abroad, according to Co, spearheaded the development of more diverse philosophy curricula in various Philippine universities, such as the University of Santo Tomas, University of the Philippines, Ateneo de Manila University, and De La Salle University.<sup>28</sup> Co mentioned that alongside this diversification of philosophical education and writing came the establishment of a number of philosophical organizations: the Philosophical Circle of the Philippines, which he founded; the Philosophical Association of the Philippines, which was founded by Jorge Revilla; the Philosophical Association of the Visayas and Mindanao, which was founded by Quintin Terrenal; and the Philippine Academy of Philosophical Research, which was founded by Emerita Quito.<sup>29</sup> Co, then, problematized what constitutes Filipino philosophy. Consequently, he proffered the answer that Filipino philosophy is the textual output of Filipinos who are actively and consciously engaged in philosophizing.<sup>30</sup> Co banked his hopes that Filipino students and professors of philosophy will more actively engage in philosophizing especially because they are now situated in the more open, interconnected and global age of postmodernism.<sup>31</sup> The essay only tangentially touched on postmodernism as a circumscribing period, an auspicious period, of a segment of Filipino philosophy.

Co's "Expanding a Worldview in a Shrinking Planet: Reading Postmodernism in the Age of Globalization" is published in the same book *Two Filipino Thomasian Philosophers on Postmodernism*. The essay started with Co's recollection on how interested some senior French government officials and professors were with his expertise on Indian and Chinese philosophies and how baffled he was at the same time why the younger French academics were swept away by the writings of Nietzsche.<sup>32</sup> Co said that he only realized why Nietzsche had been so appealing after coming to the Philippines and delivering a lecture on this father of postmodernism. Being an expert in eastern philosophies, Co emphasized how oriental thought seeped into the west and influenced the emergence of postmodernism.<sup>33</sup> The "expanding worldview" mentioned by Co referred to postmodernism's tolerant blending of eastern and western philosophies and its openness to other systems of thinking; while the "shrinking planet" referred to the present condition of

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<sup>28</sup> Alfredo P. Co, "Doing Philosophy in the Philippines: Fifty Years Ago and Fifty Years from Now," in Abulad and Co, *Two Filipino Thomasian Philosophers on Postmodernism*, 1.

<sup>29</sup> *Ibid.*, 9.

<sup>30</sup> *Ibid.*, 13, 17.

<sup>31</sup> *Ibid.*, 18.

<sup>32</sup> Alfredo P. Co, "Expanding a Worldview in a Shrinking Planet: Reading Postmodernism in the Age of Globalization," in Abulad and Co, *Two Thomasian Philosophers on Postmodernism*, 62.

<sup>33</sup> *Ibid.*, 63-64.

interconnectedness brought about by globalization.<sup>34</sup> It is in this essay where Co presented his definition of postmodernism as “an offshoot of the meeting of western and eastern thought ... a way looking at the event from a ‘land’ perspective or a ‘fish-eye’ view;” while globalization is “looking at the same world from an added ‘birds-eye’ view.”<sup>35</sup> But Co made the stern warning that there might be clashes and destructions that would precede the real dialogues and tolerance of postmodernity.<sup>36</sup> The essay is an effort of an expert on oriental philosophies to grasp postmodernism using his own philosophical background.

Co’s “And Man Created God: Understanding Postmodern Faith” is published in the same book. This essay tackled urbanization and technology as the driving forces of the “postmodern future.”<sup>37</sup> Co envisioned that in such future, individuals are able to engage in the exchange of knowledge and information through the use of technology, such as the World Wide Web. Through the World Wide Web, individuals can become equals in their power to represent themselves and contribute in the exchange of knowledge.<sup>38</sup> Furthermore, through the World Wide Web, individuals can create and recreate their representations.<sup>39</sup> In the postmodern age, it is no longer God who creates man. Instead, it is man who creates his/her own image. Taking this position to the extreme, Co argued that in the postmodern age, man can even create his own God, religion, and theology.<sup>40</sup> The essay is an insistence on the possibility of religion and theology in the postmodern age.

Co stated that postmodernism emerged from the meeting of the east and the west, and that it is the ground level counterpart of globalization as being the aerial perspective on the said meeting. The aspect of postmodernism that he analyzed revolved around the theoretical, as he dealt with philosophy, religion and theology; but every now and then touched on the foundational aspect of the said movement, as he dealt with globalization and technological interconnections; and also on the cultural aspect of the same movement, as he dealt with the meeting of cultures and with the Philippine intellectual context. His discursive positioning is both cosmopolitan and local/Philippine, although most of the time this would be cosmopolitan. This means that his geographic positioning most of the time is not that of a Filipino scholar. His underpinning concerns throughout these three essays are to: 1) take advantage of postmodernism as an auspicious time

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<sup>34</sup> *Ibid.*, 62-64.

<sup>35</sup> *Ibid.*, 65.

<sup>36</sup> *Ibid.*, 68-69.

<sup>37</sup> Alfredo P. Co, “And Man Created God: Understanding Postmodern Faith,” in Abulad and Co, *Two Filipino Thomasian Philosophers on Postmodernism*, 179.

<sup>38</sup> *Ibid.*, 180.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*, 180.

for the development of Filipino philosophy; 2) argue that postmodernism mooted the earlier discourses of nationalistic Filipino philosophy; 3) warn of the impending clashes and destructions that would precede the real dialogues and tolerance of postmodernity; 4) make sense of postmodernism using eastern philosophies; and 5) insist on the possibility of religion and theology. His first and fifth underpinning concerns are premised on the intellectual tolerance of postmodernism. His second underpinning concern is premised on postmodernism emphasis on globalization. His third underpinning concern is premised on his idea that the actual tolerance of postmodernism and its openness to dialogues are preceded with some violent clashes of intellectual and cultural points of view. His fourth underpinning concern is premised on the fact that Co is a respected expert on Chinese and oriental philosophy. Co's general appraisal of postmodernism is that it is both something good and evil. This means that for him, philosophy, theology, religion and Filipino philosophy should not be overwhelmed with postmodernism for the reason that after his predicted violent clashes is a time for tolerance and dialogues.

### **Feorillo Demeterio on Postmodernism**

Demeterio is a former professor of philosophy at San Beda College (now, San Beda University) and currently a professor of Filipino and Philippine Studies at the De La Salle University. He specializes on research in Filipino philosophy and cultural studies. In between 2003 and 2015, Demeterio published the essays "Our Premodernity and their Tokens of Postmodernity: Reflections on the Philippine Condition," "Understanding the Postmodern Culture and Philosophy," "Ang Pilosopiya ni Jean-Francois Lyotard bilang Batayang Teoretikal sa Araling Pilipino," "Iris Marion Young's Theory of Structural Justice and Collective Responsibility," and "Ang Pilosopiya ni Jean Baudrillard bilang Batayang Teoretikal sa Araling Pilipino."

Demeterio's "Our Premodernity and their Tokens of Postmodernity: Reflections on the Philippine Condition" is published in *Philosophia: International Journal of Philosophy*. Amidst sweeping statements made by a number of Filipino academics that claim postmodernism has already transformed Philippine society, Demeterio investigated how far we can really claim such phenomenon. To be able to do so, he first conceptualized modernism and postmodernism as composed of foundational, cultural, and theoretical aspects.<sup>41</sup> Foundational aspects are: 1) attitude towards science

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<sup>41</sup> Feorillo Demeterio, "Our Premodernity and their Tokens of Postmodernity," 197-201.

and technology, 2) attitude towards the nation-state, 3) organizational management, 4) economic mode, 5) attitude towards progress, and 6) state of industry.<sup>42</sup> Cultural aspects are: 1) the self, 2) attitude towards pleasure and consumption, and 3) art.<sup>43</sup> Theoretical aspect refers to theoretical discussion and philosophy.<sup>44</sup> Aspect by aspect, Demeterio determined whether Philippine society is indeed postmodern, modern or even premodern.<sup>45</sup> In terms of foundations, the Philippine society is predominantly premodern.<sup>46</sup> In terms of cultural expression, the Philippine society is also premodern.<sup>47</sup> In terms of theory, the Philippine society may be both modern and postmodern.<sup>48</sup> This essay appears to be an exploration on how Filipino philosophy can appropriate the critical philosophies of postmodernism, specifically on constructing and critiquing a model of modernity that would be more suitable for the Filipinos and free from the dark side of modernity that unfurled in the west.

Demeterio's "Understanding the Postmodern Culture and Philosophy" is published in *The Philosophical Landscape*. This is a straightforward introductory essay on postmodernism. Demeterio did this introduction by recalling the historical conditions that brought about the emergence of modernism and postmodernism.<sup>49</sup> He did this also by comparing modernism and postmodernism in culture and art.<sup>50</sup> This essay contains Demeterio's clearest definition of postmodernism as "the self-conscious cultural movement that reacted against the principles and ideals of the modernist movements in literature, art, architecture, film, philosophy, etc."<sup>51</sup> Towards the end of the essay, Demeterio presented the thoughts of some of the leading philosophers of postmodernism, namely: Michel Foucault, Jacques Derrida, Jean-Francois Lyotard, and Jean Baudrillard.<sup>52</sup> This essay appears to be the author's way of explaining what postmodernism is to his neophyte Filipino readers.

Demeterio's "Ang Pilosopiya ni Jean-Francois Lyotard bilang Batayang Teoretikal sa Araling Pilipino" is published in *Kritike: an Online Journal of Philosophy*. This essay, written in Filipino, is Demeterio's effort in

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<sup>42</sup> *Ibid.*, 200-203.

<sup>43</sup> *Ibid.*, 203-205.

<sup>44</sup> *Ibid.*, 205-206.

<sup>45</sup> *Ibid.*, 200-206.

<sup>46</sup> *Ibid.*, 206.

<sup>47</sup> *Ibid.*

<sup>48</sup> *Ibid.*

<sup>49</sup> Feorillo Demeterio, "Understanding the Postmodern Culture and Philosophy," in *Academia*, <[https://www.academia.edu/8244247/Understanding\\_the\\_Postmodern\\_Culture\\_and\\_Philosophy](https://www.academia.edu/8244247/Understanding_the_Postmodern_Culture_and_Philosophy)>.

<sup>50</sup> *Ibid.*

<sup>51</sup> *Ibid.*

<sup>52</sup> *Ibid.*

introducing Lyotard's postmodern thoughts to Filipino readers from the fields of both philosophy and cultural studies.<sup>53</sup> His discussion on Lyotard's philosophy is contained in four sections: 1) critique of the status of scientific knowledge in the postmodern period, 2) implication of postmodern knowledge on tertiary education, 3) meaning of ethics and justice in the period of the micro-narratives, and 4) meaning of art in the postmodern period.<sup>54</sup> Demeterio concluded the essay by laying down nine points on how Lyotard's philosophy can be appropriated by Filipino philosophy and Philippine studies.<sup>55</sup> Demeterio viewed Lyotard's postmodernism as an opportunity to critique colonialism and imperialism, and at the same time multiculturalism, ethnic narratives, gender narratives, and local science and knowledge production. This essay appears to be both an introduction of Lyotard's philosophy to Filipino readers and a more concrete exploration of the possibility of appropriating Lyotard's critical thought for the enrichment and development of Filipino philosophy and Philippine studies.

Demeterio's "Iris Marion Young's Theory of Structural Justice and Collective Responsibility" is published in *Scientia*. It is a systematic presentation of the philosophy of the American thinker, feminist and activist, Iris Marion Young. At the time of its publication, Demeterio believed that the essay is the first systematic and comprehensive exposition of Young's contributions that are otherwise scattered in her various articles and chapters which she herself did not systematize and synthesize prior to her ailment and death. Demeterio's essay contains four substantive sections dealing with: 1) Young's theory of structural justice, 2) her theory of collective responsibility, 3) her call for a global theory of justice, and 4) her thoughts on the applicability of her philosophy to the analysis of justice in other countries.<sup>56</sup> The essay may appear as a straightforward introduction to the philosophy of Young, but is also an insistence of Demeterio that ethics and justice can still be meaningfully pursued in the postmodern period. The essay will appear as a forthcoming chapter of Demeterio's fourth book to be published by the De La Salle University Publishing House. This forthcoming publication deals with how justice is conceptualized by the Catholic Bishops' Conference of the Philippines. Hence, the essay can also be read as Demeterio's invitation to Filipino thinkers to use postmodern theories in analyzing Philippine realities.

"Ang Pilosopiya ni Jean Baudrillard bilang Batayang Teoretikal sa Araling Pilipino" is an essay that Demeterio co-authored with Emmanuel De

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<sup>53</sup> Feorillo Demeterio, "Ang Pilosopiya ni Jean-Francois Lyotard bilang Batayang Teoretikal sa Araling Pilipino," in *Kritike: An Online Journal of Philosophy*, 7:2 (2013), 95.

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*

<sup>56</sup> Feorillo Demeterio, "Iris Marion Young's Theory of Structural Justice and Collective Responsibility," in *Scientia: The Research Journal of the College of Arts and Sciences*, 3:1 (2014), 142.



Leon, who, at the time of writing this piece, was his dissertation advisee at the University of Santo Tomas. The essay was published in *Kritike: An Online Journal of Philosophy*. This essay, written as well in Filipino, is Demeterio and De Leon's effort in similarly introducing Baudrillard's postmodern thoughts to Filipino readers from the fields of both philosophy and cultural studies.<sup>57</sup> Their discussion on Baudrillard's philosophy is contained in three sections: 1) his Marxist phase, 2) his anti-Marxist phase, and 3) his postmodern phase.<sup>58</sup> Demeterio and De Leon concluded the essay by again laying down five points on how Baudrillard's philosophy can be appropriated by Filipino philosophy and Philippine studies.<sup>59</sup> This essay appears to be both an introduction of Baudrillard's philosophy to Filipino readers and a more concrete exploration on the possibility of appropriating Baudrillard's critical thought for the enrichment and development of Filipino philosophy and Philippine studies.

Demeterio wrote that postmodernism is a self-conscious cultural movement that ran counter against the principles of and tenets of modernism in culture, art and philosophy. The aspect of postmodernism that he analyzed revolved around the foundational, as he explored the Filipino attitudes towards science and technology, towards the nation-state, and towards progress, and examined the general Philippine organizational management, economic mode of production, and the state of industry; the cultural, as he analyzed the Filipino self, the Filipino attitude towards pleasure and consumption, and the Filipino art in general; and the theoretical, as he advocated for the appropriation of postmodern philosophical theories for the enrichment of Filipino philosophy. His discursive positioning is predominantly local/Philippine, although at some points this would become cosmopolitan. This means that his geographic positioning most of the time is that of a Filipino scholar. His underpinning concerns throughout these five essays are to: 1) appropriate postmodern theories to critique the Philippine aspiration for modernity; 2) propagate the use of postmodern theories to critique Philippine realities; and 3) insist on the possibility of ethics. His first underpinning concern is premised on his idea that the Philippines is still a premodern state and that its intellectuals are pushing it to become a modern state in a time when postmodern philosophy has already exposed the ailments of modernity. His second underpinning concern is premised on his belief, as a specialist on cultural studies, that postmodern philosophy can be advantageously appropriated and used to study the various aspects of Philippine reality. His third underpinning concern is clearly premised on his

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<sup>57</sup> Feorillo Demeterio and Emmanuel De Leon, "Ang Pilosopiya ni Jean Baudrillard bilang Batayang Teoretikal sa Araling Pilipino," in *Kritike: An Online Journal of Philosophy*, 9:1 (2015), 108.

<sup>58</sup> *Ibid.*

<sup>59</sup> *Ibid.*



study and appropriation of Young's postmodern ethical theories. Demeterio's general appraisal of postmodernism is that it is something good. This means that for him, philosophy, ethics, cultural studies, and Filipino philosophy should welcome the influx of postmodern philosophical theories as these can be advantageously appropriated by Filipino scholars.

### Raymundo Pavo on Postmodernism

Pavo is an assistant professor of philosophy at the University of the Philippines Mindanao. He is currently the chair of the Department of Social Sciences in the said university. He specialized on Filipino philosophy and on the intersection between philosophy and social sciences. Among the four philosophy scholars studied by this paper, Pavo is the only one who is not a professor and he does not even hold a doctor's degree yet, but in 2011, he published the essay "Filipino Philosophy and Post-Modernity" that this paper simply could not ignore.

Raymundo Pavo's "Filipino Philosophy and Post-Modernity" is published in the *International Journal of Arts and Sciences*. In this essay, Pavo underscored the significance of the post-modern tools in pushing for the progress of Filipino Philosophy. Postmodernism, according to Pavo, is "the privileging of the language of particulars" as seen mostly "in the growing appeal of situational perspectives and transitory vantage points" furthermore "since flux and cracks have occupied the forefront of discussions, thinking in the postmodern milieu can be analogous to make-shifts – temporary shelters to live by, nurture and defend."<sup>60</sup> For Pavo, postmodernism's inclination to particularities, differences and equivocity opened spaces for particular philosophies like Filipino philosophy.<sup>61</sup> Pavo however does not belittle the significance of the universals. In his critique of Rolando Gripaldo's methodologies of doing philosophy, Pavo has vividly presented the significance of particulars in establishing the universals.<sup>62</sup> In the citizenship notion of doing philosophy, the nationality of the individual doing the philosophy is considered. In the traditional notion of doing philosophy, the capacity of a person to do his/her own philosophy outside the paradigm of a philosophical system is considered. The person does not limit himself/herself to an absolute philosophical system. Rather, he/she is able to establish his/her own ideas that can contribute to enrichment of Filipino philosophy. In the social science and culture notion of doing philosophy, Pavo showed how Filipino thinkers have utilized culture, ethnicity, literature, language, all

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<sup>60</sup> Raymundo Pavo, "Filipino Philosophy and Post-Modernity," in *International Journal of Arts and Sciences*, 3:15 (2010), 239.

<sup>61</sup> *Ibid.*, 239.

<sup>62</sup> *Ibid.*, 250-251.

mini-narratives, in developing Filipino philosophy.<sup>63</sup> Pavo, therefore argued for the enmeshing of social sciences and philosophy. Philosophy cannot simply disregard the particular life-world experiences of the people but on the other hand, philosophy cannot be simply reduced to the particular perspectives of people. The essay is an invitation to Filipino philosophy scholars to take advantage of the postmodern tolerance for ambiguity and hybridity and push for the development of Filipino philosophy.

Pavo expressed that postmodernism privileges the language of particulars, and that such is obvious in the trendiness of situational thinking and transitory point of views. The aspect of postmodernism that he analyzed revolved around the theoretical, as he dwelt only on the realm of philosophy. His discursive positioning is predominantly local/Philippine, although at some points this would become cosmopolitan. This means that his geographic positioning most of the time is that of a Filipino scholar. His underpinning concern throughout this essay is to take advantage of the postmodern tolerance for ambiguity and hybridity and push for the development of Filipino philosophy. Pavo's general appraisal of postmodernism is that it is something good. This means that for him, Filipino philosophy should not be terrified with the presence of postmodernism in the intellectual and philosophical landscape of our country.

### **Comparative and Contrastive Readings**

Abulad and Co tackled postmodernism from the perspective of their mastery of continental and oriental philosophies; Demeterio, from his commitment to the use of critical philosophy as well as from his engagement with cultural studies; while Pavo, from his adherence to logical analysis and to the agenda of blending philosophy and social sciences. The following table compares and contrasts the thoughts of these four Filipino philosophy scholars:

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<sup>63</sup> *Ibid.*, 242.

Themes	Romualdo Abulad	Alfredo Co	Feorillo Demeterio	Raymundo Pavo
<b>Definition of Postmodernism</b>	Postmodernism has a negative component, "the destructive act that makes everything presumptuous, which pulverizes any entity that tends to settle the mind, so that even the mind itself, the ego or consciousness, needs to be presupposed;" but also has a positive component, "having so cleansed our mental slate, we are then open and free enough to do the more constructive work."	"Postmodernism is an offshoot of the meeting of Western and Eastern thought. It is also a way looking at the event from a 'land' perspective or a 'fish-eye' view. Globalization, on the other hand, may require looking at the same world from an added 'birds-eye' view."	"Postmodernism ... refers to a self-conscious cultural movement that reacted against the principles and ideals of the modernist movements in literature, art, architecture, film, philosophy, etc."	Postmodernism refers to "the privileging of the language of particulars. This is most seen in the growing appeal of situational perspectives and transitory vantage points. Since flux and cracks have occupied the forefront of discussions, thinking in the postmodern milieu can be analogous to make-shifts – temporary shelters to live by, nurture and defend."
<b>Aspects of Postmodernism Analyzed</b>	Theoretical and Cultural	Theoretical, Cultural and Foundational	Foundational, Cultural, and Theoretical	Theoretical
<b>Discursive Positioning</b>	Cosmopolitan and Local/ Philippine	Cosmopolitan and Local/ Philippine	Local/ Philippine and Cosmopolitan	Local/ Philippine and Cosmopolitan
<b>Underpinning Concerns</b>	Insist on the possibility of ethics; insist on the possibility of religion and theology; make sense of postmodernism using modern continental philosophies; take advantage of the postmodern method of critique of intellectual foundations and push for the development of Filipino philosophy	Take advantage of postmodernism as an auspicious time for the development of Filipino philosophy; Argue that postmodernism mooted the earlier discourses of nationalistic Filipino philosophy; warn of the impending clashes and destructions that would precede the real dialogues and tolerance of postmodernity; make sense of postmodernism using eastern philosophies; insist on the possibility of religion and theology	Appropriate postmodern theories to critique the Philippine aspiration for modernity; propagate the use of postmodern theories to critique Philippine realities; insist on the possibility of ethics	Take advantage of the postmodern tolerance for ambiguity and hybridity and push for the development of Filipino philosophy
<b>General Appraisal of Postmodernism</b>	Positive	Positive and Negative	Positive	Positive

Table 1: Summary of the Similarities and Differences of Abulad, Co, Demeterio, and Pavo's Thoughts on Postmodernism

The definitions of postmodernism offered by these four Filipino philosophy scholars converged on the theoretical aspect of postmodernism, or postmodernism as a collection of philosophies and philosophical principles. Abulad and Pavo are similar in the sense that their definitions of postmodernism focused only on postmodernism's theoretical aspect. Co and Demeterio are similar in the sense that their definitions of postmodernism focused both on postmodernism's cultural and theoretical aspects. Only Co's definition of postmodernism encompassed the foundational, cultural and theoretical aspects of postmodernism.

Beyond their definitions, the four Filipino philosophy scholars again converged in the theoretical aspect of postmodernism. Pavo focused on the theoretical alone; Abulad focused on the cultural and theoretical aspects of postmodernism; while Co and Demeterio focused on the foundational, cultural and theoretical aspects of postmodernism. Pavo, therefore has the narrowest treatment of postmodernism; while Co and Demeterio have the widest treatment.

Concerning their discursive positioning, Abulad and Co and are similar in the sense that they tackled postmodernism more from a cosmopolitan point of view. This means that their geographic positioning most of the time is that of a global or international philosopher, and not much of a Filipino philosophy scholar. They only take the local/Philippine point of view as an afterthought, or whenever they remember to comment on the significance of their thoughts to the local/Philippine context. Demeterio and Pavo, on the other hand, are similar in the sense that they tackled postmodernism primarily from a local/Philippine point of view. This means that their geographic positioning most of the time is that of a Filipino philosophy scholar, and not much of a global or international philosopher. They are conscious of their being Filipino philosophers and writers who are trying to grapple with the significance of postmodernism to Filipinos and Filipino philosophy.

The following table compares and contrasts the underpinning concerns of the four Filipino philosophy scholars as they grappled with postmodernism:

Underpinning Concerns	Romualdo Abulad	Alfredo Co	Feorillo Demeterio	Raymundo Pavo
Insist on the Possibility of Ethics	✓		✓	
Insist on the Possibility of Religion and Theology	✓	✓		
Make Sense of Postmodernism Using Modern Continental and Oriental Philosophies	✓	✓		

<b>Take Advantage of the Postmodern Preference for Deconstruction, Ambiguity and Individuality for the Development of Filipino Philosophy</b>	✓	✓		✓
<b>Argue that Postmodernism Mooted the Earlier Discourses of Nationalistic Filipino Philosophy</b>		✓		
<b>Warn of the Impending Clashes and Destructions that would Precede the Real Dialogues and Tolerance of Postmodernism</b>		✓		
<b>Appropriate Postmodern Theories to Critique the Philippine Aspiration for Modernity</b>			✓	
<b>Appropriate Postmodern Theories to Critique Philippine Realities</b>			✓	

Table 2: Summary of the Convergences and Divergences of the Underpinning Concerns of Abulad, Co, Demeterio and Pavo in Grappling with Postmodernism

The most recurrent underpinning concern from these four Filipino philosophy scholars is to take advantage of the postmodern preference for deconstruction, ambiguity and individuality for the development of Filipino philosophy. This underpinning concern is followed by: to insist on the possibility of ethics; to insist on the possibility of religion and theology; and to make sense of postmodernism using modern continental philosophies and oriental philosophies. Co has two uncommon concerns: to argue that postmodernism has mooted the earlier discourses of nationalistic Filipino philosophy; and to warn of the impending clashes and destructions that would precede the real dialogues and tolerance of postmodernism. Demeterio also has two uncommon concerns: to appropriate postmodern theories in critiquing the Philippine aspiration for modernity; and to appropriate postmodern theories in critiquing other Philippine realities.

Concerning their overall appraisal of postmodernism, all of the four Filipino philosophy scholars see the phenomenon positively, as an opportunity for Filipino philosophy to develop into a strong and meaningful discourse. The Filipino thinkers and writers can definitely take advantage of postmodernism. Only Co expressed that postmodernism has an almost Armageddonian negative dimension that we also should be prepared for before we can reap the benefits of its sincere dialogues and tolerant attitude.

At the bottom line, it is noticeable that these four Filipino philosophy scholars are not really postmodern philosophers, but intellectuals who are still committed to some modern and even premodern philosophical projects, such as the building of a stronger Filipino philosophy, the affirmation of ethics, and the affirmation of religion and theology. They presuppose that once the philosophical playing field has been leveled by postmodernism, and

that once Filipino philosophy, ethics, religion and theology have built new and stronger intellectual structures, such structures would be immune from persistent leveling of postmodernism. These Filipino philosophy scholars are not ready to embrace the momentariness and flimsiness of all intellectual structures built on postmodern grounds. If Demeterio wrote in his essay “Our Premodernity and their Tokens of Postmodernity: Reflections on the Philippine Condition” that postmodernism may be present in the Philippines at the theoretical level alone, this paper would like to modify his assertion that such presence could not be able to root deeply considering that the four Filipino philosophy scholars who grappled with postmodernism and who were analyzed in this paper were revealed in the end as thinkers who are not actually committed to postmodernism.

### **Conclusion**

After thematically reading the selected texts of the four Filipino scholars of philosophy who grappled with postmodernism, and after subjecting their thematized thoughts to comparative and contrastive readings, this paper was able to show a number of things. First, their diverse definitions of postmodernism that emphasize the various aspects of this philosophical and cultural movement: Abulad, the critical edge of postmodern philosophy; Co, the openness of postmodernism towards dialogues; Demeterio, postmodernism’s reaction to and critique of modernism; and Pavo, the tolerance of postmodernism towards the language of particulars. Talking only of their definitions, Abulad and Demeterio’s definitions can be clustered together for their emphasis on critique; while Co and Pavo’s definitions can be clustered together for their emphasis on openness and tolerance. Second, these four Filipino philosophy scholars focused more on the theoretical aspect of postmodernism, then on the cultural, and least on the foundational aspect of postmodernism. Third, these four Filipino philosophy scholars took both cosmopolitan and local/Philippine discursive positioning; but Abulad and Co preferred the cosmopolitan discursive positioning, while Demeterio and Pavo preferred the local/Philippine discursive positioning. Fourth, the most recurrent underpinning concerns of these four Filipino philosophy scholars is to take advantage of the postmodern preference for deconstruction, ambiguity and individuality for the development of Filipino philosophy. While their least recurrent underpinning concerns are: to argue that postmodernism mooted the earlier discourses of nationalistic Filipino philosophy; to warn of the impending clashes and destructions that would precede the real dialogues and tolerance of postmodernism; appropriate postmodern theories to critique the Philippine aspiration for modernity; and to appropriate postmodern

theories to critique Philippine realities. Fifth, the four Filipino philosophy scholars generally appraised postmodernism positively.

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## Do We Need Reasons for the Normativity of Belief?

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**Abstract:** Here, I defend a constitutive normative account of belief regardless of reasons for belief emergence and based on the believer's attitude. I first sketch the dichotomy between evidential and nonevidential reasons to believe. Then I relate this dichotomy to doxastic and pragmatic approaches on the nature and the aim of belief. Then I analyze Daniel Whiting's approach, based on evidentialism, that accommodates pragmatic and epistemic aims of belief and the related further actions and thoughts. I finally defend a doxastic characterization of belief that relies on the attitude of the believer while believing: a person  $x$  believes  $p$  if and only if  $x$  considers  $p$  to be true.

**Keywords:** evidentialism, doxastic absolutism, pragmatism, wishful thinking

### Introduction

Normativist epistemologists usually argue that the doxastic norm of belief relies on the fact that agents take evidence as the only reason to believe.<sup>1</sup> Pragmatists usually argue that nonevidential facts, like the motivational ones, may come into play when developing beliefs.<sup>2</sup> There may be a tension between cognitive and possible conative facts that encourage belief formation. In that way, pragmatists state that there is not any fixed constitutive doxastic rule for beliefs. Beliefs may present good or bad outcomes, but that is an evaluative question in terms of different standards of correctness.

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<sup>1</sup> See the following: Pascal Engel, "Belief and the Right Kind of Reason," in *Teorema: Revista Internacional de Filosofía*, 32:3 (2013), 19–34 and Pascal Engel, "In Defense of Normativism About the Aim of Belief," in *The Aim of Belief*, ed. by Timothy Chan (Oxford: Oxford University Press, 2013), 43–85.

<sup>2</sup> See Susanna Rinard, "Against the New Evidentialists," in *Philosophical Issues*, 25:1 (2015), 208–23.

I defend a constitutive norm of belief based on believers' attitudes: an agent *S* that believes *p*, takes *p* to be true. The belief *p* may be true or false, and other evaluative norms of belief can evaluate the belief and the believer in terms of epistemic and nonepistemic standards of correctness.<sup>3</sup> The constitutive norm I consider can accommodate to cases in which the evidence to believe is poor or there seems to be nonevidential reasons to believe. In that way, I defend a constitutive relation between belief and truth even if reasons to believe are based on poor or no evidence. Moreover, I defend, in general, a constitutive link between belief and truth independently of the reasons for belief.

In the first part of this paper, I briefly sketch the epistemic dichotomy between evidential and nonevidential reasons to believe. I show how the evidentialist positions are related to doxastic positions—i.e., how the aim and the norm of truth usually relate to a commitment to evidence—and how the nonevidentialist position relates to non-doxastic positions—i.e., how the aim of 'the practical' is sometimes related to nonevidential reasons to believe, like the motivational ones.

Second, I introduce the different approaches to the aim of belief. I sketch the normative and the nonnormative accounts and I develop the norm I am considering.

Third, I analyze the suggesting approach given by Daniel Whiting,<sup>4</sup> who considers a practical aim of belief that relies in the evidence the agents take in order to develop beliefs, i.e., beliefs are based on evidence, beliefs aim at truth, and in that way, beliefs promote further practical actions. In that way, he tries to accommodate practical outcomes and truth.

I finally show the problems these approaches face and I state that the normativity of belief relies in the believers' taking their beliefs to be true, no matter if beliefs are developed with an evidential or a nonevidential basis. The truth and the falsity of beliefs connote an evaluative question that is not mandatory to establish a relation between belief and truth. Although beliefs can be correct or incorrect if they turn out to be true or false, respectively, the constitutive normativity of belief relies on the believer's commitment to truth regardless of the final result.

Here I refer to three different kinds of cases: (1) beliefs based on reliable evidence that aim at truth and in which the truth is practical; (2)

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<sup>3</sup> See the following: Engel, "Belief and the Right Kind of Reason."; Engel, "In Defense of Normativism About the Aim of Belief."; Daniel Whiting, "Should I Believe the Truth?" in *Dialectica*, 64:2 (2010), 213-24; Timothy Williamson, *Knowledge and its Limits* (Oxford: Oxford University Press, 2000); John Gibbons, "Knowledge versus Truth," in *Epistemic Norms: New Essays on Action, Belief, and Assertion*, ed. by Clayton Littlejohn and John Turri (Oxford: Oxford University Press, 2014), 97-114.

<sup>4</sup> See Daniel Whiting, "Reasons for Belief, Reasons for Action, the Aim of Belief, and the Aim of Action," in *Epistemic Norms: New Essays on Action, Belief, and Assertion*, 219-37.

## 164 DO WE NEED REASONS FOR THE NORMATIVITY OF BELIEF?

beliefs based on poor (or no) evidence that are false but practical, at least in the short run; and (3) beliefs based on reliable evidence that aim at truth but are not practical.

It should be noted that I make a difference between the evidential and the nonevidential in terms of epistemic and nonepistemic reasons. I do not want to use the term 'practical reasons' in contrast to 'epistemic reasons,' as sometimes the epistemic is the practical, and other times the nonepistemic is likely to be more practical.<sup>5</sup> The practical is not at odds with the epistemic nor the nonepistemic.

### **Evidential Reasons vs. Nonevidential Reasons**

*(Hugo's pig case)* Hugo sees something. It has a pig tail. It has pig ears. It smells like a pig. It snores like a pig. Hugo believes that he sees a pig.

Evidentialism considers that evidence is the reason for belief. The agents create beliefs because they receive evidential inputs. Hugo believes he sees a pig because he has straight evidence to believe so. Nevertheless, some beliefs are developed out of straight evidential inputs:

*(Tom's teacher case)* Tom is in class. His teacher tells him and the rest of the pupils that the Earth is not the center of the universe. So, he believes that the Earth is not the center of the universe.

In this case, Tom and the pupils do not have any perceptual evidence to create their beliefs. But, as they trust their teacher, Tom and the pupils finally believe what the teacher says. Although there is no direct perceptual evidence, evidentialist philosophers may establish that Tom and the pupils have enough evidence to develop their beliefs.

Agents deal with different kinds of evidence: the one given by perceptual inputs, the one given by expertise and trustworthiness, the one given by social conditioning, and the one given by previous personal experiences. But even admitting a broader scope of evidence, the evidentialist has to deal with other complex cases, like *wishful thinking* ones:

*(Mark's love case)* Mark is in love with Andrea and he is convinced that it is a requited love. Andrea does not love Mark, and she tells him so. Furthermore, Mark's friends

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<sup>5</sup> See Rinard, "Against the New Evidentialists."

try to convince him showing opposite evidence and Mark has seen Andrea dating another boy many times. But it does not matter: for Mark, Andrea is just playing hardball with him. Mark believes Andrea loves him too.

The evidentialist has several options. She can say that Mark's state is not belief, but just something like 'stubborn conviction' or *schmelief*,<sup>6</sup> a state similar to belief but "governed by other aims, such as comfort and pleasantness."<sup>7</sup> But to consider that Mark's state is not a belief is a revisionist, nonplausible option: most people agree that Mark's state is a belief, even being a false one. A more plausible way of dealing with these kinds of cases from an evidentialist approach is to consider that Mark has many available pieces of evidence and that he took the ones that support his belief, e.g., Mark saw Andrea touching her hair when she saw him some days ago. Sometimes, the agent may create his own evidence to justify his belief.

The nonevidentialist philosopher may state that Mark develops his beliefs according to nonevidential reasons, like pragmatic emotional ones: Mark believes that Andrea loves him too because that makes him feel better and motivates him to carry on.

Some evidentialists may admit that there is something pragmatic or motivational that affects belief creation. That explains why Mark chooses weak and poor evidence rather than more reliable evidence, like the testimonies of good friends (trustworthiness evidence) and seeing Andrea meeting another guy (direct perceptual evidence). But what Mark finally chooses to create and maintain his belief is weak evidence. The evidentialist may also show the nonevidentialist other cases:

*(The earning money case)* Suppose that one knows that if one were to believe that David Cameron's doctor's uncle has 132,487 hairs on his head one would receive a generous amount of money ... since the fact that one would receive a financial reward were one to have the relevant belief is no evidence that the belief is true, it seems that one cannot take it to justify so believing.<sup>8</sup>

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<sup>6</sup> See David Papineau, "There Are No Norms of Belief," in *The Aim of Belief*, 64-79.

<sup>7</sup> Engel, "In Defense of Normativism About the Aim of Belief," 52.

<sup>8</sup> Whiting, "Reasons for Belief, Reasons for Action, the Aim of Belief, and the Aim of Action," 220.

## 166 DO WE NEED REASONS FOR THE NORMATIVITY OF BELIEF?

The agent cannot believe at will. Belief is said to be transparent, automatic, and involuntary.<sup>9</sup> Psychological facts do not allow to create the beliefs we want to have, but they adjust to evidence. However, the nonevidentialist may also reply with other cases:

*(The lottery case)* Jimmy decides to play the lottery. The probability of winning the lottery is 0.01%, but he believes that today he is going to win the lottery. Intuition or something like that tells him that. He believes he is going to win the lottery today.

The nonevidentialist shows that the evidence of winning the lottery is very small, as small as its probability. Nevertheless, Jimmy really takes to be true that he is going to win the lottery. This case is quite similar to Mark's love case. The evidentialist may reply that, even if the probability is small, it exists. The problem would arise if Jimmy plays the lottery without any opportunity to win, that is, buying a number that is not inside the lottery machine. In that case, there is no evidence.

It should be noted that Jimmy may assume that the probability of winning the lottery is very small. He plays because he just 'wants to try.' But this is not our case: Jimmy is convinced that today is his special day for winning the lottery. If Jimmy just wants to try, his commitment to truth is very low and his state is rather a guess<sup>10</sup> or the belief that he has a probability of 0.01% of winning the lottery.

For the purposes of this paper, I do not need to defend an evidentialist or a nonevidentialist position. What I want to show is that belief is normative no matter if we have reliable, weak, or no evidence. In other terms, even if we assume nonevidential motivational reasons to believe, beliefs are normative. Nevertheless, I shall note that a middle point about evidence—considering it in a broad sense, admitting its existence in order to maintain beliefs, and admitting that in its choice influences nonevidential terms like pragmatic or motivational ones—may solve many of the problems and cases introduced in the debate. Perhaps, a deflated notion of evidence and the acceptance of conative features when selecting evidence are the clues. However, I want to show here that belief is normative independently of its reasons. The constitutive normativity relies on the believer involuntarily considering his belief to be true, and not on the correspondence of belief with

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<sup>9</sup> See Nicholas Unwin, *Aiming at Truth* (Basingstoke, UK: Palgrave MacMillan, 2007), 109.

<sup>10</sup> See David John Owens, "Does Belief Have an Aim?" in *Philosophical Studies*, 115 (2003), 283-305 and Gibbons, "Knowledge versus Truth."

the external reality. Even if we assume pragmatic nonevidential reasons to believe, beliefs are normative in this sense.

### The Aims of Belief

Many philosophers consider that the aim of belief is truth,<sup>11</sup> following Williams's maxim.<sup>12</sup> Some of them interpret this aim in a normative way: there is a norm of belief that tells that a correct belief is a true belief. These philosophers are usually called doxastic absolutists and they reformulate the norm in ways that accommodate this normative nature of belief and the attitude of the believer.<sup>13</sup> Another interpretation of this aim is the teleological one, in which the cognitive system presents a goal of truth when believing is motivated by biological, psychological, and evolutionary facts, education, and training.<sup>14</sup> Normative and teleological epistemologists accept truth as an aim of belief. But normativists consider a norm of truth while believing and teleologists consider different values apart from truth or deflate truth in terms of moral, personal, or aesthetic underlying values.<sup>15</sup> Teleologists' commitment to truth is more lenient.

Taking the previous cases, Hugo considers that he sees a pig when he forms the belief that he sees a pig. It is clear that Hugo's belief aims at truth. Similarly, Tom is automatically considering that he gets the truth when forming the belief that the Earth is not the center of the universe. The difference between Hugo and Tom is that the former takes his direct sensory perception, whereas the latter takes the expertise and authority of his teacher as evidence. Maybe Hugo is mistaken by his senses and what he sees is not a pig but a dog. However, delusions are not problematic for a constitutive normativity based on the believer's attitude: although delusions are false beliefs, the believer considers them to be true; he simply fails in his performance. Similarly, Tom's teacher can teach something false, but it is not a problem: Tom considers his belief to be true. Mark also considers his belief that Andrea loves him to be true and Jimmy also considers his belief of

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<sup>11</sup> See José Zalabardo, "Introducción / Introduction," in *Teorema: Revista Internacional de Filosofía*, 32:3 (2013), 5-11, 13-18 and Timothy Chan, ed., *The Aim of Belief*.

<sup>12</sup> See Bertrand Williams, *Problems of the Self* (Cambridge: Cambridge University Press, 1973).

<sup>13</sup> One option is for an agent *S* and a belief *p*, *S* should believe *p* if and only if *p* is true." Interestingly, Whiting proposes a falsationist view of this normativity: "*S* may believe *p* if and only if *p* is true. See Whiting, "Should I Believe the Truth?" A stronger epistemic commitment is adopted by the norm of knowledge proposed by Engel, Williamson, and Gibbons.

<sup>14</sup> See Asbjørn Steglich-Petersen, "How to Be a Teleologist about Epistemic Reasons," in *Reasons for Belief*, ed. by Andrew Reisner and Asbjørn Steglich-Petersen (Cambridge and New York: Cambridge University Press, 2011), 13-33.

<sup>15</sup> Papineau, "There Are No Norms of Belief."

winning the lottery today to be true, but these cases are different: we know that the former is false, while the latter is highly unlikely. Moreover, both Mark and Jimmy have enough evidence of the falsity or the unlikeliness of their beliefs being true, but it does not break the constitutive relationship between belief and truth that I defend.

Traditionally, philosophers have related doxastic positions with evidentialism.<sup>16</sup> Beliefs aim at truth because they are created according to evidence. Hugo believes that he truly sees a pig because he has evidence. Tom considers that his belief about the Earth not being the center of the universe is true because he takes the trustworthiness on his teacher as evidence. Even in the love and lottery cases, doxastic philosophers may assume that Mark and Jimmy consider their beliefs to be true because they take some evidence, no matter if the evidence is false or poor and so their beliefs incorrect.<sup>17</sup> In other words, false beliefs do not pose any problem for the doxastic position of belief: they are just mistakes—in the same way that an expert teacher can be mistaken and teach an incorrect issue, or in the same way that being in a desert may create delusional beliefs on agents. In the earning money case, as the agent has no evidence, he cannot create a belief; whereas, in the case of the lottery, similarly to Mark's love, Jimmy's belief aiming at the 'extremely unlikely truth' that he is going to win the lottery might be explained in terms of the poor evidence of having a very small probability of winning it—as small as you want but the chance is always there.

Another possible approach to the aim of belief is the pragmatic one: belief aims at pragmatic considerations or belief aims at justification, in pragmatist terms.<sup>18</sup> It is not a common view among epistemologists; sometimes, it is openly criticized but it deserves some explanation in order to use it in the following sections. From that point of view, there is no doxastic absolutism and constitutive norms about belief, and the only internal motivational requirement would be that of fitting the world and getting practical outcomes. Hugo believes he sees a pig to manage the environment and get some profit, i.e., perhaps he is hungry and seeing that pig allows him to hunt it. Similarly, Tom believes what his teacher tells him because it is useful, i.e., such information is likely to be useful to pass the test and thus get

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<sup>16</sup> See the following: Alan Millar, "Reasons for Belief, Perception, and Reflective Knowledge," in *The Aristotelian Society Supplementary Volume*, 88:1 (2014), 1-19; J. David Velleman, *The Possibility of Practical Reasoning* (Oxford: Oxford University Press, 2000); Nishi Shah, "How Truth Governs Belief," in *The Philosophical Review*, 112:4 (2003), 447-82; and Asbjørn Steglich-Petersen, "Does Doxastic Transparency Support Evidentialism?" in *Dialectica*, 62:4 (2008), 541-7.

<sup>17</sup> See Owens, "Does Belief Have an Aim?"

<sup>18</sup> See the following: Richard Rorty, *Truth and Progress*, vol. 3 of *Philosophical Papers* (Cambridge: Cambridge University Press, 1998); Richard Rorty, "Universality and Truth," in *Rorty and His Critics*, ed. by Robert B. Brandom (Malden: Blackwell Publishers, Inc., 2000), 1-30; and Richard Rorty, "Response to Donald Davidson," in *Rorty and His Critics*, 74-80.



a better job in the future. This approach can explain Mark's love for Andrea in a more intuitive manner: Mark develops his belief that Andrea also loves him to feel better and keep on; his belief has practical and motivational reasons and consequences. In the lottery case, Jimmy's belief that he is going to win the lottery is not useful, as he has very little chance of winning. The pragmatist might argue that Jimmy's belief allows him to feel better during the day. Nevertheless, this pragmatic approach hardly explains the earning money case: the most useful practical outcome is to believe that David Cameron's uncle has 132,487 hairs in his head, but we cannot believe it at will as we have no evidence for its truth. The pragmatist may offer possible scenarios in which not believing that David Cameron's uncle has 132,487 hairs in his head is something useful. But there are other cases in which agents believe the truth, and such truth hardly seems to be useful. Opposite to wishful thinking cases like Mark's love for Andrea and Jimmy's lottery, there are beliefs in which epistemic analyses are more accurate than pragmatic ones:

*(Kate's hated terrorist son case)* Kate is terminally ill. Her son is a terrorist hated by the whole, or almost the whole, country and she believes so because there is enough reliable evidence showing that her son is a terrorist.

In this case, to believe the truth is not practical. For Kate, the most practical thing is to believe that her son is innocent, but she does not as she has evidence to believe he is guilty. It is difficult to envisage situations in which believing the truth is useful for Kate. Or at least, it is a very plausible option to consider that it is more practical for Kate to believe that her son is innocent better than to consider that her son is guilty.

Traditionally, pragmatism is related to nonevidentialism in a broad sense: we may take evidence as the reason for belief if it is practical, but we can also have other practical nonevidential reasons for belief.<sup>19</sup> Hugo's pig and Tom's teacher cases are among the former, while Mark's love and Jimmy's lottery cases are among the latter. In other words, when the evidence forms useful beliefs, pragmatic accounts coincide with straight epistemic accounts. When nonevidential reasons (like motivational ones) contribute to the formation of beliefs, pragmatism offers a plausible approach for these beliefs (like in wishful thinking). But pragmatism can hardly manage cases where there is no evidence to believe the practical (as in the earning money case) or where beliefs are not practical (as in Kate's hated terrorist son case).

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<sup>19</sup> See Rinard, "Against the New Evidentialists."



## 170 DO WE NEED REASONS FOR THE NORMATIVITY OF BELIEF?

Evidentialists may state that in Mark's love case, Mark takes evidence to form belief, and in that way, his belief aims at truth. The only problem is that he takes poor or weak evidence. In that case, they have to give a chance to the nonevidentialist, by admitting that pragmatic motivational reasons—or broadly put, non-evidential conative reasons—influence the way Mark chooses the evidence.

It can be said that, in the long run, the most practical thing is to get the truth,<sup>20</sup> and so take only reliable evidence and no other nonevidential reasons. So, even if Mark is happier considering that Andrea loves him, *in the long run*, he will be better if he knows the reality as soon as possible: in that way, truth will hurt Mark less and he can start thinking about other things. However, that is not the way beliefs work: Mark is convinced of the required love no matter if it is more or less practical in the short run or in the long run. If we assume that the most practical thing in the long run is truth, then there are beliefs that are neither true nor practical. These beliefs can be negatively evaluated, so there can be evaluative norms on beliefs in terms of different standards of correctness. For instance, from an epistemic standard of correctness, a belief is correct if and only if it is true. From a more pragmatic standard of correctness, a belief is correct if and only if it is useful. Mark's love case is incorrect from an epistemic standard of correctness, and it can be positively evaluated in the short run from a pragmatic standard of correctness and negatively evaluated in the long run from the same pragmatic standard of correctness. But the constitutive norm of belief I am considering does not relate to the outcomes or their correctness, but to the very attitude of the believer while believing: the believer of  $p$  takes  $p$  to be true. In that way, I establish a constitutive link between belief and truth no matter how the belief is formed, no matter how nonevidential reasons may influence belief formation, and no matter if the belief turns out to be either true or false.

### **An Evidential Approach to Belief That Aims at Practical Reasoning for Actions**

Recently, some philosophers<sup>21</sup> are exploring a new direction: to consider that beliefs aim at truth, truth provides practical reasoning for further action, and as a result, agents take evidence to create those beliefs. Far from assuming the traditional dichotomy between epistemic and practical perspectives, they try to include the former into the latter. Among these

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<sup>20</sup> See Susan Haack, "Concern for Truth: What It Means, Why It Matters," in *Annals of the New York Academy of Sciences*, 775:1 (June 1995), 57-63 and Unwin, *Aiming at Truth*, 147.

<sup>21</sup> See David John Owens, "Value and Epistemic Normativity," in *Teorema: Revista Internacional de Filosofía*, 32:3 (2013), 35-58.

philosophers, Whiting<sup>22</sup> has recently offered an accurate approach: he considers that evidence is the only reason to create beliefs because beliefs aim at truth and in that way such beliefs aim at practical reasoning for subsequent actions. When forming beliefs, agents aim at truth, truth constitutes practical reasoning for action, and as a result they choose only evidence that ensures they can get these practical considerations. In Whiting's words:

A subject takes something to be a reason for believing that  $p$  only if it provides evidence that  $p$ , because only evidence that  $p$  indicates that, were she to believe that  $p$ , she would satisfy her aim to believe that  $p$  only if that  $p$  is a practical reason.

In effect, I am suggesting that the aim of believing only what is a practical reason generates or incorporates a more familiar aim which is satisfied only if one's belief is true, that is, only if what one believes is a fact.

... appealing to the independently motivated suggestion that subjects aim to believe only what is a practical reason explains why they aim to believe only the truth—subjects have the former aim because they have the latter aim.<sup>23</sup>

In the background, we have the idea that truth is practical: "a subject cannot have a particular practical aim which conflicts with and overrides the aim to believe only the truth."<sup>24</sup> We can resume Whiting's position in three main ideas about beliefs:

- (i) Beliefs aim at truth.
- (ii) Truth constitutes practical reasoning for further actions.
- (iii) A commitment to evidentialism.

The result of making a difference between belief and actions, and the result of conjugating both practical considerations for actions and evidentialism for beliefs, are what allow the agents to accommodate some

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<sup>22</sup> See the following: Whiting, "Reasons for Belief, Reasons for Action, the Aim of Belief, and the Aim of Action."; Daniel Whiting, "Truth: The Aim and Norm of Belief," in *Teorema: Revista Internacional de Filosofía*, 32:3 (2013), 121-135; and Daniel Whiting, "Nothing but the Truth: On the Norms and Aims of Belief," in *The Aim of Belief*, 184-203.

<sup>23</sup> Whiting, "Reasons for Belief, Reasons for Action, the Aim of Belief, and the Aim of Action," 225-6.

<sup>24</sup> *Ibid.*, 227.

## 172 DO WE NEED REASONS FOR THE NORMATIVITY OF BELIEF?

kind of pragmatism with doxastic normativism. Nevertheless, some of our examples pose some problems to these principles.

In Hugo's pig case, it is possible to state that Hugo's belief that he sees a pig is a practical reason to act—i.e., as I said before, perhaps he is hungry and seeing the pig allows him to hunt it—and its usefulness is motivated by perceptual evidence. Similarly, in Tom's teacher case, Tom's belief about the Earth not being the center of the universe is practical in order to pass the test and get a better job in the future, and such belief is based on the evidence given by the authority and expertise of his teacher. In these cases, both (i) and (ii) are accomplished.

In Mark's love case, we may also state that belief aims at practical reasoning: the false belief is useful in order to feel better and carry on. Nevertheless, as already stated, we can have both evidentialist and nonevidentialist analyses of the case: if we accept the former, then we assume that Mark takes some weak or poor evidence to create and maintain his belief, he considers his belief to be true and as a result his belief provides him with practical reasoning to act. That is feasible for Whiting. If we assume the latter, then Whiting's approach is not feasible ( $\neg$ iii). Whiting assumes evidentialism from the beginning, stating that "[I]f evidentialism is the thesis that only evidence provides reason for believing, then subjects are committed to evidentialism."<sup>25</sup>

In the earning money case, what is practical for the agents is to create false beliefs in order to earn a lot of money. But as agents do not have the proper evidence ( $\neg$ iii), they cannot do it ( $\neg$ i). Evidence and practical outcomes are at odds, and no belief is developed. For Whiting, in order to analyze the earning money case, we need first to assume that evidence is mandatory to develop beliefs and that this lack of evidence is not practical, as it does not allow us to develop the practical belief. Whiting argues that the aim of belief is to provide reasons *from evidences* for acting and reasoning.<sup>26</sup> In cases like the earning money case, agents cannot develop these beliefs because they do not have the evidence.

In the lottery case, what is practical for Jimmy is not to play the lottery. Nevertheless, similar to Mark's love case, one might say that it is useful for Jimmy to believe he is going to win the lottery to face the day ahead (i, ii). If we accept an evidentialist approach, we might say that there is little evidence—as little as the probability of winning the lottery—but it still exists (iii). If we do not accept it, Whiting's approach is not possible, as belief aims at the practical because there are evidential reasons for it.

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<sup>25</sup> *Ibid.*, 219.

<sup>26</sup> See *ibid.*

In the case of Kate's hated terrorist son, what is practical for Kate is to believe that her son is innocent, but she does not. It is difficult to envisage situations in which knowing the truth is more useful than knowing the falsity, as Kate is terminally ill and she is likely to be happier believing that her son is innocent. Here, belief aims at truth, but it is difficult to consider that truth to be practical reasoning for action (-ii), and all this is based on reliable evidence (iii). As I said, some philosophers may argue<sup>27</sup> that in the long run the most practical option is the doxastic one, but in this case, Kate has no 'long run.' Whiting takes it difficult to think about beliefs on which agents will not act on or reason in any way from.<sup>28</sup> All beliefs provide practical reasoning for further action or thought. In other words, truths given by beliefs always work as practical reasons for actions or thoughts, even if it is difficult to envisage how a particular belief can provide practical reasoning for action or thought, like in the case of Kate's hated terrorist son. For these cases, Whiting considers a holism about beliefs: even if a given belief seems to provide no reason to act or think, this belief stands in systematic links with other beliefs. In other words, an apparent useless or bad belief influences many other beliefs. A belief that a subject knows presents no potential practical or theoretical significance for latter action would be the exception, not the rule.

In short, in order to apply Whiting's ideas to different belief cases, we need to assume: (a) evidence is necessary to form beliefs, (b) beliefs aim at truth based on evidence and not directly at practical issues, and (c) truth always constitutes practical reasoning to act but it is not the only practical reasoning to act. It can be thought that in some cases these conditions are too demanding. We need to assume the existence of evidence to form beliefs in cases in which nonevidentialist approaches seem to be good approaches, e.g., Mark's love case and Jimmy's lottery case. Moreover, we need to assume that belief aims at truth, truth being a practical consideration based on evidence in some cases in which it seems more plausible to think that belief aims at true nonpractical considerations based on evidence, e.g., Kate's hated terrorist son case. In other words, Whiting's approach implies that (1) evidence is necessary to form beliefs and (2) truth constitutes practical reasoning for subsequent action. It denies nonevidential reasons to form beliefs: it denies possible beliefs based on nonevidential reasons that aim at practical outcomes and that truths may not constitute practical reasoning for further action or thinking.

Whiting in some way realizes these criticisms:

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<sup>27</sup> See Haack, "Concern for Truth: What It Means, Why It Matters." See also Unwin, *Aiming at Truth*, 147.

<sup>28</sup> See Whiting, "Reasons for Belief, Reasons for Action, the Aim of Belief, and the Aim of Action."

## 174 DO WE NEED REASONS FOR THE NORMATIVITY OF BELIEF?

I have accounted for the fact that a subject cannot take practical considerations to justify or favor having a certain belief on the basis of which she will act or decide, since to do so might be to thwart her aim to act only on practical reasons. But suppose that a subject knows that, if she were to believe some utterly trivial proposition which will *never* figure in her practical reasoning, she would receive a large reward ... Why, then, can't she take the fact of the reward to justify so believing? ....

If the relevant subject is to take the practical consideration to justify believing the trivial proposition, she must take the belief to be, not only one which she will not *act* on, but one which she will not reason in any way from. It is not clear what kind of belief would pass this test.<sup>29</sup>

Whiting answers to possible critics considering that beliefs formed on nonevidential reasons are beliefs that agents cannot use to act or to reason, so they cannot be practical reasons for action. He argues that the aim of belief is to provide reasons *from evidences* for further acting and reasoning. In cases like the earning money case, the truth given by the belief is different from the apparent practical reasoning for action based on no evidence: agents cannot develop these beliefs because they do not have the proper evidence. So, truth constitutes practical reasoning for action, but it is not the only practical reasoning actions may have. Agents may act in terms of their desires. And beliefs aim at truth as they are based on evidence. In short, Whiting's way of accommodating pragmatic and epistemic perspectives relies on making a difference between beliefs as states and actions, on considering truth as practical reasoning for actions, and on a commitment to evidentialism. Let's recall Mark's case:

*(Mark's love case)* Mark is in love with Andrea and he is convinced that it is a requited love. Andrea does not love Mark, and she tells him so. Furthermore, Mark's friends try to convince him showing opposite evidence and Mark has himself seen Andrea dating another boy many times. But it does not matter: for Mark, Andrea is just playing hardball with him. Mark believes Andrea loves him too.

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<sup>29</sup> *Ibid.*, 232–3.

According to Whiting's ideas, Mark needs some evidence to develop his belief that Andrea loves him too. This belief is false, but Mark takes it to be true because of some evidence. This, then, provides a practical reason that guides his action or thought. The evidence is likely to be poor. For instance, maybe Mark saw Andrea touching her hair the last time she saw him. But the evidence exists. On the contrary, a nonevidentialist philosopher would say that Mark does not need any evidence to develop his belief.

Another possible reply is that Mark's state is not a belief but a desire. He desires that Andrea loves him too, but as he has no evidence, the required love is a desire and not a belief. There is no required love, but just a desire to have this. This desire can also constitute practical reasoning to act. Nevertheless, the state of Mark is not only a desire, but also a belief: a false belief, but a belief, and to some extent it is also a useful belief.

I consider that there is a constitutive link between belief and truth that is independent of the evidence the believer may have: believers take their beliefs to be true, regardless of the good, bad, or nonexistent evidence they may have. This option covers the possible cases and alternatives. Only a belief whose believer considers to be false would be a counterexample, but it is not clear which belief would pass this test.

As I see it, reasons for belief sometimes may be epistemic (e.g., Hugo's and Tom's cases) and other times may be nonepistemic<sup>30</sup> (e.g., Mark's and Jimmy's cases). We can also find cases in which epistemic reasons are not powerful enough to develop beliefs (e.g., Mark's love and Jimmy's lottery cases) and also examples in which nonepistemic reasons are not powerful enough to develop beliefs (e.g., the earning money and Kate's hated terrorist son cases). Whiting relates practical reasons with epistemic reasons, but the practical may be epistemic or nonepistemic depending on the specific case.

In other words, we can have both cognitive and conative reasons for belief: in some beliefs, the cognitive reasons are more powerful than the conative reasons, while in others the conative reasons are more powerful than the cognitive ones. The definition of the "practical" can be both cognitive or conative, but it depends on the specific case.<sup>31</sup> Moreover, beliefs may not be practical even if they are based on accurate evidences, such as in the case of Kate's hated terrorist son.

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<sup>30</sup> When I speak of nonepistemic reasons, I refer to reasons in which there can be evidential incomes, but they are not the main ones. In other words, the nonepistemic reasons may or may not include evidential reasons, but if there are evidential reasons to believe, they are outweighed by other nonevidential reasons.

<sup>31</sup> See Rinard, "Against the New Evidentialists."

## 176 DO WE NEED REASONS FOR THE NORMATIVITY OF BELIEF?

In the next section I defend a constitutive normativity of belief without needing a commitment to evidentialism: believers consider their beliefs to be true.

### **Nonreasons for Belief Aiming at Truth**

So far, I have sketched the evidentialist and nonevidentialist accounts. I have briefly related them to the doxastic and pragmatic approaches to the aim of belief. Finally, I have analyzed the account proposed by Daniel Whiting.

This approach is based on two main principles: evidentialism and belief aiming at practical considerations. The author tries to accommodate practical outcomes and reasons, to epistemic outcomes and reasons. Nevertheless, I have showed some possible counterparts:

- (i) Evidence is not always practical. Sometimes, the motivational seems to be more practical.
- (ii) Some beliefs are not formed on evidence. Or at least, these beliefs are not based on the best reliable available evidence. Other nonevidential considerations come into play.

I defend that belief is normative, but in another way:

- (a) Believers consider their beliefs to be true.
- (b) Reasons to believe do not matter for (a).

The believer has an involuntary commitment<sup>32</sup> to truth: she always considers that her beliefs are true. For that reason, I do not need to assume an evidentialist nor a nonevidentialist position to defend a constitutive relationship between belief and truth. I do not need to care about the necessity or the reliability of the evidence. If we assume that there is no evidence for belief emergence, belief still aims at truth in the sense that, once the believer has her belief—no matter how it is formed—the believer is mirroring her reality—no matter if such reflection is correct or incorrect.

Agents may present 'different truths.' So, one agent may believe  $p$  and another agent may believe  $\neg p$ : although their beliefs about the same fact are different, both are epistemically committed to truth. Different agents may have 'different truths,' and we may defend an external knowledge as the goal of belief, but the relationship between knowledge and truth is beyond the

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<sup>32</sup> See Gibbons, "Knowledge versus Truth."



scope of this paper.<sup>33</sup> Every agent aims at her truth when believing. The goal of these truths may be a trustworthy established knowledge, and in this process, reliable evidence and subjective honesty are likely to be necessary, but I just want to show that when believing—no matter ‘how good or bad’ — the believer presents a commitment to truth. The constitutive normativity of belief relies in the believer involuntarily *aiming* at truth.

Hugo believes he sees a pig, so he considers that he truly sees a pig. Moreover, we may consider that he has good perceptual evidence for believing so. Perhaps his senses fail, he can be under the effects of hallucinogenic drugs, and what he sees is not a pig. But even under delusions, Hugo considers that what he sees is truly a pig.

Similarly, Tom believes that the Earth is not the center of the universe, so he considers that it is true that the Earth is not the center of the universe. Furthermore, we may consider that his teacher’s testimony is good evidence for such belief. But his professor might be mistaken. Actually, for hundreds of years before, the most intelligent men believed that the Earth was the center of the universe.<sup>34</sup> But it does not matter for our purposes, because Tom is under our constitutive norm: when believing that the Earth is the center of the universe, he considers that it is true that the Earth is the center of the universe.

Mark believes his love for Andrea is requited, so he considers the requited love to be true. We know it is false. The evidence actually shows he is mistaken: his friends know that, and they even try to convince him. Moreover, he himself has seen Andrea dating another guy. But it does not matter: Mark considers true that Andrea loves him too. As I said, in these wishful thinking examples, we may consider weak or poor evidence for believing (e.g., Andrea touched her hair the last time she saw Mark) or we may consider no evidence at all. It does not make any difference for our purposes: Mark believes his love is requited and when doing so, he takes it to be true that his love is requited. His belief aims at truth. His truth and his friends’ truth are different. But the constitutive normativity of belief I defend relies on the agent considering truth that he believes and not on the final result and the external judgment of beliefs—even if getting this knowledge is commonly desirable.

In the earning money case, agents do not believe that David Cameron’s doctor’s uncle has 132,487 hairs on his head, because they simply do not consider that to be true. Evidentialists may also offer a reason: the

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<sup>33</sup> See the following: Pascal Engel, “Truth and the Aim of Belief,” in *Laws and Models in Science*, ed. by Donald Gillies (London: King’s College Press, 2004), 77–97; Williamson, *Knowledge and its Limits*; and Gibbons, “Knowledge versus Truth.”

<sup>34</sup> See Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 2012).



## 178 DO WE NEED REASONS FOR THE NORMATIVITY OF BELIEF?

agents do not have enough evidence, and as a result, they cannot develop the belief. In terms of the constitutive norm I defend, the agents are epistemically committed, and as they cannot consider true that David Cameron's doctor's uncle has 132,487 hairs on his head, they cannot believe so.

Jimmy believes he is going to win the lottery. In doing so, he considers true that he is going to win the lottery, even if he has poor, or no evidence at all. This case is quite similar to Mark's love case and it implies an explicit belief of winning the lottery. Jimmy could also play the lottery 'just to try,' knowing that he has a probability of 0.01% of winning the lottery but not minding it. This is not our belief: this latter case is just a guess<sup>35</sup> or the belief that he has a probability of 0.01% of winning the lottery.

Kate believes her son is a hated terrorist, and when doing so, she considers true that her son is a hated terrorist. For our purposes, this case is very similar to Hugo's and Tom's case: Kate just takes reliable evidence and she forms her belief, even when she would like to believe that her son is innocent. Here the nonevidential reasons for belief do not come into play but all this does not make any difference for my position: Kate just believes that her son is a hated terrorist, so she considers such thing to be true.

So, reasons for belief are independent of the constitutive norm of belief I propose: once a person has a belief about something, she takes it to be true. This is not in tension with the possibility of degrees of believing. So, the epistemic commitment<sup>36</sup> of Hugo while seeing the pig may be stronger than the epistemic commitment of Tom when listening to his teacher. And the epistemic commitment of the latter may be stronger than the epistemic commitment of Kate when thinking about her son, and this may be stronger than the epistemic commitment of Jimmy playing the lottery. But all these beliefs, as well as Mark and John's beliefs, aim at the truth, in the sense that the believers take their beliefs to be true. And, most important, we do not need to assume any specific kind of reason for belief in order to defend this constitutive normative account of belief. Even if we need reasons in order to evaluate beliefs and to consider knowledge, the constitutive norm of belief relies in the agent's considerations during the act of believing regardless of the reasons and the results.

### Conclusions

I have analyzed different ways of relating the nature of belief and its reasons and I finally defend a doxastic constitutive normativity of belief

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<sup>35</sup> See Owens, "Does Belief Have an Aim?"

<sup>36</sup> See Gibbons, "Knowledge versus Truth."

independent of its reasons: the believer considers true what she believes. For that, I treat different kinds of belief.

There are beliefs that aim at truth and that are motivated by evidential reasons. These beliefs may be practical. These are the cases of Hugo's pig and Tom's teacher.

Other beliefs are motivated by poor or no evidence. Nonepistemic reasons influence their formation. These are wishful thinking cases like Mark's love and the lottery case. These beliefs are false or likely to be false, as in the lottery case. They are hardly explained by evidentialist approaches. We have seen two of them: a traditional normative one that considers that beliefs aim at truth and are motivated by evidential reasons, and Whiting's<sup>37</sup> approach (also normative) that considers that beliefs are motivated by evidential reasons, beliefs aim at truth, and truth constitutes a practical consideration for further action and thinking. If we give a chance to evidentialism, we need to assume the existence of poor evidence that is outweighed by nonevidential reasons.

A third kind of beliefs is motivated by reliable evidence. These beliefs aim at truth, but they are not practical, as in the case of Kate's hated terrorist son. These beliefs are hardly explained by approaches that relate belief and practical considerations. Such cases also pose a problem for Whiting's approach: they are based on evidence and they are not practical. The earning money case is also problematic for the 'belief aiming at practical considerations' approach: it is practical to develop a specific belief, but it is not possible without proper evidence.

After this analysis, I defend that all believers aim at truth when believing. It does not matter if their beliefs are caused by epistemic evidential or motivational nonevidential reasons, if they are practical or not. Once the agent believes something, she considers it to be true. The constitutive normativity of belief is set just on the act of *aiming* at truth done by the *believer*. The reasons and the results of beliefs are independent of this constitutive normativity that relates belief and truth: *believers just aim at truth*.

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<sup>37</sup> See Whiting, "Reasons for Belief, Reasons for Action, the Aim of Belief, and the Aim of Action."

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## A Case for Machine Ethics in Modeling Human-Level Intelligent Agents

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**Abstract:** This paper focuses on the research field of machine ethics and how it relates to a technological singularity—a hypothesized, futuristic event where artificial machines will have greater-than-human-level intelligence. One problem related to the singularity centers on the issue of whether human values and norms would survive such an event. To somehow ensure this, a number of artificial intelligence researchers have opted to focus on the development of artificial moral agents, which refers to machines capable of moral reasoning, judgment, and decision-making. To date, different frameworks on how to arrive at these agents have been put forward. However, there seems to be no hard consensus as to which framework would likely yield a positive result. With the body of work that they have contributed in the study of moral agency, philosophers may contribute to the growing literature on artificial moral agency. While doing so, they could also think about how the said concept could affect other important philosophical concepts.

**Keywords:** machine ethics, artificial moral agents, technological singularity, philosophy of artificial intelligence

### Introduction

Throughout history, technological advancements have led to philosophical inquiry. Developments in artificial intelligence (AI) research, for instance, have prompted philosophers to look into its surrounding foundational issues.<sup>1</sup> This paper examines one of the said issues, specifically focusing on the nature of artificial moral agency and how this relates to a technological singularity, the point in which AI will have greater-than-human-level abilities. Furthermore, this paper also suggests that it is

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<sup>1</sup> A number of these philosophical issues are discussed in Matt Carter, *Minds and Computers: An Introduction to the Philosophy of Artificial Intelligence* (Edinburgh: Edinburgh University Press, Ltd., 2007), 202-206.

high time for philosophers to get into the picture and discuss the ethical implications of the rise of intelligent machines.

### **Ethical Machines and the Singularity**

The idea of artificial moral agents (AMAs) refers to artificial intelligent systems capable of moral reasoning, judgment, and decision-making. It forms part and parcel of what Goertzel<sup>2</sup> defines as artificial general intelligence (AGI).<sup>3</sup> Computer systems with human-like general intelligence are AGIs. Contrasted with “narrow artificial intelligence” or “narrow AI,” which only exhibits intelligence regarding “specific, narrowly constrained problems,”<sup>4</sup> AGIs exhibit a variety of human-like, intelligent behavior. Chess computer programs, for instance, could be classified as narrow AI systems because they are only considered to be intelligent in a single human domain—that is, playing chess. In contrast, an AGI is hypothesized to be intelligent in most, if not all, aspects of human cognition. Since one of the central human cognitive abilities is the capability to reason about moral issues, AGIs should, therefore, include the intellectual activity of moral reasoning (i.e., AGIs should be AMAs as well).

The idea of a singularity, on the other hand, refers to a hypothesized, futuristic event where greater-than-human-level intelligence exists—intelligences that are deemed to be a natural offshoot of modeling AI systems.<sup>5</sup> From this event, it is further hypothesized, that an intelligence explosion would follow.<sup>6</sup> If such an event were to happen, it would put into question a lot of our default notions about reality, truth, and life, including most of our ideas about what is right and wrong.

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<sup>2</sup> See Ben Goertzel, “Human-level Artificial General Intelligence and the Possibility of a Technological Singularity: A Reaction to Ray Kurzweil’s *The Singularity is Near*, and McDermott’s Critique of Kurzweil,” in *Artificial Intelligence*, 171:18 (2007), 1161-1173, doi:10.1016/j.artint.2007.10.011.

<sup>3</sup> Throughout the entire paper, the acronyms AI and AGI are used interchangeably.

<sup>4</sup> *Ibid.*, 1162.

<sup>5</sup> The idea of a greater-than-human-level intelligence being a consequence of developing human-level AIs is further discussed in the subsequent sections. Note that such view may be traced in Irving John Good, “Speculations Concerning the First Ultra-intelligent Machine,” in *Advances in Computers*, vol. 6, ed. by Franz L. Alt and Morris Rubinoff (New York: Academic Press, 1966). In addition, the same view is also discussed in David J. Chalmers, “The Singularity: A Philosophical Analysis,” in *Journal of Consciousness Studies*, 17:9-10 (2010), 7-65.

<sup>6</sup> See Vernon Vinge, “The Coming of Technological Singularity: How to Survive in the Post-Human Era,” in *Vision 21: Interdisciplinary Science and Engineering in the Era of Cyberspace – Proceedings of A Symposium Cosponsored by NASA Lewis Research Center and the Ohio Aerospace Institute* (Washington, D.C.: National Aeronautics and Space Administration, Office of Management, Scientific and Technical Information Program, 1993), 11-22.

The term “singularity” has long been used in mathematics and (astro)physics. In mathematics, the singularity refers to “a value that transcends any finite limitation.”<sup>7</sup> For example, the function  $y = 1/x$  leads to a singularity since the value of  $y$  increases as  $x$  approaches zero (e.g.,  $1/0.0001$  is greater than  $1/0.001$  as these operations result to 10,000 and 1,000, respectively). Keeping in mind that any number divided by zero yields a mathematically undefined result, the quotient reaches infinity as the value of  $x$  approaches this mark.<sup>8</sup> In physics, the notion of a singularity could be best understood by looking at the aftermath of a star’s death (i.e., when a supernova occurs). Kurzweil explains that a “singularity” is created at the center of a massive star that undergoes a supernova explosion.<sup>9</sup> The remnant of the star collapses to this center, which is said to be a point of apparently zero volume and infinite density. This rupture in the space-time fabric is then called a black hole.<sup>10</sup>

The basic idea of a singularity within the fields of mathematics and physics, therefore, highlights instances wherein our standard models for understanding things just breakdown. This means that our most up-to-date theories cannot account for the phenomenon that needs explaining. For the present study, we consider another type of singularity—that is, the posited (technological) singularity that centers on intelligence.

Science fiction literature serves as a storehouse of scientific knowledge, and it is able to project future technologies that are not yet available today.<sup>11</sup> In a way, the same may be said with regard to the

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<sup>7</sup> Ray Kurzweil, *The Singularity is Near: When Humans Transcend Biology* (New York: Viking, 2005), 35-36.

<sup>8</sup> Note that there are mathematicians, like Nicholas of Cusa, who consider the concept of infinity as unknowable. See Jean-Michel Counet, “Mathematics and the Divine in Nicholas of Cusa,” in *Mathematics and the Divine: A Historical Study*, ed. by Teun Koetsier and Luc Bergmans (Amsterdam: Elsevier B.V., 2005.), 271-290.

<sup>9</sup> Kurzweil, *The Singularity is Near*, 36.

<sup>10</sup> The difficulties of studying the very nature of black holes are well documented. For instance, see Brian Greene, *The Elegant Universe: Superstrings, Hidden Dimensions, and the Quest for the Ultimate Theory* (New York: W.W. Norton & Co., 1999). Here it is highlighted that, in physics, it is widely accepted that Einstein’s theory of general relativity best fits the study of huge and heavy things (e.g., stars, planets, etc.). Quantum mechanics, on the other hand, is used to deal with small and light objects such as atoms, subatomic particles, and so on. The problem with black holes is that, as defined above, it is both heavy and small. So, does one use general relativity because black holes have an infinite density? Or, should quantum mechanics be used instead given that it is a finite point? Furthermore, all the laws (of physics) supposedly break down in such singularities. This idea is also highlighted in Stephen W. Hawking, *A Brief History of Time* (New York: Bantam Books, 1988) and Roger Penrose, “Black Holes,” in *The World Treasury of Physics, Astronomy and Mathematics*, ed. by Timothy Ferris (New York: Little, Brown and Company, 1991).

<sup>11</sup> This idea is discussed in Walter Moser and Craig Moyes, “Literature—A Storehouse of Knowledge?” in *SubStance*, 22 (1993), 126-140.



development of machines with artificial minds. Carter, for instance, notes that the abstract idea of “mechanical men” or robots may be traced back to the science fiction literature of the early to mid-twentieth century.<sup>12</sup>

The idea of robots, or inanimate objects coming to life, dates back to the early Greeks, especially in the story of the mythological god Hephaestus, who created sophisticated machines.<sup>13</sup> The term “robot,” on the other hand, was first used in Čapek’s play, *R.U.R.*,<sup>14</sup> to refer to human-like creatures capable of intelligence. In a sense, before there was a full-blown academic discipline devoted to the study of both robotics and artificial intelligence, science fiction literature toyed with this idea first. The same turn from fiction to reality is envisaged by futurists concerning the idea of an intelligence explosion or a singularity.<sup>15</sup>

In the discipline of artificial intelligence, the term “singularity” refers to a point in human history that would drastically change life on earth as this would mark the creation of greater-than-human intelligence, followed by an intelligence explosion.<sup>16</sup> To differentiate this from its counterpart concepts in mathematics and astrophysics, this has been often dubbed as the “technological singularity.”<sup>17</sup>

Many credit the statistician and computer scientist I.J. Good as one of the pioneers of the idea of a singularity, and the first who thought of the possible implications of an intelligence explosion through the rise of intelligent machines.<sup>18</sup> The main idea is that, after the creation of the first ultraintelligent machine (i.e., a greater-than-human artificial intelligence system), an intelligent explosion would occur, since the first AI would (mass) produce the next generation of higher intelligent machines. In effect, by iterating this process, the result would be the creation of a whole assembly line of intelligent machines.<sup>19</sup> In Good’s own words:

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<sup>12</sup> See Carter, *Minds and Computers*, 1.

<sup>13</sup> See Stefanos A. Paipetis, *The Unknown Technology in Homer* (Dordrecht: Springer Science+Business Media BV, 2010), 107-111.

<sup>14</sup> See Karel Čapek, *R.U.R.*, trans. by David Wyllie (Adelaide: eBooks@Adelaide, University of Adelaide Library, 2016).

<sup>15</sup> Moravec’s idea of robot intelligence surpassing human intelligence before the year 2050 is reminiscent here. See Hans P. Moravec, “Rise of the Robots,” in *Understanding Artificial Intelligence*, ed. by Sandy Fritz (New York: Warner Books, Inc., 2002), 114.

<sup>16</sup> See Kurzweil, *The Singularity is Near*, 24-25.

<sup>17</sup> For the purposes of this work, the term “singularity” would be used to simply refer to this.

<sup>18</sup> See Richard Loosemore and Ben Goertzel, “Why an Intelligence Explosion is Probable,” in *Humanity+ Magazine* (7 March 2011), <<http://hplusmagazine.com/2011/03/07/why-an-intelligence-explosion-is-probable/>>.

<sup>19</sup> As discussed earlier, this is somewhat comparable to the value of  $x$  that becomes larger and larger. See Kurzweil, *The Singularity is Near*, 35-36.



Let an ultraintelligent machine be defined as a machine that can far surpass all the intellectual activities of any man however clever. Since the design of machines is one of these intellectual activities, an ultraintelligent machine could design even better machines; there would then unquestionably be an “intelligence explosion,” and the intelligence of man would be left far behind. ... Thus the first ultraintelligent machine is the last invention that man need ever make, provided that the machine is docile enough to tell us how to keep it under control. It is curious that this point is made so seldom outside of science fiction. It is sometimes worthwhile to take science fiction seriously.<sup>20</sup>

Good argues that a direct consequence of developing ultraintelligent machines is the creation of more sophisticated AIs. These further creations, however, would not be designed by human beings any longer. For him, it is hard not to think of the scenario that these machines would eventually perform the same creative endeavors of modeling intelligent systems. But, given that this first generation of ultraintelligent machines are more intelligent than humans, it is conceivable that they would also be able to develop more sophisticated AI machines that could further surpass their own intellectual capabilities. In relation to this, also explaining the potential reason why these AI systems might undergo such process of self-improvement, Muehlhauser and Bostrom argue that:

We can predict that advanced AIs will have instrumental goals to preserve themselves, acquire resources, and self-improve, because those goals are useful intermediaries to the achievement of almost any set of final goals. Thus, when we build an AI that is as skilled as we are at the task of designing AI systems, we may thereby initiate a rapid, AI-motivated cascade of self-improvement cycles. Now when the AI improves itself, it improves the intelligence that does the improving, quickly leaving the human level of intelligence far behind.<sup>21</sup>

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<sup>20</sup> Good, “Speculations Concerning the First Ultraintelligent Machine,” 33.

<sup>21</sup> Luke Muehlhauser and Nick Bostrom, “Why We Need Friendly AI,” in *Think*, 36:13 (2014), 42.

This is why Good states that the first ultraintelligent machine would arguably be the last invention of humankind. It is because all future generations of AI would be made by their fellow machines and so on. One other philosopher who has recently scrutinized the idea of the singularity is David Chalmers. For him, there are pros and cons to be considered.

For Chalmers, the singularity could be considered one of the most significant events in human history.<sup>22</sup> In a post-singularity world, life on earth may drastically change to the point of human incomprehensibility. Consider the impacts (i.e., both the positive and negative ones) that could result from the creation of sophisticated AI systems.

For the positive effects of a singularity, it is very likely that remedies for certain diseases deemed incurable at present (e.g., HIV virus, cancer, etc.) could be discovered eventually as the intelligence level of those on earth continuously grows. Several social problems such as racial discrimination, food scarcity, and poverty, among others, could also be addressed by such intelligent beings, not to mention resolving age-old mathematical, scientific, and even philosophical puzzles, to name a few. Perhaps, it might be the case that these concerns only pervade us today because the current intellectual capabilities of humans are quite limited. The kinds of beings that would exist after the singularity, in contrast, would be of greater-than-human intelligence. Thus, it could be held that these problems could be solved by them.<sup>23</sup> However, even though a singularity could yield positive outcomes, it could also produce negative ones.

There are a number of potential dangers that might result from an intelligence explosion. Among these include the “end to the human race, an arms race of warring machines, [and] the power to destroy the planet.”<sup>24</sup> The annihilation of humanity is not as far-fetched as one may think given that it is possible that AI systems and their next generations could have a different set of values compared to human beings.<sup>25</sup> To hammer more on this point, consider a rough analogy motivated by the question: “Could it really be explained to pigs (i.e., making them fully understand) why it is ethically acceptable to slaughter them?”

It could be said that pig’s meat is staple food for us, humans, and that this is a reasonable way of justifying why we slaughter and eat them. However, it might be difficult, if not impossible, to make pigs really understand this reason. Setting aside the obvious problem of conversing with

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<sup>22</sup> See Chalmers, “The Singularity: A Philosophical Analysis,” 4.

<sup>23</sup> Compare this with Kurzweil’s view that any problem, insoluble as it may seem at present, has a corresponding solution (i.e., an idea). See Kurzweil, *The Singularity is Near*, 23-25.

<sup>24</sup> Chalmers, “The Singularity: A Philosophical Analysis,” 4.

<sup>25</sup> See *ibid.*, 24-29.

one another, it could be said that, given their intellectual capacities, they would not be able to fully comprehend such rationale.<sup>26</sup>

By the same token, it is plausible to suppose that the projected AI systems in the future would have a different value system from us given their higher level of intelligence. To further explain this, consider the different ways of arriving at artificial intelligence, which would, ideally, have to be considerate of human values as well. Chalmers, for instance, identifies two options, which are the human-based approaches and non-human-based ones.<sup>27</sup>

### Methods for Modeling Artificial Intelligence

For Chalmers, there are two ways to develop artificial general intelligence, namely: human-based and non-human-based methods.<sup>28</sup> Tracks toward the creation of artificial intelligence that employ human-based options extend or upgrade the biological makeup of humans.<sup>29</sup> This means that such methods aim to duplicate or simulate the biological brains of human beings.<sup>30</sup> The advantage of this approach is that “[t]he resulting systems are likely to have the same basic values as their human sources.”<sup>31</sup> The ethical values of the ensuing AI creations that employ the human-based path would remain unchanged (i.e., to what they originally had before their enhancement procedure).

Non-human-based options, on the other hand, build AIs through designing computer programs, learning systems, or any other means that does not enhance the biological constituents of humans. For these methods, Wallach and Allen identify three possible ways,<sup>32</sup> namely: the top-down or direct programming track, bottom-up or developmental approaches, and the hybrid of these two.

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<sup>26</sup> Here, we could also relate Wittgenstein’s idea that, even if a lion could speak, human beings would not be able to understand it. See Ludwig Wittgenstein, *Philosophical Investigations* (Oxford: Blackwell Publishing, Ltd., 1953), 190.

<sup>27</sup> See Chalmers, “The Singularity: A Philosophical Analysis,” 25-27.

<sup>28</sup> For the purposes of this paper, the human-based and non-human based options will be discussed in light of how they may account for ethical AI systems.

<sup>29</sup> See Chalmers, “The Singularity: A Philosophical Analysis,” 25-27.

<sup>30</sup> This coincides with Vinge’s four tracks towards creating greater-than-human-intelligence. See Vinge, “The Coming of Technological Singularity: How to Survive in the Post-Human Era.” Note that Vinge’s intelligence amplification and biological approaches share certain commonalities with Chalmers’ concept of human-based artificial intelligence. This is because both support the idea of creating intelligent systems via harnessing the physiological makeup of human beings.

<sup>31</sup> Chalmers, “The Singularity: A Philosophical Analysis,” 25.

<sup>32</sup> An overview of all these tracks are highlighted in Wendell Wallach and Colin Allen, *Moral Machines: Teaching Robots Right from Wrong* (New York: Oxford University Press, 2009).

Top-down approaches subscribe to the idea that artificial moral agents may be developed via programming moral principles into artifacts so that their actions and behaviors would be regulated by such precepts. Supporters of this track claim that human thinking processes resemble the ones implemented by computational systems. Thus, they argue that intelligent behavior may be instantiated by creating computer programs. Bottom-up options, on the other hand, employ evolutionary, learning, or developmental methodologies. Such approach enables machines to learn ethically-related concepts, for instance, via interacting with other agents in their respective environments. In a way, the manner by which AI systems learn and develop is similar to how children undergo the socialization process—that is, through learning things from scratch. Integrating the design principles of both top-down and bottom-up tracks is what is known as the hybrid option.

The general idea behind the hybrid method is to embed autonomous artifacts with certain moral theories and, at the same time, allow it to further develop such principles, if not learn and acquire new ones, through the process of interacting with other agents. For Wallach and Allen, a feasible way of building AIs via the hybrid method is through the use of a connectionist model.<sup>33</sup> Note that, for connectionists, the human cognitive architecture is just a series of networks that employs parallel distributed processing. Thus, advocates of connectionism emulate human brains via developing artificial neural networks.<sup>34</sup>

The top-down, bottom-up, and hybrid approaches are some of the ways of constructing non-human-based artificial general intelligence. Note that, in contrast to human-based methods, such non-human-based tracks do not upgrade or make use of the biological makeup of humans. Thus, with regard to requiring autonomous agents to be moral agents as well, human-based approaches supposedly have the upper hand.<sup>35</sup> This is because the ethical values of the resulting AIs from human-based methods would remain unchanged, which further implies that there is a higher risk of building advanced AIs via the non-human-based route. This is not to say, however,

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<sup>33</sup> How a connectionist model may be considered a hybrid model is discussed in length by Wallach and Allen. See *ibid.*, 121-124.

<sup>34</sup> It is believed that artificial neural networks could integrate the design principles of top-down and bottom-up routes. This is because such networks have two separate kinds of connection weights, namely: hardwired and learned connection weights. Supposedly, these weights may be considered to share the same principles with the top-down and bottom-up paths, respectively. For a discussion on connectionism, see Napoleon Mabaquiao, Jr., *Mind, Science and Computation* (Manila: Vibal Publishing House, Inc., 2012), 124-129.

<sup>35</sup> Chalmers further argues that human-based approaches are not “extendable,” and, as such, might not lead to a singularity. See Chalmers, “The Singularity: A Philosophical Analysis,” 26.

that the human-based path is foolproof. It could be argued that there is no certainty as to what would happen to their set of values once they also upgrade their computational, or thinking, capacities.<sup>36</sup>

The idea of artificially intelligent machines having a different value system from humans could somehow be drawn from the design methodologies mentioned above. Unfortunately, for us, humans would be the lesser beings as compared to such superior intelligence. If a singularity were to happen, then human values would likely be incommensurable with these AI systems. Thus, the extinction of humankind may be foreseeable if safety measures would not be considered. With the risks involved in creating artificial intelligence, the question is, what now is the job of the philosopher in all of these issues?

### Technical and Foundational Problems

Research on artificial intelligence has been encountering a number of problems for many years now. Such obstacles could be classified as either technical or foundational ones. Philosophers who wish to contribute in addressing, if not preventing, the potential dangers of a singularity may do so by doing research on the latter.

Delineating one from the other, the technical problems of artificial intelligence may be defined as those that are presently encountered by the field given the current state of technology. However, once certain technological advancements occur, these issues, in theory, would cease to exist. Among these technical problems include issues regarding robustness and generalization, real-time processing, and the sequential nature of programs, among others.<sup>37</sup>

For example, the issue on robustness and generalization focuses on the problem of noise and fault tolerance. Additionally, it also includes the issue regarding the capability of artifacts to act and react aptly in novel situations. Note that noise is defined as random data fluctuations. So, an artifact is said to be noise-tolerant if it could still process data that contains fluctuations. On the other hand, if an artifact performs adequately in spite of its faulty components, then it is considered to be fault-tolerant.

Analogous to the issue of robustness, autonomous machines often lack the capability of acting and reacting to novel situations that were not originally programmed into them by their designers. This is because they lack generalization capabilities, which eventually results to an artifact halting or

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<sup>36</sup> In relation to this, see the same article of Chalmers, specifically his discussion on Kant's view regarding values and rationality. See *ibid.*

<sup>37</sup> Rolf Pfeifer and Christian Scheier, *Understanding Intelligence* (Cambridge: MIT Press, 1999), 63-64.

breaking down. However, the issue of both robustness and generalization may be considered technical ones as they are solvable, in principle, at the advent of technological improvements. In the future, once the current state of technology progresses, these technical problems would foreseeably go away.

As for the foundational issues encountered by artificial intelligence research, these problems are considered philosophical in nature as they question the very foundations, or the foundational assumptions, of the methodologies themselves. Standard examples of these are the symbol-grounding problem and frame problem.

Pfeifer and Scheier explain that the symbol-grounding problem centers on the issue of how the closed system of physical symbols employed by classical artificial intelligent machines relate to the actual world.<sup>38</sup> Note that physical symbols are defined purely in a syntactical manner. They follow the law of representation, which states that situations in the real world may be mapped into internal representations. So, these physical symbols are processed by a central processing system solely based on their syntax. The question is this: "If physical symbols correspond to specific things in the real world, how then could a syntax-based system ground and derive their meanings?" Put in another way, if traditional AI systems process symbols in a purely syntactical manner, then deriving or inferring the meanings of the employed symbols would still not have been accounted for.

On the other hand, the frame problem focuses on the interaction between a modeled system and its corresponding environment. Simply put, this philosophical problem focuses on "how models of a changing environment can be kept in tune with the environment."<sup>39</sup> Given that artificial intelligent systems developed via the classical artificial intelligence path, for instance, have internal programs of the real world,<sup>40</sup> the frame problem deals with how to properly identify from such world model those data that needs updating after an action takes place.<sup>41</sup> Apparently, the task of keeping programs of changing environments in tune with the real world presents a number of difficulties.

Note that the problems mentioned above are considered philosophical in nature as they question the foundational suppositions of the design strategies towards building AGIs. Another foundational issue that may interest philosophers deals with the problem of making artificially

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<sup>38</sup> *Ibid.*, 69-71.

<sup>39</sup> *Ibid.*, 68.

<sup>40</sup> Note that there are those who argue that the frame problem also arises in connectionist models. For instance, see Murray Shanahan, "The Frame Problem," in *The Stanford Encyclopedia of Philosophy*, Winter 2009 ed., ed. by Edward N. Zalta, <<https://plato.stanford.edu/archives/win2009/entries/frame-problem/>> (July 2013).

<sup>41</sup> *Ibid.*

intelligent machines capable of moral reasoning, judgment, and decision-making—that is, the creation of artificial moral agents. As discussed earlier, the extinction of human beings may be a likely consequence if safety measures are not considered in designing AI systems. This is the reason why the research area of machine ethics looks into the possibility of modeling the first batch of AIs as being considerate of human values as well.

### Machine Ethics and the Nature of Moral Agents

Michael Anderson and Susan Anderson tell us that:

[M]achine ethics is concerned with giving machines ethical principles or a procedure for discovering a way to resolve the ethical dilemmas they might encounter, enabling them to function in an ethically responsible manner through their own ethical decision making.<sup>42</sup>

What this tells us is simple: machine ethics is concerned about the creation of AMAs—artificial intelligent machines capable of moral reasoning. Note that this field is often contrasted with the closely related discipline of technology ethics. In a nutshell, technology ethics is a branch of applied ethics largely devoted in developing ethics for human beings who use machines or technology.<sup>43</sup>

Distinguishing machine ethics from the philosophy of technology is important, since the latter is more concerned with the ethical standing of human beings who use technological products such as intelligent machines (i.e., it looks at the proper and improper human behavior with regard to the usage of machines). Thus, it considers machines as tools and not as autonomous agents. Machine ethics, in contrast, regards machines as actual or potential moral agents.

For machine ethicists, moral praise and blame could be attributed to the actions of autonomous agents, and it seems that there are good reasons to think that, indeed, sophisticated technologies may be considered as moral agents. Note that moral agents are specific kinds of entities whose behaviors are subject to moral requirements (i.e., under a set of ethical standards, moral praise or blame could be ascribed to its actions).<sup>44</sup>

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<sup>42</sup> Michael Anderson and Susan Leigh Anderson, *Machine Ethics* (New York: Cambridge University Press, 2011), 1.

<sup>43</sup> See Wallach and Allen, *Moral Machines*, 37-39.

<sup>44</sup> See Kenneth Einar Himma, "Artificial Agency, Consciousness, and the Criteria for Moral Agency: What Properties must an Artificial Agent have to be a Moral Agent?" in *Ethics and Information Technology*, 11 (2009), 21.



In the philosophical tradition, discussions regarding the nature of moral agents are nothing new. Several philosophers have already put forward their own take on the nature of moral agents. For example, Aristotle:

[i]n the course of discussing human virtues and their corresponding vices ... begins with a brief statement of the concept of moral responsibility—that it is sometimes appropriate to respond to an agent with praise or blame on the basis of her actions and/or dispositional traits of character. ... A bit later, he clarifies that only a certain kind of agent qualifies as a moral agent and is thus properly subject to ascriptions of responsibility, namely, one who possess a capacity for decision. For Aristotle, a decision is a particular kind of desire resulting from deliberation, one that expresses the agent's conception of what is good.<sup>45</sup>

In a way, such notion parallels Aquinas' idea that "[g]ood ends and means are those befitting the human agent."<sup>46</sup> For Aquinas, as with Aristotle, the said agent should be capable of deliberating and judging what action is good,<sup>47</sup> and these actions are called human actions—that is, actions that which one has voluntary control of or those that result from certain free judgements. To account for the nature of such free judgments, Aquinas explains:

The proper act of free-will is choice: for we say that we have a free-will because we can take one thing while refusing another; and this is to choose. Therefore we must consider the nature of free-will, by considering the nature of choice. Now two things concur in choice: one on the part of the cognitive power, the other on the part of the appetitive power. On the part of the cognitive power, counsel is required, by which we judge one thing to be preferred to another: and on the part of the

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<sup>45</sup> See Andrew Eshleman, "Moral Responsibility," in *The Stanford Encyclopedia of Philosophy*, Summer 2014 ed., ed. by Edward N. Zalta, <<https://plato.stanford.edu/archives/sum2014/entries/moral-responsibility/>> (June 2015).

<sup>46</sup> Ralph McInerney, "Aquinas's Moral Theory," in *Journal of Medical Ethics*, 13:1 (1987), 31-33.

<sup>47</sup> Thomas Aquinas, *Summa Theologica*, trans. by the Fathers of the English Dominican Province, rev. by Daniel J. Sullivan (Chicago: Encyclopaedia Britannica, 1952), IaIIae 1.1.



appetitive power, it is required that the appetite should accept the judgment of counsel.<sup>48</sup>

So, for Aquinas, moral agents are those who have mastery over one's actions, exemplified by their ability to prefer what is good. This same line of thinking seems to be echoed by other philosophers such as Kant. For Kant, "a moral agent is autonomous in that it both gives itself the moral law (it is self-legislating) and can constrain or motivate itself to follow the law (it is self-constraining or self-motivating)."<sup>49</sup> In such characterization, note that Kant highlights the notion of a moral agent being autonomous.<sup>50</sup> To a certain extent, these characterizations of moral agency, along with the other philosophical theories<sup>51</sup> that try to account for its nature, relate to the idea of building artificial moral agents.

### Safeguarding Humanity via Artificial Moral Agents

One possible way of preventing the negative outcomes of a singularity would be in terms of how philosophers could further involve themselves in addressing problems related to artificial moral agency. For one, there is the issue regarding the nature of such agents.

In terms of accounting for artificial moral agency, several theories have been proposed by those working under the field of machine ethics. Sullins,<sup>52</sup> for instance, defines artificial moral agents as artificial autonomous agents<sup>53</sup> that possess moral value. He first explains that:

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<sup>48</sup> *Ibid.*, Ia 83.3.

<sup>49</sup> Lara Denis, "Kant and Hume on Morality," in *The Stanford Encyclopedia of Philosophy*, Fall 2012 ed., ed. by Edward N. Zalta, <<https://plato.stanford.edu/archives/fall2012/entries/kant-hume-morality/>> (7 December 2015).

<sup>50</sup> For Kant's discussion regarding the nature of moral agents, specifically the concepts of will and autonomy, see Immanuel Kant, *Groundwork for the Metaphysic of Morals*, ed. and trans. by Allen W. Wood (Yale University Press, 2002), 4:440.

<sup>51</sup> Other theories on moral agency are discussed extensively in Theodore C. Denise, *Great Traditions in Ethics* (California: Thomson Wadsworth, 2008).

<sup>52</sup> See John Sullins, "Artificial Moral Agency in Technoethics," in *Handbook of Research on Technoethics*, ed. by Roccio Luppigini and Rebecca Adell (Hershey: IGI Global Information Science, 2009), 205-221.

<sup>53</sup> In defining autonomous agents as systems that act upon their situated environment in pursuit of their own agenda, Sullins cites Stan Franklin and Art Graesser, "Is it an Agent, or just a Program?: A Taxonomy for Autonomous Agents," in *Proceedings of the Third International Workshop on Agent Theories, Architectures, and Languages* (London: Springer-Verlag, 1996). Such characterization implies that agents are presupposed as entities that have causal influence or effect on other agents and their environment. Thus, any piece of technology, a sophisticated robot, for instance, that acts as an agent is considered an autonomous agent.

[I]deally, the agent should be a continuous process that monitors its environment, be able to communicate with its user or at least other simple agents, have some sort of machine learning, and be mobile in its environment or able to move to other environments, as well as be flexible in its reactions to stimulus in these environments. It is also a bonus if the artificial agent is affective in its character in order to interact with a realistic personality that will ease communications with human agents.<sup>54</sup>

Note that these specific qualities are not necessary conditions for artificial agency but are conditions that may aid artificial agents in trying to interact with others and the rest of the world.

On top of these qualities, three other conditions would have to obtain in order to ascribe moral agency to artifacts. These are the conditions of autonomy, intentionality, and responsibility. For an artifact to have the capacity to exhibit moral responsibility, it should possess significant autonomy. Thus, an artifact should be capable of performing autonomous actions (i.e., it should be able to implement tasks or goals independent of any other agent). In addition, agents must also possess the capability of acting intentionally. Lastly, it would be possible to ascribe moral agency to artifacts if its behaviors would only make sense by assuming that it has responsibility towards other moral agents. These three conditions supposedly provide a deeper understanding on the nature of AMAs. For Sullins, as long as these things obtain, an artifact could be said to be an artificial moral agent.

In contrast to Sullins, Moor proposed a four-tier categorization of artifacts in terms of appraising their moral status.<sup>55</sup> At the bottom-most level are ethical-impact agents. These machines are evaluated based on the moral consequences they produce. Next, machines that have built-in safety features could be considered as implicit ethical agents. To promote ethical behavior, the internal mechanisms of such machines have already been designed to consider potential safety and reliability issues. Explicit ethical agents, on the other hand, are a tier higher than implicit ethical agents. This is because such machines already have some capacity to exhibit moral reasoning. At the top-most level of this hierarchy are full ethical agents. Average adult human beings are an instance of this type of agent. Artificial moral agents, for Moor, are somewhere in-between explicit ethical agents and full ethical ones.

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<sup>54</sup> Sullins, "Artificial Moral Agency in Technoethics," 207.

<sup>55</sup> James H. Moor, "The Nature, Importance, and Difficulty of Machine Ethics," in *Machine Ethics*, ed. by Michael Anderson and Susan Leigh Anderson (New York: Cambridge University Press, 2011), 13-20.

A third alternative is provided by Wallach and Allen. They argue that the path towards the creation of artificial moral agents is through considering the conditions of autonomy and ethical sensitivity.<sup>56</sup> First, they categorize machines as either having operational morality or functional morality. Machines with operational morality are those that are capable of taking into account the morally-relevant aspects of a given situation with the aid of human architects. These architects embed ethical considerations into the said machines. Machines that fall under functional morality, on the other hand, are those that possess the capacity to exhibit some form of moral reasoning and decision-making.

Such categorization forms a spectrum. One finds machines that fall under operational morality on one end of this spectrum and, on the other end, are full moral agents—that is, artifacts that have high autonomy and high ethical sensitivity. Moreover, machines that fall under functional morality are distributed in-between of these two extremes. Wallach and Allen claim that this two-dimensional framework could possibly account for artificial moral agency since the conditions of autonomy and ethical sensitivity serve as benchmarks as to what counts as a full moral agent. Any machine approaching high autonomy and high ethical sensitivity will be counted as a full moral agent, and this could be achieved by incrementally improving these conditions.

At present, there seems to be no hard consensus as to which artificial moral agency framework would likely yield a positive result. For instance, the idea of reducing the three mentioned above into a single, all-encompassing theory has not yet been fully explored. Furthermore, how exactly shall we proceed in actually realizing artificial moral agents is another problem in machine ethics. These issues, among the many others that also need final resolution, should be the business of philosophers. With the body of work that they have contributed in the study of moral agency, philosophers should continue to extend their research in the field of machine ethics.

## Summary and Conclusion

As discussed above, the singularity is a hypothesized, futuristic event that pertains to the invention of machines that are of greater-than-human-level intelligence. This scenario may be considered a natural consequence of developing AI systems. Once these things are fully realized, an intelligence explosion would follow soon after. Note that such runaway would seemingly put into question humankind's standard concepts about reality, life, and so on, and this would also include our general ethical notions.

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<sup>56</sup> Wallach and Allen, *Moral Machines*, 25-33.

At present, there is no definitive way on how to make artificially intelligent systems value what humans do. The idea of machines exterminating the entire human race, therefore, is not, strictly speaking, a tall tale. As highlighted by both Vinge and Chalmers, there are plausible threats. To prevent these dangers, those working in artificial intelligence research, including philosophers, should take the problem of creating artificial moral agents more seriously. Philosophers, for instance, should further examine the philosophical tenability of the top-down, bottom-up, and hybrid options, among others, of modeling such agents. For one, as noted earlier, the actual nature of AMAs is still an open question. With their significant contributions in the study of moral agency, philosophers should, therefore, further examine this issue.

Other philosophical concepts such as moral reasoning, moral agency, and others may also be re-examined by philosophers as they closely relate to notion of artificial moral agency. For example, with regard to the notion of moral agency, there are those who argue that humans are not really moral agents. Nadeau, for instance, maintains that robots would be, in fact, the first moral agents to inhabit earth, if ever.<sup>57</sup> If we consider such view, then the question is this: if our conception of moral agency is predicated on the view that human beings are moral agents, then what happens to this notion if it is proven that the latter claim is false? In addition, there are other issues related to AI research that may also be further studied by philosophers. Among these include problems regarding the concept of consciousness and personal identity.<sup>58</sup>

Analyzing the foundational issues surrounding artificial intelligence research is key in safeguarding the future of humanity. Considering the gravity of the potential negative outcomes of a singularity, factor in also the open questions in modeling AMAs, it may be the case that there would not be an overabundance of philosophers working on the issues related to machine ethics—that is, at least for now.

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<sup>57</sup> See also Joseph Emile Nadeau, "Only Androids Can Be Ethical," in *Thinking about Android Epistemology*, ed. by Kenneth M. Ford, Clark Glymour and Patrick Hayes (Cambridge: MIT Press, 2006), 241-248.

<sup>58</sup> See Chalmers, "The Singularity: A Philosophical Analysis." For a good introduction to the issues in personal identity, see Brian Garrett, *Personal Identity and Self-Consciousness* (London: Routledge, 1998). For the ramifications to questions about human values, see J. Joven Joaquin, "Personal Identity and What Matters," in *Organon F* 24:2 (2017). 196-213.

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## 200 A CASE FOR MACHINE ETHICS

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## The Distinction between the 'Abstract West' and the 'Concrete East' from a Linguistic Perspective<sup>1</sup>

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*Man-to Tang*

**Abstract:** Ferdinand de Saussure is one of the pioneers who argue for the linguistic distinction between the West and the East. He argues that the western words (*yan* 言) (especially Indo-European) are mainly phonetic-based, but that the eastern words (especially Chinese) are not. Nevertheless, Edward Slingerland, in "Metaphor and Meaning in Early China," argues for a better understanding of the role of metaphor in Early Chinese thought (*yi* 意). Metaphorical conceptual structure is not a unique nature of the Chinese, but it is common among all human beings. On the one hand, Slingerland is correct to argue for the common role of metaphor in both western and eastern thought. On the other hand, this paper aims at arguing that his rejection of the distinction between the "Abstract West" and the "Concrete East" is doubtful, as the distinction can be retained linguistically. Saussure and recent neuro-linguistic researchers provide evidences to support the distinction in the sense that the "Abstract West" refers to a phonetic-image (*xiang* 象) linguistic-determination, and the "Concrete East" refers to a visual-image linguistic-determination.

**Keywords:** Slingerland, metaphor, the "abstract West" and the "concrete East," linguistic determination

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<sup>1</sup> I would like to thank the anonymous reviewer for commenting on this paper. He makes two helpful comments. Firstly, he points out that the East is a plurality of traditions. The East might not serve the East well, as this paper focuses on the Chinese rather than the plural Eastern traditions. His observation, however, is correct. The distinction addressed by Edward Slingerland is between the mainstream Western thought and the Chinese thought. This paper aims at arguing against his rejection. Therefore, the "East" follows Slingerland in that it refers to the Chinese. Secondly, he believes that the issue stems from an absolutist interpretation of "Abstract West" and "Concrete East." To a large extent, I agree with it. On the one hand, this paper aims at arguing against Slingerland's reconciliation. The distinction between the "Abstract West" and the "Concrete East" can be retained in accordance with their linguistic characteristics. On the other hand, it aims at arguing for an absolute interpretation of "Abstract West" and "Concrete East." The cultural differences, especially the linguistic, cannot be concealed. Besides, I would like to thank Prof. Kwan Tsz-wan for delivering seminars on Merleau-Ponty's *Phenomenology of Perception* and the formation of Chinese characters. His project inspires the main thesis of this paper.



## Introduction

Edward Slingerland, in “Metaphor and Meaning in Early China,” has two claims. The first claim is that the foundational role of metaphor in Early China should not be dismissed. The second claim is that imagistic conceptual structures are fundamental for every human thought, so it cannot express any unique feature of Chinese thought. This paper aims at critically examining Slingerland’s arguments. On the one hand, Slingerland is correct that imagistic conceptual structures are fundamental for every human thought. On the other hand, his rejection of the distinction between the “Abstract West” and the “Concrete East” is doubtful. My argument is threefold: firstly, our thoughts are most likely “shaped” by our language; secondly, the linguistic structure and formation in the West and the East are mainly phonetic-based images and visual-based images respectively. To a large extent, phonetic or sound images are more abstract than visual images. The imagistic conceptual structure in the Chinese linguistic structure expresses a unique feature of Chinese thought, namely visual-image linguistic-determination. Therefore, the distinction between the “Abstract West” and the “Concrete East” is a comparative metaphorical expression of the two linguistic structures.

This paper consists of three sections. This first section explicates Slingerland’s central claims that the metaphorical nature of Chinese philosophy should not be underestimated or overestimated. The second section explains his three arguments. The first argument is to refute the representational model and to support embodied or enactive models; the second argument is to support how embodied or enactive models avoid the transduction problem and grounding problem through empirical support in contemporary cognitive linguistics and neuroscience; and the third argument is to argue against the misleading distinction between the “Abstract West” and the “Concrete East.” The final section critically examines Slingerland’s arguments. I will draw resources from phenomenologist Maurice Merleau-Ponty and linguists Jia Yuxin, George Lakoff, and Mark Johnson to develop his argument. We will find that most languages, indeed, are heavily dependent on imagistic metaphorical conceptual structures, which can be justified by embodied or enactive models. Nevertheless, Slingerland has not further explored the essential feature of imagistic conceptual structures in Chinese language. Thus, he fails to understand the distinction between the “Abstract West” and the “Concrete East.” To refute his claim, I will draw resources from Saussure and recent neuroscientific research to argue that imagistic schema in Chinese words is *mainly* dependent upon visual images, whereas imagistic schema in western words (especially Indo-European), is

mainly dependent upon sound/phonetic images. Thus, he fails to prove his rejection with soundness.

### **Edward Slingerland's Criticism towards the "Abstract West" and the "Concrete East" Distinction**

Edward Slingerland addresses that there are two problems if we adopt the misleading distinction between the "Abstract West" and the "Concrete East," as we believe Chinese philosophy depends on metaphor, but Western philosophy does not. The first problem is that the Western official philosophical attitude depreciates Chinese philosophy of its metaphorical nature. He argues that,

A deeper problem, however, is involved in the claim that the Chinese were somehow unique, or at least different from the ancient Greeks, in taking their metaphors seriously. To argue in this way is to take the conceit of Western philosophy ... and to underestimate the extent to which, even in the West, meaning and perception are fundamentally shaped by imagistic structures arising from our embodied experience of the world.<sup>2</sup>

Some Western philosophers like J.P. Reding, who are blind to the metaphorical nature of language and take it to be literal, believe that metaphor is a "reflection of a lack of self-awareness."<sup>3</sup> This is the official philosophical attitude toward metaphor. The official philosophical attitude has to be concrete in the sense that a word should not be ambiguous. By contrast, metaphor provides a double sense of a word. It leads to the ambiguity that the official philosophical attitude aims to avoid.

The second problem is that it leads to the trend, "reverse Orientalism."<sup>4</sup> "Reverse Orientalism" is opposite to "classic Orientalism." The word Orientalism was firstly introduced by R. Schwab and was clearly thematized by E. Said's work, *Orientalism*.<sup>5</sup> The term signifies the European

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<sup>2</sup> Edward Slingerland, "Conceptual Blending, Somatic Marking, and Normativity," in *Cognitive Linguistics*, 16:3 (2005), 6.

<sup>3</sup> Slingerland pays attention to Jean-Paul Reding's work *Comparative Essays in Early Greek and Chinese Rational Thinking* and makes such a claim. For further details, please refer to Edward Slingerland, "Metaphor and Meaning in Early China," in *Dao: A Journal of Comparative Philosophy*, 10:1 (2011), 6.

<sup>4</sup> *Ibid.*, 8, 27.

<sup>5</sup> See Raymond Schwab, *The Oriental Renaissance. Europe's Rediscovery of India and the East, 1680-1880*, trans. by Gene Patterson-Black and Victor Reinking (New York: Columbia University Press, 1984).

“technology of power” authorizing itself to substitute the silent other, in the name or the image of its universalized self. Precisely, Orientalism refers to a Western style for dominating, restructuring, and having authority over the Orient.<sup>6</sup> The idea of classic Orientalism can be found in Hegel’s work, *The Philosophy of History*, where he argued that Asia is the real theatre of the unfolding drama.<sup>7</sup> Slingerland further interprets that Hegelian Chinese “were a childlike, naturally ‘slavish’ people.”<sup>8</sup> Orientalism is a name denoting the negative view of the Eastern (Chinese). On the contrary, reverse Orientalists believe that the holistic Chinese worldview is a positive corrective to flaws that plague the alienated West. Different from the negative Hegelian view of Chinese culture, more recent interpreters have instead regarded the holistic Chinese world-view as a positive corrective to argue against the alienated West. He argues that,

The characterization of Chinese thought as uniquely and distinctly metaphorical—the “strong” view that seems so common in our field—is, I believe, part of a large trend that sets up a caricatured China or “the East” as a monolithic, incommensurable Other, fundamentally different from an equally caricatured “West.” China is said to be characterized by a “holistic” conception of the self and the cosmos—in contrast to Western mind-body, appearance-reality, immanent-transcendent dualisms ...<sup>9</sup>

In Slingerland’s view, reverse Orientalism is a pitfall and we have to avoid the overestimation of the role of metaphor in early China. To have a better understanding of the role of metaphor in embodied human experiences, philosophers can have a better judgment and draw a fair distinction between the Chinese and the West. Both positive and negative are biased attitudes, as they do not make a fair judgment to the Chinese and the West, as they cannot portray a correct “picture of metaphor” in their human experiences. Both attitudes share the same view that the Chinese thought is based upon metaphor and imagistic conceptual structure, but the West is not. Therefore, he introduces some arguments to rectify these problematic prejudices.

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<sup>6</sup> See Edward Said, *Orientalism* (New York: Vintage Books, 1978), 332.

<sup>7</sup> See Georg Wilhelm Friedrich Hegel, *The Philosophy of History*, trans. by J. Sibree (New York: Dover Publications, 1956), 99.

<sup>8</sup> Slingerland, “Metaphor and Meaning in Early China,” 8.

<sup>9</sup> *Ibid.*, 7-8.

## Slingerland's Arguments

Slingerland introduces three arguments for his claim. The first argument is to refute the representational model and to support embodied or enactive models by drawing a distinction between these models. The representational model leads to two problems, namely "transduction problem" and "grounding problem."<sup>10</sup> The former asks how perceptual signals could get "translated" into amodal symbols; and the latter asks how arbitrary, abstract symbols could ever come to refer to something in the world. He draws resources from L. Barsalou. On the one hand, no philosopher in the camp of the representational model could give a satisfactory explanation. On the other hand, the models are lacking cognitive or neurological evidence.<sup>11</sup> He thus turns away from the representational models towards some embodied or enactive models. Embodied or enactive models argue that perception is not merely a passive absorption of information but also "a kind of doing." According to the models, "the symbols manipulated in human thought are understood, not as a picture, but as records of neural activation that arises during perception."<sup>12</sup> The reason for embodied or enactive models is that the models "enjoy considerable empirical support, and is the basic working model in contemporary cognitive neuroscience."<sup>13</sup>

The second argument is to support how embodied or enactive models avoid the transduction problem and grounding problem through empirical support in contemporary cognitive linguistics and neuroscience. On the one hand, Slingerland argues that grounding concrete concepts is by means of non-propositional, embodied "image" schemas which "are recurring patterns arising from our sensory-motor interaction with the world."<sup>14</sup> Traditional cognitive linguistics and neuroscience assume the division between the external world and the internal symbolic representation. It is necessary for them to explain how the internal symbol represents the external world, on the one hand; and how the internal symbol has arisen from the external world, on the other hand. The first is the transduction problem, and the second is the grounding problem.

On the contrary, embodied models drop the standard division between the external world and the internal symbolic representation. Instead of claiming that the internal symbolic representation arises from the external

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<sup>10</sup> *Ibid.*, 9.

<sup>11</sup> See Lawrence Barsalou, "Perceptual Symbol Systems," in *Behavioural and Brain Sciences*, 22:4 (1999), 580.

<sup>12</sup> *Ibid.*, 583.

<sup>13</sup> Slingerland, "Metaphor and Meaning in Early China," 11.

<sup>14</sup> *Ibid.*,

world, embodied models state that the world is experienced and determined by mutual interactions between the sensational movement and the environment. In our sensory-motor experience, the bodily speaking subject does not understand perceptual symbols after translating the external perceptual signals to the internal symbolic representation. Rather, the perceptual signals directly present to the bodily speaking subject. For example, when I go inside a classroom and I look around, I immediately grasp some perceptual symbols, When I move my body from the door to the center, I further recognize those perceptual symbols are chairs, a blackboard, and table. In this example, there is no sharp division between the external and the internal as well as the world and the symbolic representation. The image or symbol does not arise *from the external world only*, but *from the interaction between the world and the subject*. It explains away how perceptual signals could get “translated” into amodal symbols, as no translation is needed. The embodied models explain away the transduction problem.

On the other hand, he argues that grounding abstract concepts is by means of conceptual metaphor. Conceptual metaphor “involves the recruitment of structure from a concrete domain to a more abstract domain.”<sup>15</sup> Drawing upon works written by Lakoff and Johnson, Slingerland provides some “representative primary metaphors such as AFFECTION IS WARMTH, IMPORTANCE IS BIG, MORE IS UP, etc.”<sup>16</sup> As a result, embodied models explains the origin of abstract symbols by tracing back to our concrete experiences. The abstract symbol, e.g., affection, is nothing other than the concrete experience of warmth. Abstract symbols could always come to refer to something in the world as all primary metaphors develop gradually through experiential correlation and sensorimotor source domain.

Through “image schema” and “conceptual metaphors,” Input<sub>1</sub> (language or other signals) corresponds to conceptual metaphor’s “source” domain, and Input<sub>2</sub> corresponds to the “target.” Image schema explains transduction problem while conceptual metaphor explains grounding problem. It is what he called simple source-to-target-domain mappings.<sup>17</sup> And it is how “human beings are capable of constructing and processing (mostly) abstract, rational arguments.”<sup>18</sup>

The third argument is to argue against the misleading distinction between the “Abstract West” and the “Concrete East.” Slingerland claims that early Chinese philosophical rhetoricians and Enlightenment philosophers of the modern West are “employing the same linguistic tools (metaphor and

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<sup>15</sup> *Ibid.*, 12.

<sup>16</sup> George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999).

<sup>17</sup> Slingerland, “Metaphor and Meaning in Early China,” 14.

<sup>18</sup> *Ibid.*, 24.

metaphoric blends) to manipulate the same basic cognitive processes (image thinking and affective reasoning)."<sup>19</sup> In this argument, one of the premises is that "if the model of human cognition emerging from cognitive science that I have presented above is even remotely correct, then the argumentation should be seen as centrally, if not primarily, focused on winning the battle to metaphorically frame the situation, and thus sway the emotions of one's conversational partners."<sup>20</sup> In order to fulfill the antecedent, he must establish that the model of human cognition emerging from cognitive science is correct. The soundness of the first and second arguments is the key to establish the statement, a model of human cognition emerging from cognitive science is correct. But are they sound?

### Critical Assessments of Slingerland's Arguments

Slingerland's first argument is sound. It is true that representational models lack empirical support. More importantly, the models do not capture the full picture of our language or speech phenomena. To further explain this point, we can draw from M. Merleau-Ponty's *Phenomenology of Perception*.<sup>21</sup> He criticizes that,

the intellectual analysis, here as everywhere, less false than it is abstract. The 'symbolic function' or 'representation function' certainly underlies our movement, but it is not an ultimate term for the analysis, it in turn rest upon a certain ground. Intellectualism's error is to make it depend upon itself, to separate it from the materials in which it is realized, and to recognize in us, as originary, a direct presence in the world.<sup>22</sup>

Merleau-Ponty's criticism can further develop Slingerland's first argument that lacking empirical support, in fact, refers to a major defect. Representational models separate representation from the materials as originary. Representational model believes that language is a visual representation, which functions as a mediator between thought and words. Nevertheless, this model cannot explain the formation of a new word through the association of the old visual representation with the new unity.

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<sup>19</sup> *Ibid.*, 27.

<sup>20</sup> *Ibid.*, 24.

<sup>21</sup> Slingerland mentions the origin of embodied or enactive models can be traced back to the phenomenology Husserl and Merleau-Ponty. But he does not go into detail.

<sup>22</sup> Maurice Merleau-Ponty, *Phenomenology of Perception*, trans. by Donald A. Landes (London: Routledge, 2013), 126.

If the need was felt to introduce this new word, it was in order to express that the spatial and temporal unity, the inter-sensorial unity, or the sensorimotor unity of the body is, so to speak, an in principle unity, to express that this unity is not limited to contents actually and fortuitously associated in the course of our experience, that it somehow precedes them and in fact makes their association possible.<sup>23</sup>

Representation fails to explain how a new word is formed if language is merely a visual representation between what is thought and what is expressed. Take the word “Millennium Bug” as an example, if we follow the representation model, then the meaning of “Millennium Bug” is always according to what we think and what we express. It is a real case that many people believe “Millennium Bug” is really a kind of bug. However, it is not the case. “Millennium Bug” refers to a class of computer problem related to the formatting and storage of calendar data for dates beginning in the year 2000. “Millennium Bug” is a new word without any visual representation. More importantly, “Millennium Bug” is not limited to, contents actually and fortuitously associated with the course of our experience.

If the representation function is not the originary, then what is the originary? Merleau-Ponty finds that the body (*Leib*) is the originary. He uses the word “here” and “there” as examples to explain it.

When the word ‘here’ is applied to my body, it does not designate a determinate position in relation to other positions or in relation to external coordinates. It designates the installation of the first coordinates, the anchoring of the active body in an object, and the situation of the body confronted with its tasks.<sup>24</sup>

When we use the word “here,” it does not designate a determinate position in relation to other positions or in relation to external coordinates. Instead, our body is the orientation of spatial situation, so that we could understand both “here” and “there” as “not here.” Merleau-Ponty further elaborates “every movement has a background, and that the movement and its background are ‘moments of a single whole.’”<sup>25</sup> Both perceptual movement and metaphorical reasoning have their background. The background of the

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<sup>23</sup> *Ibid.*, 102.

<sup>24</sup> *Ibid.*, 102-3.

<sup>25</sup> *Ibid.*, 113.



perceptual movement and metaphorical reasoning “is not a representation associated or linked externally to the movement itself; it is immanent in the movement.”<sup>26</sup> Consequently, the solution of “transduction problem” and “grounding problem” is to reestablish the importance of the body. That’s why Barsalou introduces the importance of bodily subject.

Although Slingerland does not provide sufficient evidence to prove that the second argument is sound in Western words, it is sound in Chinese words. A Chinese Professor of Sociolinguistics and Intercultural Communication at the Harbin Institute of Technology, Jia Yuxin, argues that, “the Chinese character system is a matter of conceptual metaphors and the metaphors emerge from bodily experience.”<sup>27</sup> Unlike Slingerland, Jia draws resources from Chinese thought, *Zhou Yi* (周易). Accordingly, “establishing images or the operation of image schemata is an experience of ‘looking at things and seeking images through analogy’ (*Guan wu qu xiang* 觀物取象) and ‘looking at images and contemplating and grasping meaning’ (*Guan xiang qu yi* 觀象取意).”<sup>28</sup> He then gives several examples in Chinese words, like *Wen* (*wen* 文). This word is made up of the elements of 亠, which stands for the symbol or image of the sun, moon, and stars in heaven, and 乂, which stands for the mediating points between the eight trigrams in telling good and bad fortunes. According to *Zhou Yi*, the association of the two elements shows that the ancient Chinese observe the sun, moon, and stars in heaven in order to tell fortunes. He addresses that the Chinese word system has two implications: “the whole Chinese character system is grounded in the human bodily or sensorimotor experience, visual experience in particular” and “in characterizing the world via the Chinese characters our ancestors follow the principle of taking analogy from their body that is closest to them and then taking analogy from what is far away.”<sup>29</sup> It demonstrates that embodied or enactive model could provide a better understanding of Chinese words. Similar to Slingerland, Jia justifies the principles of image schemas, homophonic meaning (*Xing jin yi tong*, *yin jin yi tong* 形近義同, 音近意通). He argues that establishing images or the operation of image schemata is an experience of “looking at things and seeking images through analogy,” and “looking at images and contemplating and grasping meaning.”<sup>30</sup> Johnson points out that an image schema “operates at a level of mental organization that falls between abstract propositional structures... and particular concrete

<sup>26</sup> *Ibid.*

<sup>27</sup> Yuxin Jia, “The Body in Chinese Characters and Philosophy—The Experiential Nature of Chinese Philosophy,” in *Intercultural Communication Studies*, 17:2 (2008), 31.

<sup>28</sup> 唐明邦 [Tang Mingbang], ed., *周易評注 [Zhouyi pingzhu]*, (北京 [Beijing]: 中華書局 [Zhonghua Book Company], 1995), 11. Translation mine.

<sup>29</sup> Jia, “The Body in Chinese Characters and Philosophy—The Experiential Nature of Chinese Philosophy,” 36.

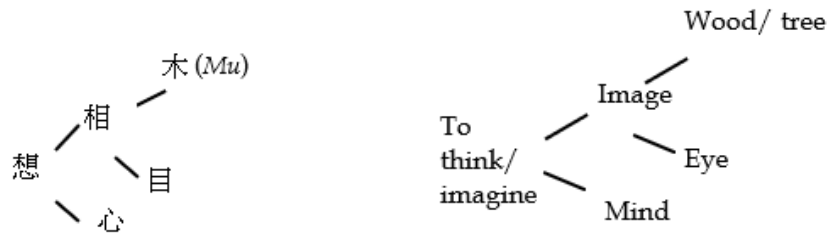
<sup>30</sup> *Ibid.*, 33.



images.”<sup>31</sup> Jia then uses *Xiang* (想) as an example. He indicates a number of complex coherences:

- *Xiang* as seeing (*Jian nai wei zhi xiang* 見乃謂之象)
- *Xiang* as image (*Xiang zhe, xingxiang ye* 象者，形象也)
- *Xiang* as analogy (*Xiang xiang* 相象)
- *Xiang* as phenomenon (*Xiang nai xianxiang* 象乃現象)
- *Xiang* as imagination (*Xiangxiang* 想象)
- *Xiang* as thought (*Sixiang* 思想)<sup>32</sup>

The word *Xiang* (想) is the combination of the components, 相 (*Xiang*) and 心 (*Xin*). Jia interprets it as image in thought or in the mind, which is based on the interaction between human bodily experience and its surroundings. To further understand its part-whole relationship, we can make use of Recognition-by-Components (RBC) model developed by Biederman.<sup>33</sup> He points out that,



Slingerland and Jia called this association synaesthesia.<sup>34</sup> Human bodily and sensorimotor experiences are in human embodied thought and mind. This embodied nature is expressed through Chinese words.

It is correct for Slingerland to argue that the importance of metaphorical conceptual structure should not be neglected as it is never illogical. However, he does not provide any evidence to support the metaphorical conceptual structure in Western words. Therefore, it is doubtful for him to justify that both the Chinese and the West employ the same linguistic tools (metaphor and metaphoric blends) to manipulate the same basic cognitive processes (image thinking and affective reasoning). It seems

<sup>31</sup> Mark Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago: University of Chicago Press, 1987), 29.

<sup>32</sup> Jia, "The Body in Chinese Characters and Philosophy – The Experiential Nature of Chinese Philosophy," 39.

<sup>33</sup> See Irving Biederman, "Recognition-by-component: A Theory of Human Image Understanding," in *Psychological Review*, 94 (1987), 115-147.

<sup>34</sup> See Slingerland, "Metaphor and Meaning in Early China," 12. Cf. Jia, "The Body in Chinese Characters and Philosophy – The Experiential Nature of Chinese Philosophy," 39.

that he believes all language structures (the Chinese and the Western) share the same structure. Once we find out the metaphorical conceptual structures with empirical support, then it can be applied to all language systems. Following cognitive linguists, Slingerland claims that “thought is triggered and communicated by language, but not constituted by it.”<sup>35</sup> In his view, thought and language are ready. The metaphorical conceptual structure is merely a mapping process as he called “simple source-to-target-domain mappings.”<sup>36</sup> If the metaphorical conceptual structure is merely a mapping process, then what is a faithful description of it?

Merleau-Ponty points out that “the word, far from being the simple sign of objects and significations, inhabits things and bears significations. For the speaker, then speech does not translate a ready-made thought; rather, speech accomplishes thought.”<sup>37</sup> In fact, Merleau-Ponty draws an important distinction between *langue* and *parole* from Saussure.

Saussure states four differences between the two. Firstly, language [*langue*] is a self-contained whole and a principle of classification. Speaking [*parole*], however, is only a definite part, though certainly an essential one. Secondly, language, unlike speaking, is something that we can study separately. Thirdly, language is homogeneous, whereas speaking is heterogenous. Fourthly, language is concrete, but speaking is not.<sup>38</sup> Precisely, *langue*, which is independent of and pre-exists any speaker, refers to the abstract, systematic rules and conventions of a signifying system. *Parole*, which is a speech act spoken by a speaker, refers to the concrete instances of the use of *langue*. Thus, *langue* is the necessary condition for *parole*. It shows that conceptualization is not merely mapping what ready-made symbols are. The meaningful utterance may influence the abstract, systematic rules and conventions of a signifying system. Therefore, Slingerland is inappropriate to claim that thought is not constituted by language. The better understanding should be formulated like this: thought is triggered, communicated, and constituted by language. In our daily life, thought is somehow determined by *langue*. It is what I call “linguistic determination.”

Furthermore, Saussure addresses different linguistic determination in the West (especially Indo-European) and the East (especially Chinese). Firstly, the Chinese writing system is ideographic or visual-image based. This system differs from the system commonly known as “phonetic,” in which it tries to reproduce the succession of sounds that make up a word. Phonetic systems are sometimes syllabic, sometimes alphabetic, i.e., based on the

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<sup>35</sup> Slingerland, “Metaphor and Meaning in Early China,” 26.

<sup>36</sup> *Ibid.*, 14.

<sup>37</sup> Merleau-Ponty, *Phenomenology of Perception*, 183.

<sup>38</sup> See Ferdinand de Saussure, *Course in General Linguistics*, trans. by Wade Baskin, ed. by Perry Meisel and Haun Saussy (New York: Columbia University Press, 2011), 14-5.

irreducible elements used in speaking.<sup>39</sup> Secondly, he gives an example for further explanation.

To a Chinese, if two words that have the same sound are used in conversation, he may resort to writing in order to express his thought. But in Chinese the mental substitution of the written word for the spoken word does not have the annoying consequences that it has in a phonetic system, for the substitution is absolute; the same graphic symbol can stand for words from different Chinese dialects.<sup>40</sup>

As a result, it is possible to draw a linguistic distinction between the West (especially Indo-European) and the East (especially Chinese) that the former is mainly a phonetic-image system whereas the latter is mainly a visual-image system.

In addition, a recent neuro-linguistic research may shed light towards the distinction between the “Abstract West” and the “Concrete East.” In Hoosain’s paper, “Speed of Getting at the Phonology and Meaning of Chinese Words,” he discovers that assessing the meaning of Chinese words is faster than assessing the meaning of English words. On the other hand, assessing phonology of Chinese words is slower than assessing phonology of English words because the core lexical representation of English words is phonological, but that of Chinese words is ideographic.<sup>41</sup> Besides, the phonological access of Chinese words is not always needed for getting the meaning.<sup>42</sup> It seems that the Chinese words emphasize visual association, but the Western words (especially English) emphasize the phonetic association. Therefore, the “Abstract West” refers to a phonetic-image linguistic-determination, while the “Concrete East” refers to a visual-image linguistic-determination. And the distinction is not misled and can be retained. If Slingerland is willing to argue against the misleading distinction between the “Abstract West” and the “Concrete East,” it is necessary to provide further evidence and reason.<sup>43</sup>

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<sup>39</sup> See Slingerland, “Metaphor and Meaning in Early China,” 26.

<sup>40</sup> De Saussure, *Course in General Linguistics*, 26.

<sup>41</sup> Rumjahn Hoosain, “Speed of Getting at the Phonology and Meaning of Chinese Words,” in *Cognitive Neuroscience Studies of the Chinese Language*, ed. by Henry S.R. Kao, Che-Kan Leong, and Ding-Guo Gao (Hong Kong: Hong Kong University Press, 2002), 132.

<sup>42</sup> *Ibid.*, 135.

<sup>43</sup> Although it is possible to argue both visual-image and phonetic-image are both imagistic, Slingerland does not offer his argument with this claim. So, it would be unreasonable to add this doubtful claim in this paper.

## Conclusion

Slingerland offers arguments and empirical support to prove that the foundational role of metaphor in Early China should not be dismissed. Scholars like Merleau-Ponty, Lakoff, and Jia directly or indirectly provide evidence for this claim. Therefore, we could conclude this claim is sound. But it is inappropriate for him to argue that imagistic conceptual structures are fundamental for every human thought as he fails to offer sufficient empirical support and sound arguments. As a result, he also fails to justify his rejection of the distinction between the “Abstract West” and the “Concrete East.”

I conclude this paper by emphasizing that the distinction I argue for is a linguistic one. Like what Slingerland states, the distinction between the “Abstract West” and the “Concrete East” is not about Hegelian classical Orientalism. Unlike what Slingerland states, the distinction is not also about “reverse Orientalism.” Since the distinction is a description of different linguistic structures between the West and the East, there is no value judgment at all. This linguistic distinction is not claiming that the “Abstract West” is merely phonetic-image determined, while the “Concrete East” is merely visual-image determined. The distinction is very minimal that the “Abstract West” and the “Concrete East” can capture some special but not unique features between the western language and the eastern language.

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## Beyond Sufficiency: G.A. Cohen's Community Constraint on Luck Egalitarianism

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**Abstract:** G.A. Cohen conceptualizes socialism as luck egalitarianism constrained by a community principle. The latter mitigates certain inequalities to achieve a shared common life. This article explores the plausibility of the community constraint on inequality in light of two related problems. First, if it is voluntary, it fails as a response to “the abandonment objection” to luck egalitarianism, as it would not guarantee imprudent people sufficient resources to avoid deprivation and to function as equal citizens in a democratic society. Contra Cohenite socialism, this appears unjust. Second, if it is instead enforced, coercive equalization beyond sufficiency-constrained luck egalitarianism, which is possibly necessary to achieve a shared common life, seems to require unjustified restrictions on liberty. I therefore argue that the constraint is most plausibly specified as requiring enforcement of sufficiency and only voluntary equalization thereafter. I also note, skeptically, why this constraint might be morally preferable to a purely sufficientarian alternative.

**Keywords:** G.A. Cohen, community, luck egalitarianism, sufficiency

### Introduction

In *Why Not Socialism?* G.A. Cohen attempts to defend the desirability and feasibility of a conception of socialism that is embodied by an egalitarian principle and a community principle. The former Cohen calls “socialist equality of opportunity,” which is more commonly known as “luck egalitarianism” and sometimes as “responsibility-sensitive egalitarianism.” It “seeks to correct for *all* unchosen disadvantages, disadvantages, that is, for which the agent cannot herself reasonably be held responsible, whether they be disadvantages that reflect social misfortune or disadvantages that reflect

natural misfortune.”<sup>1</sup> Thus, unlike in contemporary capitalist societies, where distributive shares are influenced by the socio-economic circumstances into which people are born and raised, as well as by differences in people’s natural abilities and their market value, “[w]hen socialist equality of opportunity prevails, differences of outcome reflect nothing but differences of taste and choice,” made against a background of equal options, for which people “may therefore reasonably be held responsible.”<sup>2</sup>

Socialist equality of opportunity is consistent with two forms of inequality. The first form of inequality occurs when people’s different choices, such as about how many hours to work and how much to consume, result in inequalities of resources, yet the satisfaction of their different preferences “leads to a comparable aggregate enjoyment of life.”<sup>3</sup> Cohen deems this form of inequality “unproblematic because it does not constitute an inequality, all things considered.”<sup>4</sup> The second form of inequality comes in two subtypes, inequalities that occur due to “regrettable choice” and inequalities that occur due to “option luck.” These subtypes are not mutually exclusive and both are problematic as they do involve inequality of aggregate benefit. Regrettable choice inequalities occur when people make genuine choices, for example, to expend less effort and/or care in examining their occupational opportunities, which they retrospectively regret due to the inequality of aggregate benefit they incur.<sup>5</sup> Option luck inequalities are inequalities of aggregate benefit that result from people’s genuine choices to participate in gambles that they either win or lose, and which losers might not necessarily regret if their chances of winning were reasonable.<sup>6</sup>

But why should we consider these inequalities problematic if people can reasonably be held responsible for their relative advantage or disadvantage? Cohen’s worry is that they potentially undermine community. As he puts it:

Although [regrettable choice and/or option luck]  
inequalities ... are not condemned by justice [because

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<sup>1</sup> G.A. Cohen, *Why Not Socialism?* (Princeton, NJ: Princeton University Press, 2009), 17-18. See also G.A. Cohen, “On the Currency of Egalitarian Justice,” in *Ethics*, 99:4 (1989).

<sup>2</sup> Cohen, *Why Not Socialism?* 18, 26. For a survey of the literature on luck egalitarianism, see Carl Knight, “Luck Egalitarianism,” in *Philosophy Compass*, 8:10 (2013).

<sup>3</sup> Cohen, *Why Not Socialism?* 19.

<sup>4</sup> *Ibid.*, 25.

<sup>5</sup> *Ibid.*, 26-28.

<sup>6</sup> *Ibid.*, 30-32. Influenced by Ronald Dworkin, luck egalitarians distinguish between “option luck” and “brute luck.” As Dworkin draws the distinction in “What is Equality? Part 2: Equality of Resources,” in *Philosophy and Public Affairs*, 10:4 (1981), 293: “Option luck is a matter of how deliberate and calculated gambles turn out—whether someone gains or loses through accepting an isolated risk he or she should have anticipated and might have declined. Brute luck is a matter of how risks fall out that are not in that sense deliberate gambles.”

they are responsibility-sensitive], they are nevertheless repugnant to socialists when they obtain on a sufficiently large scale, because they then contradict community: community is put under strain when large inequalities obtain. The sway of socialist equality of opportunity must therefore be tempered by a principle of community.<sup>7</sup>

This article explores the plausibility of Cohen's community constraint on luck egalitarianism, and in doing so reveals its demandingness compared to a more commonly embraced sufficiency constraint. I begin by clarifying that it requires resource sharing and avoidance of option luck that constrains the relevant inequalities to the extent that people share in a common life, understood as the lives of the worst off not laboring under many more challenges than those of the best off. This clarificatory task partly involves questioning some interpretations in the literature that associate the constraint with Cohen's concepts of "justificatory community" and "egalitarian ethos," which feature in his critique of John Rawls. Following this clarificatory work, I proceed to investigate the plausibility of the constraint in light of two related problems. First, if the constraint is voluntary, it fails as a response to "the abandonment objection" to luck egalitarianism, as it would not guarantee imprudent people sufficient resources to avoid deprivation and to function as equal citizens in a democratic society. Contra Cohenite socialism, this appears unjust. Second, if the constraint is instead enforced, coercive equalization of resources beyond sufficiency-constrained luck egalitarianism, which is possibly necessary to achieve a shared common life, seems to require unjustified restrictions on liberty. I therefore argue that the community constraint is most plausibly specified as requiring enforcement of sufficiency and only voluntary equalization of resources thereafter. I finish by briefly noting, with some skepticism, two possible reasons why this version of the constraint might be morally preferable to a purely sufficientarian alternative.

### The Community Constraint

Cohen describes the community principle in terms of "two modes of communal caring."<sup>8</sup> The second type of caring, which he calls "communal reciprocity," involves human relationships taking a certain desirable form, where people give not because of what they can get in return, but because others need or want, and where there is an expectation of comparable

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<sup>7</sup> Cohen, *Why Not Socialism?* 34.

<sup>8</sup> *Ibid.*, 35.



generosity throughout society.<sup>9</sup> This resembles the distributive principle of higher communism, where “society inscribe on its banners: from each according to his ability, to each according to his needs!”<sup>10</sup> Indeed, the influence of Marx is apparent in the fact that Cohen elsewhere describes the relationship between people under the Marxist principle in almost identical terms to how he describes it under communal reciprocity; the only significant difference is that the latter incorporates a caveat against free riding.<sup>11</sup>

However, communal reciprocity “is not strictly required for equality,” despite its “supreme importance in the socialist conception.”<sup>12</sup> In other words, the community principle’s second mode of caring is not a necessary condition of the restriction it places on regrettable choice and/or option luck inequalities. Rather, it is the principle’s first mode of caring that primarily functions as the constraint.<sup>13</sup> Cohen’s description of it is somewhat underdeveloped. Interpretations are typically drawn from the following passage:

We cannot enjoy full community, you and I, if you make, and keep, say, ten times as much money as I do, because my life will then labor under challenges that you will never face, challenges that you could help me to cope with, but do not, because you keep your money. To illustrate. I am rich, and I live an easy life, whereas you are poor, because of regrettable choices and/or bad option luck, and not, therefore because of any lack of equality of opportunity. You have to ride the crowded bus every day, whereas I pass you by in my comfortable car. One day, however, I must take the bus, because my wife needs the car. I can reasonably complain about that to a fellow car-driver, but not to you. I can’t say to you: “It’s awful that I have to take the bus today.” There is a lack of community between us of just the sort that

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<sup>9</sup> *Ibid.*, 38-45.

<sup>10</sup> Karl Marx, “Critique of the Gotha Programme,” in *Karl Marx: Selected Writings*, ed. by David McLellan (Oxford: Oxford University Press, 1977), 569.

<sup>11</sup> Cohen on the Marxist principle: “Here the relationship between people is not the instrumental one in which I give because I get, but the wholly non-instrumental one in which I give because you need.” This description is from G.A. Cohen, “Back to Socialist Basics,” in *On the Currency of Egalitarian Justice and Other Essays in Political Philosophy*, ed. by Michael Otsuka (Princeton, NJ: Princeton University Press, 2011), 219. Cohen on communal reciprocity in *Why Not Socialism?* 43: “The relationship between us under communal reciprocity is not the market-instrumental one in which I give because I get, but the noninstrumental one in which I give because you need, or want, and in which I expect a comparable generosity from you.”

<sup>12</sup> Cohen, *Why Not Socialism?* 35.

<sup>13</sup> *Ibid.*, 35.

naturally obtains between me and the fellow car-driver. And it will show itself in many other ways, for we enjoy widely different powers to care for ourselves, to protect and care for offspring, to avoid danger, and so on.<sup>14</sup>

Taking this passage together with what was established at the outset, it appears that Cohen views large inequalities of resources as problematic if they reflect people's regrettable choices and/or option luck, because considerable differences of economic power then typically amount to large inequalities of aggregate benefit, in the sense that the worst off face many more challenges in life than the best off. This outcome conflicts with community, as Cohen conceives it, because community involves people caring for each other to the extent that they share in a common life, understood as the lives of the worst off not laboring under significantly more challenges than those of the best off.

This interpretation is consistent with a second example provided almost immediately after the above passage. Imagine you are on a camping trip with Cohen and some mutual friends. Imagine further that you have access to a high-grade fishpond, which you won in a lottery that everyone entered, but that you selfishly decide not to share it. As a result, whilst you get fat on exorbitant amounts of fish, the rest of the group has little to eat.<sup>15</sup> This large inequality of resources, which is due to option luck, conflicts with community, because community would involve the group caring for each other by sharing the pond. As Cohen says of the outcome, "even though there is no injustice here, your luck cuts you off from our common life, and the ideal of community condemns that, and therefore also condemns the running of any such lottery."<sup>16</sup>

Contrary to an alternative interpretation, it is also the non-realization of a common life that is fundamental in the bus case. Nicholas Vrousalis thinks it is plausible to assume "that the idea of community at work in the passage above is, or partakes of, justificatory community."<sup>17</sup> The community principle's first mode of caring is, he says, "something like justificatory community."<sup>18</sup> Cohen's concept of "justificatory community" is developed in his sustained critical engagement with Rawls, definitively presented in *Rescuing Justice and Equality*. It is realized when policy arguments pass "the

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<sup>14</sup> *Ibid.*, 35-36.

<sup>15</sup> *Ibid.*, 37-38.

<sup>16</sup> *Ibid.*, 38.

<sup>17</sup> Nicholas Vrousalis, "Jazz Bands, Camping Trips and Decommodification: G. A. Cohen on Community," in *Socialist Studies*, 8:1 (2012), 154. See also Nicholas Vrousalis, *The Political Philosophy of G. A. Cohen: Back to Socialist Basics* (London: Bloomsbury, 2015).

<sup>18</sup> Vrousalis, "Jazz Bands, Camping Trips and Decommodification," 156.

interpersonal test," which "asks whether the argument could serve as a justification of a mooted policy when uttered by any member of society to any other member."<sup>19</sup>

However, if the interpersonal test were employed in the bus case it would not obviously reveal a lack of justificatory community. Unlike in the case used to criticize the lax interpretation of Rawls' difference principle for licensing unequalizing incentive payments, where naturally talented individuals struggle to justify to the least-advantaged their intention to work less hard in the face of an income tax rise, the car-driver could justify his relative advantage to the bus-rider on the basis that it is responsibility-sensitive.<sup>20</sup> It thus seems equally plausible to assume that the bus case is not meant to illustrate a lack of justificatory community; Richard Miller denies that Cohen's evocations of community in *Why Not Socialism?* concern it.<sup>21</sup> Rather, what matters is that, unless the car-driver shares his greater resources with the bus-rider, considerable inequality of resources prevents them from sharing in a common life.<sup>22</sup> The unreasonableness of the car-driver's complaint if it was uttered to the bus-rider, but not the fellow car-driver, is simply an illustration of the fact that the bus-rider faces significantly more challenges in life, and the corresponding improbability that she would empathize.

What Cohen finds repugnant about the worst off facing many more challenges than the best off, at least in cases where those challenges could be prevented or alleviated to the relevant degree (challenges of severe physical and/or mental impairment, for example, cannot always be prevented or so alleviated), is that it reflects a lack of caring and sharing. It is reasonably clear, given the above illustrations of its non-realization, that the community principle's first mode of caring involves people sharing resources to the extent that a common life obtains. For example, to invoke the beginning of the passage above, its realization would involve you not keeping all of your money if you earn, say, ten times as much as I do, but you instead sharing your greater resources with me, to the extent that I do not face considerably more challenges in life than you. It would involve rich car-drivers sharing their greater resources not merely to the end that buses cease to be overcrowded, but to the extent that there ceases to be rich car-drivers and poor bus-riders, since transport is only one example of how greatly different

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<sup>19</sup> G.A. Cohen, *Rescuing Justice and Equality* (Cambridge, MA: Harvard University Press, 2008), 42.

<sup>20</sup> For the former case, see *ibid.*, 48-69.

<sup>21</sup> Richard W. Miller, "Relationships of Equality: A Camping Trip Revisited," in *The Journal of Ethics*, 14:3-4 (2010), 249.

<sup>22</sup> See *ibid.*, 249-250; Pablo Gilabert, "Cohen on Socialism, Equality and Community," in *Socialist Studies*, 8:1 (2012), 105; Christine Sypnowich, "G. A. Cohen's Socialism: Scientific But Also Utopian," in *Socialist Studies*, 8:1 (2012), 27-28.

economic power cuts people off from a shared common life. Condemnation of the fishpond lottery on the camping trip suggests it would also involve people avoiding option luck that could lead to the undesired state of affairs.

It is unclear whether the community principle's first mode of caring is voluntary or enforced. Miriam Ronzoni interprets it as voluntary and suggests that, in addition to resource sharing, it "might entail ... that the naturally talented freely choose to put their skills to the service of the community rather than of their own profit only."<sup>23</sup> This is a reference to Cohen's concept of an "egalitarian ethos," which also features in his critique of Rawls. But, as with justificatory community, we should be careful not to blur Cohen's ideas. The ethos contributes towards distributive justice by informing people's choices within society's coercive rules. For example, in Cohen's "doctor-gardener" illustration, it motivates a naturally talented individual who prefers gardening to doctoring for pay consistent with responsibility-sensitive equality, but doctoring to gardening at a certain rate of unequalizing incentives, to nevertheless refuse unequalizing incentives for doctoring, because if she accepted those incentives she would be acting contrary to her luck egalitarian belief that differences of natural ability fail to justify differences in people's distributive shares.<sup>24</sup> Yet, as Jonathan Quong argues, contrary to how it is sometimes interpreted, in itself the egalitarian ethos "does not require talented people to choose any particular occupation—it merely forbids talented people (subject to a limited agent-centered prerogative) from accepting unequalizing incentives for taking on socially optimal jobs."<sup>25</sup> Choosing those jobs whilst forgoing unequalizing incentives further requires the talented to internalize what Cohen variously speaks of as "an obligation to serve others," or "a desire to contribute to society," or a "sense of commitment to other people."<sup>26</sup> It is this productive ethos in combination with her luck egalitarianism that motivates doctor-gardener to make the socially optimal choice.

Is the productive ethos constitutive of the community principle? Possibly, but Cohen's descriptions of it appear to resemble communal reciprocity more than his illustrations of its first mode of caring. Moreover, the egalitarian-productive ethos is primarily intended as a means to ensure both distributive justice and efficiency without having to restrict freedom of occupational choice. The first mode of caring targets none of those ends. It is instead a means to the realization of a shared common life, from which people

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<sup>23</sup> Miriam Ronzoni, "Life is not a camping trip – on the desirability of Cohenite socialism," in *Politics, Philosophy & Economics*, 11:2 (2012), 173.

<sup>24</sup> See Cohen, *Rescuing Justice and Equality*, 183-196.

<sup>25</sup> Jonathan Quong, "Justice Beyond Equality," in *Social Theory and Practice*, 36:2 (2010), 327.

<sup>26</sup> Cohen, *Rescuing Justice and Equality*, 190.

might nevertheless be cut off in a society whose members internalize the ethos, since a commitment to responsibility-sensitive equality and to performing socially optimal labor does not rule out large regrettable choice and/or option luck inequalities. A world in which doctor-gardener chooses doctoring consistent with a luck egalitarian pay scheme may nevertheless be a world in which she chooses to bet big on a throw of the dice, and, if she loses, perhaps comes to regret that choice.

What is clear is that the central requirement of the community principle “is that people care about, and, where necessary and possible, care for, one another, and, too, care that they care about one another.”<sup>27</sup> This leaves open the possibility of democratically enforcing the constraint on inequality. First, note that people might *care about* one another, in the sense that they are concerned about one another’s welfare, yet, where necessary and possible, not actually do anything to *care for* one another. Second, if people do *care for* one another, they might do so only because they are forced to, for example, through social welfare programs funded by general taxation. Third, people might *care that they care about one another*, and thus vote for forms of enforced caring, such as that just mentioned, or care for one another in an entirely non-coerced way, for example, by voluntarily sharing resources, or some combination of both. Communal reciprocity would also reflect this commitment to others, but, as noted previously, it is not a necessary condition of the constraint. The central requirement of the community principle does not therefore rule out a democratic decision to enforce its first mode of caring. As Pablo Gilabert notes, Cohen himself appears to envisage enforcement when he speaks of the community principle as “forbidding” the relevant inequalities.<sup>28</sup>

### The Abandonment Objection

If the community constraint is voluntary, then the tendency for human beings to act selfishly is a significant practical problem. Unless resources are so abundant that people have no reason to compete for greater distributive shares, only moderate levels of selfishness render it probable that levels of voluntary resource sharing and abstinence from option luck would fall short of establishing a common life. More importantly, if it is voluntary, the constraint does not guarantee security against absolute forms of deprivation that might follow from people’s imprudent decisions, since levels of voluntary caring might also fall short in that regard. A voluntary community constraint thus fails as a response to perhaps the most forceful

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<sup>27</sup> Cohen, *Why Not Socialism?* 34-35.

<sup>28</sup> Gilabert, “Cohen on Socialism, Equality and Community,” 109 n. 14; see Cohen, *Why Not Socialism?* 12, 37.

“democratic egalitarian” objection to luck egalitarianism, which is that it denies some citizens the social conditions of their effective freedom by countenancing the “abandonment of negligent victims.”<sup>29</sup> For those unfamiliar with this objection, consider the paradigm example of the uninsured reckless driver:<sup>30</sup>

Imagine a person who, against a background of equal opportunities, makes a genuine choice to drive recklessly without health insurance. This person then goes on to have an accident that leaves her severely injured. If she receives expensive medical treatment she will make a full recovery, but she cannot afford to pay for it due to her lack of insurance, and the consequence of non-treatment would be severe physical and/or mental impairment. A strict luck egalitarian sees no distributive injustice in society not covering the costs, since the driver’s misfortune is a case of bad option luck. Socialist equality of opportunity therefore permits the abandonment of imprudent people to absolute forms of deprivation, whether it is severe physical and/or mental impairment, as in cases such as this, or abject poverty, as in cases where people make genuine choices to gamble their income and wealth and lose to that end.

Abandoning especially imprudent people to deprivation would, of course, at least in a moderately wealthy society, cut them off from a shared common life with the better off. As we have seen, Cohen deems this outcome repugnant if it could be corrected by sharing resources, or if it could have been averted by avoidance of the gamble. Victims of bad option luck would not therefore be abandoned to absolute forms of deprivation in an ideal Cohenite socialist world where the community constraint is voluntarily implemented; although it is important to remember that in this world its implementation is not a requirement of justice, since Cohen understands the constraint as either “defin[ing] the terms within which justice will operate, or [as] ... sometimes (justifiably?) contradict[ing] justice.”<sup>31</sup>

But what if, as is more probable, selfishness thwarts the voluntary implementation of the community principle’s first mode of caring? Cohenite socialists might insist that in this world their preferred socialism is unrealized, and so it cannot be criticized for abandoning negligent victims. However, despite Cohen’s thesis that the principles at the summit of our normative beliefs do not respond to and are therefore not grounded in facts,

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<sup>29</sup> See Elizabeth S. Anderson, “What Is the Point of Equality?” in *Ethics*, 109:2 (1999), 295-296; Samuel Scheffler, “What is Egalitarianism?” in *Philosophy & Public Affairs*, 31:1 (2003), 18-19; Samuel Scheffler, “Choice, circumstance, and the value of equality,” in *Politics, Philosophy & Economics*, 4:1 (2005), 15.

<sup>30</sup> See Anderson, “What Is the Point of Equality?” 295-296; Marc Fleurbaey, “Equal Opportunity or Equal Social Outcome,” in *Economics and Philosophy*, 11:1 (1995), 40-41.

<sup>31</sup> Cohen, *Why Not Socialism?* 37.

the tendency for human beings to act selfishly is a fact that surely counts against a voluntary community constraint.<sup>32</sup> After all, Cohen's aim is to defend both a desirable and *feasible* alternative to capitalism, which is why he too considers the problem of selfishness. As he understands it, the problem is not primarily one of human nature but of economic design, because "while we know how to make an economic system work on the basis of the development, and, indeed, the hypertrophy, of selfishness, we do not know how to make it work by developing and exploiting human generosity."<sup>33</sup> The feasibility of a voluntary community constraint given the probability of selfishness is therefore a valid consideration, and this consideration has implications for its desirability. It is undesirable under the probable conditions because it would not guarantee security against deprivation that is permitted by socialist equality of opportunity. In contrast, an economic design that includes enforcing that security, as the outcome of a democratic decision-making procedure that reflects communal caring, is both feasible and desirable.

An alternative strategy that might be employed by defenders of a voluntary community constraint is to argue that the abandonment objection reveals a problem with socialist equality of opportunity, whilst insisting that the community principle is not meant to solve that problem. On this view, the desirability of Cohenite socialism depends on revising its egalitarian principle rather than its community principle. However, the community principle's first mode of caring is, at least indirectly, meant to deal with the abandonment objection, for it seeks to mitigate the same inequalities that the objection highlights as unacceptable to leave unmitigated. Unless resources are particularly scarce, mitigating option luck inequalities to the extent that a shared common life obtains will provide the imprudent with enough to avoid deprivation, and if resources are moderately plentiful, it will allocate them significantly more than enough. For example, let us imagine that the situation of the campers who lose the fishpond lottery is so dire that they struggle to satisfy their basic needs of subsistence. If the campers, because they value a shared common life, had instead prohibited the lottery and agreed to common ownership of the pond, or if the lottery winner had instead sought to re-establish a common life after the fact by sharing the pond, an indirect consequence, assuming the fishpond is adequately to plentifully stocked, would be either the prevention of unnecessary suffering or the rescue of imprudent people from it. Hence, the community principle's first mode of caring is an indirect response to the abandonment objection, although one that is unsatisfactory if it is voluntary.

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<sup>32</sup> For the relevant thesis, see Cohen, *Rescuing Justice and Equality*, 232-233.

<sup>33</sup> Cohen, *Why Not Socialism?* 58.



Contrary to Cohenite socialism, abandoning negligent victims to deprivation does not only seem objectionable because it reflects a lack of communal caring, it also seems intuitively unjust. If that intuition is not mistaken, it follows that luck egalitarianism is either an implausible or incomplete theory of distributive justice. In response to the abandonment objection, it is common to reach the latter conclusion and propose supplementing luck egalitarianism with a sufficiency principle that tempers its emphasis on responsibility.<sup>34</sup> On this view, justice does not require holding people responsible for the consequences of their genuine choices if it means denying them a sufficient distributive share, but it does require distributive shares to be responsibility-sensitive above a guaranteed minimum. Paula Casal maintains that this mixed view of justice is not incoherent, as the intermittent role of responsibility in determining just shares can be explained by the fact that forbidding choice-generated inequality would require severe restrictions on liberty, whereas forbidding choice-generated insufficiency tends to require less costly restrictions on liberty.<sup>35</sup>

A particularly forceful justification of a sufficiency constraint, which is open to luck egalitarians to adopt, is to ground it in a liberal democratic interpretation of social contract theory. On this view, citizens are owed what they require to participate fully in a democratic society in return for consenting to the authority of the state, and they act collectively through the state to fulfill each person's entitlements.<sup>36</sup> In Elizabeth Anderson's seminal theory of "democratic equality," this is fleshed out in terms of entitlements to capabilities necessary to avoid oppressive social relationships and for functioning as an equal citizen. Functioning as an equal citizen involves the ability to effectively exercise one's political rights and to participate in the various activities of civil society, which presupposes effective access to the means of subsistence and human agency. To illustrate, if one does not have sufficient food, clothes, shelter, healthcare, and an adequate education that enables her to make informed choices, she cannot effectively exercise her right to vote or to engage in public deliberation, nor can she participate as an equal in a system of cooperative production, nor might she have effective access to public transport, and thus to certain public spaces, nor might she

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<sup>34</sup> See Nicholas Barry, "Defending Luck Egalitarianism," in *Journal of Applied Philosophy*, 23:1 (2006); Alexander Brown, "Luck Egalitarianism and Democratic Equality," in *Ethical Perspectives*, 12:3 (2005); Paula Casal, "Why Sufficiency Is Not Enough," in *Ethics*, 117:2 (2007); Andrew Williams, "Liberty, Equality, and Property," in *The Oxford Handbook of Political Theory*, ed. by John S. Dryzek, Bonnie Honig and Anne Phillips (Oxford: Oxford University Press, 2006).

<sup>35</sup> Casal, "Why Sufficiency Is Not Enough," 322.

<sup>36</sup> See Anderson, "What Is the Point of Equality?" 314-315; Barry, "Defending Luck Egalitarianism," 100.



even be able to appear in public without shame.<sup>37</sup> Democratic equality thus “requires that everyone have effective access to enough resources to avoid being oppressed by others and to function as an equal in civil society.”<sup>38</sup>

Nevertheless, Cohenite socialists might insist that distributive justice does not require sufficiency, whilst still viewing the abandonment of imprudent people to deprivation repugnant on the basis that it reflects a lack of caring that cuts people off from a shared common life. Moreover, as the central requirement of the community principle does not rule out democratic enforcement of its first mode of caring, Cohenite socialists might opt for this measure given the undesirability of a voluntary community constraint in a selfish world. The problem, however, is that enforcing the community constraint appears to involve unjustified restrictions on liberty. This becomes evident after further distinguishing how it goes beyond sufficientarianism.

### The Liberty Objection

The community constraint on luck egalitarianism varies in degree compared with a sufficiency constraint. Regarding the latter, it is plausible that everyone could have effective access to enough resources to avoid deprivation, oppression and to function as equal citizens in a democratic society that is characterized by large inequalities of resources. Inequalities of resources would be troubling for democratic equality if the consequence were that the ability of people to function as equal citizens were undermined, such as if the inequalities effectively enabled the wealthy to select candidates for public office. When democratic egalitarian concerns are built into a sufficiency constraint it might therefore require minding the gap. But it does not necessarily require it, since, on this view, “[t]he stronger the barriers against commodifying social status, political influence, and the like, the more acceptable are significant income inequalities.”<sup>39</sup> It therefore permits large inequalities of resources if the state successfully prevents their conversion into effectively unequal citizenship.

In contrast, the community constraint does necessarily require minding the gap, as it requires that the worst off do not face significantly more challenges in life than the best off. To emphasize the distinction. On the one hand, supplementing luck egalitarianism with a sufficiency constraint necessarily keeps responsibility-sensitive inequalities of resources *within any range except where distributive shares at the bottom end of the scale are insufficient*. On the other hand, supplementing luck egalitarianism with the community constraint necessarily keeps certain responsibility-sensitive inequalities of

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<sup>37</sup> Anderson, “What Is the Point of Equality?” 316-321.

<sup>38</sup> *Ibid.*, 320.

<sup>39</sup> *Ibid.*, 326.

resources *within a limited range where the top and bottom ends of the scale are narrowed by the goal of establishing a shared common life*. For example, imagine that a tenfold income inequality exists between us, not because of any inequality of opportunity, but because of my regrettable choices and/or bad option luck. Your income is \$350,000 a year and my income is \$35,000 a year. If \$35,000 is sufficient for the satisfaction of my basic needs and for me to function as an equal citizen, the requirements of luck egalitarianism supplemented with a democratic egalitarian sufficiency constraint are satisfied. On the contrary, the requirements of Cohenite socialism are not satisfied. Other things equal, I will face significantly more challenges in life than you, due to the considerable difference in our economic power. If the community constraint were enforced your greater resources would instead be shared to the extent that I do not face many more challenges in life than you, or the inequality of resources would have never arisen because of restrictions on option luck, or some combination of both. The community constraint thus requires greater equalization of certain responsibility-sensitive inequalities of resources. It necessarily forbids large regrettable choice and/or option luck inequalities, whereas a sufficiency constraint does not.

Enforcing either constraint, to borrow terms from Andrew Williams, would require “internalizing” and/or “externalizing” of its costs. Internalizing costs would involve restricting people’s liberty to participate in option luck, for example, by enforcing special taxes, compulsory insurance and/or prohibition of reckless activities, to the degree necessary to realize either sufficiency or a shared common life. Externalizing costs would instead involve spreading liability for people’s regrettable choices and/or bad option luck across society by means of general taxation, again, to the degree necessary to realize either constraint.<sup>40</sup>

Internalizing and externalizing the costs of a sufficiency constraint on luck egalitarianism can be justified on the contractualist grounds explained above. Of the two methods of enforcement, internalizing might be preferable to externalizing, since externalizing the costs of sufficiency would involve, if not injustice, at least unfairness. That is to say, even if justice requires sufficiency, when differences of outcome reflect only people’s genuine choices made against a background of equal opportunities, there is nevertheless an unfairness involved in forcing prudent people to bear the costs of correcting for imprudent people’s insufficiency. That is not to say, however, that externalizing the costs of sufficiency is unjustified. As it might be preferable, all things considered, to collectively fulfill each person’s entitlements by spreading liability for people’s regrettable choices and/or bad

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<sup>40</sup> Williams, “Liberty, Equality, and Property,” 501-502.

option luck across society, rather than restrict people's liberty to participate in option luck, or some combination of both.

In contrast, both internalizing and externalizing the potentially greater costs of the community constraint on luck egalitarianism seems unjustified. Consider again the case above where a tenfold responsibility-sensitive income inequality cuts us off from a shared common life, but where my income is sufficient. Should the state have forbidden this outcome by internalizing the costs of the community constraint? That is to ask, should we have collectively placed restrictions on our liberty to participate in option luck, for example, by enforcing special taxes, compulsory insurance and/or prohibition of reckless activities to the necessary degree? Whereas restrictions on liberty of this sort can be justified if they are necessary, which they are not in this case, to the degree required to guarantee our sufficiency, it is doubtful whether the possibility of one of us having to face many more challenges in life than the other justifies further restrictions. Remember, the difference of outcome reflects only our genuine choices made against a background of equal opportunities. Thus, so long as our choices did not have the potential to generate insufficiency, and did not, therefore, risk the unfairness involved in having to externalize the costs of sufficiency, we have strong claims against others restricting our liberty to make those choices. In cases where large inequalities of resources are responsibility-sensitive, and where internalizing the costs of a shared common life necessitates more severe restrictions on liberty than what is required to secure people's sufficiency, those greater restrictions appear unjustified.

But what about externalizing the costs for us to share in a common life? Should we instead have acted collectively to forbid the tenfold income inequality that separates us by such means? Suppose that for me not to face significantly more challenges in life than you would require redistributing \$100,000 by means of taxation, so that my income increases from \$35,000 to \$135,000 a year, and your income decreases from \$350,000 to \$250,000 a year. Similar to the problem with internalizing the community constraint, whereas taxing you can be justified if it is necessary, which it is not in this case, to externalize the costs of my sufficiency, it is doubtful whether the mere fact that I would otherwise have to face many more challenges in life than you justifies further redistributive taxation. Indeed, I appear to have no claim whatsoever to even a small amount of your greater resources, let alone a substantial cut of your income, as I have sufficient resources and it is reasonable to hold me responsible for my relative disadvantage. Thus, in cases where large inequalities of resources are responsibility-sensitive, and where externalizing the costs of a shared common life necessitates redistributive taxation beyond what is required to secure people's sufficiency,

any further redistributive taxation seems an unjustified restriction on people's liberty over the use of their resources.

In response to "the liberty objection," it might be argued that I have misinterpreted the community principle's first mode of caring. This response targets and denies the distinction I have drawn between its radically egalitarian requirements and the more moderate sufficientarian requirements of democratic egalitarianism. On this view, the first mode of caring should be interpreted as some kind of sufficiency constraint, which does not therefore require the demanding equalization of resources and apparently unjustified restrictions on liberty outlined above.

Gilbert explores a sufficientarian account of the community principle. Contrary to Cohen's view that the restrictions it places on large inequalities either define the scope of justice or contradict it, he suggests we ought to view them as "more stringent demands of justice ... focused on sufficientarian concerns with basic needs and on requirements to protect equal political status and self-respect."<sup>41</sup> I agree that this is a more plausible constraint on luck egalitarianism, but it is a reconstruction of the community principle. On Cohen's view the community principle is not a requirement of justice, and realization of its first mode of caring would involve more than addressing these sufficientarian concerns. As Gilbert agrees, people committed to the first mode of caring "would feel that their communal bonds are weakened if some of them turn out to face many more challenges in their lives than others due to significant inequalities of income and other material advantages."<sup>42</sup> Thus, unlike a sufficiency constraint, which does not necessarily prohibit this outcome, establishing a shared common life by enforcing the first mode of caring requires that we mind the gap. The interpretation of the community constraint that understands it as necessarily restricting large regrettable choice and/or option luck inequalities is most consistent with Cohen's view, and supplementing luck egalitarianism by enforcing that constraint appears to require unjustified restrictions on liberty.

### **Equality, Sufficiency, and Community**

One solution to both objections is, of course, to reject Cohenite socialism in favor of some version of sufficiency-constrained luck egalitarianism. However, an alternative solution is to specify that the community principle's first mode of caring requires enforcement of sufficiency, but only voluntary equalization of resources thereafter, if it is necessary to establish a shared common life. The community constraint

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<sup>41</sup> Gilbert, "Cohen on Socialism, Equality and Community," 103.

<sup>42</sup> *Ibid.*, 105.

would not then fail to guarantee sufficiency or unjustifiably restrict liberty. Consistent with democratic egalitarianism and Gilabert's reconstruction, its enforced component should be rebuilt as a requirement of justice, whilst its voluntary component should be understood in terms of acts of caring that go beyond justice, and which reflect the broader requirements of community that Cohen envisions. As Gilabert appreciates, sufficientarian concerns do not exhaust requirements of community, and not all requirements of community are requirements of justice.<sup>43</sup>

A remaining issue is whether there is any compelling reason to prefer supplementing luck egalitarianism with this version of the community constraint to a purely sufficientarian alternative. This is beyond the scope of the article, but I shall nevertheless finish by noting two possibilities that are perhaps worthy of further reflection.

The first possible reason to prefer it, which is implicit in the bus case, concerns the increased opportunities for empathy provided by a shared common life. Assuming people are more likely to empathize with one another when they encounter similar experiences, and that empathy fosters communal caring that helps people to overcome challenges, it follows that society loses in that respect when its members have very different experiences because of considerable differences in their economic power. If it serves as a means to the creation and reinforcement of a more caring society, perhaps even a society that is characterized by communal reciprocity or the Marxist needs principle, pursuing a shared common life through voluntary resource sharing and/or refraining from option luck might therefore be preferable to settling only for sufficiency-constrained luck egalitarianism.

The second possible reason invokes "the priority view," but only as a view about what would be morally good and not as a view about what justice requires. The basic view is that equal improvements in a person's welfare have greater moral value the worse off a person is in absolute terms, so that we ought to give priority to improving the welfare of the worst off, whilst perhaps allowing that at some stage small gains in welfare for the worst off do not outweigh the moral value of large gains (or avoiding large losses) in welfare for the better off.<sup>44</sup> Accordingly, the voluntary pursuit of a shared common life might be preferable to settling only for the enforcement of distributive justice, that is, sufficiency-constrained luck egalitarianism, if it serves as a means to improve the lifetime welfare of the worst off, and if those gains outweigh the moral value of avoiding the losses in lifetime welfare shouldered by the better off.

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<sup>43</sup> *Ibid.*, 108.

<sup>44</sup> Derek Parfit, "Equality or Priority?" in *The Ideal of Equality*, ed. by Matthew Clayton and Andrew Williams (Basingstoke: Palgrave Macmillan, 2002), 101, 105.

However, the moral importance of empathy motivated altruism and of improving the lifetime welfare of the worst off is greatly diminished when the worst off enjoy and are guaranteed sufficiency, and when the relative disadvantage they experience above that threshold is responsibility-sensitive. Thus, even if there are reasons to prefer the specified community constraint to a purely sufficientarian alternative, I am somewhat skeptical about the force of the noted possibilities.<sup>45</sup>

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<sup>45</sup> This article draws from and substantially revises a chapter of my PhD thesis, which was completed at the University of Warwick. I am indebted to my supervisors, Matthew Clayton, Andrew Mason and Zofia Stemplowska for their guidance, support and helpful comments on earlier drafts. I also wish to thank my examiners, Adam Swift and Andrew Williams. Lastly, I am grateful to the UK's Economic and Social Research Council for generously funding my doctorate (award reference 1105321).

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## The Ethico-Political Theory of Thomas Aquinas and the Revival of Capital Punishment in the Philippines

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**Abstract:** In key passages of *Summa Theologiae*, specifically under the questions on tolerance of heretics (IIaIIae.11.3) and killing of sinners (IIaIIae.64.2), Thomas Aquinas considers the acceptability of death as penalty for a person who endangers either faith or well-being of a community. If one considers the testimony of these texts alone, it would appear as if capital punishment has found a champion in no less than the premier Catholic philosopher himself. There are in fact those who seriously look up to Aquinas as a death penalty advocate. While his insights on capital punishment are crucial, one wonders however whether appeal to the aforementioned texts in question can do justice to the inherent complexity of Thomistic ethico-political theory and to the question itself of capital punishment. How then does one weigh Aquinas' opinion on the possibility of capital punishment against his sustained and affirmative commitment to the fullness of human life, be it in the context of an individual or a community? This paper intends to address this apparent tension within Thomas Aquinas' ethico-political theory vis-à-vis the current debate on the re-imposition of capital punishment in the Philippines, a predominantly Catholic country. As important, therefore, as making a Catholic rejoinder in this exchange is the effort to understand better the mind of Aquinas on the said issue. Through such undertaking, one acquires an opportunity to guarantee Catholic presence in the public debate while highlighting at the same time the continuing relevance of Thomistic theory on the pressing ethical and political issues of the day.

**Keywords:** ethico-political theory, capital punishment, Catholic, Philippines



## Introduction

This paper is conceived mainly as a counterpoint to certain perspectives which put Thomas Aquinas on the affirmative side on the question of whether or not capital punishment should be reinstated in the Philippine legal system. This suggestion is apparently informed by certain texts from *Summa Theologiae* where Aquinas justifies the imposition of capital punishment on specific cases like murder and heresy. Proponents of this suggestion likewise maintain that the Catholic faithful ought not to oppose capital punishment on the strength of Aquinas' favorable remarks. This paper argues that Aquinas' position on this matter is much more nuanced than what is supposed by the specific extracts from the *Summa*; hence, advocates of capital punishment, Catholics or not, should take Aquinas' words with maximum care before invoking his authority to argue for an otherwise contentious claim. I will demonstrate that the complexity of Aquinas' issues from an apparent tension between his *theological opinion* on situations where capital punishment is suggested as a penalty and his *political theory* which contextualizes the enactment of a law like capital punishment is rather disputable. In considering, therefore, a piece of a proposed legislation of which capital punishment is an example, I maintain that political theory should take precedence over a theological claim, owing to the former's more fundamental relevance on the issue at hand. I will try to develop this argument in five parts. First, I will make an account of the context that purports to justify the revival of capital punishment in the Philippines. To examine the conjunction of this proposal with Aquinas' mind, I shall turn, in the second part, to his position on capital punishment as articulated in *Summa Theologiae*, in particular, QQ 11 and 64. Consistent with my argument, I will discuss in the third part a perceived tension in Aquinas' position on the capital punishment by fleshing out two important distinctions, to wit, the distinction between a) *capital punishment as a subject of theological opinion*; and b) *capital punishment as a subject of legislation*. In the fifth and concluding part, I will further underscore my claim that a reductive reading of Thomas Aquinas to argue for the re-imposition of capital punishment in the Philippines will not help its cause. Besides the flimsy appeal to authority frowned upon by Aquinas himself, such approach betrays the complexity of Aquinas' insights as well as the problems inherent in the very idea of capital punishment.

## A Culture of Death

As early as the 2016 electoral campaign period, the erstwhile presidential candidate Rodrigo Duterte, had been very vocal about his

dogged obsession to curb the problem of criminality in the country and had, in fact, dared the public to get himself killed,<sup>1</sup> should he win but fail to wipe out criminals across the archipelago six months after taking office.<sup>2</sup> Close to a year later, the Philippine National Police reported that crime rate has significantly dropped indeed by 31% under the Duterte administration. This means that 81,064 crime incidents recorded from July to November 2015 substantially dipped to 55,391 within the same period for the year 2016.<sup>3</sup> This is, no doubt, a remarkable feat and one that should give all citizens a good reason to feel relieved. But remarkable as it may seem, there is yet another side to the fight against crime—a side that one needs to take into account if these reported gains must be appreciated for what they are worth. It should be remembered that in the same duration, from July to November 2016, a record of more than 4,000 deaths was reported in the name of the so-called “war on drugs.”<sup>4</sup> This staggering number of killings in such a short period of time readily overshadows the record of reported 3,257 deaths throughout the more than two-decade rule of Marcos.<sup>5</sup> Duterte is wont to consider illegal drugs as the root of all crimes, and hence, the relentless, vociferous campaign to bring its menace to an end regardless of the means employed and the consequences involved.<sup>6</sup> To underscore his resolve, he even made a remark as to how willing he was to exterminate everyone who was hooked on illegal

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<sup>1</sup> See Aries Joseph Hegina “Duterte: Kill me if I fail to bust crime, corruption in 6 months, in *Inquirer.net* (17 January 2016), <<http://newsinfo.inquirer.net/756194/duterte-kill-me-if-i-fail-to-bust-crime-corruption-in-6-months>>, 5 October 2017.

<sup>2</sup> Mr. Duterte has since backtracked on this pronouncement and has since asked for an extended time to clean the country of criminality. Nestor Corrales “Duterte wants war on crime, drugs extended for 6 more months,” in *Inquirer.net* (18 September 2016), <<http://newsinfo.inquirer.net/816443/duterte-asks-for-another-6-months-to-stop-crime-drugs>>, 5 October 2017.

<sup>3</sup> See CNN Philippines Staff, “Overall crime rate falls in the first five months of Duterte presidency,” in *CNN Philippines* (21 December 2016), <<http://cnnphilippines.com/news/2016/12/20/Overall-crime-rate-falls-in-first-five-months-of-Duterte-presidency.html>>, 5 October 2017.

<sup>4</sup> See “Philippines: Events of 2016,” in *Human Rights Watch*, <<https://www.hrw.org/world-report/2017/country-chapters/philippines#1ff4dc>>, 5 October 2017.

<sup>5</sup> See Rishi Iyengar, “The Killing Time: Inside Philippine President Rodrigo Duterte’s War on Drugs,” in *Time* (25 August 2016), <<http://time.com/4462352/rodrigo-duterte-drug-war-drugs-philippines-killing/>>, 5 October 2017.

<sup>6</sup> In his 2017 State of the Nation Address, for example, Duterte once more reiterated his conviction concerning the omni-malevolent role of illegal drugs. As he stressed: “That is why, I have resolved that no matter how long it takes, the fight against illegal drugs will continue because that is the root cause of so much evil and so much suffering that weakens the social fabric and deters foreign investments from pouring in. The fight will be unremitting as it will be unrelenting.” For a transcript of his speech, see: Rodrigo Duterte, State of the Nation Address, 24 July 2017, in *Rappler* (25 July 2017), <<https://www.rappler.com/nation/176566-full-text-president-rodrigo-duterte-sona-2017-philippines>>, 6 October 2017.

drugs numbering to almost three million.<sup>7</sup> By issuing pronouncements of this kind, Duterte, his critics charged, makes it appear as though the summary execution of drug personalities is a legitimate state function. The spate, therefore, of killings is seen by them as a direct consequence of Duterte's explicit encouragement of the so called "extra-judicial killing." In its "Annual Report on Human Rights Defenders at Risk in 2016," the human rights watchdog, *Front Line Defenders*, asserts: "In the Philippines—which already ranks as the most dangerous country in Asia for [human rights defenders]—President Rodrigo Duterte normalized the act of extrajudicial killing in his war on drugs, lowering the political cost of murder and thus raising the risk to defenders whose work threatens powerful interests,"<sup>8</sup> To paraphrase Marx, a spectre haunts the Philippines; and this spectre is, as observers describe it, a creeping "culture of death."<sup>9</sup>

Rather than acting to curb the increasing number of drug-related killings, the Duterte administration decides instead to introduce a bill seeking to legalize death as a means to penalize drug-related crimes. What makes the whole suggestion scandalous is the very thought of an official endorsement of death as a state policy. There is indeed something thoroughly disquieting when the state becomes the prime agent to legitimize the extant barbarism still in force in the legal infrastructure of capital punishment. The essential inhumanity characteristic of this extreme penalty is not unknown to the Philippines as attested by its abrogation of capital punishment in 2006 via Republic Act 9346<sup>10</sup> and its ratification in 2007 of an international anti-death penalty treaty called the Second Optional Protocol to the International Covenant on Civil and Political Rights.<sup>11</sup> These are the gains that the proposed legislative measure called House Bill 4727 are set to overturn if indeed its proponents will have their way. House Bill 4727 is a legislative

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<sup>7</sup> See "Duterte says he's 'happy' to eliminate drug addicts," in *Philstar.com* (30 September 2016), <<https://www.philstar.com/other-sections/news-videos/2016/09/30/1629004/watch-duterte-says-hes-happy-eliminate-drug-addicts>>, 6 October 2017.

<sup>8</sup> See Jee Y. Geronimo, "Duterte 'normalized' act of extrajudicial killing," in *Rappler* (06 January 2017), <<https://www.rappler.com/nation/157528-duterte-extrajudicial-killing-human-rights>> 6, October 2017.

<sup>9</sup> See Ellen T. Tordesillas, "Opinion: Culture of death under Duterte presidency," in *ABS-CBN News* (04 March 2017), <<http://news.abs-cbn.com/blogs/opinions/03/03/17/opinion-culture-of-death-under-duterte-presidency>>, 6 October 2017. For a parallel perspective, see also David Garland, David, *The Culture of Control: Crime and Social Order in Contemporary Society* (Chicago: The University of Chicago Press, 2002), 139-165.

<sup>10</sup> Republic Act No. 9346: "An Act Prohibiting the Imposition of Death Penalty in the Philippines" (2006).

<sup>11</sup> Second Optional Protocol to the International Covenant on Civil and Political Rights, aiming at the abolition of death penalty, *United Nations Treaty Series*, vol. 1642 (15 December 1989), <[https://treaties.un.org/Pages/ViewDetails.aspx?src=IND&mtmsg\\_no=IV-12&chapter=4&clang=en](https://treaties.un.org/Pages/ViewDetails.aspx?src=IND&mtmsg_no=IV-12&chapter=4&clang=en)>.

vehicle envisioned to restore capital punishment in the Philippine penal system. It specifically targets drug-related crimes but excludes such graver offenses like kidnap-for-ransom, plunder, and rape. As it is, the instrumentalization of death invites serious objection especially when more and more of its victims turn out to be the very citizens who look up to the state for protection and defense.<sup>12</sup> A necessary distinction, therefore, has to be made between *legitimizing death as a form of penalty* and *justifying penalty which may at times require capital punishment*. The former reminds us of Michel Foucault's notion of biopower, a term he used to describe the extent of the modern state's proclivity to subject to its own political machinations the life processes, including the death of its own citizens, so as to fortify its hegemony as the lone sovereign.<sup>13</sup> The latter however points us to Thomas Aquinas for whom care of the community is the preeminent task of a public person occupying a position of power.<sup>14</sup> At this point, someone may advance an argument and point out that the proposed revival of capital punishment in the Philippines intends nothing but the common good, and, on such ground, should be seen as consistent with Thomistic ethico-political thought. In the ensuing part of this paper, I will try to problematize this claim and put forward a position that will show how the aforementioned argument has no immediate warrant within Aquinas' ethico-political framework. I maintain that Aquinas' take on capital punishment is more nuanced than it appears and should, therefore, be read with caution lest his philosophy is misused to

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<sup>12</sup> See "License to Kill: Philippine Police Killings in Duterte's 'War on Drugs,'" in *Human Rights Watch* (March 2017), <[https://www.hrw.org/sites/default/files/report\\_pdf/philippines0317\\_insert.pdf](https://www.hrw.org/sites/default/files/report_pdf/philippines0317_insert.pdf)>, 5 June 2018.

<sup>13</sup> The example cited by Foucault to drive home his point was the Nazi regime. As explained by Foucault: "We have, then, in Nazi society something that is really quite extraordinary: this is a society which has generalized biopower in an absolute sense, but which has also generalized the sovereign right to kill. The two mechanisms—the classic, archaic mechanism that gave the State the right of life and death over its citizens, and the new mechanism organized around discipline and regulation, or in other words, the new mechanisms of biopower, coincide exactly. The Nazi state makes the field of the life it manages, protects, guarantees, and cultivates in biological terms absolutely coextensive with the sovereign right to kill anyone, meaning not only other people but also its own people. There was, in Nazism, a coincidence between a generalized biopower and a dictatorship that was at once absolute and retransmitted throughout the entire social body by this fantastic extension of the right to kill and of exposure to death." Michel Foucault, *"Society Must be Defended": Lectures at the College de France*, ed. by Mauro Bertani and Alessandro Fontana, trans. by David Macey (New York: Picador, 2004), 260.

<sup>14</sup> Aquinas wrote: "From this it is clearly shown that the idea of king implies that he be one man who is chief and that he be a shepherd, seeking the common good of the multitude and not his own." Thomas Aquinas, *De Regno ad regem Cypru* [*On Kingship: To the King of Cyprus*], trans. by Gerald B. Phelan, rev. by I. Th. Eschmann, ed. by Joseph Kenny (Toronto: The Pontifical Institute of the Mediaeval Studies, 1949), in *St. Thomas' Works in English*, comp. by Joseph Kenny, in *Dominican House of Studies: Priory of the Immaculate Conception*, <<http://dhspriority.org/thomas/DeRegno.htm>>, 7 October 2013, 2.13.

compensate for the rational deficit that is at the core of the very notion of the proposed revival of capital punishment in the Philippines.

### **Aquinas and Capital Punishment**

It should be stated, at the outset, that Aquinas' ethico-political theory is framed within the larger structure of his theological system. Therefore, unlike other theories on ethics and politics, what he has to say on any ethical or political issue like capital punishment is heavily invested in his fundamental creedal commitment. In *Summa Contra Gentiles*, for example, Aquinas invokes "the office of the wise man" whose main concern should be none other than "the highest causes"—his philosophical reference for everything under the umbrella of his primary theological interests.<sup>15</sup> This foundational theological slant explains why one would hardly find a stand-alone ethico-political treatise in Aquinas' oeuvre. Among his works, other than the ethico-political discourses found in *Summa Theologiae* (like the questions on justice, virtues, law, among others), the only materials with considerable explicit ethical and political orientation are *On Kingship* (1267), the commentaries on Aristotle's *Nicomachean Ethics* (1271-72) and *Politics* (1269-72), and *Disputed Questions on Virtues* (1271-72). This peculiarity notwithstanding, there is no way the said materials can be detached from the theological bent of Aquinas' intellectual system. The recognition of this basic fact, therefore, is indispensable in appreciating the full import of Thomistic ethico-political theory, particularly his position on the imposition of capital punishment.

The question of whether or not capital punishment should be enforced is addressed by Aquinas three times in *Summa Theologica*: twice in Question 64, specifically in articles 2 and 3, and once in Question 11, specifically in article 3.

Aquinas discusses the issue of murder in Question 64. In the second article of the same topic, he grapples with the problem of the legality of killing sinners. From his conviction that an individual is but a part of the whole, he opines that the life of such individual may be sacrificed if he has become a threat to the welfare of the community. He explains that "... every individual person is compared to the whole community, as part to whole. Therefore if a man be dangerous and infectious to the community, on account of some sin, it is praiseworthy and advantageous that he be killed in

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<sup>15</sup> Thomas Aquinas, *Summa Contra Gentiles*, trans. by Anton C. Pegis, James F. Anderson, Vernon J. Bourke, and Charles J. O'Neil, ed. by Joseph Kenny (New York: Hannover House, 1955-57) in *St. Thomas' Works in English*, comp. by Joseph Kenny, in *Dominican House of Studies: Priory of the Immaculate Conception*, <<http://dhspriory.org/thomas/ContraGentiles.htm>>, 7 October 2017, 1.1.

order to safeguard the common good, since 'a little leaven corrupteth the whole lump' (1 Corinthians 5:6)."<sup>16</sup>

In the following article of the same question, Aquinas tries to settle the issue of whether such killing should be undertaken by an individual or by a public person. Since the task of promoting common good is incumbent upon the public person, it is then to him alone and not to a private citizen that the determination of such killing belongs.<sup>17</sup>

The third instance where Aquinas confronts the question of capital punishment is found in article 3 of Question 11, that is, on the question of whether or not heretics should be tolerated. Aquinas' answer is just as stern. Heretics should be deprived of life since their sin, that is, corruption of faith, is a much graver error compared to the infractions of other deprived individuals.<sup>18</sup>

In all three situations, Aquinas registers a positive stance on the question of capital punishment. Moreover, in all three of them, he justifies his position by appealing to the inviolability of common good. To his mind, it is common good alone that could serve as a sufficient ground for the sacrifice of the life of an individual. To the question then whether Aquinas is supportive of capital punishment, one may confidently answer in the affirmative. The situation, however, may turn around if one asks whether Aquinas' arguments as developed in *Summa Theologiae* can be used to justify the proposed revival of capital punishment in the Philippines. The distinction between these two questions is as much a matter of content as its theoretical framework. Whereas in the *Summa*, Aquinas is articulating a theological opinion on idealized situations that would warrant capital punishment, in the Philippines, what is at issue is the lack of substantive arguments that could lend capital punishment sufficient moral and legal gravitas. In other words, Aquinas can afford to extrapolate on the possibility of enforcing capital punishment on account of a tacit proviso that the rational and legal infrastructure for such is already in place. In the Philippine case, capital punishment is a contentious issue because the proposal to revive it tends to contradict the very rational and legal infrastructure which serves as its normative context. When I proceed, then, to the next segment of this paper, I shall offer two important distinctions in support of my claim that Aquinas' arguments and the Philippine proposal to revive capital punishment cannot be reconciled.

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<sup>16</sup> Thomas Aquinas, *Summa Theologiae*, trans. by Fathers of the English Dominican Province, 2<sup>nd</sup> and rev. ed. (London: Burns Oates & Washbourne, Ltd., 1920), in *New Advent*, <<http://www.newadvent.org/summa/>>, 7-9 October 2017, 2.2.64.2.

<sup>17</sup> *Ibid.*, 2.2.64.3.

<sup>18</sup> *Ibid.*, 2.2.11.3.



### Important Nuances to Consider: Theology and Legal Theory

As suggested in the preceding paragraphs, Aquinas' position on capital punishment, though affirmative, cannot be taken at its face value as an outright endorsement of death penalty without further consideration. My task in the segment at hand is to deliberate cautiously on the salient nuances of Thomist ethico-political theories vis-à-vis the question of capital punishment and, in so doing, bolster further my claim that the proposed re-imposition of capital punishment derives a very thin theoretical support from the philosophy of Thomas Aquinas. I shall make an account of this argument by clarifying the distinction between a) *capital punishment as a subject of theological opinion*; and b) *capital punishment as a subject of legislation*.

a) *Capital punishment as a subject of theological opinion*. To consider capital punishment as a subject of theological opinion is to acknowledge its theological character in Aquinas' discourse. This has been established as a matter of fact having identified *Summa Theologiae* as the main locus of Aquinas' discussion of the said problem. The three instances where this question was properly addressed in the *Summa* had been identified in the preceding paragraphs. What is notable in all three references is Aquinas' attempt to link capital punishment with his sustained discussion of sin. As it is, sin is a theological concept and Aquinas defines it as "contrary to virtue" and "an inordinate act."<sup>19</sup> In the passages cited above, Aquinas relates sin with common good. He considers the specific inordinate acts of murder and heresy as injurious to common good and the person or persons who do them become major threats to such. Being so, Aquinas recommends that they be put to death so as to keep the good of the community intact. He reasons that an individual is related to the community as part is to the whole. When a part therefore endangers the well-being of the whole, it becomes necessary and justified for his life to be taken out for the greater good of the community. In maintaining this, is Aquinas then making an outright endorsement of capital punishment?

This seems to be the suggestion of *Summa Theologiae* at first glance, and one that warrants serious consideration if its bearing on the revival of capital punishment in the Philippines should be clearly understood.

This is not, of course, the first time that the name of Aquinas is dragged into the issue of capital punishment. Shadia Drury, author of *Terror and Civilization: Christianity, Politics and The Western Psyche* for example, deplored Aquinas' complicity with the hostility of the Catholic Church against heretics.<sup>20</sup> In another work, Drury dished out yet another stinging

<sup>19</sup> *Ibid.*, 2.1.71.4.

<sup>20</sup> Shadia Drury, *Terror and Civilization: Christianity, Politics and the Western Psyche* (New York: Palgrave MacMillan, 2004), 11.

remark directed at Aquinas against the contrary claims of an eminent Thomist Jesuit scholar, Josef Pieper. In *Aquinas and Modernity: The Lost Promise of Natural Law*, Drury asserted that "... Aquinas did not make a single critical remark about the activities of his fellow *Domini Canes*, even though he was fully cognizant of their conduct. Aquinas's analogy of heresy with communicable disease ensured that a presumption of guilt was inevitable and that killing a few innocent people was preferable to allowing a single heretic to go free."<sup>21</sup> Judging from these works including an article published online in *New Humanist*,<sup>22</sup> Drury obviously harbored very little affection for Aquinas. Her conclusions, nonetheless, are exactly the standard account that one would gather if Aquinas were judged solely on the testimony of his unsympathetic statements against the heretics who, during the medieval ages, were the sworn enemies of the Catholic Church. As a friar preacher and a professional theologian, his pronouncements on the death warrant for heretics could, at the most, be considered as a polemical stance on the thorny issue of heresy. As they are, they may serve as an insufficient basis for a balanced interpretation of Aquinas' mind on the matter. It is likewise important to note that heresy was considered a widespread socio-political malaise which threatened ecclesiastical and secular institutions across Jewish, Christian, and Islamic religions alike during the medieval ages. Emperor Frederick II himself, for example, for all his inimical posturing against the Pope in an attempt to combat heresy, enacted stricter anti-heresy imperial laws which included death penalty for incorrigible heretics.<sup>23</sup> Moses Maimonides himself advocated death penalty for Jewish heretics in the same way as his Islamic counterparts.<sup>24</sup> This is not to say that Aquinas' position on death penalty should be dismissed merely as an expression of the temperament of his time. The task of this paper after all is not to offer an apologia for Aquinas' position on capital punishment but to create an alternative way of understanding it. It is important to note that Drury's caricature of Aquinas as a bloodthirsty inquisitor<sup>25</sup> does not at all figure in reputable and more recent literature on medieval heresies and history of

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<sup>21</sup> Shadia Drury, *Aquinas and Modernity: The Lost Promise of Natural Law* (New York: Rowman & Littlefield Publishers, Inc., 2008), 73.

<sup>22</sup> Shadia Drury, "Thinkers: Thomas Aquinas," in *New Humanist: A quarterly journal of ideas, science and culture from the Rationalist Association* (8 December 2008), <<https://newhumanist.org.uk/articles/1933/thinkers-thomas-aquinas>>, 8 October 2017.

<sup>23</sup> Jennifer Kolpakoff Deane, *A History of Medieval Inquisition and Heresy* (New York: Rowman & Littlefield Publishers, Inc., 2011), 95.

<sup>24</sup> Christine Caldwell Ames, *Medieval Heresies: Christianity, Judaism, and Islam* (Cambridge: Cambridge University Press, 2015), 216.

<sup>25</sup> Deane in fact pointed out that the notion of a medieval inquisition is pure myth and is merely a product of misrepresentation. See Deane, *A History of Medieval Inquisition and Heresy*, 88.



inquisition like William Monter's *Frontiers of Heresy* (2002), Jennifer Kolpacoff Deane's *A History of Medieval Heresy and Inquisition* (2011), as well as Christine Caldwell Ames' *Righteous Persecution: Inquisition, Dominicans, and Christianity in the Middle Ages* (2009) and *Medieval Heresies: Christianity, Judaism, and Islam* (2015). Ames, in particular, underscored Aquinas' distinct prudential handling of the case of heretics. She made it clear that for Aquinas, inquisition was but a method of correction. Only when a heretic refused conversion after two or three attempts could the Church expel him by excommunication and turn him over to the secular tribunal to mete out the penalty of death.<sup>26</sup> It is apparent that during Aquinas' time, when it comes to heresy, capital punishment was a possibility that cannot be avoided. And because this was so, Aquinas, through writing and teaching, made sure his fellow friar preachers were equipped with requisite philosophical and theological resources to help them reach out to those who had stepped off the grid, so to speak. Thus, his painstaking effort to structure *Summa Theologiae* according to all conceivable questions to which a friar preacher should have a ready answer; his inclusion of his carefully-studied responses to various heretical claims throughout the ages in Book IV of *Summa Contra Gentiles*;<sup>27</sup> his pious updating of the teachings of the Greek Fathers of the Church in *Contra Errores Graecorum*, are all part of his relentless though underrated attempt to win the hearts and minds of the so-called heretics. In the silence and modesty of his texts, Aquinas left no stone unturned to overcome the threat of the penalty of death despite its certain morbid prospect.

*b) Capital punishment as a subject of legislation.* We turn now to the question of murder, the second violation for which Aquinas, in *Summa Theologiae* is said to have recommended capital punishment. In this case, the penalty is imposed on a sinner or evildoer who has proven to be a grave threat injurious to or against the good of community. There are eight articles under Question 64 and two of these, articles 2 and 3, are linked directly with capital punishment. The Latin verb *occidere* is used in Question 64 to refer both to the violative act in question, i.e., murder, and the recommended penalty of death found in articles 2 and 3. The said term is applied by Aquinas in a rather generic sense and included other modes of killing like self-defense, suicide, and including the killing done by a cleric. The text of Question 64 shows clearly the high regard that Aquinas sets aside for the common good. In article 2, he compares an individual person to a part of the whole and he argues that if a certain individual "be dangerous and infectious to the community, on account of some sin, it is praiseworthy and advantageous that he be killed in order to safeguard the common good, since 'a little leaven

<sup>26</sup> Christine Caldwell Ames, *Righteous Persecution: Inquisition, Dominicans, and Christianity in the Middle Ages* (Philadelphia: University of Pennsylvania Press, 2009), 200-201.

<sup>27</sup> Thomas Aquinas, "Book IV: Salvation," in *Summa Contra Gentiles*.

corrupteth the whole lump' (1 Corinthians 5:6)."<sup>28</sup> Sustaining the same argument, he once again justifies the killing of an evildoer in article 3 as long as it is directed to the good of the community but adds that only public authority, being the custodian of the common good, can lawfully act on taking the life of an erring citizen.<sup>29</sup>

Some observers detect in Aquinas' position on articles 2 and 3 a strong utilitarian and consequentialist undertone, and hence, the suggestion that he is an all-out advocate of capital punishment. His emphasis on the benefit of the community once the threat is eliminated is seen by them as an acknowledgement on his part of the advantages that a community stands to gain with the termination of the life of an individual sinner. They think that Aquinas is offering a justification for a person's death by invoking its positive effect on the community. This is the common error of those who read Question 64 along utilitarian lines. To impute, however, a utilitarian leaning on the part of Aquinas is a case not just of misreading but of grossly missing the crux of his political philosophy. The possibility of Aquinas becoming a utilitarian is as close as Aquinas abandoning his Christian faith. The divide between Thomistic ethico-political theory and utilitarianism is so sharp and wide that the chance of them ever getting remotely near to each other, much less, synchronic, is almost unimaginable. Unfortunately, advocates of capital punishment in the Philippines often mistake the contrary as true. Aquinas, unlike Bentham and the utilitarians, never considers the merit of any action according to its consequences. Ethics, for him, is more than just a question of an outcome that promotes maximum pleasure and minimum pain for the greatest number of people. Utilitarians might hail the use of atomic bombs because it brought World War II to an end, but Aquinas would not. For him, an action becomes ethics-worthy not because of its consequence, but because of the inherent consistency between the object of an action and its telos. To properly appreciate therefore Aquinas' take on capital punishment and why it should not be misidentified with utilitarianism, one needs to consider once more the main contours of Thomistic ethico-political theory.

Aquinas' discourse on politics borrows heavily from Aristotle, but rather than merely extend Aristotle's claims, he chose to amend his core insights and thus came up with a political theory that is patently Aristotelian and at the same time beyond Aristotle himself. It is from Aristotle that Aquinas acquires the thought of ethics and politics as conjunctive domains. As far as the Stagirite is concerned, a political community is as strong or as weak only as the citizenry that comprises it. Hence, in introducing his *Nicomachean Ethics*, Aristotle makes it clear that the study of ethics is

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<sup>28</sup> Thomas Aquinas, *Summa Theologiae*, 2.2.64.2.

<sup>29</sup> *Ibid.*, 2.2.64.3.

preparatory only for understanding what he terms as the ultimate among sciences: politics. As Aristotle explained in Book 1, Chapter 2 of *Nicomachean Ethics*: “Knowledge of the good would seem to be the concern of the most authoritative science, the highest master science. And this is obviously the science of politics, because it lays down which of the sciences there should be in the cities ... its end will include the ends of others and will therefore be the human good.”<sup>30</sup> Knowledge of the ethical first principles, good practices, virtues, and norms of excellence are drilled into the individual so they can blend themselves better into the larger sphere of life in the polis. A judicious consideration therefore of Aquinas’ mind on the question of capital punishment requires a preliminary recourse to his notion of law for it is in his proposed theory of law that Aquinas articulates the full political ramifications of the matter. Aquinas reserves his discussion of law in Questions 90 to 108 of the *Summa Theologiae*. Of particular relevance to the issue of capital punishment are Questions 90 and 91. In the former, Aquinas highlights the close link between law and common good, while in the latter, he provides distinction among various notions of law. What is evidently demonstrated in Aquinas’ discussion of law in these key parts is his uncompromising commitment to moral realism. In its ordinary sense, moral realism pertains to the adherence to the objective reality of good. Unlike the modern depiction of good as a derivative either of autonomous duty as in Kant or individual sentiment as in Hume, Aquinas subscribes to a notion of good that precedes the individual’s perception or determination. In the political context, such good is associated with common good. It is important to note that common good, for Aquinas, is utterly distinct from the utilitarian idea of the greatest good for the greatest number of people. Common good goes beyond the quantitative or the statistical and cannot be subjected to a public opinion poll. In *Summa Theologiae*, Aquinas emphasizes, more than once, the common good’s rootedness in the rational structure of both the individual and the political body to which he belongs. Hence, to the question, “whether the law is always something directed to the common good?” found in Article 2 of Question 90, Aquinas responds by saying that:

... the law belongs to that which is a principle of human acts, because it is their rule and measure. Now as reason is a principle of human acts, so in reason itself there is something which is the principle in respect of all the rest ... Now the first principle in practical matters, which are the object of the practical reason, is the last

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<sup>30</sup> Aristotle, *Nicomachean Ethics*, trans. by Roger Crisp (Cambridge: Cambridge University Press, 2004), 4.

end: and the last end of human life is bliss or happiness ... the law must needs regard properly the relationship to universal happiness.<sup>31</sup>

In the second article of the ensuing question, Aquinas identifies this natural human proclivity towards happiness with natural law, specifically pointing out that “it is from the precepts of the natural law ... that the human reason needs to proceed ... These particular determinations, devised by human reason, are called human laws ...” On the determination of common good itself, Aquinas maintains that such responsibility and privilege belong either to the whole people or to a public personage<sup>32</sup> although, for a more orderly dispensation, he prefers that such be carried out by a public figure rather than the populace itself.<sup>33</sup> In Article 2 of Question 94, Aquinas demonstrates the intimate link between natural law and good, saying:

Consequently the first principle of practical reason is one founded on the notion of good, viz. that ‘good is that which all things seek after.’ Hence this is the first precept of law, that ‘good is to be done and pursued, and evil is to be avoided.’ All other precepts of the natural law are based upon this: so that whatever the practical reason naturally apprehends as man's good (or evil) belongs to the precepts of the natural law as something to be done or avoided.<sup>34</sup>

As the preceding excerpt shows, Aquinas refers to “good” not only as the welfare of an individual alone but also as the welfare of an individual belonging to a community. In one commentary, John Finnis emphasizes that, as far as Aquinas is concerned, all discussions pertaining to law are naturally political, that is, they are derived from a perception that law exists in “complete communities.”<sup>35</sup> “Good,” therefore acquires the character of common given the fact that it is shared by all in a particular society. Another element worthy of emphasis is the distinction made by Aquinas concerning “natural law” and “law of nature.” In Article 2 of Question 95, for example,

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<sup>31</sup> Thomas Aquinas, *Summa Theologiae*, 1.2.90.2.

<sup>32</sup> *Ibid.*, 1.2.90.3.

<sup>33</sup> *Ibid.*, 1.2.95.4.

<sup>34</sup> *Ibid.*, 1.2.94.2.

<sup>35</sup> John Finnis, “Public Good: The Specifically Political Common Good in Aquinas,” in *Natural Law and Moral Inquiry: Ethics, Metaphysics, and Politics in the Thought of Germain Griez* (Washington, D.C.: Georgetown University Press, 1998): 174-209, in *Natural Law, Natural Rights and American Constitutionalism*, <<http://www.nlnrac.org/contemporary/new-natural-law-theory/documents/specifically-political>>, 9 October 2017.

Aquinas differentiates the two by suggesting how the former serves as basis of the general principles of a particular law, like the law that seeks the punishment of an erring individual; the specifics, however, as to how such punishment should be carried out is something that can be defined by the parameters set by the “law of nature.”<sup>36</sup> An advocate of capital punishment therefore would be greatly disappointed if he looks into Aquinas’ notion of natural law and finds nothing that can buttress his claim. In Aquinas’ mind, the possibility of capital punishment is relegated to the “law of nature” which must be discerned by the prudent and the wise with utmost deliberation instead of a rubber stamp legislative body.

In Aquinas’ ethico-political theory, therefore, any form of legislation has an instrumental function in relation to the pursuit of the common good and the political leader has the primary task of ensuring that such is upheld and attained. In *De regno ad regem Cypri*, Aquinas once more underscores the fact that “... the idea of king implies that he be one man who is chief and that he be a shepherd, seeking the common good of the multitude and not his own”<sup>37</sup> Common good therefore, in the context of Aquinas’ ethico-political theory, is at the core of the constitution and dispensation of political authority. Quite different from the modern political theories that one can find in the likes of Spinoza, Hobbes, down to Leo Strauss, Aquinas does not consider legislation as aid to the consolidation of greater state power but as tool to the achievement of the common good which by nature and by convention should be recognized as a fundamental priority. An important matter begging for determination, consistent with the exploration of this paper, is the question of whether the proposed revival of capital punishment is aimed at the promotion of common good and not as a scheme to enlarge the hegemony of the state. If it were indeed for the common good, then one would definitely find traces of attempts to approach the problems posed by the proliferation and use of illegal drugs with a maximum degree of reasonable deliberation. As of yet, none of these has come to the surface. What the public sees at the moment is the shameless display of bloodlust, public issuance of death threats, intensification of the politics of hate, and the propaganda that promises a safer environment with the institution of the culture of death. To get rid of what the current president and his men constantly refer to as “narco-politics,” they have relinquished their moral ascendancy for the prospect of what I herewith describe as *necro-politics*. I am not sure, however, how one may justify the consistency between the common good and death as a state policy. There is always, in the extermination of life, particularly the kind undertaken by the state, that smacks of barbarism.

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<sup>36</sup> Thomas Aquinas, *Summa Theologiae*, 1.2.95.2.

<sup>37</sup> Thomas Aquinas, *De regno ad regem Cypri*, 2.13.

Having rehearsed what Aquinas' mind on law, politics and common good, I do not think that such barbarism would find the least space in the general scheme of his ethico-political theory.

## Conclusion

In the preceding paragraphs, I tried to put forward an argument concerning the incompatibility between the proposed re-imposition of capital punishment in the Philippines and the ethico-political theory of Thomas Aquinas. In my discussion, I showed how the invocation of Aquinas' ethical and political theories to legitimize the institution of the culture of death via the re-imposition of capital punishment in the Philippines indicates a flagrant misreading of his fundamental position concerning ethics and politics, particularly the role of legislation vis-à-vis the common good. The theological context of Aquinas' opinion on the possibility of capital punishment is likewise highlighted so as to show the nuances of his position and to illustrate how a careless disregard of such nuances could lead to a reductive reading of Aquinas' core insights. These assertions notwithstanding, I do not, in any way, purport this paper to be the last word on the debate as to whether or not capital punishment should be restored in the Philippine legal system. At the most, what it aims is to register a voice contrary to those who think that there are ethical and political merits in the revival of capital punishment and that they have the theories of Thomas Aquinas on their side. The arguments laid out in this paper show otherwise. It will do both public discourse and our collective moral compass tremendous good if more and different voices on this matter are given a hearing.

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## The Incarnation of the Free Spirits in Nietzsche: A Continuum of Triple Dialectic

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**Abstract:** Most studies on Nietzsche seldom associate him with the dialectic method. We readily think of Socrates, Hegel, and Marx when we hear of dialectic, but very rarely, if at all, of Nietzsche. To date, very few studies on Nietzsche have claimed that one of the German philosopher's underpinning philosophical methodologies in his literary oeuvre is the dialectic. This paper thus intends to show that Nietzsche has been employing the dialectic throughout his writings, especially in his treatment of the "free spirits"—a recurring subject in his different compositions. To do this, I will first revisit the meaning of dialectic in Socrates, Hegel, and Marx and subsequently argue that in Nietzsche, a type of dialectic akin to Hegel's permeates his writings. In the next parts of this paper, I will discuss in-depth how for Nietzsche, the incarnation of the free spirits involves not just one, but a continuum of triple dialectic. I will argue that to become a free spirit, one must constantly apply the dialectics of (1) criticality and openness, (2) unlearning and relearning, and (3) overcoming and becoming. These dialectics, in my view, are the necessary conditions for any individual to be truly free. In this paper, I will importantly highlight that these dialectics run through Nietzsche's works starting from the early up to the final period of his literary productivity.

**Keywords:** Nietzsche, free spirits, dialectic, overman

### I. The Meaning of Dialectic in Socrates, Hegel, and Marx

Most studies on Friedrich Wilhelm Nietzsche (1844-1900) seldom associate him with the dialectic method. We readily think of Socrates, Hegel, and Marx when we hear of dialectic, but very rarely, if at all, of Nietzsche. To date, very few studies on Nietzsche have claimed that one of the German philosopher's underpinning philosophical

methodologies in his literary oeuvre is the dialectic.<sup>1</sup> This paper thus intends to show that Nietzsche has been employing the dialectic throughout his writings, especially in his treatment of the “free spirits” — a recurring subject in his different compositions. To do this, I will first revisit the meaning of dialectic in Socrates, Hegel, and Marx and subsequently argue that in Nietzsche, a type of dialectic akin to Hegel’s permeates his writings.

I begin with Socrates (*ca.* 470 B.C.E.–399 B.C.E.), the first Western philosopher who popularized dialectic.<sup>2</sup> To this day, scholars offer different interpretations on Socrates’s purpose of dialectic. Some interpretations say that Socrates used dialectic to simply refute someone’s errors; others say that he merely used it as a means to show the inconsistency in someone’s set of beliefs. However you interpret the Socratic dialectic, it always results into the same outcome: that is, something which has previously been held as correct is now shown to be incorrect after all.<sup>3</sup> In other words, dialectic for Socrates was more of a special method of dialogue through which one gradually arrives at the knowledge of truth or, in Platonic language, the Forms. But then, because it starts off by rejecting or disproving someone’s truth-claims, Socrates’ use of dialectic is characteristically negative. It proceeds by *negating*, by showing that someone is on the wrong side. In fact, that was why Socrates was sentenced to death: many hated him and wanted him dead because he had humiliated them during one of his dialectical intercourses with them.

In Georg Wilhelm Friedrich Hegel (1770-1831), dialectic takes on a different meaning. Instead of seeing dialectic as a pure method of dialogue, Hegel sees dialectic as “the experience of consciousness.”<sup>4</sup> That is to say,

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<sup>1</sup> The only studies that I personally know include: (1) Brian Wetstein, “The Role of Dialectic in Nietzsche’s Thought” (Ph.D. Dissertation, University of Guelph, 1994). Wetstein claims that Nietzsche, throughout his writings, consistently employed a kind of dialectic that suggests that it could be a methodological principle that he followed. (2) John Richardson, *Nietzsche’s System* (Oxford: Oxford University Press, 1996). Richardson believes that within Nietzsche’s “system” of philosophizing, there is a certain dialectic which Nietzsche often employed. (3) Walter A. Kaufmann, “Nietzsche’s Admiration for Socrates,” in *Journal of the History of Ideas*, 9:4 (October 1948), 472-491. Kaufmann, it should be noted, was one of the earliest and most respected translators of Nietzsche’s writings to English. In being so familiar with Nietzsche, even Kaufmann himself could not help but conclude that Nietzsche is “a dialectical thinker” from *The Birth of Tragedy* up to his later writings. See *ibid.*, 482.

<sup>2</sup> According to Aristotle, Socrates was not the one who first invented dialectic. It was rather Zeno of Elea, the pre-Socratic philosopher who was known as a follower of Parmenides. For details see Wolfgang Kullmann, “Aristotle’s Gradual Turn from Dialectic,” in *The Development of Dialectic from Plato to Aristotle*, ed. by Jakob Lith Fink (Cambridge: Cambridge University Press, 2012), 296.

<sup>3</sup> John Beverluis, “Socrates,” in *The World’s Great Philosophers*, ed. by Robert L. Arrington (Oxford: Blackwell Publishing, 2003), 305.

<sup>4</sup> Hegel quoted in Frederick C. Beiser, “Introduction: Hegel and the Problem of Metaphysics,” in *The Cambridge Companion to Hegel*, ed. by Frederick C. Beiser (Cambridge:

dialectic is that method that brings to light how consciousness works and develops, for example when we form concepts, judgments, and syllogisms.<sup>5</sup> Since for Hegel, our various concepts, judgments, and propositions constitute the categories of consciousness, the primary function of dialectic is to expose the inherent self-contradictory character of these very categories. At the same time, dialectic is also what reconciles these categories by developing another set of categories.<sup>6</sup> However, after these categories are reconciled, their dynamic nature will later on generate a new tension, such that they again have to be reconciled. This continuous process of tension and reconciliation is how dialectic proceeds.<sup>7</sup> There is another important category which Hegel himself gave as an example to illustrate the general sense of his dialectic method. It is the category of Being, whose opposite is Nothing.<sup>8</sup> In Hegel's view, their opposition can be reconciled by another category: Becoming. "Becoming then," says Michael Forster, "forms the starting point for a new round of the dialectic."<sup>9</sup> To put it simply, whatever is (Being) is always opposed by whatever is not (Nothing). And in between the two, there always exists a link that is neither "isness" nor "nothingness," i.e., Becoming. This is Hegel's dialectic method in general: a system that can be used to explain not only the development of consciousness but also the relationships of things in the world and the direction of human history. It is similar to that of Socrates in that it culminates at the knowledge of truth or, to use Hegel's own term, the Absolute Idea.<sup>10</sup> Hegel's dialectic, then, is teleological since it involves a continuous process of progression towards truth. And like Socrates's, Hegel's dialectic also involves some form of *negation*, where what is claimed to be true is always opposed by a counter-claim and always shown to be just one side of the whole reality.

Karl Heinrich Marx's (1818-1883) conception of dialectic is heavily influenced by Hegel's. Marx employed the dialectic in his theory of history as a lens with which to view the incessant economic movements and political changes in the material world. He underscores, for example, the relationship between the capitalists and the proletariat: a contradiction that can only be resolved with the dissolution of the two. And yet even if the two would be dissolved, a new generation of capitalists and proletariat would still arise once more. This is Marx's dialectical reading of the movement of history.

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Cambridge University Press, 1993), 20. Hegel also used the term mind or spirit (*Geist*) to refer to consciousness.

<sup>5</sup> Michael Forster, "Hegel's Dialectical Method," in *The Cambridge Companion to Hegel*, 132.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*

<sup>8</sup> *Ibid.*, 133. Capitalization by Forster.

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*, 132.

Dialectic for Marx is both an instrument to better understand the movement of history and the very dynamic of history's movement itself.<sup>11</sup>

## II. Recovering the Nietzschean Dialectic

Since Gilles Deleuze published his *Nietzsche and Philosophy* in 1962, subsequent Nietzsche scholars have been "Deleuzed" into thinking that Nietzsche was never a dialectician both in the Socratic and Hegelian sense. As Deleuze himself puts it, "Nietzsche presents the dialectic as the speculation of the pleb, as the way of thinking of the slave .... [because] [t]he dialectic presents a certain conception of the tragic: linking it to the negative, to opposition and to contradiction."<sup>12</sup> But according to Francesca Cauchi, more and more scholars have expressed their disagreement with Deleuze.<sup>13</sup> Cauchi relates that Deleuze arrived at his interpretation of Nietzsche as contra dialectic because all along he was doing "an emphatically anti-Hegelian reading of Nietzsche."<sup>14</sup> And yet, Hegel does not really stand opposed to Nietzsche. Cauchi insists that their philosophies are consonant to one another. Nietzsche, in fact, follows Hegel's system of dialectic because in Nietzsche, there is a dialectic which is quite similar to Hegel's.<sup>15</sup>

Already in *The Birth of Tragedy*,<sup>16</sup> Nietzsche shows a penchant for Hegelian dialectic, especially in his overall treatment of the relationship

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<sup>11</sup> For a succinct discussion of Marx's philosophy, see Peter Singer, *Marx: A Very Short Introduction* (Oxford: Oxford University Press, 1996).

<sup>12</sup> Gilles Deleuze, *Nietzsche and Philosophy*, trans. by Hugh Tomlinson (New York: Colombia University Press, 2006), 10-11.

<sup>13</sup> Francesca Cauchi, "Hegel and Nietzsche on Thought, Freedom, and 'The Labour of the Negative'," in *Journal of European Studies*, 46:2 (2016), 110. Cauchi's references include those scholars who do not agree with Deleuze. Deleuze's interpretation of Nietzsche may have been influenced by Nietzsche's own reference to dialectic "as a symptom of decadence" in *Ecce Homo*. And yet in that very same section, Nietzsche not only singles out Socratic dialectic as the object of his criticism, he also boasts about his having "a dialectician's clarity *par excellence* and... [an ability to] think with cold-blooded lucidity about things." Thus even if Nietzsche were honest about his negative opinion of dialectic, I believe that it was limited to Socratic dialectic. As for Hegelian dialectic, Nietzsche might have been considering himself as an expert of it in that he personally claims to have that "dialectician's clarity *par excellence*." Friedrich Nietzsche, "Why am I so Wise?" in *Ecce Homo: How to Become What you Are*, in *The Anti-Christ, Ecce Homo, Twilight of the Idols, and Other Writings*, ed. by Aaron Ridley and Judith Norman, trans. by Judith Norman (Cambridge: Cambridge University Press, 2005), § 1. Henceforth, *Ecce Homo* will be referred to as *EC*.

<sup>14</sup> Cauchi, "Hegel and Nietzsche on Thought, Freedom, and 'The Labour of the Negative'," 110.

<sup>15</sup> *Ibid.*, 111.

<sup>16</sup> *The Birth of Tragedy* is Nietzsche's very first published book (1872). For further reading, see Friedrich Nietzsche, *The Birth of Tragedy and Other Writings*, trans. by Raymond Geuss and Ronald Speirs (Cambridge: Cambridge University Press, 1999). Henceforth, *The Birth of Tragedy* will simply be referred to as *BT*.

between Dionysius and Apollo, the book's central subjects. Nietzsche takes Dionysius like Hegel's thesis, Apollo like its antithesis, and the tragic artist like their synthesis.<sup>17</sup> Nietzsche himself confesses that *BT* "smells offensively Hegelian."<sup>18</sup> And I would say that his other writings "smell" Hegelian too. As Richardson observes, Nietzsche's method always involves the reversing of perspectives which "has the *dialectical* intent of constructing out of the conflict a new and better view."<sup>19</sup> For this reason, Richardson concludes that the Nietzschean method "is *more* Hegelian, because it's more dialectical."<sup>20</sup> It starts by positing an inherent contradiction not only between two perspectives but also between two notions, "truths," movements, etc., then continues by seeking their resolution through a "synthesis" of these contradictions.<sup>21</sup> Thus it would not be correct to label Nietzsche as a pure philosopher of contradiction; he is as much a philosopher of dialectic since he never stops at contradictions but rather always looks for some "synthesis" that could bring them together.<sup>22</sup>

Moreover, if we closely examine *Thus Spoke Zarathustra*, there are two passages in which Nietzsche implies the necessity of dialectic in the continuous process of self-overcoming and becoming. In the first passage, he says: "I am that *which must always overcome itself*... I must be struggle and becoming and purpose and the contradiction of purposes."<sup>23</sup> Then in the second, he declares: "Whatever I may create and however I may love it – soon I must oppose it and my love, thus my will wants it."<sup>24</sup> In many ways, these passages from *TSZ* echo Nietzsche's appropriation of Hegel's dialectic.<sup>25</sup> And such is the Hegelian character of Nietzsche's thinking that Jacob Golomb even

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<sup>17</sup> See Kaufmann, "Nietzsche's Admiration for Socrates," 475. See also Footnote 50.

<sup>18</sup> Nietzsche, "BT" in *EC*, § 1.

<sup>19</sup> Richardson, *Nietzsche's System*, 269. Emphasis by Richardson.

<sup>20</sup> John Richardson, *Nietzsche's New Darwinism* (Oxford: Oxford University Press, 2004), 124. Emphasis by Richardson.

<sup>21</sup> *Ibid.*

<sup>22</sup> See Tom Bailey, review of *Nietzsche: His Philosophy of Contradictions and the Contradictions of His Philosophy*, by Wolfgang Müller-Lauter, in *Journal of Nietzsche Studies*, 25 (2003), 95-100.

<sup>23</sup> Friedrich Nietzsche, *Thus Spoke Zarathustra*, ed. by Adrian Del Caro and Robert Pippin, trans. by Adrian Del Caro (Cambridge: Cambridge University Press, 2006), 89. Henceforth, *Thus Spoke Zarathustra* will be referred to as *TSZ*.

<sup>24</sup> *Ibid.*, 90.

<sup>25</sup> See Cauchi, "Hegel and Nietzsche on Thought, Freedom, and 'The Labour of the Negative,'" 121-123; Jacob Golomb, "Will to Power: Does It Lead to the 'Coldest of All Cold Monsters?'" in *The Oxford Handbook of Nietzsche*, ed. by Ken Gemes and John Richardson (Oxford: Oxford University Press, 2013), 526; Richard Lowel Howey, *Heidegger and Jaspers on Nietzsche: A Critical Examination of Heidegger's and Jaspers' Interpretation of Nietzsche* (The Hague: Martinus Nijhoff, 1973), 160. Howey believes that the dialectic of self-overcoming and becoming in Nietzsche, which is essential in the process of self-creation, "is a profoundly Hegelian idea."

goes as far as to say that dialectic is the “clue” to Nietzsche’s philosophizing.<sup>26</sup> There is always something in Nietzsche’s method that “is reminiscent of Hegel’s dialectic.”<sup>27</sup> Jeffrey Jackson aptly calls this Nietzschean dialectic “negative dialectic” because like Hegel’s, Nietzsche’s involves some form of negation, that is, the loss of cherished perspectives, ideals, concepts, etc.<sup>28</sup> “But Nietzsche’s dialectic, like that of Hegel, makes negation a positive, dynamic power in nature and history,” affirms Rose Pfeffer.<sup>29</sup>

Therefore, I contend that in his corpus, Nietzsche employs a dialectic which is akin to Hegel’s. It is not a dialectic which, in Deleuze’s opinion, is a mere “synthesis of forces.”<sup>30</sup> Nietzsche’s is a teleological dialectic like Hegel’s. It culminates in liberation, in the freedom of the spirits. As Will Dudley notes, Nietzsche, following Hegel, is “engaged in determining the ontology of freedom, or what it is to be free.”<sup>31</sup> This explains why Nietzschean philosophizing is ultimately aimed towards our becoming free spirits. But this does not mean that once we become free spirits, we have already reached the very end of the road. Becoming free spirits entails a continuous dialectic of self-creation, a dialectic that knows “no final conclusion.”<sup>32</sup> Nietzsche’s, then, is a teleological dialectic because it has a clear direction towards which it aims to arrive – the freedom of the spirits – and not because it leads to the acquisition of any final essence.<sup>33</sup> And what makes Nietzsche’s dialectic even more Hegelian, in my view, is the centrality of Becoming as the constant starting point of dialectic.<sup>34</sup> Nietzsche’s dialectic, unfortunately, has been

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<sup>26</sup> Golomb, “Will to Power: Does It Lead to the ‘Coldest of All Cold Monsters?’” 526.

<sup>27</sup> Walter A. Kaufmann, *Nietzsche: Philosopher, Psychologist, Antichrist*, 4<sup>th</sup> ed. (Princeton: Princeton University Press, 2013), 80. Even Jacques Derrida, the noted philosopher of deconstruction, who is said to agree with Deleuze on the irreconcilable gap between Nietzsche and Hegel, could not help but admit: “It can be shown easily. There is a dialectic in Nietzsche, a Hegelianism.” Jacques Derrida, *L’oreille de l’autre*, 82, quoted in John Llewelyn, *Margins of Religion: Between Kierkegaard and Derrida* (Bloomington: Indiana University Press, 2009), 229.

<sup>28</sup> Jeffrey M. Jackson, *Suffered and Social Histories: Genealogy and Convalescence* (New York: Palgrave Macmillan, 2017), 5, 51.

<sup>29</sup> Rose Pfeffer, *Nietzsche: Disciple of Dionysius* (Cranbury: Associated University Presses, 1972), 237.

<sup>30</sup> Ronald Bogue, *Deleuze and Guattari* (London: Routledge, 1991), 30. For a good Deleuzian reading of Nietzsche, I recommend Paolo A. Bolaños, *On Affirmation and Becoming: A Deleuzian Introduction to Nietzsche’s Ethics and Ontology* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2014).

<sup>31</sup> Will Dudley, *Hegel, Nietzsche, and Philosophy: Thinking Freedom* (Cambridge: Cambridge University Press, 2002), 238.

<sup>32</sup> Golomb, “Will to Power: Does It Lead to the ‘Coldest of All Cold Monsters?’” 537.

<sup>33</sup> The teleological character of Nietzsche’s dialectic can never be construed to mean that he is leaning towards essentialism. In Nietzsche, the never-ending dialectic of self-creation leaves no room for anyone to get hold of any unchanging essence.

<sup>34</sup> See Forster, “Hegel’s Dialectical Method,” in *Cambridge Companion to Hegel*, 133.



mostly forgotten, in large part due to the influence of Deleuze. There is therefore the need to recover it.

In this paper, I intend to show that Nietzsche is consistent in employing not just one, but a continuum of triple dialectic throughout his writings. This is especially evident in his philosophy of the incarnation of the free spirits, a recurring theme in his works. In addition, I argue that to become a free spirit, one must constantly apply the dialectics of (1) criticality and openness, (2) unlearning and relearning, and (3) overcoming and becoming.<sup>35</sup> As an attempt to come up with a comprehensive synthesis of the conditions that would favor the incarnation of the free spirits, I will further show that these dialectics permeate Nietzsche's works starting from the early period up to the final period of his literary productivity.

### III. The Incarnation of the Free Spirits in the Early Period

Nietzsche's writings have been traditionally categorized into "three distinct periods" consisting of an early (1872-76), middle (1878-85), and late or final (1886-88) periods.<sup>36</sup> This categorization accordingly reflects the development of Nietzsche's literary concerns: from being relatively philological at the start, to increasingly and ultimately being philosophical.<sup>37</sup> Since the middle period of his writing career, Nietzsche began to repetitively speak about the "free spirit" (*Freigeist*). In fact, his books during this period—*Human All Too Human*, *Daybreak*, and *Gay Science*—comprised of what he himself called "the free spirit trilogy."<sup>38</sup>

The "free spirits" refer to Nietzsche's higher type of human beings.<sup>39</sup> He labeled them "free" precisely because they are those few who are no

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<sup>35</sup> I admit that Nietzsche never explicitly described the overarching themes of his writings in terms of the following dialectical categories: criticality and openness, unlearning and relearning, and becoming and overcoming. All the same, I will endeavor to show in this paper that these dialectical categories are implied in his oeuvre by citing passages from Nietzsche himself as well as from selected secondary sources.

<sup>36</sup> Keith Ansell Pearson, "Friedrich Nietzsche: An Introduction to his Thought, Life, and Work," in *A Companion to Nietzsche*, ed. by Keith Ansell Pearson (Victoria, Australia: Blackwell Publishing, 2006), 11.

<sup>37</sup> Nietzsche started his career not as a philosopher but as a professor of classical philology at the University of Basle, becoming the youngest, at age 24, to hold such position in 1869. He would eventually be forced to resign in 1879 owing to constant health issues.

<sup>38</sup> Pearson, "Friedrich Nietzsche: An Introduction to his Thought, Life, and Work," 11. Nietzsche did not actually use the word "trilogy," but at the opening page of *Gay Science*, he indicated that *Human All Too Human*, *Daybreak*, and *Gay Science* all belong to the same series, "whose common goal it is to erect a new image and ideal of the free spirit" (emphasis by Nietzsche). For details, see Friedrich Nietzsche, *The Gay Science*, trans. by Walter Kaufmann (New York: Vintage Books, 1974). Henceforth, *Gay Science* will be referred to as *GS*.

<sup>39</sup> Nietzsche would often speak about the free spirits in contrast to the "fettered spirits" whom he classified as lower human beings. See Friedrich Nietzsche, *Human All Too Human: A*

longer chained by the fetters of history, culture, philosophy, science, morality, and religion.<sup>40</sup> The highest—or better yet, the “more perfected version”<sup>41</sup>—of these free spirits is the “overman” (*Übermensch*).<sup>42</sup> However, Nietzsche reveals that they do not yet exist nor did they exist before.<sup>43</sup> For now, they are ghosts devoid of flesh and lacking physicality.<sup>44</sup> Despite this, Nietzsche hopes that they may appear in the future even if at present they remain a dream, an aspiration.<sup>45</sup> In other words, the incarnation of the free spirits is always an open possibility. And yet, how will it come about? What will bring about the concrete existence of the free spirits in the future?

Although it was only during the middle period of his writing career that Nietzsche fully developed and began to specifically talk about the free spirits, he had already hinted about them in the early period.<sup>46</sup> In *BT*, for example, the free spirits are described as those who are no longer constrained by any form of Socratism<sup>47</sup> that has plagued modern culture and society for millennia. Socratism for Nietzsche is “a sign of decline, of exhaustion, of sickness, of the anarchic dissolution of the instincts” because it implies rigidity and dogmatism.<sup>48</sup> The various forms of Socratisms include: aesthetic Socratism (what is beautiful or pleasurable is what is reasonable); scientific Socratism (only what is empirically observable is knowable); logical Socratism (only what can be proven as true is valid); and ethical Socratism

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*Book for Free Spirits*, trans. by R. J. Hollingdale (Cambridge: Cambridge University Press, 1986), passim. Henceforth, *Human All Too Human* will be referred to as *HH*.

<sup>40</sup> See *ibid.*, passim. Nietzsche also states that the term “free spirit” refers plainly to “a spirit that has become free, that has taken hold of itself again” (emphasis by Nietzsche). See Nietzsche, “HH,” in *EC*, § 1.

<sup>41</sup> Sheridan Hough, *Nietzsche’s Noontide Friend: The Self as Metaphoric Double* (Pennsylvania: The Pennsylvania State University Press, 1997), 88.

<sup>42</sup> Walter Kaufmann was the first to translate *Übermensch* as overman to emphasize that such a human being is someone who is already *over* himself, that is, he has already *overcome* himself (his *human* nature and tendencies). I am adopting this translation in this paper because it is closely connected to our objective of presenting the dialectic of *overcoming* and becoming as one of the pathways towards his (*overman*) incarnation. For details on the explanation of overman as the more appropriate translation for *Übermensch*, see Walter Kaufmann, editor’s note to Friedrich Nietzsche, *The Portable Nietzsche*, ed. and trans. by Walter A. Kaufmann (London: Penguin Books, 1954), 115-116.

<sup>43</sup> See Nietzsche, Preface to *HH*, vol. 1, § 2.

<sup>44</sup> See Nietzsche, *TSZ*, 44.

<sup>45</sup> See *ibid.*

<sup>46</sup> Henceforth, the three periods of Nietzsche’s writing career will be simply referred to as the early period, the middle period, and the late period.

<sup>47</sup> In *BT*, Nietzsche criticizes German culture and society for its tendency to be rigid, dogmatic, and autocratic. He calls this tendency on the whole as Socratism, after Socrates whom he blames for pioneering Western aesthetics, logic, science, ethics, etc. See *BT*, passim.

<sup>48</sup> Nietzsche, “An Attempt at Self-Criticism,” in *BT*, § 1.



(what is moral is what is within the accepted norms).<sup>49</sup> Metaphorically, the free spirits are typified by the artist who embodies the “Dionysiac-Apolline genius.”<sup>50</sup> Such an artist ideally represents the free spirit: a liberated person who is not chained by Socratism.

After *BT*, Nietzsche composed two other writings where he also hints about the free spirits. In the posthumously published essay “On Truth and Lying in a Non-Moral Sense,” Nietzsche alludes to the free spirit as “the man of intuition” who is not conditioned by the clasps of concepts and abstractions.<sup>51</sup> Meanwhile, in the *Unfashionable Observations*, the free spirits refer to those “unfashionable” individuals (*Unzeitgemassheit*) who have succeeded in untangling themselves from the reins of the “fashionable,” that is, the present cultural trends and norms that dictate how people ought to live and conduct themselves.<sup>52</sup> So albeit not yet expounded as a concept, discernible traces of the free spirits were already in place in the early period. These spirits may one day appear, Nietzsche hopes; but for someone to become an authentic free spirit, he must firstly be critical, questioning everything that has been established by culture, society, religion, tradition, etc. This is because criticality is an attribute of a genuine free spirit.<sup>53</sup> Even so, being critical is not enough; it is equally important to be open, willing to embrace new truths and fresh ideas.<sup>54</sup> Therefore, to become a truly free spirit, a person must constantly employ a dialectic of criticality and openness.

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<sup>49</sup> For aesthetic Socratism see Nietzsche, *BT*, § 12; for logical Socratism, see *ibid.*, § 13; for scientific Socratism, see *ibid.*, § 19; and for ethical Socratism, see “An Attempt to Self-Criticism,” in *BT*, § 1.

<sup>50</sup> Nietzsche, *BT*, § 5. Nietzsche observes that the tragic plays of ancient Greeks combine both Apolline (after Apollo, the god of music, poetry, moderation, and harmony) and Dionysiac (after Dionysius, the god of wine, ritual madness, intoxication, wild frenzy, and pleasure) elements. For Nietzsche, the good life is one that closely resembles a pre-Socratic ancient Greek tragedy. It is one that always makes room for a healthy amount of balance between artistic creativity (Apolline) and instinctive impulse (Dionysiac).

<sup>51</sup> Nietzsche, “On Truth and Lying in a Non-Moral Sense,” § 2 in *BT*, 152. Concepts and abstractions are products of reason. But for Nietzsche, reason does not and cannot tell us the truth. So, anything that comes from reason must be subjected to critical scrutiny. Henceforth, “On Truth and Lying in a Non-Moral Sense” will be referred to as *TL*.

<sup>52</sup> Friedrich Nietzsche, *Unfashionable Observations*, trans. by Richard T. Gray (Stanford, California: Stanford University Press, 1995), 179, 194. For further information, see also Gray, translator’s afterword to Nietzsche, *ibid.*, 395-413. Henceforth, *Unfashionable Observations* will be referred to as *UO*.

<sup>53</sup> Criticality for Nietzsche is closely linked to truthfulness, to a new way of practicing honesty (*Redlichkeit*) that is a central trait of every free spirit. For details, see Katrina Mitcheson, *Nietzsche, Truth and Transformation* (London: Palgrave Macmillan, 2013), 140-150.

<sup>54</sup> See Nietzsche, *UO*, 144, 249.

### A. Between Criticality and Openness: The First Dialectic in the Early Period

When *BT* first came out of publication in 1872, it did not receive a favorable reception.<sup>55</sup> The opus, anyway, was overly critical of German culture and society. But that was really Nietzsche's intention at the outset: to criticize. Because for him, that's the only way to go ahead; that is to say, only by being critical of Socratism in all its disguises "might one hope for a rebirth of tragedy"<sup>56</sup>—a rebirth which simultaneously denotes a new encounter with the free spirits. Without being critical, the spirit will remain unfree, confined within the rigid sphere of Socratic rationalism.

For Nietzsche, to be critical does not simply mean to be fault-finding. More than this, Nietzschean criticality is one which necessitates *pessimism*,<sup>57</sup> *skepticism*,<sup>58</sup> and *nihilism*.<sup>59</sup> *TL*, for instance, is a highly critical essay which abounds in pessimistic, skeptic, and nihilistic pronouncements. More like an extension to *BT*, it continues its barrage of tirades against Socratism that had pervaded German culture and society in Nietzsche's time. And that was so that there will finally be liberation: the freedom of the spirits from the hands of the "daemon called *Socrates*."<sup>60</sup>

Nietzsche resumes his usual diatribes in *UO*, but this time it is now against what we might consider the offspring of Socratism: philistinism. The "philistines" were the German cultural elite who Nietzsche derides on

<sup>55</sup> *BT* was originally titled *The Birth of Tragedy Out of the Spirit of Music*. In 1886, Nietzsche released the book anew, this time revising its title, making it *The Birth of Tragedy, Or: Hellenism and Pessimism*. He also added a preface with the title "An Attempt at Self-Criticism."

<sup>56</sup> Nietzsche, *BT*, § 17.

<sup>57</sup> Nietzsche's pessimism is heavily influenced by Arthur Schopenhauer (1778-1860) who espoused a generally negative view of life and the world. But unlike Schopenhauer's, Nietzsche's "tragic" view of life is not hopeless. It is precisely in tragedy where we can better understand our life and the world. For further reading on Nietzsche's pessimism, see Roger Hollinrake, *Nietzsche, Wagner, and the Philosophy of Pessimism* (New York: Routledge, 2010).

<sup>58</sup> In the late period, Nietzsche would make a more explicit connection between criticality and skepticism, saying that a philosopher, as a free spirit, is better off if he were a critic and a skeptic at the same time. For details, see Friedrich Nietzsche, *Beyond Good and Evil*, ed. by Rolf-Peter Horstmann and Judith Norman, trans. by Judith Norman (New York: Cambridge University Press, 2002), 106. Henceforth, *Beyond Good and Evil* will be referred to as *BGE*.

<sup>59</sup> There are two ways of looking at nihilism in Nietzsche's context: first, as an approach to, and second, as a problem in, modern culture. With regard to the first, Nietzsche's criticism of modernity may be classified as a form of nihilism in that for him, nothing (*nihil*) in it—especially its metaphysical and religious claims—can be held as certain and true. With regard to the second, Nietzsche himself accuses modern culture to be suffering from nihilism. "Nihilism is at our door," he says in *The Will to Power*. And that's because "the highest values are losing their value" (emphasis by Nietzsche). For details, see Friedrich Nietzsche, *The Will to Power*, ed. by Oscar Levy and trans. by Anthony M. Ludovici (New York: Gordon Press, 1974), 5, 8.

<sup>60</sup> Nietzsche, *BT*, § 12. Emphasis by Nietzsche.

account of their arrogance, self-conceit, and autocratic tendency. Nietzsche, moreover, makes it clear that he doesn't want to have anything to do with this "despicable philistinism."<sup>61</sup> This cultural pathology discourages people from pursuing "wild experimentation" and from following their artistic "creative drive," in effect preventing the free spirits from coming to life.<sup>62</sup>

As we have looked into Nietzsche's works in the early period, it is evident that criticality is ever necessary if the free spirits were to be given the chance to live. Be that as it may, Nietzsche—in spite of his tendency to be extremely critical—recognizes that criticality cannot be absolute. It still needs to be balanced by a hefty dose of openness.<sup>63</sup> I also believe that if a free spirit were purely critical and closed-minded, he would not be truly free; he would be a prisoner of his own closed-mindedness and intellectual myopia. Instead, Nietzsche encourages openness to go along with criticality. His stubborn insistence on perspectivism strongly supports this claim. Perspectivism<sup>64</sup> connotes that I cannot insist my views on another inasmuch as his or her views may have some merits and truth. In the same way, the other cannot insist his or her views on me as well. Truth can always be viewed from different angles—or, to be more precise, from different perspectives.<sup>65</sup> Hence, much as I want to be critical, I should just the same be constantly open. We can thus suppose that for Nietzsche, the free spirits are not solely critical but also open. Though they are pessimists (critical thinkers), they are also a bunch of optimists: people who have hope about the future.

In many ways, Nietzsche exemplifies the free spirits. Towards the end of *BT*, for example, Nietzsche actually expresses hope that the German spirit will someday free itself from the ropes of Socratism which is currently

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<sup>61</sup> Nietzsche, *UO*, 10-11, 44.

<sup>62</sup> *Ibid.*, 14.

<sup>63</sup> In *UO*, Nietzsche leaves a number of hints about the value and importance of openness. In one of these, he says that it would make him happy if educated people would also know how "[t]o accept everything objectively, get irate about nothing, love nothing, [and] comprehend everything." In my interpretation, Nietzsche here is implying that it's not enough to be educated (critical); it's also necessary to know how to accept everything, that is to say, to be open. In the later part of *UO*, Nietzsche likewise speaks of the need for "cultivated people ... [to be] ready to receive hints and suggestions, and [welcome] the smallest real truth." I still interpret this passage to imply that being cultivated (hence, having a critical mind) should be balanced by being open (being ready to receive hints and suggestions). For details, see Nietzsche, *UO*, 144, 249.

<sup>64</sup> At first glance, Nietzsche's concept of perspectivism sounds no different from relativism. However, the two are different. As one Nietzschean scholar succinctly explains, "Perspectivism ... is not equivalent to relativism .... Perspectivism does not result in the relativism that holds that any view is as good as any other; it holds that one's own views are the best for oneself without implying that they need to be good for anyone else." For details, see Alexander Nehamas, *Nietzsche: Life as Literature* (Cambridge, Massachusetts: Harvard University Press, 1985), 49, 72.

<sup>65</sup> Nietzsche, Preface to *HH*, vol. 1, § 6.

tying it. He said: "One day it will find itself awake, with all the morning freshness that comes from a vast sleep; then it will slay dragons, [and] destroy the treacherous dwarfs ..."<sup>66</sup> The free spirits are neither total skeptics. In *TL*, we get a glimpse of how, though they continue to despise the dictates of reason—the residues of Socratism—the free spirits are ever open to the insinuations of intuition.<sup>67</sup> The free spirits cannot be categorized as pure nihilists too. Though Nietzsche proclaimed himself "as the first complete or perfect nihilist,"<sup>68</sup> this is more of a hyperbole than fact. The nihilism of the free spirits certainly does not exclude the possibility that there could still be some truths out there. Nihilism for Nietzsche may denote "a pathological loss of trust in the world,"<sup>69</sup> but in *UO*, he unmistakably suggests that no nihilist can totally negate the "experience [of] true satisfactions" brought about by love.<sup>70</sup> This goes to show that the free spirits, while maintaining a nihilistic (critical) outlook about the world, remain open to the truth of love, to that "something most marvelous and most sublime."<sup>71</sup>

As we have seen, the interplay of criticality and openness dominates Nietzsche's works in the early period. And the free spirits, even if not yet fully conceptualized at this point, clearly cannot exist sans appropriating the dialectic of criticality and openness. They must, by necessity, be both critical and open. However, the dialectic of criticality and openness alone does not suffice in bringing about the incarnation of the free spirits. There is another tier of dialectic that needs to be taken up: that between unlearning and relearning.

## B. Between Unlearning and Relearning: The Second Dialectic in the Early Period

In Nietzsche's view, the problem with German culture during his time is that Socratism and philistinism have been deeply ingrained in it. Their perennial presence has resulted into the suppression of the free spirits. But once this problem is recognized through the lens of criticality, the next logical step is to unlearn it. Otherwise, the problem remains: Socratism and philistinism persist like an incurable disease that has no more hope of remedy; the existence of the free spirits continues to be an elusive dream. But

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<sup>66</sup> Nietzsche, *BT*, § 24.

<sup>67</sup> See Nietzsche, *TL*, § 2.

<sup>68</sup> Pearson, "Friedrich Nietzsche: An Introduction to his Thought, Life, and Work," 17.

<sup>69</sup> Andreas Urs Sommer, "Nihilism and Skepticism in Nietzsche," in *A Companion to Nietzsche*, 250.

<sup>70</sup> Nietzsche, *UO*, 328.

<sup>71</sup> *Ibid.* For my explication of Nietzsche's hints on the value and importance of openness in the early period, refer to Footnote 63.

what does this unlearning consist of? How should it be done? In *BT*, Nietzsche notes that the process of unlearning begins with a culture's rejection "of those foreign elements which have been forcibly grafted on to it."<sup>72</sup> This is not an easy task; it calls "for a hard fight."<sup>73</sup> It requires a "zealous ambition" similar to that of "all our great artists and poets."<sup>74</sup> As such, those who are faint-hearted cannot accomplish this task. In *TL*, Nietzsche identifies the receptacle of the aforesaid cultural pathologies: the intellect. For a long time, the intellect has been the slave of Socratism and philistinism. If there should be unlearning, it must mean one thing: the intellect casting off its "mark of servitude,"<sup>75</sup> setting aside the authority of reason, and embracing the new supremacy of intuition. Only when the manacles of the slavery of Socratism and philistinism are discarded will it be possible for the free spirits to be incarnated.

Nietzsche gets bolder but more realistic in *UO*. He asserts that our only hope of successfully carrying out the arduous task of unlearning is "to replace the fundamental principles of our present education system ... with a new fundamental principle."<sup>76</sup> This may entail "a possible upheaval in our educational system,"<sup>77</sup> Nietzsche admits, but it is so much better than settling as an ignorant slave of Socratism and philistinism by refusing to unlearn. All the same, unlearning for Nietzsche remains one side of the coin. On the other side, there is relearning. Every unlearning has to be accompanied by relearning. The two must go together; they must be engaged in a dialectic. Unlearning cannot be the end of the process that seeks to enliven the free spirits because if it were so, we would end up with dull and hopeless spirits, forever closed to the possibility of learning new things. Thus, there should always be relearning.

*BT* is an invitation to relearn from the ancient Greeks how life ought to be lived by drawing essential lessons from how they originally staged tragedy prior to the advent of Socrates and/or Euripides. After all, they were the epitome of the free spirits—in a metaphorical sense at least. *TL* similarly bids us to relearn the subtle voices of our intuition which are often silenced by the cacophonies of various noises emanating from reason. For it is through continual relearning that one gets on the track of becoming a free spirit. No longer bound by the order of rationalism, the free spirits are those who have relearned how to follow their intuition which has been shelved in favor of reason. In *UO*, Nietzsche categorically states that "relearning [is]

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<sup>72</sup> Nietzsche, *BT*, § 23.

<sup>73</sup> *Ibid.*, § 20.

<sup>74</sup> *Ibid.*, § 23.

<sup>75</sup> Nietzsche, *TL*, § 2.

<sup>76</sup> Nietzsche, *UO*, 232.

<sup>77</sup> *Ibid.*, 234.

necessary.”<sup>78</sup> This can be done through education. But it must be the kind of education whose fundamental principles have already been overhauled for it is imperative to “possess that necessary formation.”<sup>79</sup> Nietzsche further reveals that “education is liberation, removal of all weeds, rubble, and vermin that seek to harm the plant’s delicate shoots.”<sup>80</sup> There may be other ways to become a free spirit, he acknowledges, but no other way is better than education.<sup>81</sup>

In the process of giving life the free spirit, unlearning and relearning must continually interact in a dialectical relationship. One cannot stand without the other. This fluid equilibrium between the two is what characterizes the free spirits as they are not tied to a particular extreme. They go about freely, unlearning and relearning as they journey on in life—at least, that’s how the tragic artists were in ancient Greece; and that’s how the free spirits will hopefully be in the unknown future when they will have been finally embodied. But again, completing the incarnation of the free spirits requires yet another tier of dialectic. Aside from the two dialectics we already mentioned—that between criticality and openness, and that between unlearning and relearning—there is still the dialectic of overcoming and becoming.

### C. Between Overcoming and Becoming: The Third Dialectic in the Early Period

The notion of overcoming is a theme that Nietzsche often speaks in his writings, even in the early period. In *BT*, he specifically identifies what must be overcome: all forms of Socratic tendency, the tendency “to murder art” and repress the creativity of artists.<sup>82</sup> *TL* names a related tendency: that of depending on reason and on our inherited notion of what is moral or non-moral. Likewise, *UO* presents another common tendency: that of giving more preference to the “fashionable” without much criticality. For Nietzsche, all these tendencies must be overcome. They are what hinder the incarnation of the free spirits. Once the task of overcoming is done, however, the correlative task of becoming must be pursued. But what should one become? From Nietzsche’s point of view, it would be later on—in the middle period, that is—when he would have a much clearer grasp about what the goal of every

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<sup>78</sup> *Ibid.*, 226.

<sup>79</sup> *Ibid.*, 283.

<sup>80</sup> *Ibid.*, 175.

<sup>81</sup> *Ibid.* For further reading on Nietzsche’s educational philosophy, see Friedrich Nietzsche, *Anti-Education: On the Future of Our Educational Institutions*, trans. by Damion Searls, ed. by Paul Reitter and Chad Wellmon (New York: The New York Review of Books, 2016).

<sup>82</sup> Nietzsche, *BT*, §17.

becoming should be. Needless to say, from our point of view, the answer is obvious: one should become a free spirit – a person who has finally liberated himself from Socratism, philistinism, etc. through an incessant exercise of the triple dialectic of criticality and openness, unlearning and relearning, and overcoming and becoming.

#### IV. The Incarnation of the Free Spirits in the Middle Period

According to Paolo D'Iorio, it was "in the winter of 1876" in Sorrento when Nietzsche began formulating his "philosophy of the free spirits."<sup>83</sup> Nietzsche's early works may have already hinted about them, but since the free spirits did not yet then mature as a concept, Nietzsche could not provide further details and elaborate on them. From the middle to the late period, the free spirits have become a recurring idea, nay ideal. Not unlike in the early period, the free spirits are still essentially those who have liberated themselves from all types of bondage like cultural impositions, religious dogmatisms, and intellectualism of all kinds grounded on traditional metaphysics, epistemology, science, etc. As an ideal, Nietzsche was honest enough to confess that the free spirits have yet to exist.<sup>84</sup> In any case, their incarnation requires the same dynamics: a continuum of triple dialectic which we just expounded earlier.

##### A. Between Criticality and Openness: The First Dialectic in the Middle Period

In his introduction to *HH*, Richard Schacht observes that in this book, "nothing is beyond criticism" for Nietzsche; everything must be "subjected to critical scrutiny," to "a strong suspicion."<sup>85</sup> But there is nothing surprising in this, especially if we take our cue from the book's subtitle: *A Book for Free Spirits*. For Nietzsche, one of the outstanding features of the free spirits is their being critical: they mistrust the data supplied by the intellect; they question the ability of language to capture the essence of reality and to express truths; they doubt the authority of science, religion, and philosophy. Nietzsche relates: "He is called a free spirit who thinks differently from what, on the basis of his origin, environment, his class and profession, or on the basis of the dominant views of the age, would have been expected of him. He is the exception; the fettered spirits are the rule."<sup>86</sup> The free spirits, therefore, are

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<sup>83</sup> Richard D'Iorio, *Nietzsche's Journey to Sorrento: Genesis of the Philosophy of the Free Spirits*, trans. by Sylvia Mae Gorelick (Chicago: University of Chicago Press, 2016), 68.

<sup>84</sup> Nietzsche, Preface to *HH*, vol. 1, § 2.

<sup>85</sup> Richard Schacht, Introduction to Nietzsche, *HH*, xv.

<sup>86</sup> Nietzsche, "Tokens of Higher and Lower Culture," in *HH*, vol. 1, § 225.



those who think out of the box. They are free precisely because they are not conditioned by anything around them.

The problem of modern culture, Nietzsche avers, is rooted in its blind attachment to inherited concepts, metaphysical claims from past philosophers, and rigid dogmatism of religious institutions. But these are precisely what's enslaving it and holding captive the free spirits. Instead, the free spirits are liberated individuals since they have been emancipated from the idiosyncrasies of culture and tradition. They are ever critical of everything that has been institutionalized. However, criticality is not the ultimate attitude for Nietzsche. He values openness just as much. A free spirit does not stop at criticality but goes beyond it by being open to "little unpretentious truths"<sup>87</sup>—that is, those "unimpeachable truths"<sup>88</sup> that have successfully passed the test of rigorous suspicion and intense skepticism.

Let us briefly go over to two other books in this period: *Daybreak* and *GS*. In *Daybreak*, Nietzsche counsels that it is better to always be suspicious and not "to admit a belief merely because it is a custom."<sup>89</sup> Still, this critical attitude alone is not enough so we will become liberated souls. Openness to new experiences and even to new beliefs and customs is just as important. With regard to *GS*, this is what completes the free spirit trilogy. It culminates what Paul Franco calls a "tremendous development" of Nietzsche's thoughts in the middle period, a development capped by his "adoption of scientific skepticism," marking the maturation of his philosophical position.<sup>90</sup> Assuming a scientist-skeptic persona, Nietzsche in *GS* attacks religious truths, especially the idea of faith. He wants to convey that a free spirit is one who is not its hostage. He is a critical spirit, the kind of "spirit [that] would take leave of all faith and every wish for certainty."<sup>91</sup> "Such a spirit," Nietzsche continues, "would be the *free spirit* par excellence."<sup>92</sup> Yet even with its heightened criticality towards established norms and truths, Nietzsche was the first to admit that *GS* is a book marked by gay or merry openness: to the future, upcoming adventures, new prospects, fresh possibilities and goals.<sup>93</sup> Moreover, as one of the books for free spirits, *GS*'s characteristic openness indicates that the free spirits are not closed to the idea that there are

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<sup>87</sup> *Ibid.*, "Of the First and Last Things," §3.

<sup>88</sup> *Ibid.* §22.

<sup>89</sup> Friedrich Nietzsche, *Daybreak: Thoughts on the Prejudices of Morality*, ed. by Maudemarie Clark and Brian Leiter, trans. by R.J. Hollingdale (Cambridge: Cambridge University Press, 1997), 59. Henceforth, *Daybreak* will be simply referred to as *DB*.

<sup>90</sup> Paul Franco, *Nietzsche's Enlightenment: Free-Spirit Trilogy of the Middle Period* (Chicago: University of Chicago Press, 2011), xiv.

<sup>91</sup> Nietzsche, *GS*, § 347.

<sup>92</sup> *Ibid.* Emphasis by Nietzsche.

<sup>93</sup> Nietzsche, Preface for the Second Edition to *ibid.*, § 1.



still truths out there that are worth believing in. So, while they remain critical, the free spirits are ever open.

### B. Between Unlearning and Relearning: The Second Dialectic in the Middle Period

Criticality for Nietzsche always goes along with a corresponding action: unlearning. It is not by chance that his free spirit trilogy all point to the same things that must be unlearned: the so-called “truths” of science, religion, history, philosophy, etc. There’s no need to go into detail into every one of these. Nietzsche is admirably consistent when it comes to the end-goal of most of his works: the abolition of traditions, customs, beliefs, and so forth.<sup>94</sup> All these delay, if not really obstruct, the incarnation of the free spirits.

But just as criticality must be paired with openness, unlearning must also be paired with relearning. The things that have been relegated by science, religion, philosophy, etc. are what must be relearned. This is why there’s a need for an “*artistic education of the public*,”<sup>95</sup> because our artistic impulses are among those that science, religion, etc. have caused us to lose. Furthermore, Nietzsche calls for a “*re-education of the human race*.”<sup>96</sup> There must be a lot of things that we need to relearn. Nietzsche himself did not fail to express his own desire to keep on relearning “in order to see as beautiful what is necessary in things; then I shall be one of those who make things beautiful.”<sup>97</sup> But what guarantees re-education? How do we know that one has been successfully re-educated?<sup>98</sup>

Here Nietzsche introduces the concept of “intellectual conscience”<sup>99</sup>—the “conscience behind your ‘conscience.’”<sup>100</sup> It’s not

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<sup>94</sup> Although Nietzsche wants everything that has been institutionalized to be eradicated, it should be kept in mind that Nietzsche is not an absolute nihilist. He himself advocates for the establishment of a new ethics, new philosophy, new education, etc., albeit with a caveat that none of these should become absolute. Otherwise, they will have to be eradicated like their predecessors.

<sup>95</sup> Nietzsche, “From the Souls of Artists and Writers,” in *HH*, vol. 1, § 167. Emphasis by Nietzsche.

<sup>96</sup> Nietzsche, *DB*, 13. Emphasis by Nietzsche.

<sup>97</sup> Nietzsche, *GS*, § 276.

<sup>98</sup> Nietzsche is a staunch critic of educational institutions. Even so, he recognizes the value of education. For him, since education has been “corrupted” by the influence of tradition, religion, science, etc. then there has to be re-education. He is very much aware, though, that any form of re-education could still turn into a rigid, scientific, religious, or traditional process. When that happens, then a new process of unlearning will be required so that a new process of relearning (re-education) may start. In Nietzsche, nothing ever becomes permanent. This is why I contend that the dialectic of unlearning and relearning is very much implied in Nietzsche’s thinking.

<sup>99</sup> Nietzsche, *GS*, § 2.

<sup>100</sup> *Ibid.*, § 335.

conscience in the Scholastic sense that lets you distinguish right from wrong. Rather, it is conscience in the Nietzschean sense: that is, a critical acuity that lets you sharply tell between what is dictated by the norm and what is not. Thus, if there is any indication that one has been properly “re-educated,” it is when he begins to exercise his intellectual conscience. The free spirits are men of intellectual conscience, but it’s not because they are now disposed to obey the dictates of reason; it’s more because the way they now approach things is no longer based on the standards fixed by traditions and customs but on their independent thinking. In short, having intellectual conscience means thinking big. As Nietzsche sarcastically remarks in *TSZ*, “Indeed, better to do evil than to think small!”<sup>101</sup>

### C. Between Overcoming and Becoming: The Third Dialectic in the Middle Period

Towards the end of the middle period, Nietzsche arrived at a more mature conception of the free spirits. They are not simply those who have managed to unlock themselves from every tradition and institution. They are now the “overman” (*Übermensch*)—the free spirit in his finest form.<sup>102</sup> One major factor is responsible for this “upgrading,” and that is constant overcoming. The concept of overcoming (*Überwindung*) is significant in the philosophy of Nietzsche, appearing recurrently in all his writings. It pertains to our having to conquer and transform ourselves in order to become unchained, to become free spirits.<sup>103</sup>

In *TSZ*, instead of the usual discourse on the free spirits, Nietzsche kept on pointing toward the *Übermensch*. It could be because he probably thought that if we should become free spirits, we better be the higher type than the ordinary one. Nietzsche himself disclosed that this was the mission of Zarathustra: to teach about overman, or more specifically, about how to become an overman.<sup>104</sup> Right in the opening pages of *TSZ*, Nietzsche laid down the most basic principle in order to become an overman: overcoming. Zarathustra declared, “Human being is something that must be overcome. What have you done to overcome him?”<sup>105</sup> In the same book, Nietzsche shared that overcoming is a never-ending process, thereby implying that we too should be in a continuous state of becoming. The three metamorphoses of

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<sup>101</sup> Nietzsche, *TSZ*, 68.

<sup>102</sup> See Hough, *Nietzsche’s Noontide Friend*, 88.

<sup>103</sup> Mitcheson, *Nietzsche, Truth and Transformation*, 2.

<sup>104</sup> Nietzsche, *TSZ*, 5.

<sup>105</sup> *Ibid.*

the spirit<sup>106</sup> represent the number of possibilities that is constantly open before us. Whenever we become a camel, we overcome it by becoming a lion; whenever we become a lion, we overcome it by becoming a child; and whenever we become a child, we overcome it by again becoming a camel, and so forth.

One of the biggest hurdles in becoming an overman is what Nietzsche calls *eternal recurrence*.<sup>107</sup> It is a notion that Nietzsche introduces in the middle period as a sort of existential challenge to every individual, a challenge to respond to very crucial “what if” questions, like: What if everything—your life, relationships, job, physical looks, abilities, etc.—is actually eternally recurring? What if the way things are happening right now will happen again and again in exactly the same way for all eternity? How will you live your life?<sup>108</sup> The implications are enormous. The mere thought of it deeply bothered Zarathustra. In fact, he was in coma for seven days, unable to bear the bleak prospect, this “most abysmal thought” of having to eternally live the same life in exactly the same way.<sup>109</sup> Zarathustra likened the idea of *eternal recurrence* to a crawling monster that gets into his throat and chokes him. But Zarathustra was able to bite its head off and spit it away.<sup>110</sup> This, for Nietzsche, is how one becomes an overman: you don’t live your life in despair just because things are recurring eternally; rather, you affirm your identity, biting off the head of the crawling monster that gets into your throat and chokes you. Only such an affirmation can allow you to overcome the monotony of ordinary existence. But to do so entails using one’s will power, or in Nietzschean language, the *will to power*,<sup>111</sup> so that you can be in full

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<sup>106</sup> The three metamorphoses of the spirit are the three continuous cycle of becoming that are open to the spirit: that of becoming a camel, a lion, or a child. The camel symbolizes our being burdened by all the things that come down to us from our customs and traditions, that is to say, when we simply accept everything without questioning anything. The lion symbolizes our being a fighter, that is, when we go against all the things that that our customs and traditions impose on us. The child symbolizes our being innocent again, free from any material, worldly, or even other-worldly concerns. For details, see *ibid.*, 16.

<sup>107</sup> Lee Spinks shares that there are two ways of looking at eternal recurrence: from an existential viewpoint and from a cosmological viewpoint. In this paper, I am adopting the former. See Lee Spinks, *Friedrich Nietzsche* (London: Routledge, 2003), 126.

<sup>108</sup> Nietzsche first brings up the notion of eternal recurrence in *GS*, in that section where he lets us imagine a demon who suddenly appears to us during one of our loneliest moments, telling us that our life is an infinite repetitive cycle. For details, see Nietzsche, *GS*, 273-274. In *TSZ*, Nietzsche also often brings up the theme of eternal recurrence, especially in Zarathustra’s parable of “The Convalescent.” See Nietzsche, *TSZ*, 173-178.

<sup>109</sup> *Ibid.*, 174.

<sup>110</sup> *Ibid.*, 175.

<sup>111</sup> *The Blackwell Dictionary of Western Philosophy* offers a succinct explanation of the notion of the *will to power* as Nietzsche describes it in his writings. The *will to power* is “Nietzsche’s term for the most basic human drive to attain a higher and more perfect state, an insatiable desire to manifest power and a drive to employ and exercise power. For him, life itself is the will to

control of your existence and live your life according to how you will it, not according to how things should be as they eternally recur.<sup>112</sup>

## V. The Incarnation of the Free Spirits in the Late Period

The free spirits still occupy a substantial treatment from Nietzsche in the late period. But in continuation to what he had already begun towards the end of the middle period, he would stick to the concept of overman. *TSZ*, in fact, ends with a note of hope, announcing the imminent advent of the overman. Through the lips of Zarathustra Nietzsche said, “*My children are near, my children.*”<sup>113</sup> The conditions that would favor the incarnation of the free spirits remain unchanged, in spite of Nietzsche’s maturation as a philosopher in the late period. They are the same triple dialectic, taken as a continuum, of criticality and openness, unlearning, and relearning, and overcoming and becoming.

### A. Between Criticality and Openness: The Incarnation of the Free Spirits in the Late Period

Nietzsche opened *BGE* with a harsh criticism against “the prejudices of philosophers,” especially metaphysicians.<sup>114</sup> He claims that what philosophers christen as “truths” are highly doubtful. An overman should avoid this trap by being very critical, by doubting everything.<sup>115</sup> Nietzsche would tell us, however, that an overman should not be absolutely critical. It is important to be open that what philosophers consider as mere “appearance” could be the reality, or what they hold as plain “deception” could be the truth.<sup>116</sup> The overman represents the “new philosophers,” and they are coming.<sup>117</sup> But their way of doing philosophy is different. In

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power. This drive is characterized by self-overcoming and ... is life-affirming rather than a desire to dominate others. For Nietzsche, philosophy is the most spiritual expression of the will to power.” Nicholas Bunnin and Jiyuan Yu, “Will to Power,” in *The Blackwell Dictionary of Western Philosophy* (Oxford, Blackwell Publishing, 2004), 737.

<sup>112</sup> See Eric Oger, “The Eternal Return as a Crucial Test,” in *Journal of Nietzsche Studies*, 14 (1997), 1-18.

<sup>113</sup> Nietzsche, *TSZ*, 265. Emphasis by Nietzsche.

<sup>114</sup> Nietzsche, *BGE*, 5.

<sup>115</sup> Nietzsche uses the Latin expression “*de omnibus dubitandum*” which means everything is to be doubted. See *ibid.*, 6. This attitude to doubt everything is characteristic of Nietzschean skepticism, which is similar to some extent to the skepticism of the ancient philosophers like Pyrrho (ca. 360–ca. 270 B.C.) and Sextus Empiricus (ca. 160–ca. 210).

<sup>116</sup> *Ibid.*

<sup>117</sup> *Ibid.*

Nietzsche's own words, they "philosophize with a hammer"<sup>118</sup>—that is, with ruthless pounding on established beliefs, teachings, and corpus of knowledge. Still, that doesn't mean that an overman is closed. He is open,<sup>119</sup> ever willing to see the world with new eyes.<sup>120</sup>

### B. Between Unlearning and Relearning: The Second Dialectic in the Late Period

As we have already shown earlier, the dynamics of becoming an overman does not just involve the dialectic of criticality and openness. Another dialectic—which is that between unlearning and relearning—must come into play. Many of the things that prevent us from becoming who we want to be are rooted in our moral system. These are what we need to unlearn. Hence, Nietzsche brings us back to the genealogy—that is, to the very origins—of our moral concepts.<sup>121</sup> This will enable us to re-examine and reassess their validity so that, having cleared the dust, we would have a much better look at them. The overman, the free-spirited man, is in many ways a genealogist; he is a fierce critic of established morality. He is an "immoralist" or one of those few "idealists of knowledge in whom alone the intellectual conscience dwells."<sup>122</sup> Thus in *GM*, Nietzsche argues that we must get rid of the illness called "bad conscience."<sup>123</sup> Precisely, this is done by unlearning everything that we have acquired from it. Bad conscience is teaching us to esteem and practice selflessness, self-denial, and self-sacrifice because these

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<sup>118</sup> The subtitle of *Twilight of the Idols* is, *Or How to Philosophize with a Hammer*. See Friedrich Nietzsche, *Twilight of the Idols: Or How to Philosophize with a Hammer*, in *The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Writings*. Henceforth, *Twilight of the Idols* will be referred to as *TI*.

<sup>119</sup> See Friedrich Nietzsche, *On the Genealogy of Morals*, trans. by Walter Kaufmann and R.J. Hollingdale (New York: Vintage Books, 1967), 38. Henceforth, *On the Genealogy of Morals* will be referred to as *GM*.

<sup>120</sup> See Nietzsche, "Morality as Anti-Nature," in *TI*, § 6.

<sup>121</sup> The concept of genealogy, especially as Nietzsche uses the term in *GM*, should not be confused with archeology. In Nietzsche, genealogy is a method of historical and axiological critique that questions and examines how our values, beliefs, and concepts of truth and morality originated and emerged in history. Archeology, meanwhile, refers to a form of intellectual excavation that digs deep into the history and origins of certain beliefs and concepts as they emerged in the unconscious. This is how Michel Foucault, and in a way, also Paul Ricoeur, describe archeology in their works. Genealogy and archeology are not really entirely different because they both deal with origins and history, but they should not be confused with one another. For a concise discussion of the distinction between genealogy and archeology, see Mi Gyung Kim, "Archeology, Genealogy, and Geography of Experimental Philosophy," in *Social Studies of Science*, 0:0 (2013), 1-13.

<sup>122</sup> Nietzsche, *GM*, 149.

<sup>123</sup> *Ibid.*, 88.

are “beautiful” values. Yet these are all cruelty, Nietzsche would say.<sup>124</sup> This is why we need to unlearn these dregs of “slave morality.”<sup>125</sup> A slave is not a free spirit. He can never be an overman if he remains in that state.

But unlearning is not enough. There should be a *revaluation of all values*. For Nietzsche, the revaluation of all values is the task of overthrowing all types of morals that originate from “slave morality.” His writings in the late period speak a great deal about the necessity and urgency of this task. Such task is meant for us to relearn what values really are. And so, while all unlearning is done, relearning must at the same time be carried out. The dialectic of unlearning and relearning is essential in order for the overman to transform from being a mere ghost into a concrete flesh. But as always, every incarnation of the free spirits requires the dialectic of overcoming and becoming. Here in the late period, Nietzsche remains hopeful that a time will come in the future when the overman will be a reality.

### C. Between Overcoming and Becoming: The Third Dialectic in the Late Period

Nietzsche recounts in *GM* that one of the main factors that keep an individual from rising to his freedom and become a free spirit or an overman is the feeling of *ressentiment*.<sup>126</sup> In general, *ressentiment* refers to the feeling of aversion or antipathy towards anything that reflects “master morality” — that is, to the morality that prizes self-control, self-overcoming, self-affirmation, etc. *Ressentiment*, then, is the feeling that emerges as a reaction against master morality.<sup>127</sup> It is a “non-reflecting, bitter emotional state” which “creates a feeling of inferiority or impotence.”<sup>128</sup> This is why *ressentiment* is often associated with slave morality; it is simply the opposite of master morality. Since *ressentiment* gets in the way to liberation, it must be overcome at all cost by exercising the *will to power*,<sup>129</sup> by crashing the tendency to adopt the ideals

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<sup>124</sup> *Ibid.*

<sup>125</sup> In his examination of the genealogy of all morals, Nietzsche traces the origin of all “virtues”—especially those that are esteemed in Christianity like humility, meekness, submissiveness, etc.—to the moral system of slaves, specifically the ancient Jews. Nietzsche stresses that Christianity, as an offshoot of Judaism, has a close resemblance to its mother religion.

<sup>126</sup> *Ressentiment* is a French word which is equivalent to the word “resentment” in English. Nietzsche’s use of French is perhaps because for him, no German word can better express what this term really means and suggests.

<sup>127</sup> Nietzsche, *GM*, 36.

<sup>128</sup> William L. Remley, “Nietzsche’s Concept of *Ressentiment* as the Psychological Structure for Sartre’s Theory of Anti-Semitism,” in *Journal of European Studies*, 46:2 (2016), 4-5.

<sup>129</sup> See Footnote 111.

of slave morality. As William Remley affirms, "Only by overcoming can a Nietzschean authentic life be achieved."<sup>130</sup>

But even the overman, the possessor of master morality, the embodiment of the free spirit and authentic existence, is not a finished business. He must constantly use his *will to power* to continually overcome himself. As Nietzsche warns, "Whenever the will to power falls off in any way, there will also be physiological decline, decadence."<sup>131</sup> Because overcoming is a ceaseless pursuit, becoming is a perpetual endeavor as well. The two always go together. Inasmuch as I overcome, I also become. But I become an overman not when I am restlessly proving my power and prowess to others, not when I boil with rage and throw fierce criticisms towards everything. Rather, I become an overman when at the end I become a lover, when at the end I have *amor fati*, that is, love for my fate, love for my life. It is a love that lets the overman embrace with openness his eternally recurring fate and lives his life to the maximum, knowing fully well that he has within himself the power to constantly overcome himself. This is the distinguishing trait of every genuine overman. As Nietzsche himself expressed in *EC*, "My formula for greatness in a human being is *amor fati*."<sup>132</sup>

## VI. Taking Inspiration from the Free Spirits

Having examined most of Nietzsche's works from the early up to the late period, we have seen that the free spirits are not only a recurring, but also a central subject in his philosophy. We can even say that Nietzsche's unique philosophical ideas are closely connected to his concept of the free spirits. If a "Nietzschean utopia"<sup>133</sup> existed in reality, it would most likely be a society of free spirits, a state ruled by a group of, or perhaps just a single, overman. But as I have been arguing throughout this paper, the free spirit or the overman is not a static or fixed reality; he is a continuing process. This implies that Nietzsche's utopia, if it should become a reality, would also be something that is in the constant process of becoming. Whatever the case, I have shown in this paper that for the free spirits to be incarnated in the future, its *conditio sine qua non* is a long process that employs a continuum of triple dialectic: the dialectics of criticality and openness, unlearning and relearning, and overcoming and becoming.

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<sup>130</sup> Remley, "Nietzsche's Concept of *Ressentiment* as the Psychological Structure for Sartre's Theory of Anti-Semitism," 10.

<sup>131</sup> Friedrich Nietzsche, *The Anti-Christ*, in *The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Writings*, § 17.

<sup>132</sup> Nietzsche, "Why am I So Clever?" in *EC*, § 10.

<sup>133</sup> Geoff Waite, *Nietzsche's Corpse: Aesthetics, Politics, Prophecy, Or, The Spectacular Technoculture of Everyday Life* (London: Duke University Press, 1996), 313.



Nietzsche's free spirits or overman may not yet be a reality—or they may never be a reality at all—but the dynamics through which they will have been incarnated offers plenty of insights on how we may live our lives as “freer” human beings. We may not readily recognize it, but time and again we actually bow down unwillingly to the mighty dictates of customs and traditions. However, if we take some inspiration from the examples of Nietzsche's free spirits, we can take comfort at the thought that what's more important in life is not whether we have followed or disobeyed some rules or norms. What is always important is whether we are happy with the fact that what we have, where we are, and what we have become is not the end-all and be-all of our existence. Finally, in our present capitalist-dominated and technologically-mediated world, many of us have been enslaved by lust for money, materialism, and even by technology itself. In a way, we are not truly free. But if we take inspiration again from Nietzsche's free spirits, we can always overcome all these obstacles that keep us from rising above our current conditions. After all, we have within us all the power to assert ourselves and affirm our freedom. We have all the potential to become free spirits. The question is not how, but when.

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276 A CONTINUUM OF TRIPLE DIALECTIC

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## **Our Social *Discontents*: Revisiting Fromm's Redemptive Psychoanalytic Critique**

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***Ian Raymond B. Pacquing***

**Abstract:** Modern society is marked with utmost ambivalence. There is the utmost desire to be free, creative, and productive. Yet, our creative and productive desires trap us and now control our own freedom to become. Couple this inconsistency with the rapid sociostructural changes, fragmentation of traditions, and dissolution of communal well-being, what we have is a life of uncertainty. It is a life debased from its very ontological foundation with the transmission of technorationalities of the capitalist industry. In modernity, we could no longer speak of individuality and subjectivity since the very historical thread that serve as its foundation is now wavered towards accumulation and possession of the capital. Moreover, this overleaning towards the capital deadens us unconsciously that we mistake this for reality. The market ideology with all its rationalizations reifies human consciousness to the extent that we consider the technorationalities as the ontological normative structure. As a result, there is a growing dislocation of subjectivity which leads to neurotic social behaviors and inner social contradictions. As a result, we have our own social discontents. It is then the aim of this paper to ponder on the psychosocial effects of the market economy. I argue that there is a need to look at the effects of this economic system that perpetually delineate subjective experiences and plunge humanity into incontrovertible pseudo images. It is at this point that Fromm's radical psychosocial interpretation of society becomes binding. I argue with Fromm that our social libidinal drives or what he termed as social characterology, which we are all unconscious of, must be thoroughly brought to fore. I claim that this particular characterology result to the obstructions of a normal and healthy society.

**Keywords:** psychoanalysis, subjectivity, individuality, social characterology

Why does a radical psychology matter in our postmodern times?<sup>1</sup> Freud's contribution to modernism highlights a revolution inasmuch as our era is characterized by tremendous restlessness, shattering of cultures and beliefs, and the disillusionment of the self.<sup>2</sup> His psychoanalytic method has laid bare a methodology and epistemology which pronounces a metanarrative that has been authoritarian and oppressive.<sup>3</sup> Freud's philosophy challenges our sociostructural conditions which replicate the metanarrative of modernity.<sup>4</sup> In this sense, Freud's metapsychology transforms the way we think about ourselves, i.e., he has shown "how little we are in control of our own fcthought processes."<sup>5</sup> However, although Freudian psychoanalysis has provided us with so many reprieves from our miseries, it must also be noted that his intellectual genius is only focused on the physiological and biological influence of our instincts. He has thought that every group or class is just composed of individuals who are the only subject of psychic properties.<sup>6</sup> Freud just limits himself with psychic traits which are common to all people regardless of their historical origins.<sup>7</sup> He has engrossed himself with the instinctual drives which he takes as the causes of our miseries.<sup>8</sup> Freud has focused so much on the phylogenetic and

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<sup>1</sup> Pekkola describes modernity as ambivalent: it promises progress for humanity through the creation of a new man and a new society, yet it destroys the traditional forms of life and authority. He further says, "The sensations of loss, of the disappearance of foundations and of the dissolution of meanings and points of reference were pivotal for almost all critical analyses of modernity and its crisis." See Mikka Pekkola, "Prophet of Radicalism: Erich Fromm and the Figurative Constitution of the Crisis of Modernity" (Ph.D. Dissertation, University of Jyväskylä, 2010), 10. In this sense, the propagation of ideologies construed from modernity's ambivalent nature resulted in the experimentation of modern psychology of multiple ways of knowing and understanding human behavior. However, we seldom realize that psychology is incorporated as a medium towards domination and exploitation. Parker explains that psychology becomes a powerful component for the ruling ideology in order to maintain its power and domination. See Ian Parker, *Revolution in Psychology: Alienation to Emancipation* (London: Pluto Press, 2007), 2. Even Chomsky admits that psychological mechanisms, in controlling those who are in the middle class through investments and benefits, retain the power of capitalist hegemony. See Noam Chomsky, *Profit Over the People: Neoliberalism and the Global Order* (New York: Seven Stories Press, 1999), 53.

<sup>2</sup> See Roger Horrocks, *Freud Revisited: Psychoanalytic Themes in the Postmodern Age* (New York: Palgrave Macmillan, 2001), 9–10.

<sup>3</sup> See *ibid.*

<sup>4</sup> See Amy Buzby, *Subterranean Politics and Freud's Legacy: Critical Theory and Society* (New York: Palgrave Macmillan, 2013), 12.

<sup>5</sup> Nick Rennison, *Freud and Psychoanalysis* (London: Pocket Essentials, 2001), 82–85.

<sup>6</sup> See Erich Fromm, *The Crisis of Psychoanalysis: Essays on Freud, Marx, and Social Psychology* (New York: Henry Holt and Company, 1970), 142–144.

<sup>7</sup> See Erich Fromm, "Man's Impulse Structure and Its Relation to Culture," in *Beyond Freud: From Individual to Social Psychology*, ed. by Rainer Funk (New York: American Mental Health Foundation, 2010), 17–74.

<sup>8</sup> Douglas Kellner, "Erich Fromm, Feminism, and the Frankfurt School" (paper presented at the International Interdisciplinary Symposium on Erich Fromm and the Frankfurt

ontogenetic causal roles to sexuality,<sup>9</sup> thereby lessening the effect of the unconscious forces of history to the individual.<sup>10</sup> Freudian psychoanalysis, then, considers man to be a “physiologically driven and motivated *homme machine*.”<sup>11</sup>

However, I would like to argue that in the process of our assimilation and socialization with our immediate environment, our instinctual drives are as much a product of our social milieu. Fromm argues that Freud did not consider the individual as an isolated man devoid of any social ties. He quotes Freud:

In the individual’s psychic life, other people ordinarily must be considered as models, objects, helpers, or opponents. Thus, from the beginning, individual psychology is simultaneously social psychology—in this extended but legitimate sense.<sup>12</sup>

Moreover, Freud has also insisted in his book, *Civilization and Its Discontents*, that our repressed instinctual drives are caused by the powerful social forces inflicted upon us to the extent that we need to suspend them in order for society to flourish.<sup>13</sup> The preservation of life interacts with the gratification of the sexual instincts. The reverse is also true. The satisfaction of the sexual instincts must follow the lead of the instinct on self-preservation. Both of them must interact with the dynamics of the social sphere.<sup>14</sup> In other words, there is a fundamental link between what is in our individual psychic drives and the forces emanating from our immediate environment. This is what makes the radical position of Fromm relevant. He asks “what role the instinctual and the unconscious play in the organization and development of society and in individual social facts, and to what extent they change

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School, Stuttgart-Hohenheim, 31 May to 2 June 1991), <<https://pages.gseis.ucla.edu/faculty/kellner/Illumina%20Folder/kell8.htm>>.

<sup>9</sup> See Kieran Durkin, *The Radical Humanism of Erich Fromm* (New York: Palgrave Macmillan, 2014), 70.

<sup>10</sup> See Frank Sulloway, “Reassessing Freud’s Case Histories: The Social Constructions of Psychoanalysis,” in *Isis*, 82:2 (June 1991), 246.

<sup>11</sup> Durkin, *The Radical Humanism*, 72.

<sup>12</sup> Sigmund Freud, *Group Psychology and the Analysis of the Ego*, as cited from Fromm, *The Crisis of Psychoanalysis*, 143. Cf. Sigmund Freud, *Group Psychology and the Analysis of the Ego*, in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, vol. 18, ed. and trans. by James Strachey (London: Hogarth Press), 71.

<sup>13</sup> See Sigmund Freud, *Civilization and Its Discontents*, trans. by James Strachey (New York: W.W. Norton & Company, 1961), 49.

<sup>14</sup> See *ibid.*, 42.



## 280 FROMM'S REDEMPTIVE PSYCHOANALYTIC CRITIQUE

mankind's psychological structure ... is a sociologically relevant factor."<sup>15</sup> He continues, "Just as, for Freud, it is always socialized man who is the object of psychology, so he sees man's environment and living conditions playing a decisive role in his psychic development and in our theoretical understanding of it."<sup>16</sup>

After Freud, psychoanalysis became a very influential tool to expose social contradictions brought about by our interaction with our immediate environment. The interplay between the satisfactions of our instincts within the social structures led Fromm to assert that there is a connection between the material forces of society and the psychic apparatus of men. He asserts, "The active and passive adaptation of the biological apparatus, the instincts, to social reality is the key conception of psychoanalysis."<sup>17</sup> How man finds his own satisfaction within the ambit of the social structures and to what extent is his satisfaction become, then, the question of analytic social psychology. He further adds:

The thesis that psychology only deals with the individual while sociology only deals with "society" is false. For just as psychology always deals with the socialized individual, so sociology always deals with a group of individuals whose psychic structure and mechanisms must take into account.<sup>18</sup>

Nonetheless, we have to take into account that the effects of our social environment set our thoughts into a reeled construction of "clichés, ideas, rationalizations, and ideologies which fill people's minds and which form the basis of what they mistake for reality."<sup>19</sup> Fromm, then, asserts that what we consciously think is "false," and that it is a product of wrong ideology and rationalization. Elaborating Freudo-Marxist thinking, he says:

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<sup>15</sup> See Erich Fromm, "Psychoanalysis and Sociology," in *Critical Theory and Society: A Reader*, trans. by Mark Ritter, ed. by Stephen Bronner and Douglas Kellner (New York: Routledge, 1989), 38. See also Fromm, "Man's Impulse Structure and Its Relation to Culture."

<sup>16</sup> Fromm, *The Crisis of Psychoanalysis*, 144.

<sup>17</sup> See *ibid.*, 141.

<sup>18</sup> See *ibid.*, 142.

<sup>19</sup> Erich Fromm, *Beyond the Chain of Illusion* (London: Simon and Schuster, 1962), 10. Karl Korsch argued that the lack of the sociopsychological dimension of Marxism led to its collapse after the war in 1918. That is why the Freudian-Marxist theories as imbibed by the members of the Frankfurt School were used to base their own findings on the psychosociological aspects of society. See John Rickert, "The Fromm-Marcuse Debate: Revisited," in *Theory and Society*, 15:3 (May 1986), 352.

It should be noted that Marx, like Spinoza and later Freud, believed that most of what men consciously think is “false” consciousness, is ideology and rationalization; that the true mainsprings of man’s actions are unconscious to him. According to Freud, they are rooted in man’s libidinal strivings; according to Marx, they are rooted in the whole organization of man which directs his consciousness in certain directions and blocks him from being aware of certain facts and experiences.<sup>20</sup>

Fromm, thus, wanted to understand social contradictions by examining the psychological processes operating within the individual.<sup>21</sup> His approach is of psychosocial interest, i.e., he wanted to find out why *many* people behave irrationally in similar ways.<sup>22</sup> He now argues,

I tried to show that we cannot understand people by their ideas and ideologies; *that we can understand ideas and ideologies only by understanding the people who created them and believed in them. In doing this we have to transcend individual psychology and enter the field of psychoanalytic-social psychology.*<sup>23</sup>

To make this happen, he needs to situate the individual into larger social contexts, i.e., economic, political, social, and cultural aspects.<sup>24</sup> Hence, “analytical social psychology seeks to understand the instinctual apparatus of a group, its libidinous and largely unconscious behavior, in terms of its socioeconomic structure.”<sup>25</sup> Social Psychoanalysis, then, is entitled and competent to say something about the motives underlying social behavior.<sup>26</sup>

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<sup>20</sup> Erich Fromm, *Marx’s Concept of Man* (London: Continuum, 1961), 19.

<sup>21</sup> See Erich Fromm, Foreword to *Fear of Freedom* (New York: Farrar & Rinehart, 1942), ix.

<sup>22</sup> See Rainer Funk, Foreword to *Reclaiming the Sane Society: Essays on Erich Fromm’s Thought*, ed. by Seyed Javad Miri, Robert Lake, and Tricia M. Kress (Rotterdam: Sense Publisher, 2014), 2.

<sup>23</sup> Erich Fromm, Foreword to *The Dogma of Christ and Other Essays on Religion, Psychology, and Culture* (New York: Rinehart and Co., 1955), viii-ix. Emphasis mine.

<sup>24</sup> See Irene Rosenberg Javors, “Revisiting *Beyond the Chains of Illusion: My Encounter with Marx and Freud*: Reflections on Fromm’s Theory and Practice within the Psychotherapeutic Encounter,” in *Reclaiming the Sane Society*, 215.

<sup>25</sup> Fromm, *Crisis of Psychoanalysis*, 144.

<sup>26</sup> See Erich Fromm, “The Method and Function of an Analytic Social Psychology,” in *The Essential Frankfurt School Reader*, ed. by Andrew Arato and Eike Gebhardt (New York: Continuum, 2002), 481.

## 282 FROMM'S REDEMPTIVE PSYCHOANALYTIC CRITIQUE

It is here that we come to understand how our conscious life is modified by the prevailing material social forces.<sup>27</sup> In the words of Golding,

... what psychoanalysis reveals about the workings of the unconscious not only helps to clarify the mechanisms by which society enters into the individual but also challenges our most basic assumptions about what it means to be conscious. The relationship between individual and society is complex, tense, and contradictory and psychoanalysis can show us why.<sup>28</sup>

Central to Fromm's psychosocial theory is the effect of the socioeconomic base of a particular society.<sup>29</sup> Taking the lead from Marx's famous maxim that our world determines how we think,<sup>30</sup> Fromm develops his concept of the social character.<sup>31</sup> He argues that in the process of acquisition and assimilation with the social sphere, there is a necessity to adapt ourselves for the satisfaction of our instinctual drives. The means of productions, the social stratifications, and social communications are all arranged and activated through those social libidinal impulses so that social energies are swayed towards the survival of society and particularly for our

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<sup>27</sup> See Christopher Lasch, *The Culture of Narcissism* (New York: W.W. Norton and Company, 1979), 34.

<sup>28</sup> Robert Golding, "Freud, Psychoanalysis, and Sociology: Some Observations on the Sociological Analysis of the Individual," in *The British Journal of Sociology*, 33:4 (December 1982), 547.

<sup>29</sup> See Fromm, "Psychoanalysis and Sociology," 38. See also Fromm, "Man's Impulse Structure and Its Relation to Culture," 37.

<sup>30</sup> See Karl Marx, *A Contribution to the Critique of Political Economy*, trans. by N.I Stone (Chicago: Charles H. Kerr and Company, 1904), 11–12.

<sup>31</sup> See Erich Fromm, *The Sane Society* (Canada: Holt, Rinehart, and Winston, 1955), 78. See also Fromm, *Fear of Freedom*, 238. Marcuse and the rest of the Frankfurt School have accused Fromm of revisionism. Marcuse contends that Fromm's interpretation of Freudian psychoanalysis is naïve and does not advance a critique of industrial capitalism. For Marcuse, faithfulness to the original intent of Freud's instinct and libido theories is a necessity for a critique of modern capitalism. According to Buzby, Marcuse contends that Fromm's revision of Freudian libido theories, lacks the "explosive, countercultural vision necessary to transform thought and practice." Further, Fromm's reinterpretation of Freud looks for the utopian vision which rests on the promises of Enlightenment Humanism. See Buzby, *Subterranean Politics and Freud's Legacy*, 106–109. However, Fromm responded on this criticism arguing, among others, that in the interaction between the individual and society, the social libidinal drive is activated and formed into what he has termed as social character. Thus, Freud, says Fromm, has wrongly based the instinctual theory on natural factors alone. The social characterology are the traits that are common to the members of a group or class so that the social characterology explains the social behavior or traits inherent in that group or class. See Rickert, "The Fromm-Marcuse Debate Revisited," 354.

own survival.<sup>32</sup> Unconsciously, we have to act and find gratification in our action in accordance to the required demands for the smooth functioning of society.<sup>33</sup> Social character, then, is a psychic dynamism where the ruling economic and political ideologies are unconsciously disseminated.<sup>34</sup> Our libidinal impulses, for Fromm, express and maintain the socially mandated patterns through which the individual relates to the world around him.<sup>35</sup> As we unconsciously imbibe a particular social characterology, we either regress or progress in our evolution as human beings.<sup>36</sup> Ideologies, rationalization, and clichés form a particular social characterology that either enhances or impedes our growth and productivity. Since our engagements with the social sphere undertake a radical position where the political, economic, and sociocultural dimensions are imperatives, I argue that there is a need to look at the psychosocial dynamics of our society, i.e., our social characterology as a powerful instrument for the maintenance of the socioeconomic mainstream.<sup>37</sup> I contend, therefore, that there is a need to look at how our society, particularly its socioeconomic structures, shakes the social libidinal impulses and thus affects our lives. I think this is where the psychosocial philosophy of Fromm becomes relevant to our contemporary times.<sup>38</sup>

Nevertheless, our contemporary society with a technocapitalist characterology has brought us towards spilling and thrilling. Its rapidity and fast-paced influence has led human consciousness towards a revolutionary change with regard to our epistemic paradigm, i.e., our way of looking at the world as now dependent upon market-based rationality.<sup>39</sup> Human reason

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<sup>32</sup> See Rainer Funk, "Erich Pinchas Fromm and the Social Character," in *The Edinburgh International Encyclopedia of Psychoanalysis*, ed. by Ross M. Skelton (Edinburgh: Edinburgh University Press, 2006), 3-4.

<sup>33</sup> See Fromm, *The Sane Society*, 77-78.

<sup>34</sup> See Parker, *Revolution in Psychology*, 2.

<sup>35</sup> See Stephen A. Mitchell, *Influence and Autonomy in Psychoanalysis* (London: Routledge, 2013), 66.

<sup>36</sup> See Ferenc Erös, "Wilhelm Reich, Erich Fromm and the Analytical Social Psychology of the Frankfurt School," in the Erich Fromm Document Center (1992), <[https://opus4.kobv.de/opus4-Fromm/files/8829/Eroes\\_F\\_1992.pdf](https://opus4.kobv.de/opus4-Fromm/files/8829/Eroes_F_1992.pdf)>. First published in Michael Kessler and Rainer Funk, eds., *Erich Fromm und die Frankfurter Schule* (Tübingen: Francke Verlag, 1992), 69-72.

<sup>37</sup> See Parker, *Revolution in Psychology: Alienation to Emancipation*, 7.

<sup>38</sup> Funk describes it further. He says, "Fromm proposes to follow Karl Marx in examining social structure as determined by economic factors. If such a determination of social structure is discoverable, it must be asked whether psychic structure is not also shaped by socioeconomic conditions through the family as the psychological agency of society. If so, socioeconomic conditions rather than libidinous energy have the primary shaping influence. In that case, it would not be the structure of drives that determines man's nature and behavior; instead in the interplay of interacting psychic drives and economic conditions, the latter have primacy." Rainer Funk, *Erich Fromm: The Courage to Be Human* (New York: Continuum, 1982), 17.

<sup>39</sup> See David Harvey, *Brief History of Neoliberalism* (New York: Oxford University Press, 2005), 39-40.

and affections become apparatuses for the propagation of an irrational ideology which we all mistake for reality. The conscious elements of human adaptation and assimilation have yielded to the instrumentalization of life. Even moral and ethical lives are objectified as a result of human commodification. Honneth remarks that it is the "commercialization" of everyday life where human and individual relationships "interact with a lifeless object without a trace of inner sentiment or any attempt at understanding the other's point of view."<sup>40</sup> This is the irrationality of our rationality as human beings.<sup>41</sup> As a result, we dwell on our ego-oriented machinery where we reconstruct our world without any limitation, without any boundaries, as long as the parameters of life suit our innermost narcissistic desires.<sup>42</sup> Life experiences are already determined from this "I-am-me orientation." Life is no longer bounded by the external moral necessities but rather, an innermost desire to pump up those instinctual libidinal strivings.<sup>43</sup> Everything is measured by the way the individual maps his very own world. There is no relation, no sense of commitment. Everything is centered on the self. The arbiter of our sociopolitical life is the "me" grounded on its very capacity to see itself and the world. Normative discourses make sense if it satiates this "me mentality" that inflates the ego ideal.<sup>44</sup> In other words, as the culture of individualism is greatly emphasized and continuously evolved, the more he is decentered from the community. Safran articulates this when he says "On the one hand, the more individuated person of contemporary culture is freer of the potentially suffocating influence of the community. On the other, he or she is cut off from the sense of meaning and well-being that potentially flows from being integrated with the wider community."<sup>45</sup> Contemporary man, says Fromm, does not experience himself as the active bearer of his own power and richness.<sup>46</sup> With

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<sup>40</sup> Axel Honneth, *Reification: A New Look at an Old Idea*, ed. by Martin Jay (New York: Oxford University Press, 2008), 18.

<sup>41</sup> See George Ritzer, *McDonaldization: The Reader* (London: Fine Forge Press, 2002), 20-25.

<sup>42</sup> See Rainer Funk, "The Striving for Unboundedness and Its Impact on Psychoanalytic Treatment," in *Fromm Forum: Annual Publication of the International Erich Fromm Society*, English ed., 17 (2013), 22-28.

<sup>43</sup> See Rainer Funk, "Living by the manual: Ego-oriented social character—pathogenic effects of globalization," in *International Forum of Psychoanalysis* 19:2 (2010), 84-91.

<sup>44</sup> Fromm eloquently discusses the narcissistic tendency of one whose ego is inflated due to the accumulation and consummation of goods and services. See Erich Fromm, *Heart of Man: Its Genius for Good and Evil* (New York: Harper and Row, 1964), 39. See also Erich Fromm, "Selfishness and Self-Love," in *Yearbook of the International Erich Fromm Society*, 5 (1994), 173-197.

<sup>45</sup> Jeremy D. Safran, "Introduction: Psychoanalysis and Buddhism as Cultural Institutions," in *Psychoanalysis and Buddhism: An Unfolding Dialogue*, ed. by Jeremy D. Safran (Boston: Wisdom Publications, 2003), 6.

<sup>46</sup> See Fromm, *The Sane Society*, 121.

the fragmentation of our culture, traditions and beliefs, we are left nowhere but to anchor ourselves unto this kind of rationality “I-am-me” orientation where everything is now culturally permitted.<sup>47</sup> Lasch believes that, with no solid foundation to hold on to, our lives lead increasingly to narcissistic mentality.<sup>48</sup> Hence, we are just tossed to and fro in multiplicity, fluidity, and contradictions, resulting to spilling and thrilling in the world of the capital.<sup>49</sup> As Zima says, the “market value as exchange value deprives the individual subject of his singularity by making him comparable to all others.”<sup>50</sup> In other words, the web of traditions and beliefs that we share as a common community have all faded away and what is left is the primacy of the market economy which leads to the emptying of the integral self. Thus, our society experiences a “chronic and undifferentiated emotional hunger.”<sup>51</sup> Take for example the policies of deregulation and competition of neoliberal economy. Since its inception in the ‘70s, we have been forced to negate intersubjective alliances and to focus our energies towards antagonistic individualism where social connectivity is cancelled.<sup>52</sup> Ours is a disintegration of the subjective self where creative, productive, and effective communication of ideational content of the environment is lost.<sup>53</sup> In this sense, people could no longer manage their collective and individual affairs.<sup>54</sup> What we have instead is an alienated existence that does not sense any joy, love, or longing—no continuity of time and life. In other words, there is no self.<sup>55</sup> We plunged into a “state of schizoid inability to experience affect, hence he [man] is anxious, depressed, and desperate.”<sup>56</sup>

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<sup>47</sup> See Funk, “Living by the Manual,” 84–91.

<sup>48</sup> See Lasch, *The Culture of Narcissism*, 11–12.

<sup>49</sup> See Ian Raymond B. Pacquing, “Neoliberalism and the Paralysis of Human Rationality,” in *Kritike: An Online Journal of Philosophy*, 10:1 (June 2016), 136. See also my other article entitled “Neoliberalism and our Precarious Culture,” in *Kritike: An Online Journal of Philosophy*, 11:1 (2017), 129–148.

<sup>50</sup> Peter V. Zima, *Subjectivity and Identity: Between Modernity and Postmodernity* (London: Bloomsbury, 2015), 4.

<sup>51</sup> Safran, “Introduction: Psychoanalysis and Buddhism as Cultural Institutions,” 7.

<sup>52</sup> See Mel Gray, “Perspectives on Neoliberalism for Human Service Professionals” in *Social Service Review*, 89:2 (June 2015), 2–7.

<sup>53</sup> See Jeff Noonan, *Critical Humanism and the Politics of Difference* (London: McGill Queen’s University Press, 2013), 43–46.

<sup>54</sup> See Noam Chomsky, “Market Democracy in a Neoliberal Order: Doctrines and Reality,” in *Z Magazine* (1 November 1997), <<https://zcomm.org/zmagazine/market-democracy-in-a-neoliberal-order-doctrines-and-reality-by-noam-chomsky-1/>>.

<sup>55</sup> See Frederic A. Weiss, “Self-Alienation, Psychoanalysis and the Wholeness of Man,” in *Fortschritte der Psychoanalyse. Internationales Jahrbuch zur Weiterentwicklung der Psychoanalyse*, vol. 1, ed by A. Heigl-Evers (Göttingen: Verlag für Psychologie – Dr. C. J. Hofgrete, 1964), 3.

<sup>56</sup> Erich Fromm, *Psychoanalysis and Zen Buddhism* (New York: Open Road Media, 2013), 6.



Through a market driven characterology, our passionate strivings are primarily reflections of this particular characterology. It has institutionalized us as socialized *a priori*.<sup>57</sup> Thus, our “thinking is not an exclusively intellectual process, and that it is bound up with the entire character structure. Doctrines, ideals, or even individual concepts have an ‘emotional matrix’ rooted in the character structure of the individual ...”<sup>58</sup> We now unconsciously satisfy our libidinal desires and rooting our life more on a paradigm based on “technorationalities of the culture industry.”<sup>59</sup> Our lives are now truncated into instrumentalities, i.e., *how* we do things and no longer *why* we do these things.<sup>60</sup> This pushes us further into a retrograde effect to be economic atoms who dance into the tune of economic management.<sup>61</sup> However, the more we succumb into this lair, the more we fortify the socioeconomic system and thereby shuttering all the more our traditionally stable forms of identity, such as family, community, class, religion, and nationality.<sup>62</sup> Hence, this characterology negates life’s pulsations, tremors, and unpredictable movements which make it alive and meaningful, thereby transforming life

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<sup>57</sup> See Rainer Funk, “Fromm’s Approach to Psychoanalytic Theory and Its Relevance for Therapeutic Work” (lecture given at the Instituto Mexicano de Psicoanálisis, A.C., 15 October 1992), <[https://opus4.kobv.de/opus4-Fromm/files/9951/Funk\\_R\\_1993h.pdf](https://opus4.kobv.de/opus4-Fromm/files/9951/Funk_R_1993h.pdf)>.

<sup>58</sup> In fact, Wilde captures what Fromm wants to convey as the essential nature of social characterology. The social character results upon the dialectic between the socioeconomic base and the ideological narrative of society. He says “The social character develops as an adaptation to changes in socioeconomic structure, and in turn, it influences the formation of ideas, doctrines, and even individual concepts. Reciprocally, the ideological superstructure then reinforces particular social characters that are functional for the further development of the socioeconomic structure. The social character operates as an internalization of external necessities and Fromm sees it as the harnessing of human energy for the tasks of a given economic and social system.” Lawrence Wilde, *Erich Fromm and the Quest for Solidarity* (New York: Palgrave MacMillan, 2005), 20.

<sup>59</sup> For a thorough discussion of the culture industry, see Max Horkheimer and Theodor Adorno, “The Culture Industry: Enlightenment as Mass Deception,” in *The Dialectic of Enlightenment*, ed. by Gunzelin Schmid Noerr, trans. by Edmund Jephcott (Stanford, CA: Stanford University Press, 2002), 94-136. On the impact of consumer culture, see Anthony Elliot, “Social Theory and Psychoanalysis,” in *The Routledge Companion to Social Theory*, ed. by Anthony Elliot (London: Routledge, 2010), 58-60. Further, as we embrace this technorationality, *our* family, *our* traditions, *our* culture and arts, *our* religions, and *our* morality which are supposed to elevate us above from the animal conditions have all been set aside to give way for the institutionalization of this type of mentality. See Simon Clarke, “The Neoliberal Theory of Society,” in *Neoliberalism: A Critical Reader*, ed. by Alfredo Saad-Filho and Deborah Johnston (London: Pluto Press, 2005), 50-59.

<sup>60</sup> See Erich Fromm, “Freedom in the Work Situation,” in *Yearbook of the International Erich Fromm Society*, 3 (1994), 2.

<sup>61</sup> See Pacquing, “Neoliberalism and the Paralysis of Human Rationality,” 158.

<sup>62</sup> See Helga Dittmar, *Consumer Culture, Identity and Well-Being: The Search for the “Good Life” and the “Body Perfect”* (New York: Psychology Press, 2007), 11-12.



itself into storehouse of facts, events, and possessions.<sup>63</sup> As a result, our *Weltanschauung*, i.e., the historical thread which is supposed to link our past, present, and future posterities are eliminated. We dwell in a *world-less* universe where individuality and subjectivity are delineated.<sup>64</sup> Thus, what is left for us is the “I-am-me” mentality which isolates us from the locus of our existential domain.<sup>65</sup> Our experience of *our* “self” as unique individual and as master of our “I” vanishes.<sup>66</sup> What we have instead is inner turmoil that leads us towards contradictory ways of living, i.e., towards fragmented and compartmentalized lives.<sup>67</sup> Undeniably, we have a pseudo-identity—a dead image.<sup>68</sup> We don’t experience our wholeness as a person for we are driven and alienated in ways that we are unconscious of.<sup>69</sup> In this sense we acquire neurotic behaviors which are symptomatic of our own social characterology.<sup>70</sup> That is why Fromm discusses that psychoanalytic therapy must plunge into the “radix” of our social dynamics for he believes that the real cause of neurotic or irrational behaviors is the alienated person who does not experience his wholeness as a person.<sup>71</sup>

These deadening effects of our contemporary times, and principally, the destructive psychological nuances of our market economy, should lead us to understand and ponder those socio-structural policies that serve as the

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<sup>63</sup> See Romano Biancoli, “The Search for Identity in the Being Mode,” in *Fromm Forum: Annual Publication of the International Erich Fromm Society*, English ed., 10 (2006), 23-30.

<sup>64</sup> See Robert Samuels, *New Media, Cultural Studies, and Critical Theory after Postmodernism* (New York: Palgrave Macmillan, 2009), 3. For the discussion of a world-less universe, see Slavoj Žižek, *Living in the End Times* (London: Verso, 2010), 40. See also Elisabeth Roudinesco, *Why Psychoanalysis?* trans. by Rachel Bowlby (New York: Columbia University Press, 2001), 3-10. The delineation of the individual as *subject towards self-determination* is discussed eloquently by Noonan. See Jeff Noonan, *Critical Humanism and the Politics of Difference*, 5.

<sup>65</sup> The social structures of automodernity interact with man to the extent that his psychic energy is deprived of its human base. See Tatjana Panfilova, “Identity as a problem of today,” in *Fromm Forum: Annual Publication of the International Erich Fromm Society*, English ed., 14 (2010), 43-51.

<sup>66</sup> See Zima, *Subjectivity and Identity*, 6.

<sup>67</sup> See Edward T. Hall, “The Paradox of Culture,” in *In the Name of Life: Essays in Honor of Erich Fromm*, ed. by B. Landis and E. S. Tauber (New York: Holt, Rinehart and Winston, 1970), 2-5.

<sup>68</sup> See Biancoli, “The Search for Identity in the Being Mode.” In the opinion of Hardt and Negri, our lives have been downgraded into the pit of deterritorializing apparatuses which wobble the center of human relationships. See Michael Hardt and Antonio Negri, *Preface to Empire* (London: Harvard University Press, 2000), xii-xv.

<sup>69</sup> See Fromm, *Psychoanalysis and Zen Buddhism*, 10-11.

<sup>70</sup> For Fromm’s discussion of pathology of normalcy, see Fromm, *The Sane Society*, 12.

<sup>71</sup> For Fromm, an alienated person is estranged from himself, out of touch with himself. The individual does not experience himself as the center of his world. He rather creates an artificial world for himself. In the alienated individual, life is denied. Control, creativity, independent thought is all balked and the inevitable result is a fight or flight on the part of the worker, apathy, destructiveness, and psychic regression. See Fromm, *The Sane Society*, 124-130.

## 288 FROMM'S REDEMPTIVE PSYCHOANALYTIC CRITIQUE

*raison d'état* towards governance under the disguise of sovereignty.<sup>72</sup> We have to be aware of the inconsistencies of these structural policies which cripple and paralyze human growth and development.<sup>73</sup> We have to unravel the mysteries that lie behind the pathology of normalcy.<sup>74</sup> Today, where everything is socially constructed and deconstructed,<sup>75</sup> and with no human base of socialization, we instead have established in us the unholy trinity of uncertainty, unsafety, and insecurity that unconsciously batter our lives into anxiety, meaninglessness, and hopelessness.<sup>76</sup> What we need is the recontextualization of our lives, i.e., a dynamic orientation that leads towards a development of an authentic, vital sense of self and a construction of personal meaning amidst the perplexity of a postmodern world.<sup>77</sup> In this sense, social psychology brings back society to health and allows each individual to grow and mature in autonomy and social agency.<sup>78</sup> This is our social discontents and I believe that we have to revisit and ponder once again a radical humanistic psychology that is found in the philosophy of Erich Fromm.<sup>79</sup>

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<sup>72</sup> See Michael Foucault, *The Birth of Biopolitics: Lectures at the College de France, 1978-79*, ed. by Michel Senellart, trans. by Graham Burchell (New York: Palgrave Macmillan, 2008), 32.

<sup>73</sup> See Pacquing, "Neoliberalism and the Paralysis of Human Rationality," 158.

<sup>74</sup> By pathology of normalcy, Fromm explains that the illusions resulting from our sociopolitical structures are now taken to be the normative paradigm of modern society. The consensual validation does not allow humanity to grow and develop as it should be. As a matter of fact, Fromm asserts that "The fact that millions of people share the same vices does not make these vices virtues, the fact that they share so many errors does not make the errors to be truths, and the fact that millions of people share the same forms of mental pathology does not make these people sane." See Fromm, *The Sane Society*, 12-16.

<sup>75</sup> In the book *Identity Crisis*, Dunn argues that with the rapid sociopolitical changes happening within a postmodern society, what we have is a fluid self, characterized by "fragmentation, discontinuity, and dissolution of boundaries between the inner and outer world." See Robert Dunn, *Identity Crisis: A Social Critique of Postmodernity* (London: Minnesota Press, 1998), 64. Consequently, we are reduced to matter, language, contexts, and constructions which are now the main values and essential reality in a postmodern setting. See Jon Frederickson, "The Problem of Relationality," in *Relational and Intersubjective Perspectives in Psychoanalysis: A Critique*, ed. by Jon Mills (New York: Jason Aronson, 2005), 72-73; 80-82.

<sup>76</sup> See Leonidas Donskis, Preface to *Troubled Identity and the Modern World* (New York: Palgrave Macmillan, 2009), ix.

<sup>77</sup> Safran, *Psychoanalysis and Buddhism*, 6.

<sup>78</sup> See Buzby, *Subterranean Politics and Freud's Legacy*, 12.

<sup>79</sup> Fromm's radical psychoanalytic theory emphasized that relatedness, transcendence, and belongingness are the key essential features of growth and development. Cf. Durkin, *The Radical Humanism of Erich Fromm*, 70-75.

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## **Pada, Roland Theuas DS., *Axel Honneth's Social Philosophy of Recognition: Freedom, Normativity, and Identity*<sup>1</sup>**

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**Jovito V. Cariño**

**P**ada's book on Axel Honneth's recognition theory is the latest contribution to the growing number of philosophic literature in the Philippines dedicated to critical theory in general and Axel Honneth in particular. Recent titles like Ranilo Hermida's *Imagining Modern Democracy: A Habermasian Assessment of the Philippine Experiment* (2014) and Renante Pilapil's *Recognition: Examining Identity Struggles* (2015) are cases in point. Aside from them, one may also consider Agustin Martin Rodriguez's works such as *Governing the Other: Exploring the Discourse of Democracy in a Multiverse of Reason* (2009) and *May Laro ang Diskurso ng Katarungan* (2014) as well as Paolo Bolaños's *On Affirmation and Becoming: A Deleuzian Introduction to Nietzsche's Ethics and Ontology* (2014) as explorations closely aligned with the general problematic of critical theory. Of these materials, Pilapil's *Recognition* distinguished itself as the only text to have devoted itself to Honneth's recognition theory and this it did by examining actual political struggles and identity claims of Muslims in Mindanao. In his review, Paolo Bolaños acknowledged Pilapil's work as "the first book on recognition theory in the Philippines and it is also the first to use the Moro struggle in Mindanao as a test case for examining the normative validity of recognition theory."<sup>2</sup> Pada, an emergent Honneth scholar in the Philippines, counted himself as a worthy conduit of Pilapil when he pursued the same question of recognition albeit via a different narrative style, hermeneutic approach, and overall complexion of discourse. Pilapil, for example, did include a discussion of the actual experiences of identity struggles in Mindanao to give his book the necessary local slant. Pada did not follow the same route but succeeded nonetheless in bringing Honneth's recognition theory closer to home. This he did by citing

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<sup>1</sup> New Castle, UK: Cambridge Scholars Publishing, Inc., 2017, 199 pp.

<sup>2</sup> Paolo A. Bolaños, "Pilapil on the Theory and Praxis of Recognition," in *Budhi: A Journal of Ideas and Culture*, 20:3 (2016), 132-33.



examples from local scene like the highly controversial Lina Law and by allowing the perspectives of fellow Filipino scholars like Altez, Bolaños, Mercado, and Pilapil himself to speak through his text. Reference to the works of these academics was greatly enriched by Pada's citation of the eminent Florentino Hornedo whose memory he honored in the book's dedication page. Pada utilized Hornedo's reading of Philippine culture and history to underscore his views on Filipinos' chronically interrupted struggle for recognition vis-à-vis our congenital inability to develop enabling social norms.

A narrative account of the struggles for recognition, be it historical or fictive, is crucial in any discussion of recognition theory. In this regard, Pada must be credited for his ability to supplement his discourse with literary allusions from works such as Ralph Ellison's *Invisible Man*, Rogelio Sikat's *Impeng Negro* as well as F. Sionil Jose's *Ermita*. He also used examples from popular culture like the Philippine television series *Nita Negrita* and Slayer's cover of the song *Guilty of Being White* to drive home a point. A cross-disciplinary effort like this is useful both for its illustrative and interpretive benefits. Reading Pada's work, one is inspired to realize that recognition can function both as a theory and as a story. As a theory, it owes its provenance from the philosophic tradition built around the likes of Rousseau, Kant, Hegel, Marx, and Habermas; as a story, it serves as a chronicle of the struggles which mark an individual's existence in a given society. Honneth's emphasis on the individual as rehearsed by Pada cannot be overstated. Respect for the individual coincides with the element of difference which in turn animates one's aspirations for freedom. Freedom in turn is either enriched or negated by its normative context which itself is informed by the actions and interactions of individuals themselves. The operative word for Pada is either "loop" or "looping" whenever he describes the dynamics underlying normativity and freedom. The employment of these words is Pada's casual way of suggesting the kind of reflexivity that must apply on both individuals and norms within the continuum of social reproduction. The emphasis on social relations is, for Pada, what gives Honneth's brand of critical theory an edge over the proposals of the likes of Adorno, Foucault, or Habermas. The accent on relations provides the project of social emancipation not only a solid grounding but moreso, a real fighting chance. In Pada's words: "Personal relations serve a very important role in the everyday practice of recognition. Since personal relations are points of learning and receptivity for individuals, they produce a surplus of normative resources for sustaining identities ... While Honneth does not claim a revolutionary form of social movement, he does look at the possibility of social change from within. I think that the emancipatory potential of this perspective, while neither poetic nor romantic, hold a stable and viable potential for initiating changes from within society

itself.”<sup>3</sup> Pada’s strategy to provide what he terms as “reconstructive normative simulations,” featuring the fictive characters of Elise, Diego and Nolan, is instructive of this point. Each character is intended to dramatize not just a particular sphere of recognition (Elise for personal relations and love; Diego for democracy and rights; Nolan for market economy and esteem) but also specific forms of pathologies which impinge on individuals’ struggle for recognition and fuller participation in the life of the society or *Sittlichkeit*. Pada, echoing Honneth, says that pathologies are debilitating but they are nonetheless instrumental for the impetus they provide in ensuring that norms are constantly reproduced, and that recognition is relentlessly pursued with the vision of solidarity and freedom in mind.

The good news is that readers who are uninitiated with Honneth or with his recognition theory will find in Pada’s book a helpful tool to get acquainted with the fundamental arguments, hermeneutic structure as well as the basic grammar and vocabulary of Honneth’s ethico-political thought. The bad news is that a book as extensive and as nuanced as Pada’s may not easily lend itself to the uninitiated. This is not to say that a newbie has little to gain from reading the book. I only mean to suggest that Pada’s text is a serious philosophic work which requires focus, deliberation and an expansive interpretive range. In his first foray into international book publication, Pada tried to establish himself as a reputable recognition theory scholar proven no less by his ability to navigate through Honneth’s extensive oeuvre. From *The Struggle for Recognition*, to *Critique of Power*, to *Freedom’s Right* and all other works in between, Pada sought to identify and mend any theoretical gap in Honneth’s discourse while he put together the scaffolds of his own contentions. This is particularly true in Part 4 of the book where he presented a reconstructed critical theory of Honneth against the critique of one of the latter’s leading interlocutors, Nikolas Kompridis. Unlike Honneth, Kompridis has little regard for the role of normative resources when it comes to the formation of the self. He believes that the disposition towards self-understanding is an ontological given available to any individual. By bringing in a contrary voice like Kompridis’s, Pada elevated his text beyond the level of exegesis and further enhanced the critical character of his study of Honneth. Recognition is a relatively novel theme in the Philippine intellectual scene. Pada, along with his fellow critical theory scholars, should be acknowledged for espousing this as a way of promoting the more vital causes of freedom and justice.

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<sup>3</sup> Pada, *Axel Honneth’s Social Philosophy of Recognition*, 169-70.

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