

The Language of the Self: A Critical Assessment of Filipino Philosophy Theses Exploring the Filipino Self in University of the Philippines – Diliman

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Introduction: From West To East

Scattered in practically every discipline in the Philippines is an overwhelming preponderance of western frameworks that knowledge generation has anchored itself into. This can be extracted from the epistemology, methodology, and perspectives that developed in schools of higher learning in the Philippines in terms of their academic orientations. Accompanied by the predominance of English as the mode of instruction ¹, discourses had been within the purview of Western ideology and Western conceptions of reality. Clearly, this can be seen in the disciplines of psychology, philosophy, natural sciences, art studies, social theory, and economic thought, among others.

This situation had been well manifested in philosophy as a discipline in schools of higher learning. Owing to centuries of colonial domination, tendency to cull from Western purviews of reality remains to be seen in discursive formations that flourished in philosophical undertakings (Quito, 1983). Along with the colonial history of the Filipinos, philosophy had been developed within the lens of the colonial masters since for so long a time educational institutions had been bestowed with the task of reifying colonial ideology and colonial narratives.

Abulad, in demonstrating the history of philosophy in the Philippines, identified that the advent of philosophy can be traced in the “unchallenged predominance of Thomism” and the “influx of contemporary philosophical theories brought home by Filipino academicians from Western universities” (Demeterio, 2001). It is more clear than apparent therefore that the very foundations of philosophy as a discipline in the Philippines are grounded in

¹There are still others that consider English as the only acceptable academic language.

Western traditions and viewpoints. The overarching traditions² that were advanced in schools of higher learning clearly utters the point at hand. As manifested in the interests and trends in philosophy, prominent schools offering philosophy degrees clang into their respective Western philosophical traditions. Primary reason owing to this situation is the availability of qualified professors who were trained abroad and carried the philosophical trends of the schools where they came from. Thomistic tradition has always been the philosophical inclination of the University of Santo Tomas. The Ateneo de Manila University had been well known in its phenomenological trends. De La Salle University's trend in philosophy had been diverse: from phenomenological, existential, to oriental and thomistic, among others. The University of the Philippines, for the past decades, had been very loyal to its Logico-Analytic trend (Quito, 1983). These traditions had been revealed in the academic programs of the mentioned universities in terms of researches produced, curricula offered, and professional specializations.

With this backdrop though, there have been calls to indigenize philosophy in the Philippines in the academic level. The path to indigenization in philosophy came with the similar trend in history as exemplified by pantayong pananaw, psychology as manifested in sikolohiyang Pilipino, and pilipinolohiya in cultural studies. Such trajectory was initiated towards the latter part of the 70s, had its peak in the 80s, and persisted up to the 90s.

The fashions toward Filipino philosophy can be exemplified by the works of Emerita Quito (*Pilosopiya sa Diwang Pilipino*, 1972, *The State of Philosophy in the Philippines*, 1983, etc.), Romualdo Abulad, (*Contemporary Filipino Philosophy*, 1988), Fernando Nakpil-Zialcita (*Mga Anyo ng Pilosopiyang Pilipino*, 1971), Leonardo Mercado (*Filipino Thoughts*, 1972), and Albert Alejo (*Tao Po! Tuloy*, 1990), to mention some. These works can be seen to be within Filipino philosophy in terms of substance and/or language.

THE CHAIN OF LANGUAGE

Despite the efflorescence of works that explore Filipino philosophy, Emerita Quito uttered in the 90s that this trend

²At least those that already established clear and obvious philosophical trends.

remains to be underdeveloped. The main culprit on such underdevelopment, together with some pragmatic considerations, according to her is the “problem of language” (Quito, 1972). So entrenched had been the effect of American colonialism in the Philippines that it influenced the very capillaries of the educational system in general and the philosophical discourses in particular.

“Another problem peculiar to the Philippines is the obstacle of language. Indigenous Filipino thought is stifled by a foreign language such as English in which the average Filipino expresses himself. Filipinisms which are natural and spontaneous in our native tongue are awkward and stilted when expressed in English or for that matter, in any other language. While there is a strong nationalistic tendency toward one vigorous Filipino language, the propagation and use of this truly Filipino language is not yet a reality. Until the Filipino people recover the native tongue, it will not develop an indigenous philosophy, for the soul of a people is better expressed in a native language.” (Quito, 1983, pp. 54-55)

The expression above was both a description of the state of philosophy in the Philippines in the 80s and the challenge to academics who wish to indulge in the discourse of Filipino philosophy thereafter. Quito identified that the main chain in the development of Filipino Philosophy is its language of discourse. Thus a challenge had been posed: the challenge to “recover the native tongue”, a necessary requisite of propagating Filipino philosophy. Such utterance had been shared by Roque Ferriols. As one of the main advocates of using Filipino language in philosophical discourses, which was particularly applied in his lectures and publications in Ateneo, Ferriols was also aware of the initial seeming shortcoming of Philosophy in the Philippines in that respect. Though this may be the prevailing case, Roque Ferriols was in the position that the academe should start somewhere, somehow, in overcoming the said predicament. Thus,

“Kailangang buuin ang diwa ng isang wika nang magamit ito sa pamimilosopiya. Kung watak-watak ang wikang ginagamit, watak-watak din ang pilosopiyang lalabas. Ngunit maaaring idaan ang wika sa hirap ng isang bagong pagsilang. Ipanganganak uli ang wika, magiging sanggol, malusog at bagong mulat, ngunit buhay sa sinaunang diwa.” (Ferriols, 1999, p. 4)

In simultaneously demonstrating the significance of language in articulating thoughts (*diwa*) and the difficulty of the Filipino language to utter the same, Ferriols clearly exhibited the need to express *diwang Pilipino* using the Filipino Language. Only then that the language barrier for philosophy can be moderated on one hand and the concretization of the Filipino language would be attained on the other. Indeed, the significance of language as a mode of transmitting thematic and ideas about reality had been emphasized several times in contemporary movements highlighting indigenous trends. This trajectory had become the main preoccupation of disciplines going into the path of 'filipinization' for the past few decades.

After more than thirty years since the aforesaid trend of indigenizing or searching for an indigenous philosophy flourished, at least in academic discourses, this paper attempts to critically examine and assess the development of Filipino Philosophy in terms of language being used in philosophical discourses and researches. Though it would be moving to cover all aspects of philosophical discourse, pragmatic limitations suggest a more bordered study. Thus, this paper limits its scope in particularly scrutinizing the specificity of discourses about the 'Filipino self'. What could be more Filipino than Filipino philosophy's search for conceptions about the self? This would therefore extract notions about the self through a codification and analysis of persistent terms used by writers exploring the Filipino self. Subsequently and unavoidably, this paper would also delve into the more murky turf of epistemological grounding and methodology for in searching the language that utters the Filipino self, theoretical anchoring and methodology used would necessarily be encountered. Incidentally, philosophical traditions and trajectories pertinent with its ability to offer enough basis for a genuine development of Filipino philosophy will also be examined. Towards the end, this paper hopes to calculate the future of Filipino philosophy. Such attempt does not stem from a visionary valuation of the writer but emanates from the desire to offer contemporary challenges and demands that the whole process of philosophical maturity entails.

METHODOLOGY

Through an archival work, this paper would examine Master

of Arts in Philosophy theses ³in UP – Diliman exploring the Filipino self. Thematic analysis of the overarching narratives in the philosophy theses had been employed, subsequently a critical examination of key terms used in elucidating the Filipino self had been endeavoured.

For the reason that discussions about Filipino philosophy had its peak in the middle of 1980s, this study covers the period of 1985-2009⁴. To foreground the foundations of the theses pertaining to its epistemological anchoring, this paper will also engage in citation analysis. Citation analysis would eventually reveal theoretical foundations that Filipino philosophy, at least in UP – Diliman, predisposed itself into.

DATA COVERED

There is a total of 55 theses written from the period of 1985-2009 in the Masters program of the UP Philosophy Department. Profiling of the said theses reveals that there is still an overwhelming predominance of the Logico-analytic tradition in the philosophy department of the University that had been translated into research works. Nevertheless, there are sporadic works written falling under the umbrellas of traditions other than the analytic such as existentialism, political philosophy, ethical theory, medieval philosophy, to name a few. However, it is still evident that majority of the works still carry notions and preconceptions of the analytic school.

Table 1⁵
Profile of MA Philosophy Theses in Terms of Philosophical Tradition in UP Diliman (1985-2009)

Philosophical Traditions	Number of Theses written	Percentage	Rank
Analytic Tradition	18	32.73 %	1

³As of the moment, UP has yet to produce doctoral dissertations since the Ph.D. program in the Philosophy Department just commenced very recently.

⁴The most recent philosophy thesis available in the UP Archives is dated 2009. Theses written after 2009 have not yet been indexed.

⁵Table 1 is a profiling of MA theses in terms of the theses' subscription into particular philosophical traditions. This profile had been a result of rigorous analysis of the writer of the content and the theoretical inclinations through the abstracts and/or the title of the theses. Though sketchy, this profiling opens discussions to some of the points that the paper wishes to explore.

Ethics	9	16.36 %	2
Existential Philosophy	8	14.55 %	3
Political Philosophy	4	7.28 %	4
Medieval Philosophy	3	5.45 %	5
Critical Tradition	3	5.45 %	5
Eastern Philosophy	3	5.45 %	5
Hermeneutics	3	5.45 %	5
Ancient Philosophy	2	3.64 %	6
Philosophy of Science	2	3.64 %	6
Total	55	100 %	

The profile of MA theses in table 1 shows that out of 55 theses written within the period covered, 18 or 32.73 percent are within the purview of the Logico-Analytic school. Existential philosophy and ethics followed at second and third respectively, though combining both the second and third philosophical traditions would not suffice to outnumber the works in analytic tradition. Works subscribing to other philosophical traditions were also developed though such constitutes a minority of the researches produced. In spite of the seeming diversity of the philosophical traditions, the number of works formed and its percentage obviously reveals that there is indeed an overwhelming preponderance of researches utilizing analytical thought in UP Philosophy department. Thus, Quito's assumptions in 1983 that UP's philosophy department "reduces all arguments into mathematical language, and rejects all philosophies that cannot be so reduced" and that "this school looks down upon continental European and Oriental philosophies that make use of the 'dubious' methods of speculations and intuition" (pp. 38-39) seems to still be the case today. Though there are works that can be considered as belonging in other philosophical traditions, obviously, as the profile expressly suggests, such trend is never encouraged in the University. However, worthy of clarification at this point is that

this paper does not wish to offer a critique in this respect in its entirety. Assumptions that will be discussed along the way would only examine the fertility of such tradition viz a viz the capacity of such tradition to provide ample ground in letting Filipino philosophy attain its full development.

The above cited trend also entails that expression of philosophical ideas in researches is within the language of the analytic school i.e. English. In fact, a quick survey of the language used exposed that very few of researches utilized Filipino as the language of philosophical intercourse. Shown in table 2 is the fact that only six out of 55 theses or a very small percentage of 11 % utilized Filipino as the language of discourse. Despite the clear advocacy of other disciplines in the University of the Philippines to intellectualize the Filipino Language through its persistent use in the academe, the department was only able to produce six theses using Filipino as mode of discourse.

Table 2⁶
Profile in Terms of Language Used
FILIPINO PHILOSOPHY THESES IN THE UNIVERSITY OF THE PHILIPPINES

Philosophical Traditions	Number of Theses written	Percentage
English	49	89%
Filipino	6	11%
Total	55	100%

Upon careful examination it is revealed that from the theses covered by this study only six can be said to have been developed within the realm of Filipino philosophy ⁷. The working definition of Filipino philosophy that this paper employs was taken from Renato Manaloto's MA thesis entitled *Pilosopiyang Pilipino: Metodo at Wika* (1998). Extracting from canonical works in

⁶Table 2 profiles the MA theses covered by the study in terms of the language used.

⁷The list of the six though does not identically match the six theses written in Filipino. There is one thesis that was written in Filipino but does not, to my mind, fall within the standards of Filipino philosophy and in the same manner, there is one thesis that was written in English that very well explores Filipino conceptions of reality.

Filipino Philosophy, such as the works of Timbreza, Quito, Abulad, De Castro, Zialcita, to name a few, Manaloto argued that works can be characterized as Filipino philosophy if it involves itself in substantiating the following:

1. Filipino rationality (kaisipang Pilipino) that grew, evolved, and developed within the Filipino domain and taking Filipino historicity (kapaligiran at kasaysayang Pilipino) as point of departure;
2. Filipino world view (self, kapwa, world, and time);
3. Dynamic rationality that evolves and changes overtime. This may not necessarily be purely indigenous⁸;
4. The rationality can be examined through philosophical methods (p. 102).

Quoted above are the over-all characteristics of Filipino philosophy that this paper will be employing. The same will be used as indicators in determining theses that fall under the umbrella of Filipino philosophy. Filipino philosophy, within these parameters, therefore takes Filipino rationality (kaisipang Pilipino) and world-view be it indigenous or a creation of historical dynamism as a grounding venue. Such investigations transcend the restricting and rather limiting delineations of nativism since following the stated parameters does not entail an outright dismissal of world-views and rationality that are necessary products of the Filipinos' long historical foreign influence. As long as ideas and conceptions developed within the Filipino domain and that it is constantly shared by most, if not all Filipinos, those conceptions of reality can still be considered as worthy of Filipino philosophical inquiries.

As earlier indicated, taking the explicated parameters of what characterized Filipino philosophy, six theses were identified as researches considered to be within the domain of Filipino philosophy. Out of the 55 theses therefore only 11 percent had been written that explored Filipino rationality, world-view, and Filipino philosophy in general. The theses identified are as follows:

1. Toward a Semiotics of the Early Cultural Contact of the Spaniards with the Natives in the Philippines by Delfo

⁸This path avoids the trap of nativism and/or essentialism.

Canceran (1992)

2. Isang Pilosopikal na Pagsusuri ng Hiya by Alwin Bobis (1997)
3. Isang Pagsusuri sa Panlipunang Konsepto ng Utang na Loob by Borromeo Motin (1997)
4. Pilosopiyang Pilipino: Metodo at Wika by Renato Manaloto (1998)
5. Pagpapakatao by Oswald Orgo (1999)
6. Ang Tao at ang Kapaligiran: Ang Pagbabaybay ng mga Argumento ng Isang Antroposentrikong Etikang Pangkapaligiran by Michael Anthony Santos (2005)

It must be noted that out of the six Filipino philosophy theses, one belongs to the hermeneutic tradition ⁹, two takes existential school as overarching framework¹⁰, one each for medieval philosophy ¹¹, eastern philosophy ¹², and ethics¹³. Evidently, though there were sporadic injections of analytic conceptions in these works. This paper would not take all of the six works however. Since the primary concern is to extract the language of the self in Filipino philosophy, only those that are conversing about the 'self' would be included. In that respect, three theses out of the six would be examined namely:

1. Isang Pilosopikal na Pagsusuri ng Hiya;
2. Isang Pagsusuri sa Panlipunang Konsepto ng Utang na Loob;
3. Pagpapakatao.

The three theses mentioned above were clearly predisposed with the task of unearthing the 'Filipino self' through Filipino world-views expressed in the language and daily practices, which could be said as the main focus of examination of this paper. Through a careful codification and critical examination

⁹Delfo Canceran's semiotics of early cultural contact takes hermeneutical analysis as necessary framework.

¹⁰Borromeo Motin's examination of utang na loob and Alwin Bobis' explications in studying hiya had been grounded using existential-phenomenological lens.

¹¹Particularly Oswald Orgo's pagpapakatao.

¹²Renato Manaloto's assessment of Filipino philosophy in general can roughly be classified to be falling under the greater umbrella of Eastern or Oriental philosophy.

¹³Manifested in the ethical discussions of Michael Anthony Santos.

of terminologies used in these works, this paper attempts both to bring into the forefront the philosophical language of the 'self' and assess the present situation of Filipino language as a mode of discourse in uttering notions and conceptions in Filipino philosophy. From the key terminologies used in enunciating the concept of the 'Filipino self', enough groundings and foundations can be drawn in concluding whether the Filipino language is indeed capable of describing, or had developed to be a language that would sufficiently unfold, notions about the self.

THESES EXPLORING THE FILIPINO SELF

Before furthering the discussions, a contextualization about the works intended to be examined in this paper is called for. Suffice it to say that this contextualization will put the reader in proper perspective. Alwin Bobis in *Isang Pilosopikal na Pagsusuri sa Hiya* (1997) examined the nuances of the term *hiya* in Philippine culture. Taking off from notions of *hiya* illuminated by Salazar and Enriquez, Bobis enumerated, with brief critical renderings, the different usages of the term *hiya* in everyday language. This includes terms such as, but not limited to, *mahiyain*, *nahihya*, *dyahe*, *napahiya*, *pinahiya*, *ikinahiya*, *kahiyaan*, *nagkahiyaan*, *kahihyan*, *walang-hiya*. By linguistically examining the meanings and/or consciousness of people, through what Leonardo Mercado earlier called as meta-linguistic analysis of language, Bobis indulges into an ethical adaptation of the term *hiya*. The study concluded that *hiya* as a Filipino concept had been a mechanism of individual valuation of the self while simultaneously serving as a potent force for ethical restraint in Philippine culture.

On the other hand, *Isang Pagsusuri sa Panlipunang Konsepto ng Utang na Loob* (Motin, 1997) offered an existential analysis of the Filipino concept of 'utang na loob'. The existentialist treatment of *loob* by Borromeo Motin led to an ethical conclusion that the term presupposes both individual affirmation of rationality (in the Kantian sense) and the whole political conceptions of *kapwa* in Philippine culture. Side by side, *utang na loob* had been compared to universal principles of Kant's ethics and subsequently had been adapted to be interpreted within the Filipino's cultural subjectivity.

Starting in iconic philosophers in the crowning years of

Medieval Philosophy, such as Augustine of Hippo and Thomas Aquinas, Oswal Orgo in Pagpapakatao utilized 'pagninilay-nilay' in searching for the real essence of pagpapakatao. Orgo created a twist by comparing earlier notions of pagpapakatao as exemplified by Medieval philosophers to Gadamer's concept of historicity. He then offered a synthesis, if not an illegitimate merging, of these thoughts and applied it to man's natural endowment manifested in his rationality and historicity.

THE DISCOURSE OF THE SELF

Having set the 'grand narratives', so to speak, of the theses where drawing out about the conceptions of the self will be grounded, it is but ripe to now turn into how the discursive formations pertaining to the Filipino self had been so uttered in the same works. For a clearer presentation of the conceptions of the Filipino self that had been culled from the above-mentioned theses, this paper will be proposing a rather sketchy classification. This classifications will serve as the over-all springboard in searching for the Filipino conceptions about the 'self'. Critical reading of the case at hand shows that the self for Filipino is both the 'ako' (self as it is) and the 'kami' (self in connection with others. Shall I say kapwa?). An overlap of terms about this classification may be unavoidable for reasons that will be more clear than apparent in the succeeding discussions but for the sake of a more unblemished and rather thematic presentation, this paper will be classifying the key terminologies to be belonging either in ka-ako-han and ka-kami-han. The former pertains to the conceptions about the self that connotes ka-ako-han or individuality. In psychological terms, the ka-ako-han includes notions about the self in the more personal level. Meaning and consciousness these terms represent that are considered to be independent of external forces are grouped into this classification. On the other hand, terms and consciousness that are considered to be the extension of the 'self' towards 'others' (or shall I say kapwa?) in a more general formation would be grouped under the term ka-kami-han (collective self). In other words, nuances that are conceived to be encapsulating notions about the self in connection with other selves would be classified as belonging into ka-kami-han. It is not though the aim

of this paper to consider the typology provided as some sort of a binary opposition that will divide notions and conceptions about the Filipino self for such endeavour entails some premises that would necessarily result to 'othering'. As will be manifested in the succeeding discussions, 'othering' is never part of the 'Filipino self'. This rather sketchy division therefore is merely offered for the sake of a more simplistic presentation of the successive thoughts that this paper would be elucidating.

Table 3
Key Terms Extracted Regarding the Notion of the Self

Ka-ako-han	Ka-kami-han
<i>Loob</i>	<i>Labas</i>
<i>Kalooban</i>	<i>Kapwa</i>
<i>Utang na Loob</i>	<i>Pakikipagkapwa</i>
<i>Dangal/Karangalan</i>	<i>Pakikisama</i>
<i>Taos-puso</i>	<i>Sakop</i>
<i>Pagkatao</i>	<i>Pagkakawanggawa</i>
<i>Pagpapakatao</i>	<i>Puri</i>
<i>Kusa</i>	<i>Damay</i>
<i>Budhi</i>	<i>Dama/Damdam</i>
<i>Kamalayan</i>	
<i>Hiya</i>	

KA-AKO-HAN

Apparently, the term *loob* and its derivative terms (*kalooban*, *nakapaloob*, *isinasaloob*, *bukal sa loob*, *kusang-loob*, etc.) have the most number of occurrence in the entire discourse about the 'Filipino self' in the theses. There is an overwhelming consensus in the use of *loob* in uttering the 'self' that involves both the realm of individual self and the self for others. So much so that it is not

exaggeration to claim that loob is the central theme of the Filipino self. Almost all the terms that would be subsequently discussed in this paper have clear connection to, if not entirely stemming from, the notion of loob.

Noticeable in the theses herein studied is that the use of the term loob comprises several layers of meanings and concerns. Loob as the source where the 'diwang Pilipino' emanates is the most perceptible and the all-encompassing narrative-use of the term. It represents and determines the very essence of the Filipino self. It can be likened to the core of the onion that in spite of the many layers, still defines its very essence. Also prevalent in the theses is the sense of loob as the deepest lying personal and social category of the Filipino self that could be the source of goodness (thus, kabutihang loob) or badness (such as walang utang na loob). As such, the 'loob' is considered as an intangible yet potent force innate to individuals in which actions, that are more visible, originate. Although loob as part of the Filipino self is never visible, it can still be translated to 'real' and sensible expressions of the self that can be shown to the kapwa (like pagmamagandang-loob, pautang na loob, kusang-loob, bukal sa loob, and pagbibigay ng loob). Some of the usage of loob are as follows:

1. "Ang loob ang likmuan ng tunay na halaga ng isang tao. Ang loob ang buod ng pagkatao." (Bobis, 1997, p. 64)
2. "Ang tulong na hindi hinihingi ay pagmamagandang-loob sa kapwa." (Motin, 1997, p. 13)
3. "Ang taong nagkakaloob ng tulong sa kapwa na walang inaasahang kapalit o kabayaran ay isang pagpapahayag sa loob na pagkakaloob ng kaniyang dalisay na hangarin. Nagmumula ito sa ubod ng dalisay na loob. Mula sa loob, dumadaloy ito papalabas sa kapwa." (Motin, 1997, p. 33)
4. "Ang loob ng tao ay hindi lantad. Ito ay nakasiksik sa loob ng tao." (Motin, 1997, p. 68)
5. "Sa kabilang banda naman ay nalalaman niya na meron siyang kaluluwa dahil sa nakakagawian na niya na malay siya na nasa kalooban na niya ito. Dahil dito, malalaman na niya na labas sa kilos at gawain niya ang dumaloy galing sa loob." (Orgo, 1999, p. 72)

Derived from the notion of loob is the concept of kalooban. The kalooban is an inner realm inherent to the self. It is the very repository of man's own existence. "Ang Pilipinong kalooban ay lalagyan o saksakan ng kung ano man. Ang sisidlan ng tunay na pagkatao ay ang kalooban...kalooban ay loob at ang katawan ang labas" (Bobis, 1997, pp. 65-66). Kalooban therefore is a spot integral to Filipinos that determines the very substance of the self. It is the fountain of one's individual inner feelings, understanding, and emotions. Bobis furthered that "kalooban ay ang damdaming isinasaloob. Dito nakapaloob ang emosyon, unawa, malay, kutob ng isang tao" (1997, 66).

Orgo, in his work, in spite of starting from a Western notion of self exhibited by St. Augustine's philosophy, also captures the Filipino conception of kalooban. "Siya ang nagturo ng katagang Kristo (pertaining to St. Monica, the mother of Augustine) na nakabaon sa kalaliman ng kalooban ng kanyang mag-aaral, si Agustin" (1999, 17). Moreover, the kalooban, being an utterance of one's inner self, is also the source of goodness. Thus, "bilang ganti, ang tinulungan ay nararapat na tumanaw ng utang na loob sa taong nagbigay ng bukal sa kanyang kalooban" (Motin, 1997, 11). Clearly displayed here is that man's capacity to offer kindness comes from the kalooban (bukal sa kalooban). Despite the accepted truth that the kalooban resides in the inner being of oneself, manifestations of the same can be seen in dealing with the kapwa. Motin claims that "ang kabutihang-loob ng isang tao ay hindi makikita sa buti ng kanyang kalooban, kundi sa ipinapakitang pagtulong at pakikiramay sa kapwa at hindi sa salita" (1997, p. 83). Kalooban therefore as an exhibition of the inner self must also be the cradle of one's dealings with kapwa.¹⁴

Another central theme that is derived from loob is utang na loob. Utang na loob is also a persistent theme that had been explored in the theses. Some usages of the pertinent with utang na loob are as follows:

1. "Isang alituntunin na dapat ay palagiang mabuti ang intensyon ng taong nagpapautang nito. Magkakaroon lamang ng utang na loob kapag ang taong nagpapautang

¹⁴This is yet another manifestation about the inappropriateness of the dichotomy of ka-ako-han and ka-kami-han for there are concepts such as kalooban that can hardly demonstrate the difference.

- nito ay hindi napipilitan at kusang loob na nag-abot ng kanyang loob.” (Bobis, 1997, p. 86)
2. “Ang taong walang utang na loob ay walang hiya, makapal ang mukha, at walang turing. Ang utang na loob ay isang mahalagang ugnayan na dapat kilalanin ng taong tumanggap ng bukal sa loob na pagkakaloob ng kanyang kapwa-tao. At ang utang na loob ay walang halagang sukat na maititimbang, kundi ang kagandahang loob lamang.” (Motin, 1997, pp. 2-3)
 3. “Walang halagang maaaring maitumbas sa loob na ipinautang. Ang pagbabayad ng utang na loob ay nangangailangan ng bukal sa loob ang pagsusukli.” (Motin, 1997, p. 16)
 4. “Ang pagtanaw ay isang paraan ng pagpapakilala at hindi pagbabayad sa utang na loob.” (Motin, 1997, p. 63)

Utang na loob as quoted above is the enabling capacity of the self to recognize the kindness or goodness being shown by the kapwa. It is part of the intricate system that governs the individual and the society. Utang na loob comes from the inner-self as a ka-ako-han concept. It clearly demonstrates the purity of the self.¹⁵ As such, utang na loob is a term that is used to describe the part of the self that is capable of recognizing, or putting import in, social relations especially in kapwa’s capacity to offer, lend, or give themselves to others. This shows that though utang na loob resides in the loob of the individual, it is still within the intricacies of one’s social relationships. The very essence of the same lies not just in the ka-ako-han but very well is connotative of ka-kami-han. Without the kapwa, there is no ground to inaugurate utang na loob.

An integral part of the Filipino self that had also been constantly uttered in the theses are dangal and karangalan. These terms imply the part of man that gives him self-worth, an element that distinguishes him from animals. It is the part of the self that provides substance that is worthy of dying for. In effect, for the Filipinos, dangal is something that must be maintained and cared for all through their lives. Dangal sustains puri – an

¹⁵This purity can be said as a two edged that can be seen both to nagpapautang na loob and may utang na loob.

inherent characteristic of the self. Thus, “dahil ang tao ay may dangal siya rin ay may puri... ang pagiging tao ay pagkakaroon ng dangal” and “dangal ang nasasangkot dito kung pagkatao na ang pinag-uusapan” (Bobis, 1997, p. 45). The concept of dangal also entails freedom and rationality. “Ang taong marangal ay tumutupad sa pang-ako at obligasyon, ng buong laya walang nananakot at pumipilit sa kanya” (Bobis, 1997, p. 94). Since dangal is something inherent to the Filipino self, dangal of kapwa should also be respected, a gesture that shows not only kapwa’s dangal but one’s own morality. “Ang pagsasapantaha sa dangal ng iba ay pag-aangat o pagpapahalaga sa pansariling moralidad” (Motin, 1997, 15).

The preceding terms are demonstrations of the wholeness of Filipino self – pagkatao, hence the term pagkataong Pilipino. Pagkatao as used in the theses pertains to the totality of the self. It is considered as the embodiment of all the characteristics of an individual. It serves as the total representation of the self. “Hiya ay kabalisaang damdaming nararamdaman na nakapagpapababa sa moral ng isang tao. Damdaming nanunuot sa kaibuturan ng pagkatao na nag-uudyok upang tumupad sa gawaing inaasahan ng lipunang kilos ng isang tao” (Motin, 1997, p. 23). Pagpapakatao, as derivative of the term pagkatao, means showing one’s capacity to act and behave in accordance to the dictates of pagkatao. This connotes a way of life conscious to the dictates of morality. Orgo (1999), in demonstrating pagpapakatao said: “pagiging malay sa kaniyang kalooban. Ang tao ay isang nilalang na may kamalayang maykasinlang kumukusa sa nararapat, angkop, at nakalaan sa kanya” (p. 6). Still grounded on the loob, since self-understanding and self-knowledge are indispensable, pagpapakatao refers to moral conduct necessary for the self to uphold in consummating the real essence of pagkatao. “Ang pagpapakatao ay umiiral sa bawat kalooban at ito ay tunay na likas sa kanya, ito ay umiiral na may sariling galaw sa kalooban at matingkad ang kasarinlan” (p. 116). Though this concept once more seems to reside in the loob, the inner-self, its effects must be felt. Pagpapakatao manifests itself in social relations. “Ang tao bilang may kasarinlang kasaysayan ay tumuturo sa pagpapakatao bilang pagtanggap, pagmamahal, at pag-unawa sa kanyang sarili at maaring maging simulain sa kanyang pagtanggap, pagmamahal, at pag-uunawa sa kapwa at sa

iba pang umiiral na nakapaligid sa kanya” (Orgo, 1999, 7). Clearly, initiating or stemming from the inner-self, pagkatao still exhibits itself to the kapwa. In philosophical sense, pagkatao therefore apply to the whole process of ‘becoming’, the Filipino notion of ‘becoming’ that is. It is very similar to the existential notion of ‘authentic beingness’.

Reason and consciousness are also considered to be part of the pagkataong Pilipino. This is premised in the notion of malay and kamalayan. Malay, similar to others that comes from the loob, is the recognition of Filipino’s capacity to know and to be rational, thus ‘malay ko!’. Kamalayan is the element that bridges the individual self to the world around him. Hence Motin (1997) in discussing the significance of malay stated: “malay ang ulirat ng tao na nakadarama at nakaalam sa mga pangyayari sa kanyang paligid...ang malay ay ang pakiramdam at isip na nagmumula sa sariling loob” (p. 63). Be that as it may, malay is not a sufficient force to know the world but it should be accompanied by dama. “Kapag abot ng pandama ang mga pangyayari, ibig sabihin nito ay ang taong may malay sa kanyang ginagawa ay may abot-damang pagmamalay” (p. 65). Such conception exhibits the nature of the self that transcends mere ‘rationality’, the very basis of Western conception of man, in favour of pagdama sa kapwa (extending feeling to others).

KA-KAMI-HAN

By this time it has already been demonstrated that the Filipino self is not only founded in categories of individuality but extends itself in social relations and kapwa. Though there are clear concepts that elucidates the deep levels of individuals (such as loob, malay, dangal, etc.), such concepts can only be concretized in its capacity to exhibit itself to kapwa. In this paper, the concept of the self that is not only concerned in individuality is called as ‘ka-kami-han’-the notion of collective self. Collective self is encapsulated in the Filipino model of kapwa or kapwa-tao, a constant theme in the theses. It can be said that the kapwa is a term that is untranslatable in English, or for that matter in any other foreign language. Kapwa is definitely far from the Western concept of ‘others’ since the latter implies, as the term itself suggests, othering (pag-iiba) that

is entirely the opposite of kapwa.

One cannot indeed get rid of kapwa in discussing the Filipino self. It is one of the central aspects of the self, so central that it governs the whole process of pagpapakatao. Pagpapakatao, the process of becoming, cannot be consummated without pakikipagkapwa. The following are quotations either discussing kapwa directly or implications of the same:

1. "Hinid mabuti ang taong may ikinakahiya sa larangan ng pakikipag-kapwa at pagpapakatao. Dahil una, paano ka makikipagkapwa kung hind ka totoo sa iyong sarili?" (Bobis, 1997, 49).
2. "Nagkahiyaan, bilang isang damdamin at karanasang Pinoy ay isa ring mabuting gawi. Ito ay isang konkretong tulay ng pakikipagkapwa" (Bobis, 1997, 55).
3. "Ang taong tumanggi sa regalong mula sa loob ay binabansagang walang hiya, walang utang na loob, sapagkat siya ay tumanggi sa pagkakaroon ng obligasyon sa kanyang kapwa. Ang tulong na hindi hinihingi ay pagmamagandang-loob sa kapwa." (Motin, 1997, 13)
4. "Ang damdaming nagbibigay tulong bilang pagkawanggawa ay damdaming ibinubuga ng loob para sa kapwa sapagkat nasa loob nananahan ang malalim na ugnayan sa kapwa." (Motin, 1997, 38)
5. "Ang kapwa ay hindi iba sa akin. Ang kapwa ay ang pakikiisa ng sarili sa ibang tao." (Motin, 1997, 78)
6. "Sa lipunan, mababa ang tingin sa taong walang hiya sapagkat siya ay pinaniniwalaang walang pagpapahalaga sa sarili at pakikipagkapwa." (Motin, 1997, 77)
7. "Samakatuwid, ang ugnayan ng loob sa kapwa loob ay nagpapatibay ng aking ka-malay-ang nadarama para sa aking kapwa." (Motin, 1997, 97)
8. "Hindi lamang nagsisimula at nagtatapos sa sarili, halintulad sa pananaw ng mga palaisip na si Aristotle at Hegel: na kung saan ang pinakamahalaga ay ang sarili; ang sarili sabay malay sa kasaysayan ay daan tungo sa paglalakbay na nakikipag-ugnayan, nakikipagbahaginan at nakikipagkapwa-tao." (Orgo, 1999, 108)

Above are the usages of *kapwa* and *pakikipagkapwa* that can be said to be a unique quality of the Filipino self (as well expressed by statement eight). Clearly stated, especially in statements four and five, is that *kapwa* is the extension of the self. It can be capitulated in the phrase: ‘*pakikiisa ng sarili sa ibang tao.*’ Through demonstrations and practices in *pakikipagkapwa*, *kapwa* becomes an extended self of the Filipinos. The loob becomes ‘real’ in *pakikipagkapwa*, it shows itself in *labas* through gestures and works that go beyond the self’s motives. Thus, *pakikipagkapwa* is the actual process of sharing the self; the loob, to the *kapwa* (thus *pagmamagandang-loob*, *pagkakaloob*, *kusang-loob*). The Filipino self will never attain its real crux without the intricate system of ‘*ugnayan*’ with the *kapwa*. Every Filipino loob is connected and reconnected to the loob of the *kapwang Pilipino*.

What can better express this connection and re-connection of the self to the *kapwa* than the notions of *damay* and *pakikisama*? *Damay*, from its root word *dama*, is indeed a form of opening of the self for a deeper connection to the *kapwa*. *Dama* is the capacity of the self to decipher people and things around him. It is the process of letting the self feel the non-self. “*Ang pandamdang ng tao mula sa loob, sa paligid, at pagsusuri sa tunay o hindi*” (Motin, 1997, 65). Motin (1997) continued that “*ang dama ay nakasentro sa loob ng damdamin; dama ko ang init ng iyong pagtanggap, dama rin ang lamig ng pakikitungo. Sa loob nananahan ang dama kung saan nagaganap ang proseso ng pandama*” (65). *Dama* therefore enables the loob to feel the *labas*. Through the consciousness *pandama* brings into being, feeling for *kapwa* begins – *damay*. This feeling for *kapwa* does not only reside in the loob but it produces actions that would extend the self to the *kapwa* (*pakikisangkot* and *pakikisama*). “*Sa damay maaaring makapag-ambag ang bawat isa sa boluntaryong pagbibigay ng tulong sa iba*” (40).

From the terms explored in the previous conceptions that are grouped in this paper in *ka-kami-han*, established is the view that the self, as actively moved by the loob, is being expressed through actuations of *katawan*, considered to be part of the *labas*. Though the notion of loob-*labas* seems to be a dichotomy entailing binary opposite, the connection of loob and *labas* shows otherwise. While *katawan* has always been referred to as the *labas*, it still exhibits the loob and *pagkatao* of an individual. The loob of the self can

always be shown in the 'kilos'. As clearly stated by Bobis (1997) in manifesting the relationship of loob and labas, "makikita ang kilos sa katawan, at makikita ang pagkatao sa kalooban. Kayat ang pagtukoy sa kilos ng katawan ay masasabi ring pagtukoy sa isang buong pagkatao" (66).

KA-AKO-HAN AND KA-KAMI-HAN: THE FILIPINO SELF

From the foregoing utterances it can be concluded that the Filipino self is an integration of both his inner being and social self. In fact, there seems to be no line that draws between the ka-ako-han and the ka-kami-han. Though there is the essence of the self's individuality, the part of the Filipino self that extends to his social relations has always been central and emphasized. The inner self continuously manifests itself to social relations that form man's subjectivity. Thus, man for the Filipinos is not just an embodiment of his own self but he is part and parcel of his own intersubjectivity. The self is a product not just of forces within his inner being but he is an encapsulation of his own intersubjective historicity that eventually extends the same 'self' to the kapwa. In the studies presented that has become very obvious in the terminologies critically examined, the loob (hiya, dangal, buhdi, malay, etc.) as the core of the Filipino self, can never be consummated nor can it attain its real essence without revealing its nature through social dealings (kapwa, pagpapakatao, utang na loob, damay, pakikisama, among others).

REJECTION OF OTHERING

Imperative in the preceding discussions is that representations of the Filipino self also displays the absence of 'othering' – a concept that is very prevalent in Western mind. The concept of kapwa clearly demonstrates the uniqueness of the encapsulation of the Filipino self. Manifesting this claim are the terms earlier alluded such as, but not limited to, pagpapakatao and pakikipagkapwatao. Indeed as these terms imply, to use a term of Katrin De Guia (2005), kapwa is "the Self in the Other". There is a clear connection that binds the self and the kapwa in Philippine culture so much so that the self cannot attain its full manifestation without the kapwa.

In fact ako mines and gets inner force from the kami. The ako will always be part of the kami. As Motin (1997), in demonstrating this connection uttered: “nasa ka-kami-han ang kapanatagan at seguridad ng kalooban ng ako na gumagalaw bilang ako ngunit ang galaw na ito ay larawan ng galaw ng aking lipunan” (p. 75). The individual ako is but a product of the kami’s intersubjective existence. Thus, “ako ay may sariling pangangatawan at may kakanyahang maaakong ako, ngunit ang aking ka-ako-han ay bunga lamang ng ka-kami-hang iniluwal ng lipunang kinapapalooban” (Motin, 1997, 75).

THE FILIPINO SELF: EMBODIMENT OF RATIONALITY AND PAKIRAMDAM

In the same manner, the strict Western view that man is but an embodiment only of his rationality as shown by the Kant’s analytic philosophy, to where his ethical philosophy had been derived, is never the case in Filipino conception of the self. In highlighting the uniqueness of Filipino identity, Motin (1997) claimed that “sa etikal na konsepto ni Kant, ang kagandahang-loob at ang katungkulan ay isang lohikal o rasyonal na pagtupad na walang halong emosyonal; samantala sa kaisipang Pilipino naman, ito ay may halong emosyonal” (111). He furthered by saying: “kaya’t ang pagkilala ng utang na loob ay hindi lamang pagkilala sa katungkulan sa lipunan na batas pangkalikasan at pangkalahatan, kundi isang matatag na ugnayan sa kapwa-tao na inuudyok ng damdamin para sa kanyang kapwa na hindi-iba-sasarili” (112). The Filipino self is not only an epitome of rationality, the self is not only composed of and being ran by malay but is also being driven by pakiramdam in pakikipagkapwa-tao. Kahiyaan, kawang-gawa, pakikiisa, pakikiramay, to mention a few, are fruits not of malay but of pakiramdam. Indeed, deep social categories of the self complete Filipino identity.

CRITICAL EVALUATION: BEING FREE FROM THE CHAIN OF LANGUAGE

As demonstrated by the theses herein studied and from the foregoing discussions, Quito’s claim in the 80s as earlier encroached

on by this paper that one of the causes of Filipino philosophy's underdevelopment is the "lack of language" that would express its nature and essence is clearly no longer the case today. As displayed by the utterances of the 'self' in the theses, there are more than enough signifiers that would express Filipino ways of thinking. This is enough grounding since having a language that would show 'Filipinoness' can open the curtains, so to speak, for a genuine efflorescence of Filipino philosophy.

METHOD AND EPISTEMOLOGY OF WORKS INCLUDED: CITATION ANALYSIS

Through the citation analysis ¹⁶, the underlying epistemology and overarching framework have been traced. Since the theses highly relied on secondary sources, this citation analysis draws the basis of extracting utterances about the Filipino self. Be that as it may, it is noticeable that the theses herein scrutinized takes a stance that can be said to be taking a truly Filipino perspective since out of 65 works cited collectively, only 26 works or 40% can be said to take Western framework or perspective. The majority of citations, 60%, come from local studies and publications. It is noteworthy at this point that most of the works taking Western framework can only be found in the work of Oswal Orgo (1991), Pagpapakatao, since he substantially and comprehensively discussed the life and works of Augustine and Thomas Aquinas. However, as can be drawn from the fact that only 11 % of the 55 theses comprised Filipino philosophy, there is still much to accomplish in terms of a 'genuine' propagation of the said trend. From the indigenous works cited, it is also clear in the scholars that were referred more than once in the theses (see Appendix B) and the summary of disciplinary orientations of the works (see Appendix C) that Filipino philosophy, at least as shown by the case at hand, is highly dependent on Sikolohiyang Pilipino in terms of citation in general and epistemology and methodology in particular. Appendix B shows that only two (Leonardo Mercado and Leonardo de Castro) out of seven scholars cited more than once in the theses can be considered as within the mainstream discipline of philosophy. Moreover, out of the 39 indigenous

¹⁶See tables in Appendixes 1-3 for the citation analysis data.

works, 21 scholarly citations or 53.85 % belong to Sikolohiyang Pilipino. Again, only 8 or 20.51 % considered to be coming from the discipline of philosophy with the rest taking either history or social anthropology. From the foregoing, it is therefore not mere speculation that Filipino philosophy anchors itself in Sikolohiyang Pilipino.

There is nothing wrong with this, as the entire history of philosophy would suggest, psychology is considered as the most recent discipline that separated itself from philosophy to produce its own body of knowledge. It is just that if this trend persists, the dead-end in Sikolohiyang Pilipino also means the dead-end in Filipino philosophy. Moreover, if this trajectory is the only direction that Filipino philosophy would take as a course, it can never fully developed as a philosophical system in the strictest sense of the term since such leaning only explores philosophy of man. Being limited to the said direction would not make Filipino philosophy develop in its totality.

THE CHALLENGE: PARADIGM SHIFT

From the aforementioned, the immediate concern of Filipino philosophers and students of philosophy in the Philippines today is not much to look for a language, for as clearly expressed the Filipino language offers more than enough words that would utter Filipino ways of thinking, than to search for clear epistemological grounding and explore precise philosophical methodology where future studies can be concretely grounded. The contemporary challenge is to transcend the debates about language sufficiency and explore theoretical and methodological opportunities. This entails reconnoitering and producing new works that deal with new areas of philosophy. This will pave the way for a refreshingly new perspective of Filipino philosophy. Optimistic this paper is, this new pathway can eventually open up novel discourses that can reveal another aspect of the Filipino that still remains unknown.

Appendix A

Citation Table

Author	Work	Year	Number of Occurrence	Rank
Albert Alejo	Tao Po! Tuloy!	1990	25	
Wilfredo Paguio	Filipino Cultural Values for the Apostolate	1991	22	
Virgilio Enriquez	From Colonial to Liberation Psychology	1992	12	
Charles Kaut	Utang na Loob: A System of Contracted Obligation Among Tagalogs	1961	9	
Tomas Andres	Positive Filipino Values	1989	7	
Zeus Salazar	Ethnic Psychology and History	1987	6	
Jaime Bulatao	Hiya	1964	5	
Ferdinand Dagmang	Hiya: Kakayahan at Tulay sa Pakikipagkapwa	Undated paper	5	
Leonardo de Castro	Nahihiya, Napahiya, Nakakahiya, Kahiya-hiya, at Walang hiya	Undated paper	5	
Paz Policarpio and F. Landa Jocano	Filipino Family in its Rural and Urban Orientation: Two Case Studies	1974	5	
F. Landa Jocano	Growing up in a Philippine Barrio	1969	4	
Zeus Salazar	Konperensya sa Sikolohiyang Pilipino: Isyu, Pananaw, at Kultura.	Undated paper	4	

Feliciano Miranda	Filipino Values and Our Christian Faith	1990	4	
Dionisio Miranda	Loob: The Filipino Within	1989	4	
Prospero Covar	Paunang Salita sa Aklat na Etika at Pilosopiya sa Kontekstong Pilipino	1995	4	
Angeles Santos	Isang Libo at Isang Salawikain at Kasabihan	1965	4	
Mary Hollnsteiner	Reciprocity in the Lowland Philippines	1964	3	
F. Landa Jocano	Slum as a Way of Life: A Study Coping Behaviour in an Urban Environment	1975	3	
Jaime Bulatao	Split Level Christianity	1966	3	
Rey Esto	Mga Kasabihan at Salawikaing Pilipino	1966	3	
Tomas Nagel	Possibility of Altruism	1970	3	
Agaton Pal	Aspects of Lowland Philippine Social Structure	1966	2	
Emiliano Ramirez	A Study in Code of Ethics for Filipinos from Proverbs and Sayings (MA Thesis)	1940	2	
Teodoro Agoncillo and Mila Guerrero	History of the Filipino People	1987	2	

Romeo Cruz	Ang Kasaysayan at ang Apat na Ugaling Pilipino (Ikalawang Pambansang Komperensya sa sikolohiyang Pilipino)	1976	2	
Leonardo de Castro	Ang Utang na Loob Bilang Konsepto ng Moralidad	Undated	2	
Paz Policarpio Mendez at F. Landa Jocano	Culture and Nationhood:: A Philosophy of Education for Filipino	1991	1	
Virgilio Enriquez	Kapwa: A Core Concept in Filipino Social Psychology, In Sikolohiyang Pilipino	1985	1	
Leonardo Mercado	Applied Filipino Philosophy	1977	1	
Leonardo Mercado	Filipino Thoughts	1972	1	
Agripina Sulidades	The Concept of Hiya and How it is Manifested in Language and Behaviour (MA Thesis)	1970	1	
Zeus Salazar	Ang Kamalayan at Kaluluwa: Isang Paglilinaw ng Ilang Konsepto sa Kinagisnang Sikolohiya	1989	1	
Frank Lynch and Mary Hollsteiner	Understanding the Philippines and America	Undated	1	

Mary Hollsteiner	Society, Culture, and the Filipinos	1978	1	
Leonardo Mercado	Loob: Filipino Concept of Self	Undated	1	
Leonardo de Castro	Ilang Prinsipyo ng Etika sa Kontekstong Pilipino	1994	1	
Santico Rolda Realidad	Cultural Anthropology: Philippine Perspective	Undated	1	
D.R. Balocating	Utang na Loob, Isang Papel	Undated	1	
Roque Briboneria	Meron	1985	1	

Appendix B
Scholars With More than 1 Work Citation

Author	Numbr of Works Cited
F. Landa Jocano	3
Zeus Salazar	3
Leonardo Mercado	3
Leonardo de Castro	3
Virgilio Enriquez	2
Jaime Bulatao	2
Mary Hollsteiner	2

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